

A DICTIONARY OF THE TARGUMIM, THE TALMUD BABLI AND YERUSHALMI, AND THE MIDRASHIC LITERATURE

COMPILED BY

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WITH AN INDEX OF SCRIPTURAL QUOTATIONS

VOLUME II:

ל—ת

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ל *Lamed*, the twelfth letter of the Alphabet. It interchanges with the liquids, e. g. שְׁלֵשָׁה a. שְׁלִישִׁית a. בְּרִיחַ a. בְּרִיחַ &c. — ל as first radical letter often rejected in inflection, e. g. לָקַח, קַח, קִיחָה &c.

לְ- (לִ-, לָ-, לְ-) prefix (b. h.) unto, to, toward, for; (before infinitive of verbs) to. Pes. I, 1 אָרַר לְאַרְבַּעַה וְכ' v. אָרַר II. — לְהֵבֵא, לָבֵא, v. בָּא III. Ber. I, 1 לֶאֱכֹל to eat; לְקַרְרֹה to read; a. v. fr. — Ib. לְיוֹם אֶחָד to one day, i. e. within one day (until morning). Zeb. 5, 3 לְיוֹם וּלְלַיְלָה within a day and a night until midnight (v. comment.). Ib. לְפִנֵּיהּ inside of the curtains. Ber. 2^a לְפִנֵּיהּ before it, לְאַחֲרֵיהּ after it. Ib. 14^a בֵּין אֶחָדֶכֶם לְאַמֶּת between *Elohekhem* a. *Emeth*. Ib. 13^a וּלְרִבִּי נָמֵר וְכ' but as to Rabbi's opinion, might not also argument be raised &c. ?; a. v. fr. — With personal pronouns: לִי to me, לָךְ, לָכֶם, לָנוּ; Ch. לִיךְ &c. — Ex. R. s. 3, v. יִרְאֵה. Ber. 2^b לֹא שָׁמַע לָהּ was unknown to them. — Chald. — לְהִתְרִי: לְהִתְרִי; let the text read; לְרִמָּא (v. אָמַא) let him say. Ib. 2^a, 2^b; a. v. fr.

לֹא I ch. same. Targ. Gen. II, 5; a. v. fr. — Pes. 10^b לא... אין בטר... before the time when it is forbidden, yes (he must search after leavened bread); after the time, no (he must not search). Ib. לא שנה there is no difference; a. v. fr.

ל III pr. n. m. *La*, abbrev. of ל, ל; v. Fr.
M'bo, p. 75^b.

לִאֲהֵרָה, לִאֲהֵרָה, Koh. R. to VII, 11 end, —misplaced;
read: סֵלֶךְ לִאֲהֵרָה וְשֵׁלֶךְ . . . וְאִמְרָה אֶף קִצְרָה וְכ'; v. ib. to
IX, 10, end.

לֹא h. a. ch. (v. **לֹא**) *no*, *not*. Targ. Y. II Deut. XXXIII, 3.—B. Kam. 60^a **וְאִם** **לֹא** but if not, opp. **וְאִם** **יֵשׁ**.—Hull. 24^a **הֲכִי** **רָאָה** but without it (if the text did not say so).—B. Kam. 10^a **אִי־רָאָה** but without him. Ib. **אִי־רָאָה** but for thee (sitting on it); **אִי** **לֹאֲחֹן** **בְּרִידִי** had you not been (sitting on it) with me. Ib. **כָּחוֹל** **כָּחוֹל** his force (pressure by leaning) is not to be considered as an action equal to (sitting on it with) his body; a. v. fr.—**לֹא** **אֵלָּא** but, must you not admit?, i. e. *but to be sure*, v. **אֵלָּא**. Ber. 2^b; a. v. fr.—**לֹא** **מָאֵר** what (does this mean)? Does it not (mean) that &c. Nidd. 5^a; a. fr.—Esp. **לֹא** (**לִוֵּי**) m. (= **לֹא־תַעֲשֶׂה**) a plain prohibitory law, the violation of which, in the absence of any severer punishment indicated in the Scripture, is punished with thirty-nine lashes (v. **אַרְבָּעִים**, s. v. **אַרְבָּעָה**). Men. 58^b, a. e. **לֹא** **שֶׁבַח־לָלוֹר** an implied prohibition, e. g. Lev. II, 11 (where **כָּל** implies any mixture of leaven or honey); Ex. XII, 9 (where **אֶל־הָאֲכָלִי** refers to **נֶזֶק**, to **מִשְׁכָּל**, and implicitly to any preparation not through the action of fire). Ib. **לֹא** **לִאֲוִיָּה** **כָּל־וְכִי** the prohibition in this case is not a special one for itself as is the prohibition, 'Thou shalt not muzzle' (Deut. XXV, 4, which is preceded by the law regulating corporal punishment); Pes. 41^b.—**לֹא** **הָבָא** **מִכָּל־עֲשֵׂה** (v. **כָּל־לֵב**) a prohibition derived by implication from a positive command, e. g. the law (Lev. I, 2) defining what animals are fit for the altar and indirectly excluding unclean animals. Zeb. 34^a . . . **לֵב** . . the transgression of an implicit prohibition is punishable with lashes; ib. **אִין** **לִוְקִין** **עֲלֵי** . . . **לֵב** is not punishable. Pes. l. c. **לֹא** **הָבָא** **מִכָּל־עֲשֵׂה** **עֲשֵׂה** a prohibition derived from a positive command is treated like a positive command (the neglect of which is not indictable); Hull. 81^a; a. fr.—**לֹא** **הִתְחַקֵּן** **לַעֲשֵׂה**, v. **חֻקֵּן**.—**Pl.** **לֹאֲוִין** (**לִוְיִין**). B. Mets. 111^a **לֹא** **בִּשְׁנֵי** **לֵבָבוֹר** **עֲלֵיו** to make the transgressor answerable for two acts.—**לֹא** **הִרְיִב** those guilty of transgressing a plain prohibitory law, punishable with lashes, *contrad.* **לֹא** **הִרְיִב** **כִּירוֹתָו**, **הִרְיִב** **כִּירוֹתָו** (v. **הִרְיִב** h.).—Yeb. 10^b; a. fr.—**Ch. pl.** **לֹאֲוִין**. Hull. 80^b. Tem. 4^b.—[Tosef. Erub. XI (VIII), 23, v. **לֹאֲוִין**.]

לָבֹד m. (לָבַדְ) 1) = 2) compact, solid. Sabb. 97^a; Succ. 16^b כל פירות משולשה כל רמי where ever there is a gap of less than three handbreadths, the parts so separated are considered as a solid (partition). e. g. a mat suspended vertically so as to leave a gap of less than three handbreadths from the ceiling and one of the same size from the floor is to be considered a solid wall completing the requirements of the Succah (v. סוּכָה).—Hence *labud*, the legal fiction of considering separated parts as united, if the gap is less than three handbreadths. Ib. מרז דחייבא /מרז דחייבא חריר ל' וכו' you might have thought we adopt one *labud* but not two *labud* (a fictitious connection with

לָבַב (b. h.) 1) *to join closely; to tie.*—Part. pass. **לְבוּבִין**, pl. **לְבוּבִין**. Sabb. V, 2 (52^b) **וְכִרְמֵי וַיִּצְאָן לִי** wethers may be taken out (on the Sabbath) coupled; expl. ib. 53^b **וְרֹתְרֵי**. Ib. **מֵאֵי מִשְׁמַע דְּרֵאָא לִי לִשְׁמַע דְּקֹרְבִי הוּא** where is the proof that this root **לָבַב** has the meaning of bringing close together? Answ. ref. to **לִבְבֵנִי** (Cant. IV, 9) ‘thou hast chained me’; **עִלָּא אָמַר עוֹר שְׁקוּשְׁרִין לָהֶם כְּנָגְדָא לָבָב וּכְ** Ulla says (*Pbubin* refers to) the skin which is tied against their chests to protect them from the attacks of wolves; Y. ib. V, 7^b bot. **שְׂרוּאָא מוֹתָן עוֹר וּכְ** (v. **בְּלִיִּסְיִין**).—2) (denom. of **לֵב**) part. pass. **לְבוּבִין** (עוֹר) *a hide showing a hole in the place corresponding to the heart.*—Pl. **לְבוּבִים**. Ab. Zar. II, 3 (29^b) **לִי עִירוֹת** hides with holes &c. (are forbidden, because the heart has been cut out for idolatrous

Nithpa. נִתְּלָפָה *to flame up.* Sabb. 37^a קטמה ונתלפתה

if after having covered the embers with ashes, the flames blazed up again; Y. ib. l. c. וַתִּתְּלֶינָהּ.

לְבִיא m. (b. h.; preced.) [*the flame-colored*, cmp. אֶרֶיחַ] lion. Snh. 95^a the lion has six names וְאֶרֶי כַפִּיר לִי וְ... בֵּין לִי לְבִיָּאָה 106^a לְבִיָּאָה who will dare to throw his garment between the lion and the lioness?—*Pl.* לְבָאִים. Y. Peah I, 16^a (ref. to Ps. LVII, 5) בְּחוּרָה... שְׂדֵי לִי בְּחוּרָה this refers to Abner and Amasah who were lions in the Law (v. אֶרֶיחַ); Pesik. Par., p. 31^b; a. e.

לְבִיא pr. n. pl. (?) *Labia*. Y. Shek. VII, 2 Bab. ed. דְּלִי בְּפִינִיקָא Ms. M. (v. Rabb. D. S. a. l., p. 63, note, ed. דְּלִי; Y. ed. 50^c bot. דְּלִי (אֶפֶס) in the inn of L.

לְבִיָּאָה f. (v. לְבִיא) lioness. Snh. 106^a, v. לְבִיָּאָה.—Midr. Till. to Ps. XXXIX; Yalk. ib. 721, v. לְבִיָּאָה.

לְבִידִין v. לְבִידָא.

לְבִידָא v. לְבִידִין.

לְבִילָרִין v. לְבִילָרָא.

לְבִין, Tosef. Shebi. V, 7, v. פֶּרֶת.

לְבִינָה v. לְבִנָּה.

לְבִינָה f. ch. = h. לְבִנָּה, brick. Targ. Y. Ex. XXIV, 10, v. לְבִינָה. Targ. Gen. XI, 3 ed. Berl. לְבִינָה (oth. ed. לְבִינָה).—B. Kam. 96^b לִי וְעִבְדִּיהָ... דָּאִי if one stole earth... and made it into a brick; לִי וְעִבְדִּיהָ עִפְרָא if one stole a brick and crushed it to powder; a. e.—*Pl.* לְבִינָה, לְבִינָה, לְבִינָה. Targ. Gen. I. c.—Targ. Ex. V, 7 sq.; a. e.

לְבִיסָא m. pl. (v. לְבִיסָא) caldrons. Targ. Y. Num. XXXI, 23.

לְבִיסָא v. לְבִיסָא.

לְבִיָּצִין v. לְבִיָּצִין = לְבִיָּצִין.

לְבִישָׁא v. לְבִישָׁא.

לְבִישָׁא v. לְבִישָׁא.

לְבִישָׁא f. (לְבִישָׁא) putting on, dressing, opp. פְּשִׁיטָא undressing. Yoma 32^a מִזֵּה לִי טַעֲוִין וְכִי as well as dressing (the priest's putting on his priestly garments) requires sanctification (washing), so does &c.; Y. ib. III, 40^c מִזֵּה לִי טַעֲוִין וְכִי as well as he must sanctify himself for dressing &c. Lev. R. s. 22 לְבִישָׁתָא כְּלָאִים דְּחִרְחִירָא וְכִי (I forbade thee) to wear clothes of mixed material, as an offset I permitted thee &c.

לְבָן to hold fast (v. P. Sm. 1882). Targ. Prov. XXXI, 19.

לְבָל v. לְבָל II.

לְבָל (v. לְבָל) to bloom, sprout. Yoma 39^b (ref. to מִדֵּי הָרֵעִי, I Kings X, 21 as designating the Temple) מִדֵּי הָרֵעִי as the forest produces sprouts, so does the

Temple. Ib. 81^b (expl. גִּפְתִּים וְכִי) שֶׁלֶבֶת מִדֵּי הָרֵעִי as such as sprouted forth between New Year and the Day of Atonement; a. e.

לְבָל I ch. same. Targ. Ps. I, 3. Targ. Job. VIII, 19; a. e.—Ab. Zar. 38^b אֲדִנְפִיקוּ לְבָלֵי by the time they leave (the bathroom), the seeds blossom.

Ithpalp. אֲדִנְפִיקוּ לְבָלֵי same. Targ. Ps. XCII, 8.

לְבָל II, לְוִלוּרִי (v. preced.; cmp. meanings of צוּל) to shout. Targ. Y. I Ex. XIV, 13 וְלְבָלֵי; II לְוִלוּרִי; (corresp. to צוּל, Mekh. B'shall. s. 2).—Pesik. Dibré, p. 110^b (expl. קוּלָּךְ, צוּלָּךְ, Is. X, 30) לְבָלִין קוּלָּךְ (Ms. O. לבלין, read לבלין קוּלָּךְ; oth. Var., v. Buber a. l. note); Yalk. Is. 284 לְבָלִין (corr. acc.).

לְבָלֵי m. (I לְבָלֵי) bloom, blossom. Targ. Job XV, 33 לְבָלֵי (ed. Lag. לְבָלֵי; h. text לְבָלֵי).—*Pl.* לְבָלֵי, לְבָלֵי, לְבָלֵי. Targ. O. Gen. XL, 10 (Y. ed. Amst. לְבָלֵי). Targ. Num. XVII, 23 (Y. II פֶּרֶת). Targ. Ps. I, 3 לְבָלֵי (ed. Lag. לְבָלֵי, Ms. לְבָלֵי).

לְבָלָב pr. n. pl. *Lablavo*, on the road from Acco to Ecdippa. Gitt. 7^b; Tosef. Ohol. XVIII, 14 לְבָלָבִי; Y. Shebi. V, 38^b bot. לְבָלָב.—Tosef. l. c. 2 לְבָנִיב ed. Zuck. (Var. לְבָנִי; R. S. to Ohol. XVIII, 7 לבלין).

לְבָלִי v. לְבָלֵי II.

לְבָלִינָה f. (= לְבָלֵי, preced. art.), pl. לְבָלִינָה *Lablavo grapes*. Y. Bicc. I, 63^d bot.

לְבָלִין, Pesik. Dibré, p. 110^b, v. לְבָלֵי.

לְבָלִי m. (librarian) *copyist, clerk, scribe*. Sabb. I, 3 (11^a) וְלֹא דִלְבִי וְכִי (Y. ed. דְּלִי) nor must the scribe go out (shortly before the beginning of the Sabbath) with his pen (behind his ear); Y. ib. 3^b top. Gitt. III, 1 וְכִי אִם אִם לִי if one says to the scribe &c., v. בְּרִירָה. Snh. 17^b (among the requirements of a town in which a scholar should live) רֹפֵא אֹמֵן וְכִי a physician, a surgeon and a clerk.—Peah II, 6 מִזֵּה דִלְבִי (Ms. M. מִזֵּה דִלְבִי; Naz. 56^b מִזֵּה דִלְבִי Nahum the scribe; a. fr.—*Pl.* לְבָלִין. Sabb. 11^a. [Ib. 92^b שֶׁכֶּן לְבָלִי מְלָמֵד וְכִי for the imperial scribes carry their bags that way; prob. to be read לְבָלִי, v. מְלָמֵד.]

לְבָלִי (לְבָלִי), לְבָלִי ch. same. Targ. II Chr. XX, 34. Ib. XXIV, 11; a. e.—*Pl.* לְבָלִין, לְבָלִין. Ib. XXXIV, 13; 17; a. e.—Targ. Y. II Num. XII, 7 לְבָלִין לְבָלִין chief clerk (a gloss to לְבָלִין, read: לְבָלִין, v. v.).

לְבָן I (b. h.; denom. of לְבָנָה) to make or pile bricks. B. Mets. X, 5 (118^b) וְאִין לְבָנִין לְבָנִים but you are not permitted to pile up bricks (on the public road). Ib. לְבָנִין, לְבָנִין. Ms. M. (v. Rabb. D. S. a. l. note; ed. לְבָנִים; Y. ed. לְבָנִים) you may knead clay on the public road (for immediate use), but you are not permitted to form bricks; (Y. ed.: but not for making bricks). Tosef. Kel. B. Kam. III, 7; ib. Ohol. XVII, 7.

לָבֵן II (cmp. לָבֵה) to gladden.

Pi. 1) to *polish, brighten; to finish*. Sabb. VII, 2 he who clips wool and he who cleanses it (by washing, removing clods &c.); Y. ib. 10^c top המלביט under *m'labben* of the Mishnah is implied (any preparation for improving raw material, e. g.) he who pitches wood &c., v. אֶלְיָקוֹה. Ib. המייננמן חייב משום. Ib. המלביט (אֶמְרִינְטוֹן) comes under the law forbidding polishing (on the Sabbath). Tosef. Ber. VII (VI), 2; Ber. 58^a; Y. ib. IX, 13^c top נזח ולי' he (Adam) clipped (wool) and cleansed &c. Ab. Zar. V, 12 ... לָבֵן באור לָבֵן וכו' such utensils as are ordinarily cleaned by being put in the fire (metal spits &c.) he must cleanse by fire.—Gen. R. s. 70 (play on לָבֵן, Gen. XXIX, 5) do you know Him עריר לָבֵן וכו' who will cleanse your sins to make them appear like snow (Is. I, 18)?; a. fr.—*Part. pass.* מְלֻבֵּן *finished, polished, refined*. Nidd. 31^a (of an embryo) מְלֻבֵּן well-formed and of strong vitality; Snh. 70^b; Num. R. s. 10.—Ib. ברשע מל' finished (refined) in wickedness, v. אֶפְרַחֲסִים; Gen. R. s. 60; Ruth R. to II, 1; Yalk. Gen. 109.—*Esp. a) to glaze tiles; to heat tiles*. Bets. IV, 7 (33^a) מְלֻבֵּן אה וכו' you must not heat (new) tiles (on Holy Days) for roasting on them; Y. ib. IV, end, 62^d מְלֻבֵּן בבוריקים he who says that you may heat tiles &c., refers to such as have been tested (to be sound under fire).—b) (of metal utensils, v. supra) *to glow*. Hull. 8^a ל' סבין וכו' if one made a knife glowing hot and cut with it; a. fr.—*Part. pass.* מְלֻבֵּן, f. מְלֻבֵּנָה. Y. Yeb. XVI, 15^c bot.

Hithpa. מְלֻבֵּן, *Nithpa.* נִמְלֻבֵּן 1) *to grow white, glossy, be cleansed*. Ex. R. s. 23 (play on שְׁלֵמָה a. שְׁלֵמָה) מזה השלמה as the garment gets soiled and is cleansed again &c.; (Yalk. Cant. 982 מתכבסת). Ib.; Cant. R. to I, 6 גופו ל' his tanned skin became white again, v. פְּרָפֶם.—2) *to be glowed, heated*. Sabb. 27^b מְשִׁיחֵלְבֵנֵי bundles of flax are considered finished after they are baked; Sifra Thazr., Neg., Par. 5, ch. XIII.

Hif. הִמְלִיבֵן 1) *to grow white*. Neg. I, 6 הדידו... והלבינו if the hair was black and turned white. Ib. IV, 4... עיקרן מְלֻבֵּן if their roots are black and their tops white. Yoma VI, 8; a. fr.—2) *to whiten, cleanse*. Cant. R. to V, 11 מְלֻבֵּן to make white one wing of a raven. Yoma 39^b the Temple is called Lebanon because it cleanses the sins &c.—Keth. 59^b הרוצה שילבין אה ברו he who desires to make his daughter white-complexioned (handsome); a. e.—*Transf.* (with פָּתִיחַ) *to put to shame, expose*. Ab. III, 11 המלביץ פִּי וכו' he who exposes his fellowman to shame in public. B. Mets. 59^a נזח לו לאדם he should rather have himself thrown into a furnace than put his neighbor to shame. Yalk. Deut. 938 אני מלביץ פניהם I should put them to shame; (Pirké d'R. El. ch. XLIV מגלה, v. נָלָה). B. Mets. 58^b כאלו שופך דמים he who puts his neighbor to public shame is considered as if he shed blood; a. fr.—Y. Succ. V, 55^c bot. (play on לָבֵן) מְלֻבֵּן כמה מיני (לָבֵן) שזמר (excels) many a musical instrument.

לָבֵן ch. (denom. of לָבֵנָה, cmp. אָרִיחַ) *to have a strong*

rest; to be well balanced. Sabb. 104^a כרעיה כרעיה Ms. M. why has the word שָׁקֵר one single foot (in the letter ק), while the letters of אמת have a level foundation?; (ed. שיקרא אחרא כרעא קאי ואמת מְלֻבֵּן לַבְנִיחָה) *falsehood* (שָׁקֵר) stands on one leg, while the foundation of truth (אמת) is level).

Pa. מְלֻבֵּן ליה בטינא וכו' Erub. 14^a you may form a level rest for it by plastering, partly on this, partly on the other side, so that it will be firm.—*Part. pass.* מְלֻבֵּן, v. supra.

לָבֵן I (b. h.) pr. n. m. *Laban*, son of Bethuel, freq. יבוא ל' L. the Aramaean. Snh. 105^a. Ab. Zar. 3^a ל' יבוא ל' let L. come and give testimony for Jacob &c. Gen. R. s. 60, v. אֶפְרַחֲסִים. Koh. R. to II, 26; a. fr.

לָבֵן II m. (b. h.; v. לָבֵן) *white; white color, white substance*. Gen. R. s. 73 ל' a white child, opp. בָּיִשׁ. Men. IV, 1 אה דל' the absence of the blue fringe is no obstacle to using the white one &c. Bekh. 45^b, v. בָּהֵק. Lev. R. s. 31 אדם רואה מרחק הלי' וכו' man does not see through the white (of the eye). Yoma 75^a כמרגלית ל' v. II. Ib. VII, 4, a. fr. ל' בגדי בגדי garments of white stuff. Ib. 1, v. אֶפְרַחֲסִים; a. v. fr.—(ה)ל' a bright, shadeless field, vegetable or grain field, opp. מְלֻבֵּן orchard. Shebi. II, 1. M. Kat. I, 4^c; a. fr.—*Pl.* לָבֵנִים, Mikv. VIII, 2 (מים) white and cohesive matter (urin). Tosef. Sabb. I, 22 הלי' white garments, opp. צְבִירִים colored; a. fr.—*Fem.* לָבֵנָה. Y. Shek. VI, 49^d bot.; Cant. R. to V, 11 אש ל' white fire. Sifra Thazr., Neg., Par. 5, ch. XIII מה פשרים ל' as 'linen' means 'of natural white color', so does 'wool' &c. Gen. R. s. 73 ל' שחורה is it the portrait of a black or of a white person?; a. fr.—*Pl.* לָבֵנִים. Macc. 20^b וכו' במלקט ל' when he plucks the gray hair from among the black. B. Kam. 60^b; a. fr.

לָבֵן ch. 1) same. Targ. Y. Gen. XXX, 37, v. next w.—*2) *brick*. Targ. Y. II Ex. XXIV, 10 (Y. I, a. O. לבן; h. text לבנה).

לָבֵן (לָבֵן) m. ch.—h. לָבֵנָה, *white poplar*. Targ. O. Gen. XXX, 37 (Y. דפרה לבן, v. פָּרָה). Targ. Hos. IV, 13.

לָבֵן, v. לָבֵן.

לָבֵנָה m. *brick*; pl. לָבֵנִים, v. לָבֵנָה.

לָבֵנָה f. (b. h.; לָבֵן *to stamp, tread*, cmp. לָבֵן; v. Schr. KAT², p. 121 note) *brick*. Lev. R. s. 23 (ref. to Ex. XXIV, 10, cmp. Targ. Y. ib.) זה ער שלא נגאלו אבל this (brick of sapphire under his feet) was before they (the Israelites) were redeemed, but after their redemption the brick was placed where it belonged. Kel. IX, 6 ל' שבלעה וכו' a brick in which a metal ring has entirely disappeared; Tosef. Mikv. VI (VII), 12 וכו' טבעה שחורה בל' a ring which was stuck into a brick of soft clay. Ab. Zar. 46^a שוקה ל' לָבֵנָה, לָבֵנִים. Ex. R. s. 5. Pirké d'R. El. ch. XLVIII בין לובן הלי' between the layers of bricks. B.

Bath. I, 1; a. fr.—Trnsf. *l'benah*, the larger portion of a line filled out with writing; [Rashi: the blank], v. אֲרִיחַ.

עֲרֶקֶת לִי, לְבָנָה, v. עֲרֶקֶת.

לְבָנָה f. (b. h.) 1) fem. of לָבָן q. v.—2) moon. Ber. 59^b. Erub. 56^a וְכִי בִלְ וְכִי אֶלְוִילִיר לִי אוֹ בִלְ וְכִי provided the new moon sets in either at the moon-hour (the second hour of the night of the first day of the week and every eighth hour succeeding) or under the planet *Tsedek* (Jupiter). Pesik. R. s. 15, a. fr. מוֹיִנִּים לֵלִי, מוֹיִנִּים II. Ib. מוֹיִלֵר הֶלֶל, v. מוֹיִלֵר. Gen. R. s. 33, end יָמוֹת הֶלֶל, v. יָוִם; a. fr.

לְבָנָב, לְבָנָב, v. לְבָנָב.

לְבָנוֹן (b. h.) pr. n. *Lebanon*, the mountain range in the north of Palestine. Cant. R. to IV, 15 ... שְׁתֵּהוּ עַד לְבָנוֹן until the decision (Halachah) sprouts forth (bright) like a kind of Lebanon; ib. V, 12 (cmp. לְבָלָב); a. fr.—Metaph. *King; Temple*. Sifré Deut. 6; Gitt. 56^b; Yoma 39^b, v. לְבָנוֹן.—[Y. Kil. I, 27^a bot., v. כִּרְכִּי לִי, v. פְּרִיסוֹלְבָנוֹן].

לְבִנְיוּתָא f. (לָבָן) whiteness. Neg. IV, 4 בִּלְ יִהְיֶה כַּמֶּה how much of the hair must be white (as a symptom of leprosy)?—Lev. R. s. 14 שִׁיפָה שֶׁל לִי (not לְבִנְיוּתָא) a drop of white matter; Yalk. Lev. 547. Lev. R. l. c. לְבִנְיוּתָא, שֶׁל לְבִנְיוּתָא; Yalk. l. c. לְבִנְיוּתָא, שֶׁל לְבִנְיוּתָא; (Ar. בִּנְיָוִת, some ed. one w. שְׁלִבְנִיָּתָא, corr. acc.).

לְבִנְיוּתָא, v. preced.

לְבִנְיָא, לְבִנְיָא, pl. of לְבִנְיָא.

לְבִנְיָא, לְבִנְיָא, ch.=h. לְבָנוֹן. Targ. Is. XXIX, 17; a. e.—אֲרָקָא, v. אֲרָקָא II.

לְבִסָּא m. (λάβας; cmp., however, לָבַס) caldron. Kel. XIV, 1 (Var. לָבַס); Tosef. ib. B. Mets. IV, 1 כִּדְרִי וְכִי הֵלֶל the caldron (if defective) must be capable of serving as a receptacle for cups (in order to be fit for uncleanness).—Pl. לְבִסִּין. Sifré Num. 158 לְבִסִּין (corr. acc.; Pesik. Zut. Matt., p. 279 ed. Bub. לְבִסִּין); v. לְבִסִּיָּא.

לְבָקָן, v. לְבָקָן.

לְבִרּוּתָא pr. n. *Libruth*, a river or canal. B. Mets. 87^a לְבִרּוּתָא, v. לְבִרּוּתָא (Ms. M. לְבִרּוּתָא, Ms. R. לְבִרּוּתָא, v. Rabb. D. S. a. l. note) it requires a Vav as large as a rudder on the L; Meg. 16^b (v. Rabb. D. S. a. l. note 6, a. לְבִרּוּתָא II).

לְבִרְטוֹן, לְבִרְטוֹן m. (λαβρῶτον, λαυρεᾶτον, S.) the emperor's portrait wreathed with laurels. Yalk. Ez. 356 נִשְׁלַח לְבִרְטוֹן שֶׁל מֶלֶךְ וְכִי (corr. acc.) she took the king's portrait and used it as fuel for making a hot drink. Ib. לְבִרְטוֹן (corr. acc.); Lam. R. to I, 9 לְבִרְטוֹן, read לְבִרְטוֹן (laureata, sc. imago). [Ar. s. v. בִּרְטָא, quotes a Var. קוֹמָקוֹס, for מוֹרְחָא, a. expl. our w. = קוֹמָקוֹס].

לְבִרְיוֹן, Yalk. Esth. 1056, v. בִּרְיוֹן.

לְבִרְנִיָּא, לְבִרְנִיָּא m. pl. (v. בִּרְנִיָּא I) *Liburnian ships*. Targ. Y. II Num. XXIV, 24 מִן בִּלְ מִן וְכִי (ed. Amst. בִּלְבִּרְנִיָּא,

corr. acc.) on Liburnian ships from Rome; (Y. I לְבִרְנִיָּא מִן וְכִי מִן לְבִרְנִיָּא from Liburnia and the land of Italy). Targ. Y. II Deut. XXVIII, 68 (Y. I אִילְפִּירָא); v. לִרְבִּינִין.

לְבַשׁ (b. h.) [to join closely; denom. לְבַשׁ garment, whence] לְבַשׁ, לְבַשׁ to be dressed; to put on (an undergarment), contrad. עֲטָה. Y. R. Hash. I, 57^b top לְבַשׁ שְׁחוֹרִים וְכִי אִם ... לְבַשׁ שְׁחוֹרִים וְכִי אִם a defendant before a human court puts on dark clothes and wraps himself in dark clothes, ...; אֲבָל יִשְׂרָאֵל אֵינוֹ כֵּן אֲלָא לְבַשִּׁים וְכִי but not so the Israelites (on the New Year), but they put on white (festive) clothes &c. M. Kat. 17^a וְכִי לְבַשׁ שְׁחוֹרִים וְכִי אִם let him put on dark clothes &c.; Kidd. 40^a; Hag. 16^a.—Gen. R. s. 75 לְבַשִּׁי בְּרוֹל; Yalk. ib. 130 לְבַשִּׁי, v. פְּרָזֵל. Ex. R. s. 15 לְבַשִּׁים בְּרִיאִים כִּדְרִי לְבַשִּׁים strong enough to wear helmets &c.; a. fr.—Part. pass. לְבַשִּׁי, pl. לְבַשִּׁים. Ib. אֲחֹר עֵרוֹם וְאֲחֹר לְבַשׁ one (the depth) was naked, the other (the earth) was covered (with water). Pesik. Aḥārē, p. 177^b וְכִי לְבַשִּׁים וְכִי אִם clad in white and wrapped in white. Yalk. Gen. 130, v. supra; a. fr.

לְבַשׁ לְבַשׁ to invest; part. pass. לְבַשִּׁי. B. Bath. 122^a מִלְּבַשִּׁי invested with the Urim and Tummim. Tosef. Ohol. XIII, 5 [read with R. S. to Ohol. XII, 4] מִלְּבַשִּׁי שְׁהוּא a bed frame upholstered with tufts.

לְבַשׁ לְבַשׁ to clothe, invest. Ex. R. l. c. ... הַפְּשִׁית הַזֶּה הוּא לְבַשִּׁי he caused one slave to take off his garment and the other to put it on. Sot. 14^a אֵיךְ ... אֲחֹר הַלְבַּשׁ וְכִי אִם as He clothes the naked ..., so do thou &c. Tanh. Hayē 3 וְכִי אִם (וְכִי אִם) and clothes them in armor &c. Ib. (ref. to Ps. CIV, 1) זֶה הָיָה שֶׁהִלְבַּשְׁתָּהּ לְבַשִּׁי that is the strength with which I invested thee at the Red Sea. Ib. מַחֲוֹךְ וְחֹדֶךְ הַלְבַּשְׁתָּהּ לְבַשִּׁי part of thy glory and majesty hast thou put on Abraham's head by granting him the dignity of old age. Yoma 5^b כִּדְרִי הַלְבַּשְׁתָּהּ לְבַשִּׁי in what order did Moses clothe them?—Y. Shek. V, 49^a (expl. הַלְבַּשְׁתָּהּ, ib. V, 1, Mish. ed. הַלְבַּשְׁתָּהּ) שְׁהוּא (עַל הַמְּלָכִים) he invested (the appointed person) with (had in charge) the high priest's garments; a. fr.

לְבַשׁ לְבַשׁ, לְבַשׁ ch. same. Targ. Gen. XXXVIII, 19; a. fr.—Part. לְבַשִּׁי, לְבַשִּׁי. Targ. Job XXVII, 17. Targ. Ez. IX, 2; a. fr.—Ber. 28^a מִדָּא וְכִי אִם מִדָּא וְכִי אִם let him who has been invested with the priest's cloak wear it; or shall he who is not invested say to him who has been, take off thy cloak, and I will put it on?; i. e. let us respect the hereditary office of the Nasi, v. מִדָּא. Keth. 54^a לְבַשִּׁי וְכִי אִם לְבַשִּׁי she put on all her dresses and wraps. Sabb. 10^b [read:] מִדָּא וְכִי אִם לְבַשִּׁי (v. Rabb. D. S. a. l. note 30) cloaks are precious on those who are invested with them, i. e. a pupil likes to quote his teacher; a. fr.

לְבַשׁ לְבַשׁ 1) same. Targ. Ps. XCIII, 1; a. e.—Ber. l. c. Ms. M. לְבַשִּׁי, v. supra.—2) to clothe. Targ. Ps. CXXXII, 16. Targ. Job XXIX, 14 וְכִי אִם לְבַשִּׁי and it clothed (protected) me; a. e.—Kidd. 30^b וְכִי אִם לְבַשִּׁי (not לְבַשִּׁי) and let him clothe and cover her. Y. Keth. XII, 35^a top מִלְּבַשִּׁי (corr. acc.), v. אֲלֻבְשִׁי. Tam. 32^a; a. e.—Trnsf. to take hold of, seize. Kidd. 81^b יִצְרָא לְבַשִּׁי (her bashfulness in the presence of

her father is a sign that) sensuality has seized her; Keth. 51^b passion יצר אלבשה overpowered her (she speaks under the influence of sensual excitement).

לָגַנָא or לָגָא, v. לָגַנָא.

לָגַנָא, v. לָגַנָא.

לָגַדְקָס, Y. Sabb. V, beg. 7^b, v. לָגַדְקָס.

לָגַנְמִיא, v. לָגַנְמִיא.

לָגַנָא (denom. of לָגַנָא) to stack with the pitchfork. Tosef. Sabb. IX (X), 10 וְלָגַנָא שְׁנִים if two take hold of a pitchfork and stack; Sabb. 92^b; Sifra Vayikra, Hōbah, ch. IX, Par. 7.

לָגַנָא m. (legatum) bequest, legacy. Snh. 91^a גִּיטָין (ed. שְׁנִים אֶבְרָהָם, Ms. M. שְׁנִים אֶבְרָהָם, v. Rabb. D. S. a. l. note) if a father made a bequest to his children in his life-time; Yalk. Gen. 110 לָגַנָא (read לָגַנָא pl.).—Pl. לָגַנָא (legata). Tanh. Noah 14 Abraham was the first (in the Bible) mentioned for old age, for a wayfarers' inn, וְכֵן, and for disposing of property in life-time (ref. to Gen. XXIV, 6).

לָגַנָא f. (ἀλαγία, sub. δορά; v. Liddle et Scott Greek-Engl. Lex.) hare-skin. Gen. R. s. 20 Mus. (ed. לָגַנָא, Ar. לָגַנָא); Tanh., ed. Bub., B'resh. 24 לָגַנָא read לָגַנָא, sub. δέριμα).

לָגַנָא m. (legio) Roman legion, in gen. legion, troops. Ber. 32^b, v. לָגַנָא. Tosef. Hull. VIII, 16 לָגַנָא if a Roman legion passes from quarters to quarters, whatever has been used as a cover or shelter, (v. אֶרֶץ) is unclean; Hull. 123^a. Gen. R. s. 4, end קָשָׁה לָגַנָא an intractable legion. Tanh. Vayesheb 3 לָגַנָא and distinguished men, their heads reaching up to the capital of pillars; a. fr.—Pl. לָגַנָא לֹא אֵין אֵין וְכֵן. Ib. לֹא אֵין אֵין וְכֵן these legions are not worth anything (in the economy of Providence). Num. R. s. 1 שִׁמְנָה לָגַנָא עִם הָאֵל it is not worthy of the King that his own legion (body-guard) be counted with the legions. Y. Taan. II, 65^b bot. שְׁנֵי לָגַנָא two wild-tempered legions. Ex. R. s. 15 לָגַנָא a general before whom the legions cast the purple cloak (whom they proclaim emperor). Ib. לָגַנָא and leads the legions out (in parade), and this dates the beginning of his rule. Lev. R. s. 16, end קוֹרָא הָאֵל לָגַנָא the Lord summons his legions (to execute punishment); a. e.

לָגַנָא, לָגַנָא, לָגַנָא ch. 1) same.—Pl. לָגַנָא. Targ. Y. Num. XIII, 1. Ib. XXIV, 24; Targ. Ez. XXX, 9 (h. text יָצִים). [Targ. Job XV, 24 לָגַנָא לְאֶסְחָרָא quot. in Nahmanides a. l. ready to go around among the legions; ed. אֶסְחָרָא לְאֶסְחָרָא (popular corrupt. = legatus) legate, delegate. Lev. R. s. 30 עָבַר עָלֵי דָד לָגַנָא וְכֵן (Ar. לָגַנָא); Tanh. Emor 18 מֶלֶךְ (שְׁלִיחַ שֶׁל מֶלֶךְ) a royal legate passed by, sent to collect taxes; Pesik. Ul'kah., p. 182^a.

לָגַנָא, v. לָגַנָא.

לָגַנָא, v. next w.

לָגַנָא f. (לָגַנָא, v. לָגַנָא) 1) quaffing, taking a draught. Y. Sot. I, 16^c bot. כְּדִי לָגַנָא שְׁלֹשׁ וְכֵן (Bab. ib. 4^a לָגַנָא as much time as is required for quaffing three roasted eggs.—2) (in gen.) eating and drinking, entertainment. Snh. 103^b לָגַנָא לְ גִדּוּלָהּ a little refreshment plays an essential part, for its refusal estranged two tribes from Israel (Ammon and Moab, v. Deut. XXIII, 4 sq.). Ib. 52^a (ref. to Ps. XXXV, 16) שְׁחִיתוּ לְקֹרַח עַל עֵיסֶק לֵי שְׁחִיתוּ Korah for the sake of entertainments (to which he used to invite them); Yalk. Ps. 723.—3) living, support (our 'bread and butter'). Gitt. 7^a (לָגַנָא וְכֵן) כל מִי שֶׁשָּׁוּי לוֹ צִדְקָה לָגַנָא עַל חֲבֵרֵי וְדוּמָם, Josh. XV, 31 if one has cause to complain of being hindered in his livelihood by his neighbor and keeps his peace, He who dwells in the thornbush will take up his cause. Bekh. 35^a לָגַנָא לֹא דוּרִישֵׁן we do not apprehend that their testimony may be influenced by their bread and butter, i. e. by their dependence on their employers.—Pl. לָגַנָא. R. Hash. 18^a לָגַנָא corresponding to the ten meals which Nabal gave to David's servants (I Sam. XXV, 5).

לָגַנָא, Y. Snh. II, 20^c bot. לָבֹשׁ לֵי דִידָךְ, read: לָגַנָא.

לָגַנָא m. (לָגַנָא, v. לָגַנָא, formed like לָגַנָא) 1) bottle, a vessel smaller than כֶּדֶר and larger than כֶּזַיִת. T'bul Yom IV, 4 לָגַנָא which requires sunset to be clean (v. לָגַנָא) and which was filled out of a cask containing tithes (intended for T'rumah); Erub. 36^a; Y. ib. III, 21^b bot. (corr. acc.). Tosef. Ohol. V, 10; Ohol. V, 4; Hag. 22^b Ms. M. (ed. חֲנִיתָ לָגַנָא וְכֵן (read לָגַנָא). Ab. Zar. V, 1 לָגַנָא the gentile put his wine bag on it. Tosef. Ter. VII, 16 לָגַנָא (ed. Zuck. שְׁחִיתוּן, corr. acc. all the suffixes in the sentence); a. e.—Pl. לָגַנָא. Tosef. Dem. VIII, 22, sq. Kel. XXX, 4 לָגַנָא large flasks (of glass). Y. Hag. II, end, 78^c. Kel. XVI, 2 בֵּית הָאֵל a case of wickerwork for flasks; Tosef. ib. B. Mets. V, 13 בֵּית הָאֵל (corr. acc.). Ib. VI, 8 שֶׁל עֵץ הָאֵל a wooden flask case.—Bets. 15^b לָגַנָא these are people counting their wine by luginin (less rich than the בֵּית הָאֵל, but wealthier than the בֵּית הָאֵל).—Yalk. Sam. 161 שְׁבִלֵינָא (the water) in the bottles.—2) also לָגַנָא f. a garden-bed requiring a lugin of seed. Ter. IX, 5 מֵאָה לָגַנָא Ms. M. a. Y. ed. (Bab. a. Mish. ed. לָגַנָא) one hundred beds planted with T'rumah seeds; Tosef. ib. VIII, 4 מֵאָה לָגַנָא ed. Zuck. (Var. לָגַנָא; R. S. to Ter. l. c. quotes לָגַנָא); [v., however, לָגַנָא].

לָגַנָא, לָגַנָא, לָגַנָא f. same. Targ. Y. Gen. XXIV, 14—20 (h. text לָגַנָא). Targ. Jud. VI, 38 Var. ed. Lag., v. לָגַנָא. [Targ. Y. Num. XIX, 4 לָגַנָא, prob. to be read: לָגַנָא.—B. Mets. 85^b, v. פִּישׁ. Yalk. Koh. 967, v. לָגַנָא.—Pl. לָגַנָא. Targ. Job. XXXII, 19 (Var. לָגַנָא; h. text אֶבְרָהָם). Targ. Lam. IV, 2 (h. text לָגַנָא).

לָגַנָא, לָגַנָא (Pilp. of לָגַנָא, contr. of לָגַנָא) 1) to stammer,

be undecided. Deut. R. s. 5 אל חדי מלגלג ברין do not give judgment in a hesitating manner (speak clearly and with full knowledge, cmp. גמגם; Yalk. ib. 907 (קץ) —2) (with על) *to sneer.* Sabb. 30^b עליו וכי a certain student sneered at him. Ber. 39^a כועס אני על המלגלג I am angry with him who sneers; Y. ib. VI, 10^c top למה ללגלג אהה why didst thou laugh?; a. e.

לגלג I ch. same.

lhpalp. לגלגל to be sneered at. Targ. Esth. I, 17.

לגלג II (= גלגל, v. גלג; cmp. עגב = עגב) *to proclaim, boast.* Targ. Y. I Gen. XXXIV, 31 מלגלג במליה ed. (Ar. מלגלג; Y. II גלגל במליה).—Gen. R. s. 64, end חזא ויל הוהא go and announce it that thou didst put thy head into the lion's mouth and camest out in peace; Yalk. ib. 111, end.

לגלג m. (לגלג) *stammering.* Cant. R. to II, 4 (ref. to רגלו ib.) וילגלגו וכי even the child's stammering is pleasing to me.

לגלג m. = הלגלג (ח rejected) 1) *purslane*, v. הלגלג —2) pl. constr. לגלגי, only in הרדל *stems of the mustard plant.* B. Bath. 18^a; 25^b אוכלות לי הרדלי they (the bees) eat the stems of my mustard plants, v. הרדל.

לגמנ Tosef. Kel. B. Bath. VI, 9 אלו Var., read: אגלוגין.

*לגנא m. (a corrupt. of linea) *a narrow path between fields.*—Pl. לגנין. Targ. Is. XXVIII, 25 Regia (ed. Lag. ליגנין, Var. ליגנין; ed. בייר; h. text שורה; cmp. Löw Pf. p. 221).

לגנא f. same, in gen. row, bed; v. לגני 2.

*לגס Part. Pa. מלגס, *to stammer.* Hag. 15^b Ar. (ed. מגמגם).—

לגס Y. Yoma III, 41^a bot., v. לגסא.

לגש v. לגש.

לדוקא v. לדוקא.

לדוקי m. (v. לדוקא) *Laodicean.* Kel. XXVI, 1 סנדל (ed. Dehr. לדקי) a Laodicean sandal.

לדנא m. = b. h. קנה, *sheath.* Targ. I Chr. XXI, 27. Targ. II Sam. XX, 8; a. fr.—Targ. I Sam. XVII, 51 (ed. Wil. קנה).

לדקי v. לדקי.

לדקא v. לדקא.

להא v. להי.

להב *to glisten, be bright*, v. Shaf. שלחב.

להב m. (b. h.; preced.) *flame.*—Pl. להבין, constr. להבי. Deut. R. s. 11 אש לי מרחק אני I am destined to receive the Law from between flames of fire.

להב ch. same.—Pl. constr. להבי. Targ. Y. II Deut. XXXIII, 2. Targ. Y. Ex. III, 2.

להב f. (b. h.) same. Deut. R. s. 11 לי שרפי flaming Seraphim.

להביתא ch. same. Targ. Ps. CVI, 18.

להב m. (b. h.; denom. of להב) *study.* Num. R. s. 14 (ref. to Koh. XII, 12) אם יגעה הרבה בלי דברי וכי if thou takest great pains in the study of the words of the wise &c. (v. Erub. 21^b וכל החוגה בהן וכי).

להביתא = להביתא. Targ. Lam. III, 62 Var.

להב m. (להב) *flourishing, brandishing.* Targ. Nah. III, 3 ולי וצלחב וכי (ed. Lag. מסיק לי producing sparks by the hoofs of the horses).

להב (b. h.; cmp. להב) *to glisten, glow.* Gen. R. s. 21, end מהא להביתא מי מציל.. מאש להביתא (hell)?; a. e.—Part. pass. להביתא, f. להביתא; pl. להביתא; להביתא *glowing*; (with אחרי) *passionately following, anxious for.* Gen. R. s. 94 אחרי שדיו v. גריו. Y. Taan. VI, 69^b; Pesik Dibré, p. 114^a שדיו וכו' the Israelites were greedy for sweet things. Gen. R. s. 22 אחרי האדמה לי אחרי וכו' the Israelites were anxious for the Divine Presence; a. fr.—Tanh. Huck. 4 (ref. to Ps. LVII, 5) שדיו להביתא אחרי (= להביתא) they had a passion for denunciation; Midr. Till. to Ps. VII; Yalk. ib. 637; Yalk. Kings 213 להביתא; Y. Peah I, 16^a; a. e.

Pl. להב *to glow; to make glowing.* Lev. R. s. 16 האש להביתא the fire was shining around him. Gen. R. s. 21, end (ref. to Gen. III, 24) ומלחשטו... ומלחשטו (the fire of hell) turns around man and heats him through from top to bottom &c. Num. R. s. 18 האש להביתא the fire seized him; a. e.

להט Pa. להט ch. same, *to heat.* Targ. Y. II Deut. XXXII, 22 ולהט (prob. to be read: ולהט).

להט, Y. Nidd. III, 51^a, v. להט.

להטים m. pl. (b. h.; Talm. etymol. fr. להט) *glittering; delusions.* Snh. 67^b (ref. to Ex. VII, 11, a. 22) בלשיתם 'with their latim' (secret arts) refers to works of demons, 'with their *l'hatim*'—to works of sorcery (with ref. to להט Gen. III, 24).

להטמיה v. להטמיה.

להתא (cmp. להט) *[to be bent; cmp. להט to be tired.]* Targ. Is. LXV, 23 ed. Lag., v. להי. Ib. XLII, 4 להי (ed. Wil. להי; ed. Lag. להי, v. להי).—Part. להי, pl. להי. Targ. Y. II Deut. XXV, 18 (h. text להי).

Af. להי 1) same, v. supra.—2) *to tire, annoy.* Targ. Mal. II, 17 (ed. Lag. אלהי).—3) *to bend (one's self)*, v. להי.

להל, להל, v. להל, להל.

להם, Hithpa. להם, v. להם.

לָחַן = אֶלְחָן, *but, only*. Taan. 12^a (quot. fr. Meg. Taan. ch. XII, ed. Meg. Taan. לָחַן).

לָחַת (v. לָחַד), *Af. אֶלְחָת to bend (one's self)*. Targ. II Kings IV, 34, sq. (ed. Wil. a. Bxt. אֶלְחַד, v. לָחַד; Ar. אֶלְחָד; h. text נָחַד).

לָח *unto him*; v. לָה.

לָה (homiletic interpret.) = לָא. Gen. R. s. 73 .. כל דבר .. דיה חזר בו ר' פעמים למפרע שני הן לו whatever agreements Laban made with Jacob, he retracted mentally ten times, for we read (Gen. XXX, 34) *hen, lu* yes, no; Yalk. ib. 130.

לָחָא, v. לָחָא.

לָחָה, v. לָחָה.

לָחָי, v. לָחָי.

לָחָי, v. לָחָי.

לֹב (b. h.) pr. n. *Libya*, v. לִיבִי. Y. Kil. VIII, 31^c *הוא* this proves that Lub and Egypt are the same, v. לֹבִי.

לֹבָא m. (preced.) = לִיבָא *Libyan*. Sabb. 51^b *חמרא* a Libyan ass.—*Pl.* לִיבָא. Targ. Nah. III, 9. Targ. II Chr. XII, 3; a. e.—Tam. 32^a *חמרי*, v. supra.—V. לִיבִי.

לֹבִדְקִים, v. לִיבִדְקִים.

לֹבִי m. h. a. ch. (b. h., v. לִיבִי) *Libyan*. Y. Kil. VIII, 31^c; Y. Sabb. V, beg. 7^b an Egyptian bean when fresh צווחין *Libyan*, when dried, they call it Egyptian bean; ... הוא מצרי this proves that Libyan and Egyptian means the same (v. לִיבִי). Ib. a proselyte descendant of a Libyan. Y. Shebi. II, 34^a bot. bunches of Libyan beans.—*Pl.* לִיבִי. Y. Kil. I. c.; Y. Sabb. I. c., v. לִיבִדְקִים. Ib. גִּירִים הַבָּאִים מִלִּיבִי proselytes, descendants of Libyans; v. לִיבִי.

לֹבִירִים, Yalk. Dent. 950, v. לֹבִיר.

לֹבִלְנוֹת, v. לֹבִי.

לֹבֵן m. 1) (לָבֵן) *white matter, white color*. Gitt. 57^a, a. e. *הַבֵּיצָה* the white of an egg. Neg. IV, 1 *הַבֵּיצָה* the white color (of leprosy). Nidd. 31^a, a. e. *הַבֵּיצָה* the white substance (semen virile). Ib. *הַבֵּיצָה* the white of the eye; a. fr.—*Pl.* לֹבֵנִים. Koh. R. to V, 10 *הַבֵּיצָה* the white (semen) out of which are formed the white substances of the embryonic body.—2) *the mass of clay for bricks*. Pirké d'R. El. ch. XLVIII *הַבֵּיצָה* בין לִי הַבֵּיצָה in the clay stamped for bricks.

לֹג, m. (b. h.; *log* onomatop. to lick, lap; to gurgle v. Ges. H. Dict.¹⁰ s. v. לָג) a small narrow-necked vessel, *Log*, a liquid measure equal to the contents of (or the space occupied by) six eggs (v. Herzfeld Metrol. p. 46, sq.). Men. IX, 2. B. Bath. 90^a; Tosef. ib. V, 10. Tosef. Kel. B. Kam. II, 2; a. fr.—*Pl.* לֹגִים, לֹגִי, לֹגִי. Ib.; Kel. II, 2; a. fr.

לֹגָא (or לֹגָא) ch. same, 1) *small bottle*.—*Pl.* לֹגָא or לֹגָא. Yoma 83^b [read:] וצרי אדרורו בלֹגָא (v. Rabb. D. S. a. l. note, a. פִּלְגִי) they surrounded him with bottles (of cordials) and dishes; (Ms. O. *אֶלְחָד* they placed around him dishes &c.).—2) *Log*, v. preced. Targ. Lev. XIV, 10; a. fr. (some ed. לֹגָא).—Pes. 109^a *הַמִּדְיָה* the Log measure of the Temple. Y. Sabb. VIII, 11^a bot.; Y. Shek. III, 47^c top *הַמִּדְיָה* the Biblical Log, v. הַמִּדְיָה; a. fr.—*Pl.* לֹגִין. Targ. Y. Ex. XXX, 24. —Y. Ter. X, 47^b top; a. e.

לֹגָה pr. n. m. *Loga*. Tosef. Yoma II, 7 *שמעון* Cant. R. to III, 6 *לֹגָה*; Y. Yoma III, 41^a bot. לֹג (corr. acc.).

לֹגִיסְטִים m. (λογιστής = curator orbis among the Romans) *market commissioner*. Tanh. Tsav 1 *לֹגִיסְטִים*, ed. Bub. *לֹגִיסְטִים* (corr. acc.); Yalk. Lev. 479 *לֹגִיסְטִים*; Yalk. Mic. 555 *לֹגִיסְטִים* (corr. acc.); (Tanh. Balak 12 בעל (חשוק).

לֹגִלְגֵן m. (לֹגִלְגֵן) *sneerer*. Y. Ber. VI, 10^c top ed. Lehm. (ed. לֹגִלְגֵן).

לֹגְמָא c., pl. *לֹגְמִין* (לֹגְמִין, v. לֹגְמִין) *puffed up cheek* (filled with a quaff); *a mouthful, quantity of liquid filling one cheek*. Pes. 107^a *מלא לֹגְמָא* (Ms. M. *לֹגְמִין*). Yoma VIII, 2; Tosef. ib. V (IV), 3 *הַמִּדְיָה* who drinks (on the Day of Atonement) a quantity equal to the fill of his cheeks; expl. Bab. ib. 80^a and corrected *חַי* say as much as would cause the appearance of puffed cheeks. Y. ib. VII, 44^d bot. [read:] *חַי* there is a version (for *מלא* there is a difference? *מלא* means) a mouthful which can be kept in one cheek. Ib. *לֹגְמָא* the mouthful of Ben Abatia which is more than a quarter of a Log; a. e.

לֹגְמִיָא, Num. R. s. 2 *דבר של לֹגְמִיָא*, a corrupt. for *לֹגְמִיָא* or *לֹגְמִיָא* (λογμια or λῳγμια) *lewdness*; (Lev. R. s. 20 *שְׂמִיָא*, Ar. *שְׂמִיָא*).

לֹגְסְטִים, v. לֹגְסְטִים.

לֹגְשָא m. ch. = *הַבֵּיצָה*. Y. Sabb. II, beg. 4^c.

לֹד (b. h. לָד) pr. n. pl. *Lod, Lydda* in South Palestine (Roman name *Diospolis*). Maas. Sh. V, 2 *הַמִּדְיָה* Lod was the westernmost term (of one day's journey from Jerusalem). Tosef. Erub. IX (VI), 2. Y. Meg. I, 70^a bot. *לֹד* and Ge Haḥarashim belong to the fortified towns of the conquest days (v. *הַמִּדְיָה*). B. Mets. IV, 3 *הַמִּדְיָה* the merchants of L. Snh. 32^b *לֹד* follow R. El. to L.; a. fr.

לֹדִיָא (b. h.) *Lud, Lydia*, a district of Asia Minor. Pes. 50^a; B. Bath. 10^b, a. e. *הַמִּדְיָה* the martyrs of L., v. *הַמִּדְיָה*. —Tosef. Yeb. IV, 5 (confession of a robber captured in Cappadocia) *לֹדִיָא* I killed him on his entering Lydia (Laodicea); Y. ib. II, end, 4^b; Bab. ib. 25^b.

לֹדָה (לֹדָה) (cmp. next w.) pr. n. m. *Luda, (Ludaah)*, an Amora. Sabb. 96^b (Ms. M. *לֹדָה*; Ms.

ו. לוריא; Yalk. Ex. 413 לוריא. Ib. 137^a (Ms. M. לוריא; Ms. O. לוריא); Yeb. 71^b לוריא.—Y. Taan. III, 67^a לוריא.

לִידָאָה m. 1) = h. לִידָאָה *Lyddan*. Ab. Zar. 36^a לִידָאָה thou citest Samlai, the Lyddan; (Y. ib. II, 41^d bot. (חרדורי).—Yeb. 71^b, v. preced.—Pl. לִידָאָה. Ab. Zar. l. c. לִידָאָה it is different with Lyddan scholars, because they disregard traditional laws.—2) לִידָאָה (denom. of *ludi*, the latter being treated as a geographical term) *people hiring men for gladiatorial contests, lanistae* (v. Sm. Ant. s. v. Gladiator). Gitt. 46^b bot. לִידָאָה הוּא גְבֵרָא דִּיבִין *he was the case of a man who had sold himself to the Ludaë*. Ib. 47^a לִידָאָה... לִידָאָה Resh Lakish had sold himself &c.—Y. Ter. VIII, 45^d top לִידָאָה גִּרְמִךְ *if thou hadst sold thyself to the lanistae, thou wouldst have sold (thyself) at a high price, but here thou hast sold (risked) thy life for a trifle*.—V. לִידָאָה.

לִידָאָה, v. לִידָאָה.

לִידָאָה m., pl. לִידָאָה of *Lod, Lyddan*. Pes. 62^b.—[V. לִידָאָה].—Fem. לִידָאָה, pl. לִידָאָה. Kel. II, 2, v. לִידָאָה.—[V. לִידָאָה.]

לִידָאָה ch. = לִידָאָה, same. Ex. R. s. 3 לִידָאָה שְׁמֵעוֹן לִידָאָה.

לִידָאָה m. pl. (v. לִידָאָה 2) 1) *keepers of gladiators, also gladiators*. Pes. 12^b; Sabb. 10^a לִידָאָה מֵאֵכֶל הַמֶּלֶךְ the meal time of the gladiators (to whose diet special attention was paid). Y. Gitt. IV, end, 46^b לִידָאָה מִכֶּר עֲצֻמוֹ לִידָאָה 2.—2) (= *ludi*) *public games*. Tanh., ed. Bub., Noah 20 בלעם וּבִקְסָמִים הוֹדִיל בְּקִיבָה בְּקִיבָה בָּל introduced sleeping rooms (for prostitution), dice, public games and divinations; Tanh. ib. 14 בלעם וּבִקְסָמִים וּבִזְנוּתָא.—[לִידָאָה]. Ab. Zar. 18^b, v. בלעם.]

לִידָאָה, v. לִידָאָה.

לִידָאָה f., pl. לִידָאָה (v. לִידָאָה) *gladiator's food* (of beans or wheat; *sagina gladiatoria*). Bets. 14^b לִידָאָה לַעֲשׂוֹת מִדָּקֹה לִידָאָה wheat (which can be made direct use of) for preparing &c.; Y. ib. I, end, 61^a לִידָאָה מֵאֵכֶל הַמֶּלֶךְ (corr. acc.); Tosef. ib. I, 23 לִידָאָה ed. Zuck. (Var. לִידָאָה).

לִידָאָה m. *ladanum*, a soft resin, a product of the *Cistus* (v. Löw Pfl., p. 127; Sm. Ant. s. v. *Ladanum*). Keth. 77^b.

לִידָאָה, Y. Ter. VIII, 45^d top, v. לִידָאָה 2.

לִידָאָה pr. n. pl. *Laodicea*, name of several towns, esp. *L. ad Lycum*, a city of Asia Minor, counted to Lydia (v. לִידָאָה). M. Kat. 26^a, v. לִידָאָה I. B. Mets. 84^a, v. לִידָאָה. Y. Ab. Zar. III, 42^c top לִידָאָה.—Koh. R. to III, 17; Taan. 18^b; Meg. S'mah. ch. VIII; Sifra Emor, Par. 8, ch. IX לִידָאָה; Tosef. Taan. ch. XII (martyrdom of Lulianus and Papus, v. לִידָאָה). Gen. R. s. 11; Sabb. 119^a; Pesik. R. s. 23.

לִידָאָה m. (*ludarius*, not recorded in Lat. Dict., v. Sachs Beitr. I, p. 121; P. Sm. 1905) *a gladiator trained to fight beasts at the Roman games*, analogous to the Spanish

matador (v. Sm. Ant. s. v. *Venatio a. Bestiarii*). Ex. R. s. 30, end, v. לִידָאָה. Gen. R. addit., ed. Wil. p. 376 top, v. לִידָאָה.

לִידָאָה, v. לִידָאָה.

לִידָאָה, v. לִידָאָה.

לִידָאָה m. pl. (Syr. לִידָאָה, P. Sm. 1905; cmp. לִידָאָה I) *the first milk after delivery, a dainty dish*. Targ. Job XX, 17 (ed. Lag. לִידָאָה; some ed. לִידָאָה; h. text לִידָאָה). Ib. XXIX, 6 (ed. Wil. לִידָאָה; h. text לִידָאָה). Targ. Y. Gen. XVIII, 8 לִידָאָה שְׁמִין וְחֹלֶב ed. (Ar. לִידָאָה); Targ. Y. I Deut. XXXII, 14 לִידָאָה שְׁמִין.

לִידָאָה, v. לִידָאָה.

לִידָאָה, v. לִידָאָה.

לִידָאָה, v. לִידָאָה.

לִידָאָה, v. לִידָאָה.

לִידָאָה, Ar. quot. fr. Y'lamd. to Num. XXIII, 7 or 18, or XXIV, 3,—quid?

לִידָאָה, Gen. R. s. 20 Ar., a corrupt. for לִידָאָה as in ed. a. Yalk. Gen. 32.

לִידָאָה f. (לִידָאָה) *curse*, v. לִידָאָה.

לִידָאָה, v. לִידָאָה.

לִידָאָה m. (לִידָאָה) *attachment*.—*surname*, *epithet*. Neg. XIV, 6 לִידָאָה שֵׁם לִידָאָה nor any hyssop which is qualified by an epithet (לִידָאָה &c.); Par. XI, 7; Succ. 13^a; Hull. 62^b; Sifra Num. 124; 129; a. e.—Ned. VI, 9 (53^a) לִידָאָה שֵׁם לִידָאָה for this (the addition of 'field') is a differentiating epithet.

לִידָאָה, v. sub לִידָאָה.

לִידָאָה, v. לִידָאָה.

לִידָאָה, v. לִידָאָה.

לִידָאָה, v. לִידָאָה.

לִידָאָה, v. sub לִידָאָה.

לִידָאָה, v. לִידָאָה.

לִידָאָה, v. לִידָאָה.

לִידָאָה I (b. h.) pr. n. pl. 1) *Luz*, in Palestine, identical with, or near, Bethel. Gen. R. s. 69, v. next w.; a. e.—2) *Luz*, in the land of the Hittites (Jud. I, 26), supposed to be *Lizan* in Kurdistan (v. Neub. Géogr., p. 394), a place, mentioned in the Talmud as still existing, from which the purple blue (רִחְלִיל) was imported. Shh. 12^a (in a secret letter) לִידָאָה רִבְרִים הַנְּעָשִׂים בָּלִי (not הַנְּעָשִׂים בָּלִי) things manufactured in Luz (רִחְלִיל). Sot. 46^b (ref. to Jud. l. c.) לִידָאָה שְׁצִיבֵינָא וְכִי it is that Luz where they dye purple blue, which

Sennaherib left undisturbed, and Nebucadnezar did not destroy, and where the angel of death has no permission to enter &c.; Gen. R. s. 69 (applied to Gen. XXVIII, 19).

לִּי II. m. (b. h.) *nut, almond, hazel-nut*; also *nut-tree*. Bekh. 8^a בַּחֲמֵשׁ יָמִים בְּחַיֵּי הַכֹּחֵל corresponding to chickens (hatched in twenty one days) is the almond tree among trees; Y. Taan. IV, 68^c bot. (ref. to שָׁקֵר, Jer. I, 11) מִהַ הָלִי הַזֶּה as the almond tree requires twenty one days from blossoming &c.; (Koh. R. to XII, 7 הַשָּׁקֵר Gen. R. s. 69 (ref. to לֵוִי, v. preced.) מִהַ לִּי אֵינִי לוֹ פֶּה וְכִי (some ed. לֵוִי, fem.) as the nut has no opening, so nobody could find the entrance to the town. Ib. לִי דִירָה עֹמֵד וְכִי a nut-tree stood before the entrance. Ib.; ib. s. 81 end, v. קָשֶׁט, a. fr.—*Pl. לְוִיָּה*. Y. Kil. I, 27^a bot., v. בִּשְׁמֵא.—Transf. לִי שֵׁל *the nut of the spinal column, a hard vertebra*, (Judenknöchlein, v. Löw Pfl., p. 375 a. quot. ib. from Hyrtl, Das Arabische und Hebr. in der Anat., p. 165). Lev. R. s. 18; Koh. R. to XII, 5; a. e.

לִּזְנוּ, לִּזְנוּ ch. same. Targ. Gen. XXX, 37.—Pl. לִּזְנוּ. Targ. Y. I Num. XVII, 23 (Y. II לִּזְנוּ בְּרִי לִּזְנוּ; h. text שקדריס). Targ. Y. Gen. XLIII, 11.

לָּוִי III (b. h.) *to turn, bend, twist.*

Nif. נָלַח to be perverse, v. infra.

Hif. וְהִלֵּךְ or הִלֵּךְ *to turn*. Kil. IX, 8 (play on הָלַךְ in שַׁעֲטָן, v. נֶזֶק) וְהִלֵּךְ הוּא אֶת אָבִיו בְּשִׁבְעִים עָלָיו (or וְהִלֵּךְ) he (who disregards the law of שַׁעֲטָן) is perverse and turns his Father in heaven against him; [Comment. 'and turns away (estranges) his Father . . . on his account'].

לִּי IV (v. לָצַח) *to talk about, sneer, talk disrespectfully.*

Hif. חִיף *same*. Y. Dem. II, 22^c bot. חִיף מִלִּיּוֹן עֲלָיו all people talked against him. Lev. R. s. 6, beg. Cant. R. to IV, 12 וְכִי הָיָה חִיף בְּרִיּוֹתָא קוֹל שִׁמְעָה heard the people talk evil of his daughters. Gen. R. s. 54 מִלִּיּוֹן בָּאֲרוֹן spoke disrespectfully of the ark (V. Bot. 35^a sq.); a. fr.—Y. Shek. V, 49^a bot. מִלִּיּוֹן (some Bab. ed. מִלְּעִיּוֹן).

לְרִזָּא, v. לִרְזָא II ch.

לְרֹחַת, v. לְרִיחַת.

לִּיחַ I (or לִיחַ) (comp. לִיחַ) *to join*.

Pi. בָּנִיתוּ (denom. of next w.) to place straps close together so as to form a boardlike surface. Part. pass. *בְּנִיּוֹת*, *pl. בְּנִיּוֹתֶיךָ*. Tosef. Kel. B. Mets. VIII, 6 (R. S. to Kel. XVIII, 5 reads *מְבִנִּימֶנּוּ*, v. רָחַב).

לִיִּם II m. (b. h.; preced.; cmp. לִיִּת tablet, board. Y. Shek. VI, 49^d bot.; Ex. R. s. 47, a. e. לִי וְהוּא 'and he is five commandments on one tablet &c.; a. fr.—*Pl.* לִיִּהוּ (mostly of the tablets containing the ten commandments); לִיִּהוּיִם, לִיִּהוּיִן, constr. לִיִּהוּיִ. 1b. Ber. 8^b לִי וְשִׁבְרֵי לִי 'the (second) tablets and the broken tablets were both preserved in the ark, (therefore despise not an old scholar when his memory forsakes him); B. Bath. 14^a; Men. 99^a.—Y. Kil. IX, 32^b top לִיִּי הַבְּרִיָּה; Y. Keth. XII, 35^a top לִי (metaphorically for R. Jehudah han-Nasi); (Keth. 104^a אֵרֶן לִיִּי אֶרֶן לִיִּי; a. fr.—Meg. 32^a v. בְּרִיָּה. —Tosef. Kel.

B. Mets. VIII, 4 לווחין ו' (Ar. ed. Koh. Sabb. 47^a לווחים (Tosef. ib. XIII (XIV), 15; Y. ib. XII, beg. 13^c, v. קטריבס. Sabb. XII, 4 על שני לוחי פנקס (Bab. ed. 104^b לווחי רפר as in Mish. ib. 5) on (the rims of) two boards of a writing tablet (pinax). B. Mets. 117^a (expl. תקרה לווחים boards of the ceiling; a. e.

לִוְחָא, לִוְחָא, לִוְחָא ch. same. Targ.Y. Ex. XXXVI,
19, a. e. (O. רִפָּא, h. text רִפָּא). Targ. Prov. III, 3. Targ.
Is. VIII, 1 (h. text לִוְחָא); a. fr.—Pl. לִוְחָא, לִוְחָא, לִוְחָא.
Targ. Y. I Ex. XXVI, 15 (Y. II לִוְחָא). Ib. 20. Targ. Ex.
XXXI, 18; a. fr.—[Sabb. 18^a; Gitt. 61^a top, v. next w.].

לִּחָא, לִּחְאָא m. (= **לִּחְאָא**; v. **לִּחְאָא**) 1) *jaw, cheek*. Y. R. Hash. I, 58^b top **לִּחְאָא**, v. **לִּחְאָא**.—*Pl.* **לִּחְאָא**. Targ. Y. Deut. XVIII, 3.—2) *fish-hook*.—*Pl.* **לִּחְאָא, לִּחְאָא**, Sabb. 18^a **לִּחְאָא וּקְוִרָא** Ms. O. a. Ar. (ed. **לִּחְאָא**) *hooks (fish-lines) and traps of little joists*; Gitt. 61^a top.

לוֹט I pr. n.m. (b.h.) *Lot*, the nephew of Abraham. Ber. 54^a **לִי הָיְתָה אִשְׁתּוֹ**... **הַיְיָ** he who sees... *Lot's wife* (the pillar of salt, Gen. XIX, 26). Erub. 65^a **לִי חָגֵץ לְשִׁכְרוֹתָיו** של **לִי** who is as drunk (unconscious) as *Lot*. Gen. R. s. 44 (play on the name) **לֹא יִשָּׁר לֹט** cursed *Lot* shall not be *Abram's* heir; a. fr.

לוט II m. (b. h. לז) *lotus*. Gen. R. s. 91, end, expl.
מסטיב q. v.

לָוִי (v. next w.) *to curse*. Part. *לָוִי*, f. *לָוִיָּה*, pl. *לָוִיִּים*.
 Num. R. s. 9 (ed. Wil. p. 56) וְזוֹ וְזוֹ *all*
 (women) shall swear by thee and curse each other saying,
 if thou hast done this, may thy end be &c.

לְרֹשׁ ^{ch. [to cover, talk secretly; comp. רֹחַשׁ]}
to curse. Perf. **לָרַשׁ**, **לָרַשְׁתִּי**. Targ. Lev. XX, 9. Targ. I Kings II, 8 **לְרַשְׁתִּי**; a. fr.—Part. **לָרֹשׁ**, **לָרֹשֶׁת**, **לָרֹשֶׁתִּי**. Targ. Y. I, II Num. XXIII, 8. Targ. Gen. XXVII, 29; a. fr.—*Part. pass.* **לָרֹשֶׁת**, **לָרֹשֶׁתִּי**. Ib. III, 14; a. fr. Gen. R. s. 44 **לָרֹשֶׁת**; Yalk. ib. 76 **לָרֹשֶׁת**, v. **לָרֹשֶׁת**.—Snh. 49^a top (prov.) **לָרֹשֶׁת** **לָרֹשֶׁתִּי** ed. (Ms. M. **לָרֹשֶׁת**, v. Rabb. D. S. a. l. note, Rashi **לָרֹשֶׁת**) be cursed rather than cursing. Ib. 111^a **לָרֹשֶׁת** **לָרֹשֶׁתִּי** wilt thou curse me?—Ib. 113^a [read: **לָרֹשֶׁת** **לָרֹשֶׁתִּי** v. Rabb. D. S. a. l. note) is it so that when Joshua cursed (Jericho) he meant &c.?—Lev. R. s. 17 (**לָרֹשֶׁת** **לָרֹשֶׁתִּי** בבירה) (Yalk. ib. 563 **לָרֹשֶׁת** **לָרֹשֶׁתִּי** cursed (with leprosy) is the house with such accursed inmates (who refuse favors to their neighbors); ib. (play on **לָרֹשֶׁת** **לָרֹשֶׁתִּי** Lev. XIV, 37, as if **לָרֹשֶׁת** **לָרֹשֶׁתִּי** שָׂקִיעַ **לָרֹשֶׁת** **לָרֹשֶׁתִּי** to ruin the house with such &c.

לֹוֹטָא, לֹוֹט, לֹוֹט m. (preced.) *curse*. Targ. Is. XIII, 1. Targ. Num. V, 21. Targ. Ex. IX, 28 קִלְיִן רָל' (h. text קִלְתָּ); Y. ib. 34; a. fr. — *Pl.* לֹוֹטָא, לֹוֹטָיִן. Targ. Gen. XXVII, 12, sq.; a. e.

לרומם, Midr. Sam. ch. II לל' (some ed. לולי) a corrupt. of לבליזם.

***לומיינוס** pr. n. m. (corrupt. of Diocletianus?) *Lutianus*, a Roman emperor. Gen. R. s. 83, end **יום שמלך**

לויט... מנדיאל on the day when L. became king, R. A. heard in a dream: To-day Magdiel became king (i. e. the last but one King of Edom-Rome, v. Gen. XXXVI, 43); Yalk. ib. 140. לויט.

לויט, v. לויט.

לויט, לויט m. pl. (prob.) *Arethusii*, the inhabitants of *Arethusia* between Epiphania and Emesa (v. חמץ). Targ. Y. I Gen. X, 18; Targ. I Chr. I, 16 (h. text ארתי).

לויט, v. לויט.

לויט, v. לויט.

לויט (b. h.) 1) to join, be connected, v. Piel, a. לויט.—2) (cmp. Sm. Ant. s. v. Nexum) to assume an obligation; to borrow. Shebu. 41^b; Keth. 88^a; B. Bath. 6^a האומר 'וב' לא לויט he who (being sued for a loan duly testified by witnesses) says, 'I have not contracted any loan', is considered as admitting that he has not paid. Hull. 84^a בגין אלוין אוכלין (delicate persons) like ourselves may buy food on credit. B. Mets. 72^b אין לויט על שער 'וב' (also לויט) you must not borrow money with the choice of repaying in grain at the present price; (another defn., v. Rashi a. l.). Bets 15^b לויט עלי לויט make a loan on my (the Lord's) account; a. v. fr.—Esp. לויט, debtor, opp. to לויט creditor. Shebu. 47^a מ' בחי' if the debtor died before the creditor; a. fr.—Pl. לויט. Ib. שני מלווין ושני לויט two (different) creditors and two debtors.

Pi. לויט, לויט 1) to order an escort for protection, v. לויט. Tanh. Bal. 12; Num. R. s. 20 לויט He appointed the clouds of glory to escort them. Sot. 46^b לויט בשבילי... for the sake of the four steps which Pharaoh ordered his men to escort Abraham &c.—2) to escort, to walk a distance with a departing guest; to follow. Sabb. 119^b ש' מדי' ש' מדי' לויט לו 'וב' two ministering angels escort man to his house on the Sabbath eve. Sot. l. c. לויט כל שאינו מלכוד ומלכוד לויט 'וב' whoever omits to escort a guest or (as a guest) declines an escort, is regarded as if he had shed blood; לויט שאילמלא לויט 'וב' for if the men of Jericho had escorted Elisha &c. Koh. R. to V, 17 ומה לויט and what does escort him (to the grave)? Merits and good deeds; a. fr.

Hithpa. לויט, Nithpa. לויט 1) to join the company of, to associate. Midr. Till. to Ps. CIV, 26 (play on לויט, ib.) כל מי שמלכוד עמה עריר לויט 'וב' whosoever joins them (the Romans) will be made sport of with them in future days. Ib. כל מי שמלכוד עמה עריר הקב"ה 'וב' him who joins them (the scholars), the Lord will cause to rejoice with them &c.; Yalk. ib. 862. Gen. R. s. 63, end; Yalk. ib. 111 ש' מדי' ש' מדי' לויט לו 'וב' the disgrace of starvation was made his companion. Tanh. Vayishl. 3 לויט לויט to be his escort; a. fr.—2) to be escorted, to accept escort. Sot. l. c., v. supra.

Hif. לויט 1) to escort. Ber. 18^a לויט if he does escort him (the dead).—2) to lend. Ex. R. s. 31 לויט lends on interest; לויט מ' without interest. Ib. לויט לויט that they must not lend &c. Ib. ראי

לויט see how much I lend (to man), without taking interest, and what the earth lends &c. B. Mets. V, 1 לויט he who lends a Sela to get five Denars in return. Ib. 62^b לויט lend me a Maneh.—B. Kam. 94^b לויט (a. fr.) those who lend on interest; B. Mets. 62^a; a. fr.—creditor, v. supra.

לויט ch. same, 1) to join, cling to. Targ. II Sam. XX, 2 (h. text רבך).—2) to join a caravan, travel with.—Hull. 7^a לויט לויט an Arab that had been travelling with them.—3) to escort, v. infra.

Pa. לויט to escort. Targ. Y. II Gen. XXVIII, 12 לויט (Y. I לויט).—Gen. R. s. 48, end לויט, v. לויט I. Tosef. Keth. VII, 6 לויט לויט (ed. Zuck. לויט. Var. לויט. read: לויט (the dead) that people may escort thee; Y. ib. VII, 31^b לויט לויט (not לויט); Bab. ib. 72^a לויט לויט him who escorted, people will escort; a. e. L. לויט same. Targ. Gen. XII, 20. Ib. O. XVIII, 16 לויט לויט ed. Berl. (some ed. לויט לויט; Y. לויט לויט; h. text לויט); a. e.—Sot. 40^b לויט לויט walked with R. A. (on dismissing him) from &c.; Ber. 31^a לויט לויט; a. fr.

לויט, v. לויט.

לויט, v. לויט.

לויט (b. h.) pr. n. Levi, 1) the son of Jacob, progenitor of the tribe of Levi. Gen. R. s. 19, a. e. לויט Levi arose and brought her (the Shekinah) down &c. Ex. R. s. 1; a. fr.—2) לויט, שבט לוי (or the tribe of Levi; or בן לוי a Levite. Yoma 26^a לויט a descendant of the tribe of Levi.—Hor. III, 8 לויט a priest goes before a Levite (in religious privileges), a Levite before an Israelite. Gitt. V, 8. Ib. VIII, 5 לויט if she is the daughter of a Levite. Arakh. IX, 8; a. fr.—Pl. לויט, Levites. Hull. I, 6; a. fr.—3) name of several Amoraim, esp. Levi, or L. bar Sisi, disciple of R. Jehudah han-Nasi (v. Fr. M'bo, p. 110^b). Y. Yeb. XII, 13^a top. Pes. 76^b; a. fr.—4) (law) a fictitious name. B. Bath. 43^b; a. fr.

לויט לויט m. ch. (preced.) Levite. Targ. O. Ex. IV, 14 (Y. לויט, corr. acc.).—Hull. 131^a.—Pl. לויט, לויט. [Ezra VI, 16.]—Targ. Ez. XLIV, 15; a. fr.—Y. Maas. Sh. V, 56^b bot.; a. e.

לויט בר לוי pr. n. Bar-Livianus, name of a family (gens). Hull. 87^a; cmp. לויט.

לויט לויט I f. (לויט) 1) Levite, daughter or wife of a Levite. Y. Yeb. X, 10^d top; Tosef. ib. VIII, 2. Bekh. 47^a; a. fr.—2) the community of Levites, status of Levites. Ex. R. s. 1 לויט ברי כהונה ו' לויט families. Y. Maas. Sh. V, end, 56^d לויט כהונה friends of priestly or Levite families. Bekh. l. c. פטורין לויט the priests and the Levites are exempt; a. e.—3) the community of the attendants of the Tabernacle, priests and Levites. Sifre Num. 1; a. e.—4) the Levitical offices. Ex. R. s. 5 לויט לויט the one (Aaron) took the priesthood and gave (Moses) the Levite offices; the other took the Levite offices &c.; (Tanh. Sh'moth 27 מלכוד); a. e.

לוֹרֶת f. 1) (לוֹרָה) *consort, wife*. II or **לִיִּיָּה**, **לוֹיָה**. Yoma 54^b top (ref. to לוֹרָה, I Kings VII, 36), v. לוֹרָה II.—2) (v. next w.) *the wailing woman's company*. Y. M. Kat. I, 80^d top, [read:] אַמִּי... רַבִּי נִמְנָן. **לוֹרֶת** אִשָּׁה *a woman must not stir up her company for wailing during the festive week*; R. N. read *livyatha* (with ref. to עוֹרֵר לוֹרֶת Job III, 8; cmp. אִלְפִּיָּתָא).

לוֹוִיָּהּ, לוֹוִיָּהּ f. (לוֹוִיָּהּ) *escort, company*, esp. *the traveller's escort for protection*. Sot. IX, 6 לֹא יֵלֵךְ בְּלֹא לוֹוִיָּהּ and we let him (the stranger) go without protection; (Y. ib. IX, 23^d bot. הלוייה. Bab. ib. 46^b כּוֹפֵרִין לָנוּ we may force (the inhabitants of a place) to provide escorts for travellers. Ib. וְהַמְדוּלֵךְ... וְאֵין לוֹ לֹוִיָּהּ he who travels on the road and has no company, let him be engaged in study of the Law (ref. לוֹוִיָּהּ, Prov. I, 9); Erub. 54^a. Hull. 7^a יֵרֵא אִתְּךָ יֵרֵא אִתְּךָ fellow-travellers. Midr. Till. to Ps. CIV, 1 אֵלֶיךָ לוֹוִיָּהּ (or לוֹוִיָּהּ) thy God be thy escort; a. e.

לויים pr. n. m. *Levitas* (Lat. *Levites*). Ab. IV, 4.

לְיוֹרָא, לְיוֹרָא f.ch.=h.h. *escort; caravan*. Gen. R. s. 16, beg.; Y. Yoma IV, 41^d top (ref. to Gen. II, 12) בְּלוֹוִיָּהּ . . . בְּלוֹוִיָּהּ happy he in whose house it is, happy he in whose company it is (on travelling); Ex. R. s. 35, beg.; a. e.—Gen. R. s. 92 לֹכֵן אֲנִי עֹרֵר (not לֹכֵן פִּיּוֹק) leave now, for I have arranged on escort for you; Yalk. ib. 150.—Lam. R. to I, 1 (7 דֹּר מֵאַחֲרֵי) 'you walk quickly that we may reach the caravan. Ib. וְאִתָּן קוֹמִיטָן is there a caravan ahead of us?

לְיוֹנָטָה v. לְיוֹנָמִי

לִזְכָּן, v. לְרִיקָן

לִוְיִיתָא, v. לוֹוִיתָא.

לִי, לִוְיָתָן m. (b. h.) *Leviathan*, a legendary sea-animal reserved, with B'hemoth, for the righteous in the hereafter. Lev. R. s. 13, v. בְּהֵמוֹת. Ib. s. 22, end. Ab. Zar. 3^b; a. fr.—M. Kat. 25^b (in a wailing song) לִי a great man, opp. דָּג רַקַּק the fish of the swamp, common humanity (v. אֲדוּלָּה).

לֹוֹפֶר, v. לֹוֹכֵידִין.

לזכסון, v. next w.

לִכְסוֹן adv. (λοξόν, v. אַלְכָּסוֹן) *athwart, crosswise; diagonally*. Kel. XVIII, 5, v. אַלְכָּסוֹן. Dem. VII, 8 שׁוֹר' טַבֵּל חֵיטוֹ he must take two barrels from diagonally opposite corners. Ib. שׂוֹרֶה אֶחָד one row of barrels following the diagonal line. Y. Kil. IV, 29^c תֹּמַד לִכְסוֹן (R. S. to Kil. IV, 6 אַלְכָּסוֹן) when he measures by diagonal lines. Y. Yoma V, 42^d בֹּתוֹ מִזֶּה שְׂדֵיחָהּ לַפָּנִים except that (corner of the altar) which was diagonally opposite to him. Lam. R. introd. (R. Josh. 1) חֹרֵשׁ שְׂדֵרוֹ לִכְסוֹן וּכ' ploughed his field crosswise and put up an image in the center &c.; a. e.

לֹרֵ a word in an incantation against thirst. Pes. 112^a
(Ms. M. לֹרֵ).

לָרִיץ m. (b. h.; contr. of לָעַל, apocop. of לָעַל = לָרִיץ, comp. formation of פָּסַח; comp. עֲלֵעוֹל, עָלָל I) 1) *winding pathway, passage way*, esp. *a small room with a staircase leading up to the upper rooms* (v. Sm. Ant.^s. v. House, Amer. ed. 1858, p. 519^a). Men. 34^a מִן הַרְחֵק לְרִיץ אֶת הַחֵמָה a small room opening (leading) from the ground floor to the upper room. Pes. 34^a הִיא הָרִיץ לְרִיץ 'ib. there was a small passage way between the graded ascent (פָּבֶשֶׁת) and the altar; ib. 77^a (Zeb. 62^b אֵיזֶר; ib. 104^a מִהוּ לְעֵרֵב 24^b לְהַלְכִי, לְהֵלֵךְ. Y. Erub. VII, beg. 24^b לְרִיץ how about connecting two dwellings for Sabbath purposes by the way of the staircases (leading to the roofs)?—Y. Yoma I, 38^c; Y. Meg. IV, 75^c bot. עַל אֵלּוּ הַמִּשְׁתָּלִים staircases above each other (well-hole) require M'zuzah, (to be furnished by him) who has the right of use of the lower threshold. Pes. 8^a; Yoma 11^a וּמִתְחַבֵּן לְרִיץ the staircase rooms and the provision room; [comment. refer to Nr. 3, v. infra]. Midd. IV, 5; Pes. 26^a וְהָיוּ פְתוּחוֹתֵי רִיץ there were small passages in the loft leading to the Holy of Holies through which mechanics were lowered in boxes (closed elevators).—2) (anat.) *a passage from the vestibulum vaginae* (פְּתוּחוֹתֵי רִיץ). Nidd. 17^b, v. עֲלֵיָהּ. 3)—הַחֵמָה הַזֶּה הוּא הַחֵמָה הַזֶּה he who makes a hole (for ventilation) in a hen-roost; ib. 146^a וְהָיוּ פְתוּחוֹתֵי רִיץ in order to prevent making a hole in a hen-roost which is done for ventilation. Ib. 122^b; a. e.—Pl. as ab. Pes. 8^a; Yoma 11^a וּמִתְחַבֵּן לְרִיץ hen-roosts &c., v. supra.

לולא ch. same, *small room with a staircase*. Y. Yoma I, 38c; Y. Meg. IV, 75c bot. 'ר' אילעא דהורא עבירי וכו' the *Lul* of R. H. which was made (with reference to the law of M'zuzah) in agreement with the opinions of the Rabbis.

לול־אֹת, v. לול־י.

לוּלָב m. (= לבלב; v. לִבְלֵב. 1) *sprout*. Esp. *Lulab*, the branch of the palm-tree used for the festive wreath on the Feast of Booths (Lev. XXIII, 40); also the *festive wreath* of the four species combined. Succ. III, 1 הַמְּצוּהָ ל' a palm-branch unlawfully acquired or one dried up. Ib. 4 אֶחָד ל' one branch of the palm-tree is needed for the festive wreath. Ib. 9 וְגַם הָיָה בְּרִידוֹ ל' לִישׁוֹל m. a traveller on the road who had no opportunity of performing the ceremony of taking the festive wreath in hand. Ib. כָּל הַיּוֹם כָּשֵׁר ל' the entire day is fit (no special time of the day is designated) for the ceremony &c. Ib. 12; R. Hash. IV, 8 ... בַּמִּקְדָּשׁ וְכ' (הוֹלֵךְ) הָיָה הַצֵּרֶם the ceremony of Lulab was performed in the Temple seven days &c.; Succ. 46^a יוֹם רִאשׁוֹן מִצֵּאת ל' on the first day it is the Biblical law of Lulab which is carried out, on the following days it is the carrying out of an ordinance of the elders; a. fr. — Pl. לוּלְבִינִי, לוּלְבָנִי. Orl. I, 7. לוּלְבֵי הָעֵלִיִּים leaves and eatable young sprouts. Shebi. VII, 5, א. e. grape-vine: Yoma v. Ber. 55^a, a. e. גִּפְתִּים ל' sprouts of grape-vine: Yoma

81^b, v. לולבא.—Gen. R. s. 41, beg. לולבא לחלל its branches are used for praise (v. לולבא); Num. R. s. 3, beg., v. לולבא; Midr. Till. to Ps. XCII, 13 (sing.). Succ. IV, 4 לולבא; they used to bring their festive wreaths to the Temple mount &c.; a. fr.—2) לולבא twigs used as brooms in the wine press (Rashi), cmp. לולבא; the two posts supporting the beams of the press (Ar.). Ab. Zar. 75^a; Y. ib. V, end, 45^b; Nidd. 65^a; Tosef. Toh. XI, 16; Tosef. Ab. Zar. VIII (IX), 3.

לולבא ch. same, esp. palm-branch, palm-tree. Targ. Cant. VII, 9 (h. text רמור).—Succ. 32^a מלא (כפות לולב הוא ed. (Ms. ...)) how do you know that this kappoth (Lev. XXIII, 40) means a green sprout?—B. Kam. 96^a וכן לולבא; Gen. R. s. 6 לולבא קשר לולבא when thou tizst thy Lulab (for the Succoth festival), tie thy feet (stop travelling); Y. Sabb. II, 5^b; Yalk. Is. 317.—Pl. לולבא, לולבא, לולבא. Targ. Lev. XXIII, 40. [Targ. II Esth. III, 8 לולבא, v. next w.]—Targ. Ps. I, 3, v. לולבא.—Ab. Zar. 57^a (למירשא לולבא) took branches down. Ib. לולבא (some ed. רלולבא, Ms. M. ראשה רלולבא).

לולבא m. (preced.) palm-gardens. Targ. II Esth. III, 8 לולבא (ed. Lag. לולבא, corr. acc.) our palm-gardens.

לולבא, Tosef. Kel. B. Kam. II, 3 לולבא, v. לולבא.

לולבא, Midr. Sam. ch. II, read למלך ב' (v. Yalk. Sam. 78).

לולבא f., pl. לולבא (b. h.; redupl. of לולבא) loops, couplings. Yalk. Esth. 1048. Sabb. 99^a top וכן לולבא the hooks in the loops looked like stars on the sky; Yalk. Ex. 370; a. e.

לולבא, לולבא, לולבא, v. sub.

לולבא I, v. לולבא.

לולבא II pr. n. m. Luleba. Y. Orl. II, beg., 61^d וכן לולבא; Y. Ab. Zar. II, beg. 40^c וכן לולבא; (in M'bo, p. 83^b), ed. לולבא q. v.

לולבא, לולבא, Ab. Zar. 18^b, read לולבא (ludi) games, בלרין.

לולבא, לולבא pr. n. m. Lulianus (popular corrupt. of Julianus) 1) name of an influential man who suffered a martyr's death together with one Papus. Sifra B'huck., Par. 2, ch. V (ref. to Lev. XXVI, 19, v. לולבא); like P. son of Judah and L. the Alexandrian and his associates. Y. Taan. II, 66^a top וכן לולבא the day on which L. and P. were put to death; Bab. ib. 18^b לולבא; v. fr., v. לולבא.—2) לולבא King (emperor) Julian. Y. Ned. III, 37^d bot.; (Y. Shebu. III, 34^d לולבא).

לולבא, לולבא, לולבא pr. n. m. (preced.) (son of) Lulian (Julian). Cant. R. to IV, 12 [read:] לולבא

לולבא they did not change Reuben into Rufus, or Judah into Juliani; Lev. R. s. 32 (corr. acc.).—Y. Ned. III, beg. 37^d וכן לולבא ed. Krot.; Y. Yoma II, 39^d; Y. Naz. IV, 53^c top; a. fr.

לולבא, לולבא, לולבא f. (preced. wds.; sub. Lulian style of hair-cutting, clipped hair. Ned. 51^a (expl. כסוס יכסמו Ez. XLIV, 20) like the L. style, expl. ח' יחידא 'the style of a distinguished person', ראשו the top of one (row of hair) touching the root of the other; Snh. 22^b לולבא).

לולבא, לולבא, v. לולבא.

לולבא, לולבא, v. לולבא.

לולבא, לולבא, v. לולבא.

לולבא m. (popular corrupt. of nummus=sestertius) sesterce (v. Sm. Ant. s. v. Sestertius).—Pl. לולבא. Ab. Zar. 34^b לולבא קיסטא דמוריית בלומא Ar. (ed. . . קיסטא) a xestos of brine sells for one nummus, while one of wine sells for four nummi. —Tosef. Dem. III, 12 לולבא מדה גסה וכן לולבא (R. S. to ib. II, 5 לולבא read: לולבא=συσπυγμα as to baskets of figs or grapes and piles of vegetables, quantities sold for a nummus (and upward) are considered wholesale, those sold for less than a nummus, retail; Y. ib. II, end, 23^a (read: לולבא for נ; R. S. l. c. לולבא) a quantity sold for a nummus (or less) is retail, for more than a nummus is wholesale.

לולבא, v. preced.

לולבא, Y. Hor. I, 46^a top, read לולבא.

לולבא I (b. h.) to stay over night, to take (night-) lodging; to be kept over night. Num. R. s. 12, beg. (ref. to Ps. XCI, 1) לולבא, שכן שם לולבא חרבה Ib. . . לולבא the Lord . . is desirous to lodge under our shade (Tabernacle). Snh. VI, 4 לולבא but if his body was allowed to hang over night. Pes. 42^a מים שלולבא water which has been kept in vessels over night (misunderstood for 'our water', v. לולבא). Ber. 18^b לולבא וכן לולבא and stayed over night in the burial ground; a. fr.—[Gen. R. s. 60, distinction between לולבא, Gen. XXIV, 23 and לולבא, ib. 25, v. לולבא.]

לולבא to keep over night. B. Kam. 99^a לולבא transgresses the law which says, (Lev. XIX, 13) 'thou shalt not &c.'; B. Mets. IX, 12 לולבא the prohibition to keep the wages of the hired man over night applies to it; ib. 111^b; a. fr.—Esp. to leave a corpse unburied over night. Snh. VI, 5 לולבא וכן לולבא whosoever postpones the burial of his dead transgresses a prohibitory law (ref. to Deut. XXI, 23 in its general application); but if one kept him over night for his honor's sake (to prepare a more honorable burial) &c.; a. fr.—V. לולבא.

לולבא, לולבא, לולבא to seek shelter; to take refuge. Num. R. l. c. (ref. to Ps. l. c.) [read:] לולבא

וכ' Almighty, be pleased to lodge in the shade which Bezaleel has made for thee. Yalk. Job 906 have a place of refuge where to find shelter from the judgment of Gehenna; (Yalk. Jud. 41 שיעצלו).

לון II (b. h.; cmp. לָוֵן) to join.

Nif. Hif. הָלִין (cmp. קָחַל) to rise against, murmur, rebel. Ex. R. s. 25 כִּיִּן שֶׁהָלִינוּ הָיָה וְכ' when they rebelled, it would have been necessary that the anger (of the Lord) &c.

Hithpol. הִתְלִינוּ same. Tosef. B. Bath. VII, 9 הַמְתְּלִינוּנִים the rebellious (Num. XIV, sq.) and the spies ... took no share &c.

לון = לָוֵן, unto them. Y. Ber. III, 6^b top; a. fr.

לונביות, לונביאות, v. לונְבִי.

לונבית f. (v. אֶלְנִיָּטִית I) *bathing clothes, sheet*. Y. Sabb.

I, 3^a top בִּלְבָּשׁ מִשִּׁירְתָּנְךָ from the time he wraps himself up in a sheet (for hair-cutting). Ib. IX, 12^a bot.; a. e. (interch. with אֶלְנִיָּטִית).—*Pl.* לִנְיָטִית. Ib. III, 6^a; Tosef. ib. XVI (XVII), 15 לִנְיָטִית Var.; a. e.

לונְבִי, v. לִנְיָטִי.

לונְכָא, v. next w.

לונְכִי f. (λογχη) *spear-head, lance, javelin*.—*Pl.* לִנְיָטִית,

לִנְיָטִית. Snh. 14^a שֶׁל בְּרוֹל בִּי ... לִי של ברול Ar. (ed. לִנְיָטִית. Ms. M. לִנְיָטִית, Ms. F. לִנְיָטִית; v. Rabb. D. S. a. l. note) they stuck into his body three hundred iron spear-heads; Ab. Zar. 8^b (ed. לִנְיָטִית, Ms. M. לִנְיָטִית). Sot. I, 8 (9^b) לִנְיָטִית; Num. R. s. 9 לִנְיָטִית some ed. (corr. acc.); a. e.—Ch. לִנְיָטִית. Snh. 110^a bot. לִי עִילֵי Ar. (ed. בְּרִישׁ רִמְזָא) around the spear-head; B. Bath. 74^a.—*Pl.* לִנְיָטִי. Gitt. 70^a Ar., v. אֶלְנִיָּטִי.

לוֹס* pr. n. m. *Lus*. Gitt. 11^b, v. פִּיֹּס.

לוֹעַ m. (b. h. לֹעַ or לוֹעַ, cmp. לוֹג, a. לוֹחַ) *jaw*. Gen.

R. s. 81; Yalk. Prov. 959 (ref. to לוֹעַ, Prov. XX, 25) אוֹכֵל אֶת־כָּל־קֹדֶשׁ who chews sacred things with his jaw. Ib.; Snh. 58^b (ref. to Prov. I. c.) הִסְטֵר לוֹעִי וְכ' he who strikes an Israelite's jaw, is regarded as if striking the Shekhinah.

לוֹעָא ch. same. Targ. O. Deut. XVIII, 3 (Y. לוֹחֵא,

h. text לוֹחִים). Targ. I Sam. XVII, 35; a. e.—Sabb. 54^b (expl. סוֹלֵם) בִּרְ לִי Ms. M. (ed. בִּרְ לִי, v. Rabb. D. S. a. l. note) a bandage or bar under the jaw to prevent friction. Ib. 67^a, חֲטָר. Snh. 18^b; Y. ib. I, 18^c bot. לוֹעָא, v. רִפְחָא.

לוֹעָה, v. preced.

לוֹעִז, v. לָעַז.

לוֹף m. (cmp. לָפַת) *lof*, a plant similar to colocasia,

with edible leaves and root, and bearing beans. [It is classified with onions and garlic.] Peah VI, 10. Shebi. V, 2 הַמְּבִיחַ אֶת־הַלֵּל וְכ' he who puts *lof* in the ground for preservation in the Sabbatical year. Y. ib. 35^d bot. [read:]

מְדוּ so much about *lof*; how about onions? (Answ.) הֲיֵא דִּמְא לִי הִיא הַשָּׁמֶשׁ the same law applies to *lof* and to onions. Ib. (ref. to Mish. 3) בְּעֵלֵי לִי שׁוֹמְרֵי וְכ' the Mishnah speaks of leaves of the *wild lof*, i. e. *lof* trained for the leaves. Ib. VII, 1 הַשְּׂמִיטָה the (edible) leaves of the *wild lof*; ib. 2 עֵקֶר לִי הֵשׁ the (inedible) root of &c. Sabb. XVIII, 1 וְכ' permits the handling of (the beans) of *lof*, because it may be used as food for ravens. Tosef. Maasr. III, 10 גִּמְזָא דִּלְ (ed. Zuck.) *lof* preserved in pits, v. supra. Y. Erub. III, beg. 20^c הַלֵּל וְהַקּוֹלֶסֶס the bean of the *lof* and of the colocasia (not eaten raw), a. fr.

לוֹף (cmp. לָפַת, לָפָא) to join. B. Bath. 4^a bot. אֲחִי חֲבֵרִיָּה אֲחִי חֲבֵרִיָּה (לִי לִידָא חֲבֵרִיָּה) and join (a front) to the hedge (v. לָוִיָּה).—Part. pass. לִיפִי, לִיפִי, pl. לִיפִי, לִיפִי. Hull. 11^a הִיא הִיא כֵּן when it remains joined (to the body), opp. חֲרוֹץ לְגִמְזָא. Ib. 107^a לִיפִי (fr. לָפַת) the waters are considered as connected. B. Mets. 100^b בְּרִילִיפִי Ar. (ed. בְּרִילִיפִי, corr. acc.; Ms. M. בְּרִילִיפִי, Ms. H. a. oth. בְּרִילִיפִי, v. Rabb. D. S. a. l. note) when the goods are not yet cut. Shebu. 43^a בְּרִילִיפִי (Ms. F. בְּרִילִיפִי, v. Rabb. D. S. a. l. note 5) when the girdle consists of pieces sewed together.

לוֹפִי m. pl. (לָפַת) *place of coupling, border* (= b. h. מִקְרָפָה). Targ. O. Ex. XXVI, 4 (Y. לִיפּוֹפָא); Y. a. O. ib. XXXVI, 11, sq.; a. e.

לוֹפִי, v. לִיפִי.

לוֹפִינִי בר לִי, pr. n. m. (prob. corresp. to Joviani, cmp. לִיפּוֹפָנִי *Bar Lufiani*. Esth. R. to I, 4. Cmp. לִיפּוֹפָנִי.

לוֹפִין (לִיפִין) m. (cmp. לוֹפִי) *one having thick and connected eye-brows*. Bekh. 44^a לוֹפִין (Ar. לוֹפִין, v. Koh. Ar. Compl. s. v. note); Tosef. ib. V, 9 לוֹפִין ed. Zuck. (Var. לוֹפִין, v. לוֹפִין).

לוֹפִיר v. לִיפִיר.

לוֹפִס, v. לִיפִס.

לוֹפֶר (לִיפּוֹר) m. (prob. corrupted fr. λογχοφόρος or δορυφόρος; cmp. דְּרִבְנָאָה) *spear-bearer, guardsman, satellite*. Num. R. s. 10 וְכָא הֵלֵל וְהַשָּׂמֶשׁ the guardsman came and arrested them (the revellers).—*Pl.* לוֹפִירִים, לוֹפִירִי. Gen. R. s. 61 (ref. to Gen. XXV, 3, which verse must be inserted in the Midrash text.) [read:] אֶשְׁרֵי דִּינִי מִתְּרַמֵּין וְאִמְרִין תְּגִירִין לִי וְרִישֵׁי אוֹמְתָא שְׂמִיָּה although they render (the words *ashshurim* &c.) by 'merchants', 'satellites' and 'chiefs of tribes', yet they are all names of tribes; Yalk. Chron. 1073; v. לוֹפִירִי. Pesik. V'zoth, p. 196^b רַמְזָא לְלוֹפִירִין שְׁלִי he motioned to his guardsmen, and they stabbed him; Yalk. Deut. 950 לְלוֹבִירִים (corr. acc.); Yalk. Sam. 151 לְלוֹבִירִין (corr. acc.).

לוֹפֶתָא f. pl. (v. לוֹפִי) *couplings*. B. Bath. 6^a וְכ' בְּקִרְנָא וְכ' (בְּקִרְנָא, read בְּקִרְנָא) if a neighbor built against the party wall in an angle and joined his wall

to it with couplings; [Ar. ובקרן וזית if a neighbor joined a previously erected structure to the party wall or built against the latter in an angle].

לויץ (b. h.; cmp. לוי IV) to talk, esp. to scorn, scoff. Ab. Zar. 18^b (ref. to Ps. I, 1) אם ישב סופר ללויץ if he sits (with scorn), he will finally scoff; and if he scoffs, the Scripture says of him &c.; Midr. Till. to Ps. I, 1.

Hif. הלץ 1) (with אחר) to talk behind a person, sneer, deride. Ex. R. s. 52 beg. דרו קלוצין אחריו they derided him (Moses); (Yalk. ib. 417 עליו מתלוצצים). Ib. קלוצים (מתלוצצים); a. e.—2) (with בעד) to speak in behalf of, to defend; to interpret.—Gen. R. s. 91 (ref. to Gen. XLII, 23) המלץ זה מנשה 'the interpreter' that means Manasseh.

Hithpol. תלוצץ to talk frivolously, make light of, scoff. Ab. Zar. l. c. כל המתלוצץ ויסורין וכו' whoever speaks frivolously will be visited with suffering. Ib. (in Chald. dict.) I beg you תלוצצו ולא not to scoff. Kidd. 81^a הוה רחוק (Rashi: בעבריה) made light of sinners (Rashi: of sin) (spoke as though temptation could never have power over him). Yalk. Ex. l. c., v. supra. Midr. Prov. to I, 6, v. קלוצה; a. e.

לוק, v. לקח.

לוקו, Ruth R. to II, 7, v. ליקטא.

לוקומינימים m. pl. (locum tenentes) *lieutenants, viceroys*. Midr. Till. to Ps. CXLIX [read:] מלך בריד יש לי a human king has a *dux*, has governors. [Our w. is a gloss to a word in the text which is now missing, prob. גשמים.—Editions vary between לוקשנימים &c. V. Mus. s. v. in Ar. ed. Koh.]

לוקוס m. 1) (λύκος) *wolf*, an opprobrious epithet of the altar. Succ. 56^b; Tosef. ib. IV, 28 לוקוס ed. Zuck. (corr. acc.); Y. ib. V, end, 55^d.—2) pr. n. m. לוקוס, לוקוס, לוקין read לוקוס *Lucius*, v. לוקוס.

לוקטא m. (לקט) *picking, pinch*; ל' in small quantities. Lam. R. to I, 1 (דעיר) לא ירחב לי ל' (Ar. קטפנא q. v.) wilt thou not sell me (pepper) at retail?—Ruth R. to II, 7 (expl. שבתה חבירה מעט, ib.) [read:] תפשה לוקטא she took up a small quantity (of the ears) for her who was in the house (Naomi), who was looking out for her.

לוקטו, Gen. R. s. 61 ודיכן הוא ל' Ar., read with Yalk. ib. 110 ודיכן הוא נהן לבני קטירה (ed. ודיכן שער שילות וכו').

לור, לוקינא, לוקיני m. pl. (λευκοί) *a flower of the genus leucoium, snow-flakes*. Bekh. 45^b a man cried out, ולוקיני (לוקיני Rashi) מאן בשי ל' ואשתחא דדור, next w.) who wants to buy *leucoiums*?, and it was found to be white flowers (snow-flakes). [Rashi: white lambs.] V. לוקו.

לוקין, v. לוקח.

לוקוס, v. לוקוס.

לוב, לור, לוקן m. (a denom. of λεύκη, a kind of

elephantiasis) *one who is white-spotted in the face*. Bekh. VII, 6 לב' ed. (Rashi 'לור'; ib. 45^b expl. דדורא (from analogy with לוקינא, v. preced.); Tosef. ib. V, 9 לורין (read 'לור'). Tosef. Ber. VII (VI), 3 לורין ed. Zuck. (Var. לוקין); Y. ib. IX, 13^b bot. 'לור'; Sifra Emor, Par. 3, ch. III 'לב'; Ber. 58^b 'לור' (Ms. M. 'לור', corr. acc.).

לוקינא, v. לוקינא.

לורמא, v. לוקטא.

לוש (b. h.) to knead. Sabb. VII, 2 הלש he who kneads (on the Sabbath). Y. ib. VII, 10^b bot., a. fr. חייב משום לש is guilty of an act coming under the category of kneading (v. בילוס). Pes. 30^a, a. e. אין לשים את ר' you must not knead dough (of bread) with milk; a. v. fr.—Part. pass. לוש, fr. לושא. Y. Sot. IX, 24^b bot. 'ל' בדבש וכו' kneaded with honey and cream (Bab. ib. 48^b שני לושא וכו' (דומה לירסא שני לושא וכו')).

Nif. נלש to be kneaded. Pes. 35^a נלש נלש dough kneaded with wine, oil or honey. Sot. 48^b, v. supra. Men. V, 2 (55^a) נלש נלש בפשוטין (Bab. ed. נלש נלש) must be kneaded with tepid water; a. fr.—Yalk. Prov. 959 (etymol. of נלש בשיניו אדם נלש נלש (not בולש של אדם) man's flesh is kneaded between his (the lion's) teeth; Ab. d'R. N. II Vers. ch. XLIII (ed. Schechter, p. 122) שהכל נלשין (נעשין) בפיו כמין בצק.

לוש ch. same. Targ. O. Gen. XVIII, 6. Targ. Hos. VII, 4 מלש מלש ed. Lag. (oth. ed. מלש מלש) from the time of kneading.—Part. pass. לוש. Targ. O. Num. XI, 8 (h. text לשד).—Pes. 36^a לא תלש לי ר' do not knead (the bread on Passover) for me with &c. Pesik R. s. 22 לא תלש לי ר' went to knead (and bake her bread) at her neighbor's; Lev. R. s. 6 למלש; a. e.

לוח, לוח (v. לח, פוח) unto; with. Targ. Gen. II, 19 לוח (constr.); a. v. fr.—With suff. לחיך, לחיך &c. unto me, unto thee &c. Ib. XXXIX, 15, sq. (h. text לחיך); a. v. fr.—לוח from the presence of. Targ. Ex. IX, 33; a. e.—B. Kam. 111^b; B. Mets. 62^b bot. נפח לוחי... when I die, R. O. shall come to meet me; a. fr.

לז, v. לקח.

לזא, to slip, move. Targ. Prov. IV, 21 לזא Ms.; v. לזל, זל.

לזבז, v. לזבז.

לזו, v. לקח.

לזות f. (b. h.; לז IV), constr. לזות evil talk. Yeb. 24^b; Keth. 22^b (quot. fr. Prov. IV, 24).

לח m. (b. h.; לחז to be sticky, sappy, fresh) moist, green, fresh; liquid; opp. רבש. Dem. II, 3 לח ורבש either fresh or dried fruits. Ib. 5 ובלח דינר in selling fresh fruits (or liquids), a denar's worth is wholesale; Y. ib. II, end, 23^a נחנו רמים ללח וכו' for fresh fruit they adopt the standard of value, for dried that of quantity (cmp. ליקטא); Tosef. ib. III, 12 ובלח דין and for liquids the standard is a *Hin*. Gen. R. s. 79, beg. (play on בלח, Job V, 26) רבא לח וכו'.

מואב (Y. II כ' קרתהון וכו'). In gen. fortresses. Targ. Esth. IX, 27.

לחיה, v. לחה.

לחיה, v. לחה.

לחיה f. (לחך) *licking, lapping* (of flames). Y. Hag. II, 77^b bot. ודיהה האש מלחכת אותן כלחיהן מסיני and flaming tongues lapped them (the words) as they were lapped when coming down from Sinai.

*לחיה f. (v. next w.) *maid-servant*. — Pl. לחיות. Ex. R. s. 40, end; (Tanh. Ki Thissa 13 שפחות).

לחיה (לחיה) f. (לחך, comp. ליה, to join; comp. ליה II) 1) *concubine* (=h. פלגש, 2) *maid-servant* (=h. אמה). Targ. O. Gen. XXXV, 22 (some ed. לחה...). Targ. Jud. VIII, 31; a. e. — Pl. לחיה, לחיה. Targ. I Kings XI, 3. Targ. O. Gen. XXV, 6. Targ. Y. ib. XX, 17. Targ. Job XIX, 15.

לחיה, v. לחה.

לחיה f. (לחש II) 1) *whisper; spell, charm*. Y. Sabb. VI, 8^b bot. (expl. לחשים, Is. III, 20) קדשייא דבר שהוא נחת (לחש) ear-rings, (namely) that which is put on the place where the whispering for charming purposes is done (the ear). — in a low voice. Gen. R. s. 3, beg.; a. fr. — [Y. Ber. I, 3^d top, v. לחיה]. — 2) *hissing* (of the serpent), *emission of venom*. Ab. II, 10 לחיהן לחיהן their (the scholars') hissing is that of &c.; Num. R. s. 3, beg. — Transf. *invidious talk, tale-bearing, insinuation*. Pes. 57^a אורי לי מלחיהשתן Tosef. Men. XIII, 21 woe to me on account of their talk; Tosef. Sot. XIV, 3; Sot. 47^b בדון לחיה those influencing the court by means of secret talk or insinuations.

לחיה (b. h.) *to lick, lap* (comp. לחה). Y. Meg. I, 71^c bot. לחיה בלשונו ודיה he licks it (the ink) off with his tongue (from the interspaces of the letters) so that the Divine Name remains intact. Hull. 142^a עפי רלחיה ... Oh that the mouth which gave forth pearls must now lick dust!; Kidd. 39^b לחיה (Pi.). Esth. R. to IV, 15 לחיה כי לחיה for I should have been willing to lick the shoe of his (Haman's) foot; a. e.

Pl. לחיה same, esp. (of lapping flames) *to lick up, dry up, make glowing*. B. Kam. 6^a לחיה נירו (Rashi לחיה) it (the fire) lapped his neighbor's ploughed field. Gen. R. s. 4, beg.; Yalk. Job 914. Y. Hag. II, 77^b bot. לחיה, v. לחה. (Ruth R. to III 13 מלחיה).

לחיה ch. same. Targ. I Kings XXI, 19 (h. text לקק). Ib. XVIII, 38. Targ. Mal. III, 19 לחיה ed. Lag. (some ed. לחיה Af.; h. text לחה, v. preced.); a. e. — Ab. Zar. 28^a לחיה לחיה they burned (cauterized) his shoulder (to get the poison out)..

Pl. לחיה same. Targ. Jud. VII, 5. Targ. Is. LXIV, 1; a. e. — Pes. 49^a פנכיה לחיה dish-licker.

לחיה m. (לחח, v. לח) *moisture*. Cant. R. to II, 1 כח לחיה there is still some moisture in it; (Midr. Till. to Ps. I לחיה). — V. לחיה.

לחיה ch. same. — Pl. לחיה. Y. Ab. Zar. II, 42^a לחיה if it gives out juice.

לחיה f. same, *moisture, juice; vitality*. Gen. R. s. 48 לחיה זקנה שיש בה לחיה (Ar. לכוניה) old age combined with vitality. Ib. s. 81, beg. (ref. to וינקחו Job XIV, 7) עדיין לחיה של וכו' that means his vitality. Snh. 49^a לחיה של וכו' David was yet in full vigor. Ib. 92^b (ref. to Ez. XXXVII, 4; 11) 'dry bones' are men שאין בהם לחיה של מצוה in whom there is no sap of good deeds; Sot. 46^b bot.; Yalk. Kings 226; a. e. — [Cant. R. to I, 6 לחיה, read: לכוניה].

לחיה ch. same. Y. Ab. Zar. II, 42^a לחיה אסורה לחיה the juice (brine of fish prepared by gentiles) is forbidden.

לחיה m. (לחך) *lapping with the tongue into the mouth*. Lev. R. s. 22; Pesik. Eth Korb., p. 58^a; Pesik. R. s. 16; Yalk. Num. 776; Yalk. Job 926; Tanh. Pinh. 12 [read:] לחיה כחיה ביהם כחיה לחיה (not לכחיה, לחיה) is there in them (the waters of the Jordan) enough (for the Behemoth) for a lapping? [or לחיה כחיה ביהם and there is just enough for etc.] — Ib. לחיה לחיה there is not enough &c.

לחיה (redupl. of לחה, v. לח) *to moisten*. Nithpa. לחיה לחיה to be moistened. Gen. R. s. 36 (expl. ששבילי נחל לחיה הארמה since for his sake the ground became moist again (comp. Gen. R. s. 33, end, quot. s. v. נחיה). Y. Sabb. IV, 6^d bot. יבשין לחיה dry (plants) which have been moistened again, opp. לחיה מוחמת עצמן, v. לח.

לחיה ch. same. Gen. R. s. 41 (expl. מוגיח, Is. LI, 23) לחיה לחיה (some ed. לחיה) those who make thy wounds flow, who moisten thy wounds, v. מוגיח.

I לחיה (comp. לחיה, to join, or to be joined, be inserted). Hif. לחיה לחיה to fit, insert; to tenon. Y. Sabb. XII, 13^c לחיה לחיה he who inserts the shutters (of a shop); Y. Bets. I, 60^c לחיה לחיה (corr. acc.). Cant. R. to V, 12; ib. to IV, 15, v. לחיה. Lev. R. s. 3 (ref. to the harmonious parallelism of Is. LV, 7) לחיה לחיה כרמים לחיה לחיה as one fits (with tenon and mortise) two boards and glues them to one another; לחיה לחיה (leave out לחיה לחיה, v. Ar. s. v. מלח) as one inserts two legs of a bedstead.

II לחיה (b. h.; v. preced.) *to join*. Nif. לחיה (comp. use of לחיה Nithpa.) *to come in (hostile) contact, to battle; with לחיה of person, to assist, battle for*. Mekh. B'shall. 2 (ref. to Ex. XIV, 14) לחיה לחיה לא לחיה לחיה not only this time will he assist you, but he will always battle against your enemies. Tanh. Masé 6 כשהלך לחיה בישאל when he (Sisera) went to war against &c. Ib. Vayera 7 (ref. to בחורו Job XX, 23) לחיה לחיה על לחיה לחיה for the battles which they fought against the Lord; a. fr.

Hithpa. לחיה לחיה to contest, dispute. Y. M. Kat. III, 81^d לחיה לחיה if scholars are at variance with

one another, what concern is it to you? (B. Mets. 59^b מנצחים זה את זה).

לחם m. (b. h.; fr. לחח to *chew*, v. Ges. H. Dict.¹⁰ s. v. *food, bread*; [Arab. *meat*]. Ber. V, 1 the benediction over bread (פטר) reads: לחם מיצר לא יכ' who maketh food grow out of the earth; ib. 37^b. Men. XI, 1 שרי הל' (sub. בכורה) the two loaves of bread (Lev. XXIII, 17). Ib. ל' the show-bread (on the table of the Sanctuary); a. fr.—Trnsf. *tribute, tax, salary* (cmp. annona). Ruth R. to II, 14 מלכות של לחמה וז' that is (thou shalt partake of) the royal maintenance. Zeb. 85^a; Meil. 7^b מוכח של לחמי the tribute belonging to the altar (cmp. Lev. XXI, 6; 8; Neh. V, 14).—Pl. לחמים. Y. Hag. III, end, 79^d שני ל' two sets of show-bread, opp. לחם אחד.

לחמא לחים, לחם ch. 1) same. Targ. Gen. XIV, 18. Ib. XLIII, 31; a. fr.—Snh. 100^b (from Ben Sira) אמר במאי איכול ל' if a man says, 'wherewith shall I eat bread (to season it)?', take the bread from him. Ab. Zar. 35^b לחמא נחמא (Ms. M. לחמא) bread baked by gentiles, v. Ber. 42^b ניוול וניכול ל' (Ms. M. נחמא) let us go and dine at a certain place; a. fr.—2) *meat, flesh*. Ex. R. s. 42 (ref. to לחם, Zeph. I, 17) ל' בערביא קורין לבשרא ל' in Arabia they call meat *lahma*.

לחמי לחמיות m., **לחמיות** f. (= בית הלחמי) of *Bethlehem*. Tosef. Kel. B. Mets. VII, 1; Bekh. 22^a החבית הל' Bethlehem wine jug.—Pl. לחמיות. Kel. II, 2; Tosef. ib. B. Kam. II, 2.

לחמניות f. pl. (denom. of לחם) a sort of bread offered as *dessert, wafers*. Ber. 42^a (Ms. F. לחמנא).

לחנה, לחנה v. sub לחי.

לחץ (b. h.) to *squeeze; to force, press*. Kidd. 22^a (ref. to Deut. XXI, 12) 'thou shalt bring her to thy house' מלמד לחץ this intimates that he must not urge her (to yield to him) during the war. B. Mets. 59^b והלוחצו and he who presses him (the stranger), contrad. דחוקים.—Part. pass. לחוץ, pl. לחוצים. Num. R. s. 11 אנה ל' pushed and pressed.

לחש I (cmp. לחש, לחש) [to *lick*], to *flame, glow* (of coals), opp. צמם. Pes. 75^b (ref. to לחש, Lev. XVI, 12) גחלי יבול עוממות... הא כיצד מביא מן הלוחשות I might understand dying coals, . . . ; by *esh* I might understand a flame; . . . how is it now (that it reads גחלי)? He takes from among the glowing coals; Y. Yoma II, end, 42^a; Sifra Aḥare, Par. 2, ch. III; a. e.

לחש II (b. h.; cmp. לחש, לחש) to *whisper*. Ber. 22^a לחש לר' said it in a whisper to R. A.—Esp. to *whisper an incantation, to charm*. Snh. X, 1 (90^a) לחוש ו' he who mumbles over a wound reciting the verse (Ex. XV, 26) &c. Ib. 101^a לחוש לחישר ו' you may whisper a charm over bites of serpents and scorpions over the Sabbath; [Rashi: charm serpents &c. to make them innocuous]. Y. Sabb. XIV, 14^b bot. לחוש לעין ו' you may cure by charm a sore eye &c.; a. v. fr.

Pi, לחש same, 1) to *whisper, hiss* (of the serpent); to *inform*. Tanh. Vaera 4 (ref. to Ber. V, 1, v. לחש) מה החש קלחש והרג אה המלכות קלחש ו' as the serpent hisses and kills, so does the (Roman) government hiss (inform) and kill; [read:] הוא נותן את האדם בבית האסורין והוא מלחש עליו והורגו the same (officer) puts a man in prison and the same informs against him and puts him to death; Ex. R. s. 9.—Tanh. Balak 14 לחשין אחריו ברוך שם ו' they (the demons) repeat after him in a low voice, Blessed be the name &c.; Num. R. s. 20; a. e.—Trnsf. to *incite, mislead*. Ber. 7^b; Meg. 6^b לחשך אדם לימר ו' and if one mislead thee saying &c.; Gitt. 23^b. Num. R. s. 4 לחשך שרצא ו' who told thee that the Lord discharged the first-born (in disgrace) &c.?—[Erb. 91^a לחשך, read לחשך כר"ש, as ib. 74^a, v. Rabb. D. S. a. l. note 90.]

Nif. לחש (with ל) to *be hissed at, be incited*. Koh. R. to X, 11 לחש אין חקש . . . א"כ ל' no serpent bites unless it is set on from above; ואין המלכות א"כ ל' nor does government persecute a man, unless it is set on from above.

לחוש, לחוש ch. same, to *whisper, charm*. Targ. Y. Gen. XI, 28.—Y. Sot. I, 16^d bot. מלחוש לעיניה דחיה . . . מלחוש let any woman that knows how to cure a sore eye by charm, come forth and charm for me. Ib. גרמך עבדי גרמך act as if you were charming to him and you may spit into his eye; Num. R. s. 9; Lev. R. s. 9.—Y. Sabb. XIV, 14^d bot., a. e., v. ישו. Yoma 82^b, v. infra; a. fr.

Pa. לחש same. Targ. II Sam. XII, 19.—Y. Ber. 1, 3^c bot. גחנין ומלחשין bending and whispering (a prayer).

Ithpe. לחש 1) to *be whispered to, be relieved by a whispered charm*. Yoma 82^b [read:] לחשו ל' לחש ל' whisper to her that to-day is the Day of Atonement. They did whisper to her and she was relieved (of her morbid appetite); [Ms. O. ואילחיש and the embryo in her womb was quieted; v. Rabb. D. S. a. l. notes 10 a. 20].—2) to *listen*. B. Mets. 59^a [read:] ורחלחש and listen, v. גיגן.

לחש m. (b. h.; preced.) *whisper*.—בל' in a low voice. Erub. 54^a היה שונה בל' was in the habit of studying in a low voice; (ib. 53^b bot. גרים בלחשה. Hag. 14^a (ref. to לחש, Is. III, 3) זה שמוסרין לו סתרי חרה שתרין בל' (v. Ms. M. in Rabb. D. S. a. l. a. Rashi to Is. I. c.) that is he to whom are handed over the secrets of the Law which are communicated in a low voice (cmp. Gen. R. s. 3, beg.); a. e.

לחשא, לחשא m. ch. same, 1) *whisper*. Y. Ber. I, 3^c sq. לחשה מהו דין לחשה what means that whisper (what do they pray in a low voice)?—2) *spell, charm, secret art*. Targ. Jer. VIII, 17 ed. Ven. (Bxt. לחשא, ed. Lag. לחשא; Kimhi לחשא).—Pl. לחשין, constr. לחשי. Targ. Ex. VII, 11 (h. text לחש); ib. VIII, 14 (h. text לחש).

לחח, *Hif. לחח* (cmp. לחח) to *loll the tongue* (of the dog); to *pant, be exhausted*. Lev. R. s. 13 החמר מולך לחח the ass walked (patiently) and the dog panted; Yalk. Hab. 563; Sifré Deut. 343.

לִיבִידְקוֹס m. (variously corrupted; Libycus) *Libyan*
ass. Sabb. V, 1 (51^b) לִיבִידְקִים, expl. ib. חמרא לובא. Kil.
 VIII, 4 (v. Rabb. D. S. a. l. note); Tosef. ib. V, 4 חל' ולא אה חל'
 לנמלין nor must you tie the Lybian ass to camels; Sifré
 Deut. 231 דולפס (corr. acc.). Y. Kil. VIII, 31^c חל' איה חניי
 נידב'קס some read Nibd'kos (Numidicus); [read:] מאן
 ל' על שם לובי' דאמ'ר ר' ל' ר' ל' ר' ל' ר' ל' ר' ל' ר' ל' ר' ל' ר' ל' ר' ל'
 (Dan. XI, 43) חל' לִיבִידְקִים, read לִיבִידְקִים, a gloss); v. אַמְבִּיטִים; Y. Sabb.

V, beg. 7^b (corr. acc.).—Gen. R. s. 98 (ref. to Gen. XLIX, 11) [read:] אחד ל' אחר ל' שכוה רע אוסרין ל' אחר ל' carry the fruits of a less fertile vine they harness one ass &c. (v. Keth. 111^b).

לבווי, ליבוי m. (לבח) *blowing, fanning a flame*. B. Kam. 60^a בלויבוי (בלבוי), v. לבח.

ליבוי (read: ליבויא) pr. n. *Libya* in Africa, esp. a district of Northern Africa (*Libyae nomos*) between Egypt and Marmarica. Y. Kil. VIII, 31^c מל' גרים הבאים מל' prose-lytes from L.; (Y. Sabb. V, beg. 7^b מלויבוי), v. ליבוי. a. ליבויקוס.

ליבון, לב' m. (לבן II) 1) *whitening, cleansing*. B. Kam. 93^b is whitening (the stolen wool) a change (by which the right of paying an indemnity instead of restoring the object is acquired)? Y. ib. IX, beg. 6^d; a. e. —Pl. *Libyanis* מל' לב' ליבוינים *the days after menstruation during which white garments are worn while marital contact is still prohibited*. Sabb. 13^b בימי לבויניק וכו' how did he behave towards thee in thy days of white garments?—2) *heating, glowing*. Bets. 34^a משום ל' רעפים because it resembles the act of heating (new) tiles, v. לבן. —Hull. 8^a, v. תרידו. Y. Ab. Zar. V, end, 45^b צריכה ל' (not וכו') requires purification by fire (Num. XXXI, 23) וכו' צריך וכו' and the heating must be such as to make sparks come forth &c.; a. e.

ליבון, Suh. 106^a, v. אספר.

ליבונא *foundation*. v. לבונא.

ליבונאח m. (preced., v. לבן II) *well-balanced form of writing, the Samaritan characters* (v. Geiger Zeitschr. V, p. 117). Snh. 21^b (כתב עברי).

ליבליבא, ליבליבא, ליבליבא, v. לבליבא.

ליבליר, ליבליר, v. לבליר.

ליבנא, pl. ליבנין, v. ליבנא.

ליבנוס m. (*Λιβανος*) *Lebanon*, the mountain range on the confines of Syria and Palestine. Targ. Y. I Num. XXIV, 6 (ל'ב' not ליב').

ליבנן, v. לבנן.

ליבנה m. (libra) *scales*. Y. Sabb. VI, beg. 7^d מיהן ל' (ליבנה) (Ar. *libra*) to put a pair of golden scales (as an ornament) on her head dress.

ליבנין f. (v. בוינין I) *Liburnian ship*. Y. Shek. VI, 50^a top (Bab. ed. לבינין; Tosef. Succ. III, 8 בוינין).

ליגא, v. ליגא.

ליגנין, v. ליגא.

ליגונין, Tosef. Kel. B. Mets. V, 13, v. ליגין.

ליגנא, ליגלוג, ליגלוג, ליגלוג, v. sub ליגין.

ליגנן, Tanh., ed. Bub., B'resh. 24, v. ליגא.

ליה, fut. תליד, v. ילד.

לידה f. (b. h. לידה) *birth, giving birth*. Ab. Zar. I, 3 ה' ל' birthday. Y. Ber. II, 4^d top כשעה ל' אשרי יכ' happy he whose time of death is like his time of birth, as when he was born he was innocent &c. Sabb. II, 6 בשעה לידה (or לידה) in their hour of confinement. Nidd. 29^b; a. fr.—*טמאה* ל' (sub. טמאה) subject to the laws of cleanness for a woman in confinement (Lev. XII, 2—8). Ib. 23^b; a. fr.—Pl. לידה. Y. ib. III, 50^c; a. fr.

לידנא, v. ליגא.

לידנא f. pl., v. לידנא.

לידנא, v. ליגא.

לידנא m. pl. (*Λιβυνοί*) *Libyans*. Targ. I Chr. I, 11 (ed. Lag. לאק, corr. acc.); Targ. Y. I Gen. X, 13 (h. text. ליתבוי), v. ליבנא.

לידנא, v. ליגא.

לידנא pr. n. m. (*Leonteus*) *Leonti*, name of an Amora. Y. Yeb. IX, end, 10^b. Y. Sabb. III, 6^a bot. (Var. לוינטי, לוינטי); a. e.

לידנא, v. ליגא.

לידנא f. (ליד IV) *evil talk, suspicion*. Y. Yeb. III, 5^a top in order not to give rise to a suspicion about the legitimacy of her children; Y. Gitt. IX, 50^b top. Ib. IV, 45^d top לידנא (corr. acc.).

לידנא, v. ליגא.

לידנא, לידנא, לידנא, v. sub ליגא.

לידנא, v. ליגא.

לידנא, v. ליגא.

לידנא, v. ליגא.

לידנא, v. ליגא.

לידנא m. pl. (perh. a disguise of *לידנא*, or of *לידנא*, v. ליגא) *informers or advocates*. Y. Meg. III, 74^a bot. (in a secret letter) ל' we have won over three informers (or speakers).

לידנא, Yalk. Is. 316, read ליגא.

לידנא, ליטרא c. (*λίτρα*) *Libra*, the Roman *Libra*, a pound; also a measure of capacity (divided into 12 unciae). Tosef. Ter. V, 11; Y. ib. IV, 43^a וכו' a pound of figs which one pressed &c. B. Bath. 89^a if a person wishes to buy ל' רביע ל' three quarters of a pound, he must not say, weigh for me ל' רביע ל' three quarters of a pound, each quarter separately &c. Y. Ter. X, 47^b top

והכמה ל' עבדא מאה וינן and how much is a L.? One hundred *zin* (v. זו II). Ned. 59^a ל' בצלים a Litra of onions; a. fr.—*Pl.* ל'טרתא, ל'טרתא, ל'טרתא. B. Bath. l. c. Tosef. Ter. l. c. Gen. R. s. 10; Lev. R. s. 22. Y. Peah II, 20^a bot.; a. fr.—Tosef. Kel. B. Mets. I, 16 ל' חצאי (not חצאי), נ'טרתא weights of a half-pound, a third of a pound &c.—Chald. pl. ל'טרתא, ל'טרתא... ותרתי ל'וב' Lev. R. l. c. a pigeon on one side and two L. on the other; Gen. R. l. c. —[Y. Ned. VI, 39^d top ל'טרתא, v. ל'טרתא.]

ליטרתא f. (preced.) (by the) pound. Y. Ber. II, 5^c bot. ל'טרתא how much is this (meat) a pound?—Pesik. R. s. 23 דרר ל'טרתא and a Jew bought it at a denar a pound.

ל'טרתא, v. ל'טרתא.

ל'טרתא, v. ל'טרתא.

ל'טרתא, v. ל'טרתא.

ל'טרתא m. (ל'טרתא) tail; כ'טרתא, v. כ'טרתא.

ל'טרתא, v. ל'טרתא.

ל'טרתא, v. ל'טרתא.

ל'טרתא, v. ל'טרתא.

ל'טרתא m. (ל'טרתא) dough. Sifré Num. 89 (ref. to ל'טרתא, Num. XI, 8) [read:] משמש שלש לשונות this is short-hand writing, one word-sign serving for three words: dough, oil and honey, like a dough moulded into cake with oil &c.; Yalk. ib. 735.—[ל'טרתא lion, v. ל'טרתא.]

ל'טרתא ch. same, v. ל'טרתא.

ל'טרתא, v. ל'טרתא.

ל'טרתא, v. ל'טרתא.

ל'טרתא I m. (ל'טרתא) beating (wine and oil) into a mixture. Sabb. 134^a ל'טרתא it requires beating.

ל'טרתא II (= לא איתא) there is not, none. Kidd. 21^b ל'טרתא the case requires that he must say, 'I love my master and my wife' (Ex. XXI, 5), which he could not do (if the master were not permitted to give him a gentile slave to wife on account of his being a priest); ib. 22^a ל'טרתא which he cannot say (at the beginning of his servitude). Ib. 4^b ל'טרתא where there is no other reply. Ber. 25^a, a. fr. למשמע מיתא ל'טרתא from this nothing can be proved. Snh. 97^a ל'טרתא formerly I thought there is no truth in the world; a. v. fr.

ל'טרתא, Snh. 106^a, v. ל'טרתא.

ל'טרתא, v. sub. ל'טרתא.

ל'טרתא, Tosef. B. Bath. I, 4, read: ל'טרתא.

ל'טרתא, Targ. Y. II Deut. XXXII, 10=ל'טרתא, v. ל'טרתא.

ל'טרתא m. (b. h.) 1) night, evening; darkness; metaph. suffering, misery. Cant. R. to II, 17 מלכות ל'טרתא the misery (of exile) under the governments; ל'טרתא the sufferings in Egypt; v. ל'טרתא. Y. Taan. I, 64^a top, v. ל'טרתא. Ber. 3^a ל'טרתא the night is divided into three watches. Zeb. V, 3 ל'טרתא the same day and the night following to midnight. Snh. 96^a עמו ל'טרתא Ms. M. (v. Rabb. D. S. a. l.) night-work was done for him (the stars helping, v. Jud. V, 20); a. v. fr.—*Pl.* ל'טרתא, constr. ל'טרתא (also used as a sing.: night-time, v. next w.). Ber. I, 5 ל'טרתא at night (in the night prayer). Taan. 23^a ל'טרתא (רביעית ובל' שבחתי) in the nights of Wednesdays and Sabbaths. Sifra B'huck. ch. I שבת ל'טרתא every Sabbath night; Lev. R. s. 35 שבת ל'טרתא Pes. 71^a ל'טרתא the night of the last (eighth) day of the festival; Succ. 48^a; a. fr.—2) pr. n. *Laylah* (ref. to Job III, 3), name of the angel of night and of conception. Snh. 96^a. Nidd. 16^b.

ל'טרתא constr. ל'טרתא ch. same. Targ. Gen. I, 5. Targ. Ex. XII, 42; a. fr.—Ber. 3^b ל'טרתא six hours of the night. Ib. ל'טרתא the night moves &c.; v. ל'טרתא; a. fr.—*Pl.* ל'טרתא, ל'טרתא, ל'טרתא, constr. ל'טרתא. Targ. Y. Ex. l. c. Targ. O. Deut. IX, 9 ל'טרתא.. constr. Berl. (oth. ed. a. Y. ל'טרתא...). Targ. I Sam. XXX, 12. Targ. Job II, 13 ל'טרתא Ms. (ed. ל'טרתא). Targ. II Esth. IV, 16; a. fr.—Gitt. 57^a. B. Mets. 86^a ל'טרתא three nights; a. fr.—ל'טרתא (v. preced.) night-time, at night. Targ. Y. I Gen. VIII, 22. Targ. Ps. I, 2. Targ. Is. XXXIV, 10; a. fr.—Pes. 2^a (explain. אור, Mish. I, 1); a. e.—[Y. Dem. VII, beg. 26^a ל'טרתא read: ל'טרתא, v. R. S. to Dem. VII, 1.]

ל'טרתא, v. ל'טרתא.

ל'טרתא f. (v. preced. wds.) ל'טרתא [night-coal,] name of an insect glowing by night, fire-bug. Pesik. R. s. 33; Yalk. Is. 336.

ל'טרתא, v. ל'טרתא.

ל'טרתא, Sabb. 134^a, v. ל'טרתא.

ל'טרתא, v. ל'טרתא.

ל'טרתא, v. ל'טרתא.

ל'טרתא, v. ל'טרתא.

ל'טרתא, v. next w.

ל'טרתא f. (b. h.; ל'טרתא) night-demon, *Lilith*. Targ. Job I, 15 ל'טרתא שער כל'טרתא (h. text שבא).—Erub. 100^b ל'טרתא she (woman) lets her hair grow like L.—Nidd. 24^b ל'טרתא (a fetus) like L. (with wings). B. Bath. 73^a ל'טרתא (Ms. M. ל'טרתא, Var. in ed. a. Ms. ל'טרתא; ל'טרתא, v. Rabb. D. S. a. l. note), v. ל'טרתא. Sabb. 151^b ל'טרתא L. will take hold of him.—*Pl.* ל'טרתא m. night-demons. Targ. Y. Num. VI, 24. Targ. Y. I Deut. XXXII, 24. Targ. Is. XXXIV, 14. Targ. II Esth. I, 2; a. e.—Erub. 18^b.

ל'טרתא ch. same. B. Bath. 73^a, v. preced.—Gitt. 60^b ל'טרתא Rashi (ed. ל'טרתא, Ar. ר'טרתא, v. ל'טרתא II.

לימא, v. אָמא II.

למורד, לימוד m. (b. h. לָמַד) *teaching, learning, study* (interch. with לָמַד; *training; habit*. Kidd. 40^b לִגְדוֹל שְׂדֵה לִי study is more (than practice), for study leads to practice; B. Kam. 17^a; Meg. 27^a (Ms. M. תלמוד). Hor. 13^a מְשַׁכְּחִים הָיָה cause man to forget what he has learned; ib. לִי brings back to recollection the study of seventy years. Ex. R. s. 43 לִי לִשְׁנָן (the root יָדָה in *Hif.*) means to teach. Ber. 7^b יוֹתֵר מִלְּמִידָה ... לְדוֹרֵת יִפְתּוֹ the ministrations (of the disciples to the doctors) of the Law are more valuable than the direct teaching of it. Tanh. Ki Thetsé 1 וְכִי מִבְּקֵשׁ לְמַדּוֹ he seeks for the enjoyments to which he has been used and fails to find them; a. fr.—*Pl.* לְיִמּוּדִים (עַן, v. מַעֲוֵן. Snh. 65^b; Yalk. Deut. 918 (expl. מַעֲוֵן, v. לְיִמּוּדִין) (who says) חֲשׂוֹן יִפְתּוֹ it is usual for the wheat crops to be fine in the ante-Sabbatical years; Tosef. Sabb. VII (VIII), 14; Sifré Deut. 171 לְדוֹרֵת יִפְתּוֹ ... the ante-Sabbatical years are usually good (in crops); Sifra K'dosh. Par. 3, ch. VI לְדוֹרֵת יִפְתּוֹ ... לְמַדּוֹת.

לימודים, לימודין, לימודים m. pl. (לָמַד) [*junctions*], 1) mortised shingles or boards used as frames. Kel. V, 9 לִי וְעָשָׂה לוֹ ... תִּנּוֹר an oven which came in parts from the workshop and which (after being put up) was surrounded with a frame. Ib. סִלַּק אֶת לְיִמּוּדֵי ed. Dehr. (oth. ed. לְמַ) if the frame was removed; Tosef. ib. B. Kam. IV, 12. Ib. VII, 9 לִי וְכִי ... עֵין שֶׁל חֲנִיז a chimney-flue which is lined with boards. Tosef. Pes. VII, 1. M. Kat. II, 2 לִי וְכִי he makes a frame of shingles and covers the vat that the wine may not get sour; a. e.—2) a sort of common bread, 'shingles'. Tosef. Hall. I, 7; Y. ib. I, end, 58^a עָשָׂה לִי עֲשָׂה if he made the 'dog's dough', into 'shingles', it is exempt (from Hallah); Ber. 38^a בִּלְיָ ed.; v. בִּצֵּן.

לימוז, לימז, Tosef. Bekh. V, 9, prob. a. Var. Lect. to לְיִפְתּוֹ, v. לְיִפְתּוֹ.

לימן, לימן harbor, v. לָמַן.

לימן, Tosef. Dem. III, 12, v. לִימָן.

לימצא (Provençal, corresp. to French limace) snail. Gen. R. s. 51, beg., a gloss to סִילָרִי, v. בִּילָרִי.

לין, v. אֵילָן.

לין, v. לָן.

לין, Y. Sabb. II, 5^a לִי ... מִתְרַכֵּן, read: לִי=לָן.

לינה, לינא, v. לִי.

לינה f. (לין I) *night-rest, staying over night, lodging*. Y. Maasr. II, 49^d לִי אֵינָה שׁוֹבֵת top taking a night-lodging (on the road to Jerusalem) does not make Tebel (v. שָׁבֵל II). Ib. לִי לְשִׁבְתָּה why should there be a distinction between a night-rest and a day-station?—Ib. מְגַלְגֵּל אֵרֶם בִּלְיָ one has to put up with a night's lodging (cannot help

taking it and is contented with an improvised meal) &c., v. גָּלַל. Hull. 91^b לִי יִרְפָּא בֵּיתִי this righteous man (Jacob) has come to my lodging place (Beth El), and shall he be suffered to go without the hospitality of a night's rest?—Y. Sot. II, 18^a, a. fr. נִפְסְלִין בֵּל become unfit for use by being kept over night. Ex. R. s. 1; a. fr.—Gen. R. s. 60 (ref. to לָלֵךְ, Gen. XXIV, 23, a. לָלֵךְ, ib. 25) לִי לִינָה אחֶה... for many.—*Pl.* לִינָה הרבה. Num. R. s. 12, beg. (ref. to רָחֵל, Ps. XC, 1) שָׁן שָׁם לִי הָרְבָּה (Moses) lodged many nights (Ex. XXXIV, 28). Lev. R. s. 20; a. fr.

לינינה, ליניא f. (linea) *line; string*. Tanh. B'midb., ed. Bub., 23 לִי אַחַת שֶׁל וְכִי one string of fine pearls; (Tanh. ib. 20 לִי, v. לִינָה, ed. Const. לִינָה, ed. Ven. corr. acc.); Yalk. Is. 316 לִינָה (corr. acc.; Num. R. s. 4, beg. פרַגְמִשִּׁים). Cant. R. to I, 10 בְּלוּיָה; Yalk. ib. 983 בְּלוּיָה, read: בְּלוּיָה, v. בְּלוּיָה.

ליניים, v. preced.

לינפה, Yalk. Gen. 127, v. גִּנְפִי.

ליסמאח, ליסמא m. ch. = *robber*. B. Mets. 84^a, v. לִיִּסְמִיחָא. Koli. R. to VII, 26 [read:] בְּהוּרָא לִיָּה the robber (with his band) marched out, but the guard was close behind them. Esth. R. to I, 12 וְכִי הָן (not דִּלְיִסְמָאח), v. הָן. Lev. R. s. 30 אִתְרַבַּח הָהוּא לִי וְכִי אִתְרַבַּח הָהוּא לִיסְמָא that robber was captured. Snh. 106^b (in a gentile record concerning Balaam) כִּד פִּנְחָס ... when Phineas, the robber, slew him; a. e.—*Pl.* לִיִּסְמִיחָא, לִיִּסְמִיחָא, L'g. Targ. Job IV, 11 (Ms. טָסָא ...). Targ. Jud. V, 11.—Pesik. Shub., p. 165^b (synon. with גִּירָסוֹת). Gen. R. s. 60; Y. Shek. V, 48^d top; a. fr.

ליסמאות, v. preced.

ליסמיות f. (denom. of לִיִּסְמִיחָא) *robber's life, lawlessness*. Kidd. 30^b לִי מְלַמֵּד ... כל שֶׁאֵינוֹ מְלַמֵּד whosoever does not teach him (his son) a trade, trains him for robbery; a. e.—*Pl.* לִיִּסְמִיחָא. Yeb. 25^b לִי נִחַפֵּס he was arrested on account of robberies (that had been committed); Snh. 46^b לִיִּסְמִיחָא יָצָא לִי לִיִּסְמִיחָא = ληστεια).

ליסמטורין, ליסמטורין, read: לִיִּסְמִיחָא.

ליסמיותא לִיִּסְמִיחָא ch. = preced. art. B. Mets. 84^a (applied to Resh Lakish) בְּלִיִּסְמִיחָא יָדַע (Ms. F. בְּלִיִּסְמָאח) the (former) robber understands his handicraft (knows the nature of deadly weapons).

ליסמס, ליסמס (frequ. incorr. לִיִּסְמִיחָא) m. (ληστας) 1) *robber, pirate, freebooter*, in gen. rover. Targ. Y. Gen. XXI, 13.—B. Kam. 57^a, a. fr. לִי מְזוּיָן, v. זָן; B. Mets. 43^a; 58^a לִיִּסְמִיחָא (corr. acc.). Y. Ber. IX, 13^b top; a. fr.—*Pl.* לִיִּסְמִיחָא, לִיִּסְמִיחָא, L'g. Gen. R. s. 64 (v. גָּר II) שְׁנִכְנְסוּ לִיִּסְמִיחָא rovers had come to his house and revelled with him the whole night. Sabb. 10^a; Pes. 12^b מְכַלֵּל הָהוּא לִיִּסְמִיחָא the meal-time of the lawless (prize-fighters &c., emp. לִיִּסְמִיחָא);

a. v. fr.—Ch. forms: לִיסְטֵרִין, לִיסְטֵרִיא (v. לִיסְטֵרִיא). Targ. Job V, 5.—2) pr. n. m. *Lestes* (cmp. Roman name *Latro*). Cant. R. to IV, 12; Lev. R. s. 32 לִי ולא ליוסר לִי nor did they change *Joseph* into *Lestes*.

לִיסְטֵרִין m. (ἀγροστροφιστῶν) *robbers' retreat, den*. Cant. R. to VI, 4 לִי חרד וְ... לִי חקשה מִה לִי (not 'לִיסְטֵרִין') since the Lord has broken up the strong den (Egypt's idols), how much the more will he break up the weak one (the golden calf)!

לִיסְטֵר, Koh. R. to XI, 2, v. לִיסְטֵר II.

לִיסְטֵרִין, לִיסְטֵרִין, v. לִיסְטֵרִין.

לִיסְטֵרִין, v. לִיסְטֵרִין.

לִיסְטֵרִין, v. לִיסְטֵרִין.

*לִיסְטֵרִין f. (לִיסְר) *work*. Tanh. Emor 24 לִי טבאות (do) good work, v. לִיסְר.

לִיסְרִין pr. n. m. (abbrev. of לִיסְרִין) *Liezer*. Y. Sot. III, 19^a top לִי בשם ר' לִי (prob. R. El. b. Hyrcanos). Ib. מְרִירוֹת שאלה אשה חכמה... שאלה את ר' לִי לִי (corr. acc.; Yoma 66^b... שאלה את ר' לִי לִי...)—Y. Bets. I, 60^c bot., v. Fr. M'bo, p. 111^b.

לִיסְרִין, v. לִיסְרִין.

לִיסְרִין, v. לִיסְרִין.

לִיסְרִין, v. לִיסְרִין.

לִיסְרִין m. (לִיסְר) *coupling, joining*. Targ. Y. Ex. XXVI, 4; a. e., v. לִיסְר.—B. Bath. 4^a bot. לִי מידע ידע (Ms. R. לִיסְרִין) the joining (to the hedge) would be recognized, v. לִיסְר.—Pl. לִיסְרִין. Targ. I Chr. XXII, 3 (ed. Lag. לִיסְרִין. Var. ed. Rahm. לִיסְרִין).

לִיסְרִין, v. לִיסְרִין.

לִיסְרִין f. (λοιπός=reliqua) *remainder, arrears*, esp. *delinquent taxes*. Ex. R. s. 15 לִי פויה לִי וְ... לִי פויה he remits the arrears of taxes, destroys the rolls and leads forth &c., v. לִיסְרִין. Lev. R. s. 11 לִי לְמִיךָ לִי לְמִיךָ a province that owed arrears to the king; Esth. R. introd.; Koh. R. to IX, 7 לִיסְרִין (pl.); Ruth R. introd., to I, 2 לִיסְרִין (corr. acc.); Tanh. Emor 22; Pesik. Ul'kah., p. 182^b.—Pl. לִיסְרִין, v. supra.

לִיסְרִין, לִיסְרִין, לִיסְרִין, v. sub 'לִיסְרִין'.

לִיסְרִין, v. לִיסְרִין.

*לִיסְרִין pr. n. pl. *Litsuy*, prob. a suburb of Jerusalem. B. Bath. 75^b בִּירִירוֹת אֵלֶּה לִי בִּירִירוֹת (earlier ed. לִיסְרִין) a thousand times the area of L. containing country seats; Yalk. Zech. 568. [Comment. takes לִיסְרִין as numerals=143]; v. לִיסְרִין.

לִיסְרִין m. (לִיסְרִין) *irreverent talker, scoffer, jester*. Midr. Thil. to Ps. I, 1 מִכָּאן שְׂדִירָה לִי (ed. Bub. לִי) this proves that the serpent was an irreverent talker.—

Pl. לִיסְרִין, לִיסְרִין, לִיסְרִין. Y. Ber. II, 4^b bot. לִי דור שאין בו לִי there is no generation without scorners. Ex. R. s. 52 לִיסְרִין the scoffers among the Israelites; Yalk. ib. 417 לִי חדר. Ab. Zar. 19^a; a. e.—V. לִיסְרִין.

לִיסְרִין ch. same. Y. Ber. II, 5^c bot.—Pl. לִיסְרִין, לִיסְרִין. Y. Snh. VI, 23^b bot. לִי סִיעָה a troop of irreligious people; Yalk. Ps. 688 דודא סיעה דלִי. Pes. 112^b דלִי הוּא וְ... לִי (Ms. M. לִיסְרִין) for they are scoffers, and may draw thee into scoffing habits.

לִיסְרִין f. (preced.) *scoffing habits, sneering, irony*. Y. Ber. II, 5^c bot. קשה היא הִלִּי שְׂחִיחוּתָהּ וְ... לִי (not 'לִיסְרִין') scoffing is a serious thing, for its beginning brings suffering, and its end destruction. Cant. R. to I, 3 לִי דבריו friv-olous speech, v. לִיסְרִין. Ib. דבר של לִי when a word of the Law (a religious thought) enters the heart, a word of scoffing is removed &c. Num. R. s. 7; a. e.

לִיסְרִין ch. same. Targ. Koh. II, 2. Ib. VII, 4.—Meg. 25^b; Snh. 63^b בר מלִי דִּעְמָא all sneering is forbidden except the ridiculing of idols (by perverting their names).—Ab. Zar. 44^a (phonetic etymol. of מִפְלָצָה, II Chr. XV, 16) דְּהוּא מִפְלָצָה לִי for it (the worship of that idol) carried lasciviousness to an extreme. Pes. 112^b, v. לִיסְרִין.

לִיסְרִין m. (לִיסְרִין) *purchase*. Tosef. Bekh. VII, 5 לִי קִיּוֹן what purchase is this (that exempts from tithes)?—Bekh. 56^a אינו בלִי ובמתנה בלִי... אינו בלִי (מה בנד אינו as thy children are not obtained by purchase or donation, so are thy sheep... not subject to tithes in the case of being obtained by purchase or donation. Ib. לִי קִיּוֹן, לִיסְרִין, לִיסְרִין purchase takes effect (exempts from tithes) on that which is not yet subject to tithes because of lacking the required age; a. e.—Pl. לִיסְרִין, לִיסְרִין esp. *conducting a wife home, legal marriage, connubium* (v. Deut. XXII, 13, a. e.). Sot. 12^a (ref. to Ex. II, 1) שַׁעֲשָׂה לִי he (in taking her back) went through the regular ceremony of conducting a wife home; B. Bath. 120^a, Ex. R. s. 1 (v. לִיסְרִין). Kidd. 22^a (ref. to לִיסְרִין, Deut. XXI, 11) לִי יֵשׁ לָךְ בָּהּ thy connection with her is a legal marriage. Ib. 50^b וְ... לִי אִפְּיִי he dare not consummate marriage (no connubium can take place) even with one of the two (sisters whom he betrothed to himself at the same time).

לִיסְרִין m. (לִיסְרִין) *collection*.—Esp. עֲצֵמוֹת, לִי, or לִיסְרִין the gathering of bones, i. e. the transfer of a body from the provisional cave to a permanent burial place, at which certain mourning ceremonies are to be observed by the nearest relatives; v. לִיסְרִין. Y. Pes. VIII, 36^b top; Y. M. Kat. I, 80^d top לִי בִּי מִשּׁוּם לִי אֵין בִּי מִשּׁוּם he who transfers a coffin from one burial place to another need not observe the ceremonies connected with the transfer of bones. Ib. לִי אִיסְרִין what is 'bone-collection' in a ritual sense? Carrying a skeleton wrapped &c., v. לִיסְרִין; a. fr.—Pl. לִיסְרִין. Y. Peah IV, end, 18^c בלִי... קל the scholars have adopted the lighter (less stringent) practice with reference to the collections (by the poor, v. לִיסְרִין).—לִיסְרִין, v. supra.

ליקונין v. לקנייהא.

ליקמ v. לקט.

לִישׁ I m. (b. h.) *lion*. Snh. 94^b bot. (ref. to לִישָׁה, Is. X, 30) דמתיל כאריה ... רמחל מהאי לא of him (Sennaherib) be not afraid, but be afraid of Nebucadnezzar who is compared to a lion (Jer. IV, 7). Ib. 95^a לִישׁ מִי דמי דהם ארי הכא לִישׁ how can you draw an analogy between these two passages?; there (Is. l. c.) *layish* is used, while here it is *arī*!—Ib. וְכִי ... ששה שמות the lion goes by six appellations &c., v. לְבִיא; Ab. d'R. N. ch. XXXIX; ib. II Vers. ch. XLIII; Yalk. Prov. 959, v. לִישׁ; a. e.

לִישׁ II (b. h.) pr. n. pl. 1) *Laish*, the northern limit of Palestine, called *Dan*. Tanh. Ki Thissa 14 (ref. to Jud. XVIII, 27) וְיָמֵינוּ לִישׁ L. is Paneas; ib. R'eh 16; a. e.—2) *Laish*, or (*Laishah*), prob. between Anathoth and Gallim. Snh. 94^b, v. preced.

לִישׁ III *dough*, v. לִישׁ.

לִישָׁה, לִישָׁה, לִישָׁה ch. same. Targ. O. Ex. XII, 39 לִישָׁה (Ms. I לִישָׁה; Y. לִישָׁה). Targ. Y. ib. XVI, 2. Targ. Jer. VII, 18 לִישָׁה ed. Lag.; a. e.—Y. Pes. III, beg. 29^d לִישָׁה crumbs of dough. Ab. Zar. 76^b top, v. לִישָׁה. B. Kam. 18^a בלִישָׁה (not בלִישָׁה), v. וּשְׁמֵי. —Y. Hag. III, beg. 78^d [read:] לִישָׁה as if (they drove nails) into dough.—Pl. לִישָׁה. Targ. Y. Ex. XII, 34 לִישָׁה (O. ed. Berl. לִישָׁה, Bxt. לִישָׁה).

לִישְׁבִּיזוֹן v. לְבִיזוֹן.

לִישָׁה f. (לִישָׁה) *kneading*. Pes. 45^b לִישָׁה that part of the vessel where the kneading is done (the interior). Y. Sabb. VII, 10^b bot. עַל לִישָׁה for kneading it. Y. Snh. X, 29^a top לִישָׁה the kneading of the show-bread; a. fr.—[B. Kam. 18^a, v. לִישָׁה.]

לִישְׁבָּה v. לְשָׁבָה.

לִישְׁלִישָׁה, לִישְׁלִישָׁה v. sub. לִישָׁה.

לִישָׁה m. ch.=h. לִישָׁה, *tongue; language; expression; meaning; version*. Targ. O. Ex. IV, 10. Targ. Y. II Gen. XXXI, 11 קודשא לִישָׁה sacred tongue (Hebrew); Targ. Y. ib. 47 קודשא לִישָׁה; ib. XLV, 12; a. fr.—Lev. R. s. 33 וְכִי אָנֹכִי וְכִי אָנֹכִי ... אֵת זֶכֶן לִי לִי when I told thee to, buy me the best thing in the market, thou boughtest a tongue, and when I told thee to buy me the worst, thou boughtest a tongue?—Hull. 142^a לִישָׁה לִישָׁה he saw the tongue of R. H. lying on the dunghill.—B. Kam. 6^b קלִיאָה לִישָׁה (*hab* for *hayab*, v. לִישָׁה) is the easier form (of the Jerusalem dialect).—לִישָׁה מְעִלָּה refined expression, *euphemism*. Ber. 11^b; a. fr.—Ib. 28^a לִישָׁה לִישָׁה he has the meaning of *breaking*. Hull. 3^b לִישָׁה לִישָׁה according to this, thy interpretation that &c. Sabb. 154^a (in an editorial gloss) בְּרָהּ לִישָׁה according to the latter version (אֲדוּרָה for אֲדוּרָה); a. v. fr.—לִישָׁה אֲדוּרָה (abbrev. לִישָׁה) another version (reads). Ib. 104^a; a. fr.—לִישָׁה בִישָׁה,

לִישָׁה = h. לִישָׁה *evil gossip, calumny, denunciation*; also לִישָׁה לִישָׁה the talk about third (absent) persons. Targ. Y. Lev. XIX, 16; a. e.—Arakl. 15^b לִישָׁה לִישָׁה לִישָׁה the talk about third persons kills three persons. Ib. לִישָׁה לִישָׁה לִישָׁה ... לִישָׁה לִישָׁה לִישָׁה what-ever evil is spoken in the presence of the person concerned is not to be called evil gossip; לִישָׁה לִישָׁה לִישָׁה so much the worse, it is impudence and calumny, Ib. 16^a לִישָׁה לִישָׁה לִישָׁה ... לִישָׁה לִישָׁה לִישָׁה whatever has been said in the presence of three is not gossip (if repeated by one of those present); a. fr.—Pl. לִישָׁה לִישָׁה לִישָׁה. Targ. Esth. II, 22. Targ. II Esth. I, 2; a. e.—Men. 65^a, v. לִישָׁה. —Keth. 91^a לִישָׁה לִישָׁה לִישָׁה those first two versions; a. e.

לִישָׁה f., pl. לִישָׁה = לִישָׁה. Targ. Y. Ex. XII, 17. Targ. O. ib. 34 ed. Bxt.

לִישָׁה I (=לִישָׁה) *there is (was) not, none*. Targ. O. Gen. II, 5 לִישָׁה (some ed. לִישָׁה; Y. לִישָׁה). Ib. XLVII, 13 לִישָׁה.—Targ. Prov. XXV, 14 לִישָׁה. Targ. Ps. XXXVIII, 4; a. fr.—B. Mets. 4^a לִישָׁה לִישָׁה ... לִישָׁה לִישָׁה the creditor has witnesses, the debtor has none. Ib. 5^a לִישָׁה לִישָׁה now, likewise, when R. Hiya's opinion is not adopted. Ib. לִישָׁה לִישָׁה he does not hold the opinion that the admission of the defendant must be of the nature of the claim; a. v. fr.—With suffix: לִישָׁה I (am) not; לִישָׁה thou (art) not; לִישָׁה he (is) not (no more) &c. Targ. Y. I Deut. XXXII, 1. Targ. Gen. XLIII, 5. Ib. O. XLII, 13. Ib. XXXIX, 9 (Y. לִישָׁה) there is none. Ib. XXXI, 2; 5 לִישָׁה ed. Berl. (ed. לִישָׁה). Targ. Ps. LIX, 14 לִישָׁה ed. Lag. (ed. Wil. לִישָׁה). Targ. Esth. III, 8 לִישָׁה; a. fr.—Shebu. 48^a לִישָׁה לִישָׁה if the opinion of ... is to be adopted, it must be applied in each case; if rejected, in neither. Keth. 22^a לִישָׁה and one (of us judges) is no more. Shebu. 14^b לִישָׁה לִישָׁה (not לִישָׁה) which do not occur in the Torah, opp. דִּיאֲחִנְחִי; a. fr.

לִישָׁה II, לִישָׁה m. ch.=h. לִישָׁה I. Targ. Gen. XLIX, 9 (h. text לִישָׁה). Targ. Num. XXIII, 24. Targ. Job XXVIII, 8 (h. text לִישָׁה). Targ. Ez. XIX, 2 (h. text לִישָׁה); a. e.

לִישָׁה imperat. of לִישָׁה; v. also לִישָׁה.

לִישָׁה unto thee, v. לִישָׁה; v. לִישָׁה.

לִישָׁה 2 לִישָׁה; comp. Arab. *lakka*, Lat. *lacca*) *juice of a plant*, used for dyeing. Pes. 42^b לִישָׁה לִישָׁה Ms. M. margin (ed. לִישָׁה לִישָׁה) (bran-water) which they use as a priming for *lacca*. Hull. 28^a לִישָׁה לִישָׁה its blood is used to be mixed with *lacca*.

לִישָׁה (v. לִישָׁה) *here*. Targ. II Esth. I, 9.

לִישָׁה, v. לִישָׁה.

לִישָׁה (b. h.) *to seize, conquer*. Yalk. Ex. 168.

לִישָׁה לִישָׁה *to be caught, seized*. Ib. לִישָׁה לִישָׁה the city was taken. Ex. R. s. 30 וְכִי בִקְנָה לִישָׁה and finally in his old age he was caught (in the tempter's net), and began to be afraid &c. Pesik. R. s. 31 לִישָׁה לִישָׁה when will she (Jerusalem) be taken?; a. e.

לבר ch. 1) same, to seize. Targ. Prov. XXVI, 17.—*2) to contain. Targ. II Esth. I, 8 **לבר** ed. Lag. (ed. Amst. למור).

Ithpe. **לבר** to be seized, caught. Targ. Koh. VII, 26.

לבר, v. **לבר** a. **לבר** v.

לבושין, v. **לבוש**.

לבושין, Snh. 106^a, v. **לבוש**.

לבוש m. (prob. a corrupt. of λευκισκος) the white mullet. Y. B. Me's. II, beg. 8^b, contrad. to **לבוש**—[Gen. R. s. 7 **לבוש** אחר חזיר ואחר **לבוש** Var. in Ar. s. v. **לבוש**.]

לבוש ch. same. Y. Kil. I, 27^a bot., contrad. to **לבוש**.

לבוש, v. **לבוש**.

לבוש (emp. **לבוש**) to mix thoroughly, to beat oil and wine (corresp. to h. **לבוש**). Sabb. 134^a **לבוש** Ms. M. (ed. **לבוש**, v. Rabb. D. S. a. l. note) let him not mix it thoroughly by beating.

לכלב, v. **לכלב**.

לכלב, Pesik. B'shall. p. 92^b **לכלב**, v. **לכלב**.

לכלב m. (**לכלב**) 1) (**לכלב**) making palatable by moistening, as dipping into vinegar &c. Y. Ber. VIII, 12^a bot. **לכלב** כל דבר שיש בו ל' משקה any food which is likely to be moistened with a liquid. Ruth R. to II, 14 (ref. to 'ושבלת וכו' ib.) this is symbolical of the seasoning of (Solomon's) deeds, i. e. of his amending his deeds, v. **לכלב**.—[Pesik. Eth. Korb., p. 58^a, a. e., v. **לכלב**.]—2) **לכלב**, staining. Midr. Till. to Ps. XXIII; Yalk. Deut. 808 (play on **לכלב** Deut. II, 7) **לכלב** thy travels, thy getting soiled and thy pains about thy support.—Pl. **לכלב**, Mikv. IX, 4; Tosef. ib. VI, 17 **לכלב** the (moist) stains of excrements. Ib. 9 **לכלב** ed. Zuck. (ed. **לכלב**, corr. acc.) stains of fruit-juice. Ib. 18 **לכלב** שברים שבבים the muddy sediments in the cup.

לכלב f. same, 1) glutinous moisture, humors; vitality. Gen. R. s. 61 beg.; ib. s. 48 Ar., v. **לכלב**. Ib. s. 79 **לכלב** (הביא בכל ל') he (Manasseh) thou shalt go to the grave in the fullness of vigor; (ed. **לכלב**, v. **לכלב**).—2) thick nauseating substance. Lev. R. s. 14 **לכלב** טיפה (of the semen virile). Ned. 66^b, v. **לכלב**.

לכלב (emp. **לכלב**) 1) (**לכלב**) to moisten; to season by dipping into vinegar &c. Ruth R. to II, 14 (v. **לכלב**) **לכלב** מעשרי חומין מעשרי רעים (לכלב) amended his conduct as if with vinegar (freeing it) from bad deeds.—Part. pass. **לכלב**, f. **לכלב**, pl. **לכלב**. Y. Hag. III, 78^d **לכלב** במשקה מל' dipped in liquid, contrad. to **לכלב**, opp. to **לכלב**. Y. Sabb. XII, 16^b top **לכלב** אם **לכלב** if the cane is saturated with oil. Ker. 13^a **לכלב** טיפה מל' the drop with which the nipple is moistened; a. e.—2) to soil, stain; to defile. Midr. Prov. to XI, 22; Yalk.

Prov. 944 (ref. to Prov. I. c.) **לכלב** בשר if thou putttest a golden ornament on the nose of a swine, it will soil it with mud &c. **לכלב** את תורהו... so does a scholar... soil his learning; (Midr. Prov. I. c. **לכלב**).—Part. pass. as ab. Yoma 77^b **לכלב** Ms. M. 2 (v. Rabb. D. S. a. l. note 100) if his hands are soiled &c. Gen. R. s. 65 **לכלב** בשמשי בבגדים מל' I used to attend him in soiled (working) garments. Ex. R. s. 22, end (ref. to Job XVI, 17) **לכלב** מל' שרירי מל' he whose hands are soiled with robbery, will call... but not be answered. Ib. s. 27, end **לכלב** מל' בעבירות מל' soiled with sins. Lev. R. s. 1, v. **לכלב**; a. fr.

Hithpa. **לכלב**, *Nithpa.* 1) **לכלב** to be moistened, flavored. Pesik. B'shall., p. 92^b **לכלב** (not **לכלב**) they were perfumed with the moisture of the herbs &c.; v. **לכלב**; Yalk. Deut. 850.—2) **לכלב** Y. B. Kam. III, 3^c **לכלב** (not **לכלב**) if his garments were soiled. Gen. R. s. 65 **לכלב** בשונות מל' defiles himself with sins. Ex. R. s. 23; Cant. R. to I, 5 **לכלב** מל' I became soiled with impurity; a. e.

לכלב ch. same, 1) to moisten, saturate. Part. pass. **לכלב** Y. Meg. III, 74^a bot. באורייתא מל' saturated with knowledge.—2) to soil. Y. Ab. Zar. V, 45^a top (expl. עקבא **לכלב** Mish. ib. 10) **לכלב** it means that remnant of wine which soils (is thick, with ref. to עקבא, Hos. VI, 8).

לכלב, v. **לכלב** I h. a. ch.

לכלב, Y. Kil. I, 27^a bot., v. **לכלב**.

לכלב, v. **לכלב**.

לכלב m. the woolly substance of cedar twigs, used for wicks. Sabb. II, 1 (Ar. **לכלב**, v. **לכלב** a. **לכלב**).

לכלב f. (**לכלב**) going, thrusting forward, **לכלב** thrusting forward and pulling home, a bolt or pin attached to a cord for fastening the panniers, barrels &c. which hang down on each side of the beast of burden. Sabb. 102^a **לכלב** it applies to thrusting a bolt which you can pull back by the cord in your hand; [Rashi reads: **לכלב** rope.]—Ib. 154^b **לכלב** (Ar. some ed. **לכלב** pl.) or when the burdens are fastened with a bolt (which you can pull out without touching the animal).

לכלב, v. **לכלב**.

לכלב I wherefore?; v. **לכלב**.

לכלב II, **לכלב** (= **לכלב**) naught, vanity. Targ. I Sam. XII, 21. Targ. Is. II, 22; a. e.—V. **לכלב**.

לכלב, v. **לכלב**.

לכלב the letter **Lammed**. Y. Sabb. VII, 9^b bot. Y. Meg. I, 71^c bot., v. **לכלב**. Y. Yeb. I, 3^a **לכלב** שצריך ל' a noun which would require the prefix **Lammed** (to) and has it not, is given a **He** as suffix; Gen. R. s. 86; a. fr.

לִּמַּד I, לִּמַּד (b.h.) 1) to be joined, affixed to, v. Pi.—

2) *to accustom, train*. Part. pass. לְמִדָּה, f. לְמִדָּה; pl. לְמִדָּה; לְמִדָּה; לְמִדָּה. Y. Ter. IV, 4^{2d} לִי לְמִדָּה כְּמוֹת שֶׁהוּא according to what he is used to. Lev. R. s. 4 לִי מִבֵּית וָכ' she is not used (to handle Tr'umah) from her father's house. Dem. IV, 4 לִי וָכ' וְאִם but if a priest or the poor are habitual guests at his table. Sifra K'dosh. Par. 3, ch. VI, v. לְיָמֶיךָ; a. fr.—3) *to learn, study*. Ab. II, 5 הִבְיִישׁן לֹא הִבְיִישׁן he who is bashful will not learn, nor can the hot-tempered teach, v. בִּיִּישׁן. Ib. IV, 1 הִלְמִיד מִכָּל אָדָם he who learns from everybody. Ib. 20 הִלְ יָדָהּ he who studies at an early age; וְקָן הִלְ who begins to study at an advanced age. Ib. I, 9 לְשָׁכָר שָׂכָא lest through them (your intricate cross-examinations) they may be led to tell a lie. Taan. 7^a; Macc. 10^a לְמִדָּתֵי רַבִּי I have learned much from my teachers, more from my colleagues, and most from my pupils; a. v. fr.—B. Mets. 71^a, a. fr. הִא לְמִדָּה here you learn, i. e. this proves. [Targ. Esth. I, 1 לְמַד מִכָּאן אֶתָּה from this you will learn.]

צא וְלִמְדוּם (1) *to join; to arrange*. Sabb. 125^b וְלִמְדוּם וְלִמְדוּם go out and place them (the building stones) in order (for sitting thereon the next day).—V. לִמְדוּם. (2) *to train, accustom*. Hor. 13^b וְלִמְדוּם אֶרֶם עֲצֻמוֹ man should train his body (to relieve his bowels) early in the morning &c. Nidd. 66^b לְעוֹלָם לְעוֹלָם אֶרֶם בְּחוּךְ הַיּוֹם man should make it a rule in his house; a. fr.—*Part. pass.* מְלִמְדוּם, f. מְלִמְדוּת, pl. מְלִמְדוּת, מְלִמְדוּת, מְלִמְדוּת *trained, experienced*. Shh. 109^a top (in Chald. dict.) הוּא בְּנִסְיָן רַמְל' for he has experience in miracles. Taan. 25^a. Sncc. 29^a בְּמִרְבֵּת מִפְּנֵי שְׂמִל' because they (the Jews) have experience in afflictions; a. e.—(3) *to teach, instruct; to argue*. Keth. 50^a וְלִמְדוּם הַלּוֹמֵד . . . וְלִמְדוּם he who studies the Law and teaches it. Pes. 112^a מְלִמְדֵי תוֹרָה לִמְדוּ me the Law; I will not teach thee. Ib. . . כִּשְׂאֵתָה מְלִמְדוּם . . . when thou teachest thy son, teach him from a revised (correct) copy. Shh. 19^b וְכִּי אֶרֶם אֶרֶם אֶרֶם אֶרֶם Aaron begot (his sons), but Moses taught them, therefore they are recorded under his name; a. v. fr.—מְלִמְדוּם *primary teacher*. Ib. 17^b. B. Bath. 21^a מְלִמְדֵי תוֹרָה teachers. לִי חוֹבָה; *to argue in favor of, to plead for*; לִי חוֹבָה; *to plead against*. Sabb. 32^a וְאֶרֶם מְלִמְדוּם . . . וְאֶרֶם מְלִמְדוּם and even if nine hundred . . . plead against him, and one (good deed) for him, he will be saved; a. v. fr.—Esp. (in textual interpret.) *to lead, hint, throw light on*. Sifra Emor Par. 4, ch. IV . . . הִיחִי אֶרֶם חוֹשֵׁב . . . I might have thought *toshab* (Lev. XXII, 10) meant one hired for a limited period; therefore *sakhir* (ibid.) comes in to throw light on *toshab* that it means one bought for life; Kidd. 4^a; Yeb. 70^a.—Sifra introd. יִצָּא מִן הַכֹּל לְמִלְכּוּת is specified for the sake of illustration, v. כָּלֵל. Meil. 11^b, a. fr. אֶרֶם מְלִמְדוּם . . . אֶרֶם מְלִמְדוּם two verses which coincide (teach the same), prove nothing, cannot serve as an illustration for similar cases; a. fr.

Hithpa. הִתְחַמֵּר *to practice.* Gitt. 24^b; Zeb. 2^b בִּסְפֻרֵּם it treats of scribes who are in the habit of writing documents merely for practice. Gitt. 60^a בִּהְחֵלֵי בֶּה לִכְרוֹב . . . to write one portion of the Pentateuch for a child for practicing purposes; a. fr.

למִידָה, למִידָה II m., f.1) *accustomed*. Tanh.

Noah 2^a (מה של) מה שהיה לי^a what each was used to eat (ed. Bub. ib. לְכוֹר).—2) (of persons) *learning, arguing*:—Pl. לָמַדְךָ, לָמַדְךָ. Nidd. 22^b אֵין לִי הִכְנָה ג'ש"ש ... אֵין לִי הִכְנָה 22^b from an analogy of textual words (v. הִכְנָה) which are not free for interpretation (being necessary to the subject proper), you cannot derive any general rule; ib. וּמִשִּׁיבִין לִי we may derive a rule, but it is open to argument; a. fr.—לִפְנֵי חֲכָמִים those who were permitted to argue before the scholars (e. g. Levi before Rabbi). Meil. 9^b; Snh. 17^b (v. Rabb. D. 8. a. l. note 3). Men. 80^b לִי לִפְנֵי רַבִּי.—3) (of subjects) *having light thrown upon, defined*. Pes. 25^b, a. e. לָמַדְךָ וּנְמָצָה לָמַדְךָ (a proverbial phrase: behold this one comes as a teacher and turns out a learner) this is intended to throw light (on the case of a violated betrothed) and is at the same time receiving light.—Sifra introd. מִעֲנִינֵי דְבַר הָלֵךְ something which is clearly understood from the context; a. fr.—Y. Kidd. I. 59^a עֲבִירָה לְמִידָה מִבֵּית הָאֵלֶּיךָ the case of the *Ibriya* (that a Hebrew handmaid can be acquired by a written deed) is learned from that of a free woman, and that of the *Ibri* (the Hebrew bondsman) from the *Ibriya*; נִמְצָא לָךְ consequently a case may be illustrated by one itself defined (only indirectly) by analogy; a. fr.

לִמָּה *whereto?*, v. מָה.

לִמָּה *why?*, v. מָה.

לָמַחַ (v. **לָמַחַ** II) *naught, vanity*. Gen. R. s. 2 (ref. to חורו, Gen. I, 2) **וְלֹא כְבוֹד לְלִי וְלֹא שְׂדֵהָ לִי** who was reduced to naught and nothing (on account of his sin, v. **בָּלִים**). Y'lamd. to Ex. V, 4, quot. in Ar. (play on **לָמַחַ** ib.) **אֲתָם לִי וּדְבָרֵיכֶם לִי** you are vanity, and your words are vanity; Yalk. Ex. 176 **שְׁלֵא לִי דְבָרֵיכֶם**. Cant. R. to I, 7 (play on **שְׁלֵמָה**, ib.) **שְׁלֵא לִי דְבָרֵיכֶם** that I may not appear a nonentity in the sight of &c., a. e.

לֵמֹואֵל (b. h.) pr. n. m. *Lemuel*, homiletical surname of Solomon. Cant. R. to I, 1 שָׁמַע לֵמֹואֵל בְּלִבּוֹ (not בכל לִבּוֹ) he was surnamed L. because he spoke against God in his heart (saying, I may take many wives and yet not be seduced to sin); Koh. R. to I, 1. Num. R. s. 10.

לְמֹד, v. לְמֹד. [Targ. II Esth. I, 8 ed. Amst., v. לְמֹד.]

לְיִמּוּדִים, לְיִמּוּד v. לְמוֹדִין, לְמוֹדִים, לְמוֹד

לְמִדָּה f. (לָמַד) *study*. Yeb. 109^b (ref. to Deut. V, 1) כל שישנו בעשייתה ישנו בל' who ever is bound to execute (the laws) is bound to study them; Yalk. Deut. 829.

לִימִין, לִימִין, לִימִין m. (λίμνη) *haven, bay*. Esth. R. to I, 8^a אחר מבקשת בל' אחר עולות בל' two ships attempting to enter the harbor (from different directions); one desires a northern wind &c. Y. Yoma III, 41^a לְבִימִיתָהּ של רפי the harbor of Japho. Y. Gitt. I, 43^b לְבִימִיתָהּ של רפי קסרין of Cæsarea. Gen. R. s. 31 בל' אדם if a man wants to build a ship able to stand in the

harbor; (Yalk. Ps. 876 במים).—Erub. IV, 2 (41^b) נכנסו ללבן Ar. (ed. לבל). Ex. R. s. 48, beg.; Koh. R. to VII, 1 (ref. to 'the day of death' &c. ib.) it is like two sea-faring ships אהו יוצאת מן ה'ל' רב one leaving the harbor, and one entering it; Midr. Sam. ch. XXII; (Yalk. Koh. 973 במל). Koh. R. to VI, 5; a. e.

למינה ch. same. Y. Ber. III, 6^c bot.

למלא, v. next w.

לִימֹם (transpos. of מִלְמַל, v. מִלַּל; comp. מִלְמַל) *to talk against, murmur, sneer*. Pesik. R. s. 6 לִי' עֲדָה לֹא אָדָם no longer did any one talk behind Moses. Ib. מִלְמַלִּין (not מִלְמַלִּין); Yalk. Kings 184; (Ex. R. s. 52 (מִלְמַלִּין). Koh. R. to VIII, 8 מִלְמַלִּין בְּפִיהֶם וְכ' (fr. מִלְמַלִּין). Lam. R. introd. (R. Hān. 1) מִלְמַלִּין sneering with their mouths; v. פִּרוּ.

לְמִינָהּ v. לְמִן.

לָמַס (v. II) *unto tribute, tributary* (used homiletically as an independent word). Lam. R. to I, 1 שְׂרָחָה (ref. to לָמַס, *ib.*) לָמַס לְפִיכָךְ הִיחָה לָמַס לְפָנֶיךָ יִשְׂרָאֵל עַ"ז לְפִיכָךְ הִיחָה לָמַס לְפָנֶיךָ יִשְׂרָאֵל because the Israelites worshipped idols (סִמְלָה), therefore she (Jerusalem) became tributary, the letters of סִמְלָה and לָמַס being the same; *ib.* [read:] הִפְכָה הָיָה לָמַס לְפָנֶיךָ יִשְׂרָאֵל the inversion of לָמַס is סִמְלָה. *Ib.* סִינִי הָיָה לָמַס לְפָנֶיךָ יִשְׂרָאֵל the numerical value of סִינִי (130) is the same as that of לָמַס. *Ib.* וַיִּבְרַח אֶמְרִי לְמִסָּה לִּבָּא (v. I) but the Rabbis explain *lamas, unto melting of the heart* (she became faint); v. מִסָּה I.

*לָמַס (למס) *unto him who refuses* (used homiletically as an independent word, meaning in Greek) *dog*. Sabb. 63^b (ref. to Job VI, 14, v. Targ. a. l.) שֶׁן בִּלְאִי קוֹרֵין לְכָלֵב דָּ' for in Greek they call a dog *lms* (?). [The sentence is an interpolated gloss, v. Y. B. Kam. VII, end, 6^a; Keth. 96^a; Gen. R. s. 76, end. The interpolator may have had in mind λοιμός 'a plague', used as adj. in LXX for בְּרִיזִי.]

לִמְפָד m. (λαμπάς, -άδος) *torch, light, lamp*. Targ. Y. Ex. XX, 2 לִי דִינִי *lamp*, לִי דִינִי *torch*.—*Greek genitive*: לִמְפָדִים. Y. Yoma III, 41^a top (ref. to Dan. V, 5; v. LXX) לִקְבֵּל . . . הָרוֹגִם עֲקִילָה (not רָם . . .) Aquila translates *libel nabrashta*: opposite the lamp.

למפרס, למפרס, v. preced.

*לְבָנִי m. pl. (lanae) *woollen garments*. Y. Shh. II, 20^c bot. דִּירָד ל' (not לְבָנִי; corresp. to חֲלוּקֶיךָ דְעֵמְרָא in the second version ib.).

ולמה ל' אמרין וכ' Y. Peah III, 17^d top 'לָא אָנן = לָנֶכְךָ (abbrev. 'אמ', v. R. S. to Mish. ib. III, 6) and why do we not say . . . וידרר (in place of ראיין)?

לְסוּמָתָה (sub. חזקו, בגד, m. (orig. לְסוּמָתָה, used as an independent w. as if from a root לָסַם, emp. לָסַם) *the thin web worn by loose women* (= חזקו של יוצאת החזק, Kel. XXVIII, 9, v. חזק II); in gen. *fine veil*. Y. Sabb. VI, 8^b bot. (expl. חזקו, Il. III, 23) *ל'י כמה חזקו רב'* *it is the dress of the ill-reputed, as we read (Cant. V, 7) they took my veil*

&c. (believing her to be a harlot). Ib. XIII, beg., 14^a **והיה** (not **לכסוה**) **ל' אפי' בסוף וכו'** as regards the thin web, even the finishing (adding the fringe) is considered an act of weaving (in the Sabbath law). Y. M. Kat. II, 81^b top **היה** **בוהיו** **ל' וכו'** decided concerning (the sale of) stuff for veils (during the festive week) &c.—**Pl. לְסוּמְרֵי**. Y. Sabb. IV, 7^a top, v. **לְסוּמְרֵי**.—Chald. form: **לְסוּמְרֵי**. Y. B. Mets. IV, end, 9^d. **ל' היה עסיק** . . R. A. was engaged in weaving veils. Ib. **ל' היה עסיק** **מנן באילני** what dare we do with those veils (dare we use means to give them a fine appearance)?

לְסַמֵּי v. sub 'גִּי'ם, לְסַמֵּי

לְעִמָּס (לְעִמָּס), (denom. of לָעִמָּס) *to attack, as a free-booter, to commit robbery*. Ex. R. s. 1, beg. הָיָה מְלָכָם הָיָה חֲבֵרָה *attacked and robbed the people*. Shh. 72^a וַיֵּצֵא לְפָרֶשֶׁת דְּרֹמִים *he will go out to the cross-roads and rob &c.*; Yalk. Deut. 930.

לְסוּמָה, v. לְסִימָה.

לֶסֶת f. (contr. of **לִצְמַח**, v. **לָצַח**) *cheek, jaw*. Nidd. 23^b; Y. ib. III, 50^c bot.—**Pl.** **לֶסֶתוֹתָהּ**. Nidd. l. c. Y. Yeb. XVI, beg. 15^c. Sabb. 151^b; Lev. R. s. 18, beg.; Koh. R. to XII, 2 (expl. **הַכּוֹכְבִּים** ib.) **הֵלֵי** (**רֹאשֵׁי**) **אֵלֵי** that means the flesh-covered cheek-bones.

לִּי, לִסְתָּא ch. same. Targ. Y. Deut. XIV, 9. Ib. XXXIV, 7. Targ. Job XL, 26.—*Pl.* לִּי־סְתָא. Targ. Lam. III, 30. Targ. Is. XXX, 28; a. e.—[Targ. Job III, 9, v. לִּי־סְתָא.]

לְעַמּוּ, v. לְעַמּוּ.

לעב, *Hif. הִלְעִיב* (b. l.; cmp. לַעֵב) *to mock, talk lasciviously* (with ב).—Y. Sot. III, 19^a וּפְלִיגְתָּ בְּרַבִּי *he who sits down and quotes Biblical phrases in a lascivious manner* (e. g. Gen. XXX, 16).

לֵעָב, *lithpa*, אֶלְעָב ch. same. Targ. II Kings II, 23. Targ. Jud. XIX, 25 (ed. Lag. אֶלְעָבו, v. עָבָב).—Targ. Hab. I, 10 מֶלְעָב (some ed. מֶלְעָב, fr. מֶלְעָב).

לַעִיב, לַעֵב m. (preced.) *sport, mockery*. Targ. Jer. XX, 7 (some ed. לַעֵב). Targ. Ez. XXXVI, 4 (h. text לַעֵב). Ib. XXII, 4 (Levita לַעֵב), v. לַעֵב ch.

לַעֲגֹ (b. h.; cmp. preced. wds) *to jest, mock*. Pesik. R. s. 34 לַעֲגֹנוּ עַל רֹב' *in vain did we deride their words*.

Hif. הִלְצִיג same. Y. Peah I, 15^d top (ref. to Prov. XXX, 17) עֵין שֶׁהִלְצִיגָהּ עַל אָבִי the eye that mocked at the law commanding to honor father and mother and despised the law (Deut. XXII, 6) &c. Erub. 21^b (ref. to Lev. XII, 12) הַלְצִיג עַל אָבִי כל whosoever derides the words of the wise, v. לַעַץ. Gen. R. s. 94 מְלַצְגִים בַּשְּׁפוֹרוֹתֶיהָ spoke lasciviously. Esth. R. to III, 9 מְלַצְגִין אֶת־נוֹרָא they deride us and our religion. Num. R. s. 16 מְלַצְגִין לִי they spoke irreverently of me. Y. Naz. I, beg. 51^a [read:] מְלַצֵּין מִדֵּי וְהָיָה אִי אֶבְרָהָם מְלַצֵּין מִדֵּי וְהָיָה אִי אֶבְרָהָם how is this? Does he mean it sarcastically, or does he mean to say, I will be a Nazir like them? Yalk. Ex. 250 מְלַצֵּין מִדֵּי וְהָיָה אִי אֶבְרָהָם the Spirit of Holiness laughs at him; a. e.

לֶעֶג, *Af. אָלֶעג, Pa. לֵעֵג* ch. same. Targ. Jer. VIII, 18.
Targ. Is. XXVIII, 11.

לַעַג m. (b. h.; preced.) *sport, mockery*. Erub. 21^b (ref. to Koh. XII, 12, v. לַעַג) לֵי רִי' does the text read *la'ag* (mockery)? does it not read *lahag* (thought)?; v. הָנָה.

לֵעַ ch. same. Targ. Jer. XX, 8 (ed. Lag. לְעִיר); v. לְעִיר.

לִצְוֹן m. (צִוֹן) *speaking a foreign tongue, esp. Greek*.
 Y. Meg. II, beg. 73^a הִיחָה כְּחוּבָה הַלֵּל יוֹצֵא בָּהּ בִּלְשׁוֹן
 if the Book of Esther was written according to law (in
 Hebrew), the Greek-speaking (reading from it) in Greek
 (translation) performs his duty.—*Pl.* לְצִוְוֹן. Mish. ib. II, 1
 (לְצִוְוֹן) קִרְיָן אֲמַר לֵל בִּלְשׁוֹן וְהַלְוִיָּהּ
 it is read to those speaking a foreign tongue in their
 tongue, but the foreigner that heard it in Hebrew &c. Y.
 ib. IV, 75^a bot. Tosef. ib. IV (III), 13 בֵּית הַנְּחִסִּים שֶׁל לֵל
 (Var. לְצִוְוֹן) in a synagogue of foreigners; a. e.

לְעוֹזֵא ch. same.—*Pl.* לְעוֹזֵי. *Macc.* 6^b וְכִי for-
eigners (not speaking Chaldaic) came to court before
Raba.

לְעֵי, לְעֵינִין, לְעֵינִים m. pl. *garden-orache* (*Artiplex Hortensis*, v. Löw Pf. p. 274). Kil. I, 3; Y. ib. 27^a, expl. המעינין 'having eyes' or 'colors'.—[Sabb. 90^a; Nidd. 62^a, v. ירענח.]

לְעֵינֶיךָ, v. לְעֵינֶיךָ.

לָעוֹ (b. h.; cmp. לָעַב) [*to talk, babble*;] 1) *to speak a foreign tongue*, esp. *to speak Greek*. Meg. II, לָעוֹ יוֹנִי, pl. לִוְיוֹנִיּוֹת, v. לָעוֹ יוֹנִי.—2) (v. לָו IV) *to talk against, criticise, cast suspicion*. Pes. 51^a וְכָל רֹאשׁ הָאָרֶץ לָעוֹ הָאָרֶץ the entire country criticised him; a. e.

Hif. הִפְּעִיזוּ same. Y. Shek. V, 4 in some ed. of Talm. Babli מִפְּעִיזוֹן, v. לֹא IV.

לֵאז m. (preced.) 1) *foreign tongue*, esp. *Greek*. Meg. 18^a בְּלֵאז the *la'az* (of Mish. II, 1) means *Greek*. Ib. שְׂחֻבָּה בְּלֵאז Ms. M. (ed. יוֹנֵת) written in *Greek* (translation). Ib. בְּכָל לֵאז in any *foreign tongue*. Y. ib. I, 71^b bot.; Y. Sot. VII, 21^a top; Esth. R. to I, 22, v. יָזַר I; a. fr. —2) *evil talk, disrepute*. —לֵאז הַרְיָא to *spread evil talk against, to cast suspicion, discredit*. Kidd. 81^a תַּחֲא שְׁלֵא אֵל הַרְיָא *that you may not (by punishing her for private meeting with a man, v. רָחַד) cast suspicion on the legitimacy of her children*. Shn. 43^b אֵל הַרְיָא לֵאז *do not discredit the decision by lots; a. fr.*

לְעֹזֵר abbrev. of אֶלְעֹזֵר, q. v.—[Y. Sot. III, 19^a top, v. אֶלְעֹזֵר].

לָעַם (b. h.; emp. לָעַם) to swallow, glut. Deut. R. s. 1, beg. (ref. to לִחְרוֹף, Ez. XLVII, 12, emp. Men. 98^a לִחְרוֹרֵר אֹמְנִים (פֶּה) אֲכֹלִים whoever is tongue-tied and eats greedily of it (the Law), will have his tongue loosened &c.

Hif. הלעט to feed an animal by putting food into its mouth, contrad. to אבס. Sabb. XXIV, 3 אבל מלעטין but

you may put food into the camel's mouth; Gen. R. s. 63 (with ref. to הלעיטני, Gen. XXV, 30); Num. R. s. 21. Tosef. B. Kam. VI, 17, ib. Hull. III (IV), 19 הלעיטנה לחתור וכו' if he made the animal eat asafetida &c.; a. e. — B. Kam. 69^a הלעיטנה לרשע וכו' let the wicked (robber) glut it and die.

לע"מ a mnemonical word, intimating לב, עינים, טחול. Ber. 51^a יפה לע"מ it is good for the heart, the eyes and the milt.

לָעֵצָה (v. לָעָזַר) 1) *to labor, work; to study*. Targ. Y. Gen. III, 18; a. fr.—Targ. Prov. XVI, 26 **לְעֵצָה**—Lev. R. s. 32 **לְעֵצָה** work right (Tanh. Emor 24 **לְעֵצָה**). Ib. s. 34 **לְעֵצָה** לֵיתָ אֵת אוֹדֶל *why doest thou not go working and have something to eat?*—Y. Keth. V, 30^b top **לְעֵצָה** because they are working beasts. Y. Sabb. VI, 7^d bot. **לְעֵצָה** and הוּא *that he might be able to study the Law*; a. fr.—Y. Erub. I, 18^d top **לְעֵצָה** בְּרִיחָהּ וְכ' (cmp. חזרה וְכ' *he studied (repeated) it after him forty times*; ib. **לְעֵצָה** (read **לְעֵצָה**—2) *to be tired*. Targ. Y. Ex. XVIII, 18 **לְעֵצָה** מִלְּעֵצָה Ar. (ed. **מִיָּדָה** חֲתָה; O. **מִלְּעֵצָה** חֲתָה). Targ. Lam. V, 5. Targ. Prov. XXVI, 15 **לְעֵצָה** ed. Lag. (oth. **לְעֵצָה**); a. e.—Lam. R. introd. (R. Isaac 3), v. **לְעֵצָה**.—Y. Gitt. VIII, beg. 48^c; Y. Ter. I, 40^b **לְעֵצָה** וְהוּא *he became tired (ceased from raving)*.

Af. לְמַלְאֵי to tire out, ruin. Targ. I Chr. XVII, 9 לְמַלְאֵי (not לְמַלְאֵי).

לָעִיב, v. גָּעַיַב.

לְעֵיג, v. לְעֵיג.

לְעִימָה f. (לָעַם) *putting food into an animal's mouth.*
Hull. 55^b, v. הלעמה.

לְעֵרָה, v. לָעֵרָה.

לַעֲיִי pr. n. m. *La'yi*, name of a Tanuai. Y. Dem. I, beg. 21^c; (Tosef. ib. I, 3 אֶלְעִי, emp. אֶלְעִי).

צ"ח. v. לעילא, לעיל

לְעִנּוּת, v. לְעִנּוּת.

לְעִירֵיכֶם, v. לְעִירֵיכֶם.

לְעִיסָה f. (לָעַס) *pap* or *paste*; **לְעִיסַת גְּרִיטִין** *pap* made of grits of beans. Nidd. IX, 7 (expl. **גְּרִיטִין**); Tosef. ib. VIII, 9.

לְעִיֶּסֶת m. ch. same. Y'lamd. to Deut. beg., quot. in Ar. אַרִיס הָרִיחַ לְעִיֶּסֶת remove this paste from off thy eyes (said to a bribed judge).

לְעֵלָּה, v. עֵלָּה.

לענה I pr. n. m. בֶּן בִּי *Ben La'anah*. Y. Snh. X, 28^a
 (ספר בן הנלל (Koh. B. to XII, 12 סיפור בן בִּי).

לענה II f. (b. h.; Arab. la'an to curse) *bitterness; wormwood*. Tanh. B'shall., ed. Bub., 21; Yalk. Ex. 258, v. 73 L

לַעֲנָה ch. same, *bitterness*. Targ. Y. II Deut. XXIX, 17 (not לַעֲנָה).

לֶעֶס (cmp. לָכַס a. לָשׁ) *to chew, masticate*. Sabb. XIX, 2 אין לוֹעֲסִין one chews (cumin for a plaster) with one's teeth and applies it. Tosef. ib. XII (XIII), 8 אין לוֹעֲסִין you must not chew gum-mastich on the Sabbath. Tosef. Pes. VI, 11 ולוֹעֵס עַד וְכ' . . . בהשמש עומד למזוג (not ללזוס) when the attendant gets up from the table to mix the wine, he must close his mouth and chew (the meat of the Passover lamb) until &c. Pes. II, 7 לא רָגִיס אֶרֶס (on Pesah) and put it on one's wound; a. e. — Part. pass. לוֹעֵס. Y. Ter. VIII, 45^b bot., v. בָּלַע.

לֶעֶס ch. same. Targ. Koh. XII, 3.

לַעֲת, v. לָעַר.

לַפֹּד, v. לָפִיר ch.

לַפְדָּא m. (לָפִיר, cmp. לָפִיר) *pap, esp. of figs*. Sabb. 37^b bot. (Alf. לִיפְתָא. B. Mets. 84^b מִינֵי שִׁדְרִין sixty kinds of pap.—Pl. גַּפְרִי. Ned. 50^b (expl. בְּלוֹפְסִין) מִינֵי אֶלְפָא a species of figs of which pap is made. Ib. מִינֵי לִי.

* **לַפְדָּא** m., prob. to be read: גַּפְרִי pl. (v. לָפִיר) *stew-pots*. Targ. Y. II Num. XI, 8.

לַפֹּד, v. לָפִיר.

לַפּוֹם, according to, v. פָּוַם.

לַפּוֹסִין m. pl. *kettles*, v. קָבֵס.

לָפִי according to, because, v. פָּה.

לָפִי לָפָא to join.

אַפִּי (cmp. לָמַד) *to arrange*. Targ. Y. Lev. VI, 5.

לָפִיר m. (b. h.; cmp. לָפִס) *a pot in which light is carried* (v. Maim. to Kel. II, 8 a. Ar. s. v.); *torch*. Kel. II, 8 הָלִי (R. S. לָפִיר) the light-pot.—Midr. Till. to Ps. LII (ref. to Gen. XV, 17) torch means the Torah &c. (with ref. to Ex. XX, 18); a. e.—Pl. לָפִירִים. Snh. 108^b (ref. to לָפִיר Job XII, 5) words שָׁחַם קָשִׁים כֵּל as hard as light-pots.—Trnsf. *lightning, flash*.—Pl. as ab. Mekh. Yithro s. 9 (ref. to Ex. I. c.) קוֹלֵי וּפְסִידִי various sounds and various flashes; י וְכַמָּה לִי הָיוּ and there were various kinds of sounds? various kinds of flashes?; a. e.

לָפִיר ch. same. Gen. R. s. 30 (ref. to לָפִיר Job XII, 5) לִיָּה חֲמֵן אֲמַרְיִן כְּרוּ לִיָּה לִי לִיָּה (Ar. לָפִיר) there (in certain places) they say (instead of) 'he has a crier' (that walks before him): 'he has a torch' (carried before him), i. e. he is a distinguished person.

לָפִירִי, Tanh. ed. Bab. B'resh. 24, Var. לבשינין, read: לָפִירִי m. pl. (leporinae, sub. lanae) *garments made of hare-wool*; (cmp. Gen. R. s. 20 אֲרִיבִים).

לָפִיקָן (= לָפִיר קָן, v. פָּה a. פָּה) *therefore*. Pes. X, 5. Keth. 2^a; a. v. fr.

לָפִיסָא, v. לָפִסָא.

לָפִירָה, v. לָפִירָה.

לָפִלּוּף m. (לָפִיר) *glutinous substance, pus*. Mikv. IX, 2 לִי שְׂבָעִין pus sticking around the eye; ib. 4 לִי שְׂבָעִין in the eye, on the eye-lids.

לָפִלּוּפָא ch. (preced.) *pulp, soft portion of cabbage*. Y. Ter. X, 47^b bot. לָפִלּוּפָא וְהָבָה לָפִלּוּפָא take (for thyself) from its trunk and give (as T'rumah) its pulp.

לָפִנִים, לָפִנִי, לָפִנִי, v. פָּנִים.

לָפִס c. (לָפִס, cmp. לָפִיר) *a tightly covered pot, stew-pot*, v. אֶלְפָס. Y. Hag. II, 77^d top [read:] הוּא וְכִסְיוֹ כֵּל, v. אֶלְפָס. Y. Shebi. VI, end, 37^a אֶדֶר שֶׁלִּירָק a stew of vegetables. Peah VIII, 4 מִלָּפִס out of his stew. Y. Ned. VI, beg. 39^c לִי דִירָדִיר a dish prepared in the stew-pot; (Bab. ib. 51^a לִי דִירָדִיר; Tosef. ib. III, 2 מִלָּפִס) Hull. 84^a [read:] יָקוּחַ לָפִסוֹ וְכ' may buy for his stew a litra of &c.; a. fr.—Pl. לָפִסִּים. Tosef. Sabb. XVI (XVII), 13; Y. Bets. IV, 62^c bot., v. קָרַח. Eduy. II, 5, v. אִירָקִיָּה; a. e.

לָפִסָא ch. same. Y. Peah VIII, 20^d bot. הִקְנִיָּה מִן גֵּוָא she gave the T'rumah out of the stew-pot. Ib. VII, 20^a bot. אִילְפָס כֶּפֶר 112^a (read: לָפִסָא; Keth. 112^a כֶּפֶר אִילְפָס) the pot of K'far H. (which was very large). Ib. VIII, 21^a bot. מִן לִי הָיָא וְכ' does not the dish originally come out of the (earthen) pot? Eat (now) of it, v. לָפִסָא.—Pl. לָפִסָא. Targ. Y. I Num. XI, 8, v. לָפִסָא.

לָפִסָן m. (preced. ws.; cmp. λυψάνη) *charlock, a plant resembling the mustard plant*. Kil. I, 5.

לָפִירָה (cmp. לָפִיר) *to cling to, to clasp*. Tanh. B'har 3 (ref. to Ruth III, 8) לָפִירָה she clasped him; Ruth R. to l. c. לָפִירָה (some ed. לָפִירָה), v. חֲזָרָה.

לָפִירָה 1) same. Bekh. 41^a (interpret. לָפִירָה) שְׂמֵלָפִירָה it continues to cling (to the body) to the day of death, v. supra. Sot. 3^b (play on לָפִירָה Job VI, 18) לָפִירָה (sin) clings to him and goes before him on the day of judgment.—2) *to wrap, swathe*. Sabb. 129^b bot. מְלָפִירָה אֶת הַיּוֹלֵד וְכ' you may swathe a new-born child on the Sabbath.—Part. pass. מְלָפִירָה; f. מְלָפִירָה. Deut. R. s. 3 בָּאֵשׁ וּמִלֵּי בָאֵשׁ the Torah scroll which was given to Moses,—the skin was of white fire, written upon with black fire, sealed with fire and swathed with bands of fire.

לָפִירָה ch., Pa. לָפִירָה (interch. with לָפִירָה) 1) *to swathe, bandage, wrap*. Targ. Y. Ex. XV, 2. Targ. Lam. II, 22 לָפִירָה (some ed. לָפִירָה).—Sabb. 66^b; 147^b לָפִירָה לָפִירָה to swathe a new-born child.—Part. pass. מְלָפִירָה. Targ. II Chr. XXXIV, 15 (of a scroll, v. preced.). Targ. Lam. II, 20 (Ar. מְלָפִירָה Ithpa).—Trnsf. *to handle in the way a child is swathed, to turn clay, mould, shape* (cmp. מְצַב). B. Mets. 74^a לָפִירָה מְדוּסָרִים לָפִירָה וְכ' does it not require

moulding, -drying, putting into the stove &c. Ib. כנין
 Ms. M. (ed. דמלפפה ויבשו, corr. acc.) when
 they have been moulded and dried.—2) *to join, couple,
 loop*. Targ. Ex. XXXVI, 10. Ib. 18 ללפפה (Var. ללפפה,
 ללפפה; a. fr.—Part. pass. מלפפה, מלפפה. Ib. XXVI, 3; a. fr.
Ilhpa. ללפפה to be swathed, v. supra.

לפצה, לפצה, לי c. = לפסא. Y. Peah VIII, 21^a bot.
 ל. צורכה דל. גפסא. —Y. Shebi. II, 34^a bot. as
 much only as is required for the stew-pot (immediate
 use).

לפקקה, Targ. Y. Lev. I, 16 in Ar. s. v. לקט some ed.,
 read: ולפקקה; v. אלקקא.

לפת (b. h.; cmp. לפה) 1) *to twine around, cling to,
 clasp*. Ruth R. to III, 8, v. לפה; Tanh. B'har 3 (expl. וילפת,
 Ruth I. c. 'he felt himself embraced') כמו דאמרה וילפת וכל'
 as you read (Jud. XVI, 29) and Samson clasped &c.—2) (cmp.
 לפרה) *to wrap up, to insert, combine* (dishes).—Part. pass.
 שני הבשילין (לפתן, קפתן. Koh. R. to VII, 7 (expl. לפתן,
 pl. לפתה. Koh. R. to VII, 7 (expl. לפתן, pl. לפתה
 two messes combined.

Pi. same. Ab. Zar. 38^a; 59^a אר הפה לקפת בו אז הפה
 to go with bread as a relish.

לפת ch., *Pa.* לפה as preced. *Pi.* Bets. 16^a מירי
 דמלפפה (דמלפפה) something used as a relish is required,
 בעיקר (Alf. מלפפה) whereas bread (Ms. M. מלפפה, Alf. מלפפה)
 is not used for that purpose.

Ilhpe. לפתה *to be used as relish*; v. supra.

לפת f. (v. preced. wds.) *something which goes with
 bread; vegetables*. Ber. 44^b, v. בירה 4.—Gen. R. s. 15
 חד היה לא פת אחד one says *lefeth* was *lo-path* (no
 food of man before he sinned, i. e. bread fully seasoned
 grew out of the ground, and no relish was required);
lefeth will be no food, in the Messianic days; Y. Ber. VI,
 10^a bot.; Tanh. Ekeb 7 [read:] והאחד אומר היה
 פת אלא עתה לעשות לא פת (with ref. to Ps. LXXII, 16;
 cmp. Sabb. 30^b, Midr. Till. to Ps. CIV, 12).—Esp. *lefeth*,
turnip. Kil. I, 3. Ib. 9. Keth. 111^b bot. (ref. וילפת,
 Ruth III, 8, v. Targ.) שנישנה בשני turnip-heads.
 Yalk. Deut. 944. Snh. 19^b bot. (ref. וילפת, Ruth III, 8,
 v. Targ.) שנישנה בשני his body became as soft as (boiled)
 turnip heads. Ber. 56^a Ar., v. פריגידא; a. e.

לפת, לפה ch. same. Targ. Ruth III, 8, v. preced.—
 Ber. 44^b כי וזהו לי when thou seest turnips in the
 market, ask not, what wilt thou eat with the bread. Ib.
 56^a, v. פריגידא; a. fr.—Bekh. 43^b, v. לפתה.

לפת, לפה f. (preced.) *bread seasoned with
 a relish*. Tanh. Ekeb 7 (ref. to פסח, Ps. LXXII, 16)
 יש מקומות שקורין לפת לי פסחא there are places where
 they call seasoned bread *piss'lhā*.

לפת, לפה I m. (v. לפה) *one whose head is turnip-*

shaped. Bekh. VII, 1 (43^a) לפה Mish. (Talm. ed. לפה),
 expl. ib. 43^b לפה דמי וכל (read ... or ...), v. פריגידא.

לפיה, לפה II m. (לפה) *relish*. Ber. 40^a עד
 שיריאו מלח או לי until salt or some relish is placed before
 each one, v. גשש. Neg. XIII, 9; Tosef. ib. VII, 10; Hull.
 71^b בל' (ה) מלח מסב ויכל (ה) בל' (ה) מלח מסב ויכל (ה)
 quantity of bread) with some relish; Koh. R. to VII, 7
 מי (ה) מלח מסב ויכל (ה) בל' (ה) מלח מסב ויכל (ה)
 (corr. acc.); expl. ib., v. לפה; a. e.

לפיה, לפה ch. same. Targ. Job VI, 6 Var. Ms. (li.
 text רפס), v. גשש.

לץ, v. לץ.

לץ, לץ m. (b. h.; לץ) *scorner, scoffer, frivolous person*.
Pl. גצים. Sot. 42^a כז' לץ the class of scornors. Snh.
 101^a, v. פנור; a. fr.—משוב לץ (Ps. I, 1) scornors' gathering,
bad company. Kidd. 41^a לץ משוב לץ his company is
 the bad company (meant in Ps. I. c.). Ab. Zar. 18^b (אסור)
 לץ משוב לץ (is forbidden as) coming under the category of
 being in bad company; a. fr.

לצות f. (preced.) 1) *scorn, lasciviousness*. Cant. R. to
 III, 4 (play on פלצות, Is. XXI, 4) פה שדוא מפין דברי לץ
 the mouth which spreads words of lasciviousness; v. שפוקר
 because they went out for lascivious entertain-
 ment; cmp. לץצנות.—2) *sport, pleasure*. Tosef. Sabb. VI
 (VII), 4 שדוא לה לץ that she may be entertained; Yalk.
 Lev. 587 שדוא לה לץ (corr. acc.).

לצנות, לצנות, v. sub לץ.

לק m. (לקס) *lapping, greedy*. Pesik. Zakh., p. 26^b עמלק
 לק אמה וכל Amalek is 'am lak (a greedy people), a
 people that came to lap the blood of Israel like a dog;
 Yalk. Deut. 938; Yalk. Ex. 262; a. e. Tanh. Ki Thetsé 9,
 a. e. עם לק פרח וכל; v. לקס.

לקה, לקה, v. לקי.

לקוחות f. pl. (לקה) *bought property, esp. mortgaged
 property sold; trnsf. the purchaser of mortgaged property*.
 Keth. IX, 8 ורדיא נפרעת מן ה'... if her husband sold
 his property to strangers, and she wants to collect (her
 K'thubab) from the sold property (sues the purchaser).
 B. Mets. 12^b שלא כדון לץ and he might seize
 the sold property unlawfully.—B. Bath. 107^a האחים
 שחלקו לץ after the heirs have divided up the estate, they
 are considered as purchasers (from one another, and the
 brother whose portion has been seized for his father's
 debts has no redress), opp. יורשים הן they are heirs (and
 the estate, minus the seized portion, has to be redivi-
 ded); a. fr.

לקוח, v. לקוח.

לקוח, לקוח m. (לקט; v. לקט) *grain-gleaner*, a sort
 of *huckster* dealing in grains bought up in small quantities.
 B. Mets. 72^b יורה מלקות חבריה ... יורה מלקות חבריה ...
 ed. (Ms. M. throughout לוקט; Ms. R. a. ed. Ven. לקוט, v. Rabb. D. S.
 a. l. note 7) why is it different with the gleaner? Because,
 if he has none, he will borrow from a fellow-gleaner. Ib.

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Tosef. Sabb. XVIII, 4 מְלֻקְטִין, *contrad. to מְלֻקְטִין* (v. מְלֻקְטִין); Sabb. 155^b.—2) *to arrange the gleanings by the poor*. Peah IV, 5 (3) חָדָר מְלֻקְטִין עַל הַחֹבֵל Y. ed. (Bab. ed. a. Mish. מְלֻקְטִין) arranged the gleanings by the line, leaving a corner at the end of each furrow.

Hithpa. מְלֻקְטִין *to be collected; to require collection*. Maas. Sh. II, 5 מְלֻקְטִין those coins which have been picked up singly, opp. הַנִּבְלָלִין.—Hull. 46^a מְלֻקְטִין if the required size of sound flesh can be obtained only by collecting (it not being in one place), how is it?—Ib. 77^a מִתִּי מִדָּם how is it, if the quantity of flesh required to cover the broken bone is scattered?

לָקַט ch. same, *to pick up; to gather*. Targ. Gen. XXXI, 46. Ib. XLVII, 14 (ed. Berl. לָקַט). Targ. Ex. XVI, 26; a. e.—Part. לָקַט, לָקַט. Targ. O. Deut. XXIX, 10 (חָטַט ed. Berl. (ed. Amst. לָקַט, corr. acc.; h. text חָטַט); Targ. Josh. IX, 21 לָקַט Bxt. (ed. מְלֻקְטִין).—Sabb. 156^a דִּילָא בְּלִישְׁתִּיה (a calf) that does not take up with its tongue (the fodder placed before it), v. infra; a. e.

Pa. לָקַט same. Targ. Gen. XLVII, 14, v. supra. Targ. Lev. XIX, 9 (Y. II Pe.); a. fr.—Targ. II Esth. III, 8 וּמְלֻקְטִין (not וּמְלֻקְטִין), v. חָטַט.—Lev. R. s. 6 אֵל מְלֻקְטִין שֶׁרָא מְלֻקְטִין he began to pick up (the scattered Denars); said he to him, pick up, pick up, for it is thine own thou art picking up.—Y. Sabb. VII, 10^a בֹּת מְלֻקְטִין (not וּלְקַטָּה) and gathers them (the sun-dried fruits in cakes or strings; v. Maim. Sabb. VIII, 6); a. e.

Af. לָקַט *to cause to take up, to put the mouth to*. Sabb. 156^a מְלֻקְטִין דִּילָא מְלֻקְטִין לִיה Ms. O. (Ms. M. מְלֻקְטִין לִיה ed. מְלֻקְטִין, v. Rabb. D. S. a. l. note) we may make it take up (taste the fodder).

לָקַט m. (b. h.; preced. wds.) 1) *gleanings; the poor man's share in the crop* (Lev. XIX, 9). Peah IV, 3. Ib. 10 'what is called *leket* (the poor man's share)? That which drops &c. Ib. 11 לֵי לֵי where there is a doubt about *leket*, it is *leket*, i. e. the poor man has the benefit of the doubt. Ib. V, 1 'we calculate how much it would ordinarily give out for the poor man. Y. ib. V, beg. 18^d שֶׁגִּדַּשׁ עָלָיו לֵי לֵי שֶׁל 'for he piled up the stack over the poor man's share; a. fr.—2) *pucker, seam*. M. Kat. 26^b הָלֵי מְרוּדָה... דִּקְרִיעַ he who rends his garment... in a place which has been mended by a pucker (after having been rent for a death).

לָקַט ch. 1) same, *gleanings, poor man's share*. Targ. Lev. XIX, 9.—2) *the accumulated food in a bird's crop*. Targ. Y. I Lev. I, 16.

לָקַט Maasr. III, 7; Ohol. XVIII, 10 הָלֵי Ar, v. אֶלְקָטָה.

לָקַט f. (lectica) *sedan-chair*. Mekh. Mishp. s. 1 בְּדֵי... לֵי לֵי he (the Hebrew servant) shall not be used to carry him (his master) in a litter, a chair or a sedan-chair; Yalk. Ex. 311; v. אֶלְקָטָה.

לָקַט [to become less.] 1) *to suffer, be under a disadvantage*. B. Mets. III, 12 יִלְקָה בֹּחֵר וְיִירָה he suffers the disadvantages of loss or gain, i. e. he must pay ac-

cording to the original value of his charge in case of depreciation, or according to the present value in case of a rise in value. Tosef. Yeb. IX, 3 לִקְחָה בְּזוֹ מִדַּת חֲדָן לִקְחָה justice suffers under this rule, i. e. it is inconsistent; Y. B. Kam. IV, beg. 4^a; a. e.—Esp. *to be smitten, afflicted with disease* (esp. leprosy); (of crops) *to be struck* (by hail &c.); *to be blighted*. Sabb. 87^b לִקְחָה בְּזוֹרֵת הַבְּרוֹרָה the first-born (in Egypt) were smitten. Ib. 97^a; Yoma 19^b לִקְחָה... הָרֹשֶׁת he who entertains a suspicion against worthy men, will be smitten with disease; Ex. R. s. 3 לִקְחָה אֶת אֶתָּה רֹאשִׁי לִקְחָה thou, likewise, deservest to be afflicted with leprosy. Hull. 55^a אֶתָּה בְּכֹלֵי אֶזְרוֹ לִקְחָה if one of its kidneys is disordered.—B. Mets. IX, 7 לִקְחָה the wheat crop was blasted.—Ber. 18^b לֵי לֵי שֶׁלֵּי שֶׁלֵּי his crop was not struck by hail.—Makhsh. IV, 3, a. e. יִלְקָה הַחֵטָל that the wall may not suffer (from the rain); a. fr.—2) (of luminaries) *to be eclipsed*. Mekh. Bo. s. 1 לִקְחָה מִשְׁחַחְמָה when there is an eclipse of the sun; כְּשֶׁמִּזְמֹרֹת לִקְחָה when planets are eclipsed; Succ. 29^a; a. fr.—Part. pass. לָקַט *disordered, sickly, stunted*. Sifra Thazr., Neg., ch. VII, Par. 5; Neg. X, 1 (expl. Lev. XIII, 30) קָצַר דָּם לֵי *dak* means diseased (sparse) and short hair. Yeb. 80^a לֵי שֶׁלֵּי כָל שֶׁמִּמֶּנִּי אֵימָה one born with defective genitals. Tosef. ib. X, 6 לֵי קוֹלוֹ his voice is abnormal (womanly, thin). Ib. 7 לֵי קוֹלוֹ her voice is abnormal (manlike; Yeb. 80^b עֵבֶה). Ib. לֵי שֶׁעֵרִי his hair is abnormal; a. fr.—3) (law) *to be punished with lashes*. Macc. I, 1 לִקְחָה אַרְבָּעִים he receives forty lashes (v. אֶרְבַּע). Ib. III, 1 אֵלֵי הֵן הַלּוֹקְחִין the following persons receive (thirty nine) lashes. Shn. IX, 5 מִי שֶׁלֵּי וְשֵׁנָה he who has been lashed twice (and commits the same offence again); a. v. fr.

Hif. לָקַט 1) *to disaffect, weaken, strike*. Ber. 18^b בְּרִד מְלֻקְטָה hail will ruin his crops. Sabb. 113^b מְלֻקְטָה because it makes thin (weakens one's constitution); a. e.—Part. pass. מְלֻקְטָה *sickly, broken down*. Ruth R. to I, 5 'אֵת דִּיא מְשׁוּבֵר וְיָמָה he (the messenger) was likewise broken down and sick; Lev. R. s. 17; Pesik. Vayhi, p. 66^a; Pesik. R. s. 17 מְלֻקְטָה (part. *pu.*)—2) *to punish with lashes, flog*. Macc. III, 10 כַּמָּה מְלֻקְטִין אִירָה how many lashes does the court inflict? Ib. 12 כִּי־צִד מְלֻקְטִין אִירָה how is the flogging done? Kidd. 81^a מִי־בִּהּ הַשְׁמִיעָה the court orders the flogging of a person for conduct giving rise to suspicion, basing its action on I Sam. II, 24. Gen. R. s. 7 אִירָה מְלֻקְטָה, v. מְלֻקְטָה; a. fr.

לָקַט ch. same, *to be affected, disordered, smitten, punished*. Targ. O. Ex. V, 14 לָקַט (Y. לָקַט). Ib. 16 לָקַט (Y. לָקַט). Ib. IX, 31, sq. Targ. Y. I Num. XXVI, 11; a. fr.—Tem. 4^b לָקַט אִמָּא why should he be punished?—Ib. 5^a לֵי לֵי let him, too, be punished. Y. Kidd. I, 61^b bot. אִין מִשְׁרָ מִלָּקָה if it should happen to thee to suffer, it is better that I suffer in thy place; Pesik. R. s. 23—24 וְיִלְקָמִי (corr. acc.); a. fr.

Af. לָקַט as preced. *Hif.* Targ. Deut. XXII, 18 לָקַט (not יִלְקָט). Ib. XXV, 2, sq.—Targ. I Sam. V, 6; a. fr.—Sabb. 113^b מִי־בִּהּ מְלֻקְטָה because it is ruinous to health.—Kidd. 81^a וְיִמְכְּרוּ מְלֻקְטָה punished the woman of bad repute and published the cause (for the protection of her children, v. לִצְנֵעַ). Ib. מִי־בִּהּ לָקַט why do you not likewise punish and publish?; a. fr.

לקיחה f. (לקח) 1) *taking, seizing*. Succ. 37^a (ref. to Lev. XXIII, 40) בעיניו לי חמה a real taking in hand is required. Ib. 11^b לי לי ור' he compares the expression לקח (in Ex. XII, 22 a. Lev. I. c.); a. fr. — 2) *purchase, acquisition*. Ex. R. s. 28, beg. (ref. to Ps. LXXVIII, 19) בל נחנה לו he gave the Law to him as an absolute acquisition. — Esp. *taking a wife, betrothal*. Y. Snh. IX, beg. 26^d; Y. Yeb. XI, 11^d top (ref. to Lev. XX, 14) ור' בכלהו כריב שכירה וכאן כריב לי ור' in all the other laws of incest the verb *shakhab* is used, but here *lakah* is chosen, to intimate that one of the two must have been legally betrothed to him. Y. ib. VI, 7^b bot.; (Bab. ib. 55^b bot.); a. e. — 3) *taking away by death*. Gen. R. s. 25, beg.

לקיט, לקיט, v. לקט.

לקיט m. (לקט) *gleaner, a sort of client, retainer*. Shebu. 46^b שכיירו ולקיטו how about his hired laborer or his client (may they take the oath)? — Y. Erub. VI, 23^c top שמשו ולקיטו his (the gentile's) attendant or client. Keth. 54^a וריולוהו (Ar. בלקוט) and the reverse is the law (as to deducting from his wages the outlay for his garments) concerning the client; וכן בל' the same is the law &c.

***לקיט** I ch. same, esp. *beggar*. — Pl. לקיטיא. Y. Taan. IV, 69^a bot. לל' (ed. לקיטיא, corr. acc.); Lam. R. to II, 2 quot. in Arab. s. v. גיב; v. מלקיט I.

לקיט II m. (part. pass. of לקט) *pinched out, chiselled, in bass-relief* (cmp. Syr. לקטא *embroidery*, P. Sm. 1970). Targ. I Kings VII, 19. Ib. 26; Targ. II Chr. IV, 5 כשושנא ל' chiselled in the shape of a rose.

לקיטה f. (לקט) *picking, collecting, harvesting*. Peah I, 4 ולקיטו כחאח and such fruits as are harvested all at once (not singly as they become ripe). R. Hash. 14^b בשעה לקיטו the duty of giving tithes begins when it is being cut. Ib. 15^a; Tosef. Shebi. IV, 21 לקיטו למעשר after it is harvested begins the duty &c.; Succ. 40^a אחר לקיטה (בחר). Ib. 11^b עשיתו וזו היא עשייתו the cutting them is their making (preparing for the religious ceremony); a. fr.

לקינא, לקינא m. (לקק, cmp. a. Greek λεκάνη) *bottle, flask*. Targ. Jud. VI, 38 לקנא ed. Lag. (Var. לקי, לקינא, Ar. לקונוא; h. text ספל). — Sabb. 12^a רמיא לקינא (Ms. M. לקנא, ed. לקנא, corr. acc.) into a flask filled with water. Ib. 143^a (Ms. M. לקנא, corr. acc.; Rashi Ms. לקונוא, v. Rabb. D. S. a. l. note 100). Ber. 62^a בלקנא (בלקונוא) clattered . . . with a nut in a flask. B. Kam. 113^b, v. פליזא. — Pl. לקינין. Targ. Job XXXII, 19, לקינא. — Gen. R. s. 13, v. next w.

לקיניתא, לקיניתא f. (preced.) *a little flask*. Koh. R. to I, 7 מלון לוק מים ודוהו יחבין לגוה ור' they filled a flask with (Ocean) water and added water thereon, and it absorbed it. — Pl. לקיניתא. Gen. R. s. 13 יחבון

ור' מלא לקינין (Ar. מלא לקינין) they handed him flaskfuls &c.; (Yalk. Koh. 967 לגינא).

לקישא, לקיש I pr. n. m. *Lakish, L'kisha*; רבי שמעון R. Simeon ben Lakish (Resh Lakish) an Amora, contemporary and brother-in-law of R. Johanan by whom he was converted from a lawless life. Hull. 56^a. Gitt. 47^a; a. fr. — B. Mets. 84^a בר לקישא; a. e.

לקיש II, לקיש m. (לקש) *slow, late* (in the season); *late rain*; *late-born* (cmp. אפיל). Targ. Deut. XI, 14 (ed. Berl. לקש). Targ. Y. Lev. XXVI, 4. Targ. Hos. VI, 3; a. fr. — Snh. 18^b, a. e., v. בפירי. Koh. R. to VII, 26 לי לסטים. — Pl. לקישיא, לקישין. Targ. Y. I Deut. XXXII, 2 לקי'. Targ. Gen. XXX, 42 (ed. Am. לקש'; h. text דענשפין). Targ. Y. Ex. IX, 32. — Gen. R. s. 73, end (ref. to דענשפין, v. supra) ה' דלכן the late-born were Laban's; Lev. R. s. 30 לקישא (corr. acc.).

לקישותא, לקי' f. (preced.) *lateness, retardation*. Targ. O. Gen. XXX, 42 ענא בל' (ed. Berl. לקישותא, v. Berl. Targ. O. II, p. 11; ed. Amst. לקישותא) when the sheep were late (tired).

לקן m. (לקי; transl. of λεπτόν) *a very small copper coin*. Y. Maas. Sh. IV, beg. 54^d ול' אלפיין ובארבאל (not . . . יל' . . . ובארבאל) and in Arbela the Denar is worth two thousand P'rutahs and one Lakan. — Y. B. Mets. IV, beg. 9^c בל' אסיר ל' to lend money on Lakan against L. (counting Lakans in place of Denars) is forbidden.

לקנא, v. לקינא.

לקני *Lakni*, name of a bird. Hull. 63^a.

לקק (b. h.; cmp. לחך) *to lap, lick*. Pesik. Zakh. p. 26^b (not שבא) אימה שבאה ללוק ור' (Tanh. Ki Thetse 9; Yalk. Deut. 938, v. לק).

לקק same. Snh. 68^a ור' חסר בלבל המלקק ור'.

לקק same. Par. IX, 3 מפר שדיא מלקק (ed. Dehr. because it (the weasel) laps (lets the water drip back out of its mouth).

לקש (b. h.) *to be slow, late*.

לקש 1) *to retard*. Num. R. s. 1, beg. (ref. to שמא . . . והלקשתי אורה אפיל) . . . did I ever promise . . . and retard it?; Tanh. B'midb. 2; Yalk. Jer. 267; Num. R. s. 23 והלקשתי אחכם . . . did I promise to bring you . . . and keep you back? — 2) *to do a thing late, finish in a hurry, in a state of exhaustion*. Lev. R. s. 30 (interpret. יעטק, Ps. CII, 1, with ref. to Gen. XXX, 42) לכשיפליג ממלאכתו קימעה וילקישנה מזה חפועל . . . (מלאכתו) as a laborer sits waiting for the time when he may rest a while from his labor, and finally finishes it in a hurry (when it is late).

לקש ch. same, *Pa. לקיש to be late, tired*. Targ. Y. Gen. XXX, 42 לקוש' (infin., not ל'), v. לקישתא.

לָקַשׁ as preced. *Hif.* 2. Yalk. Ps. 855 (ref. to יִשְׁתָּק, v. preced.) לָקַשׁ אָרִי וּמִלְקָשׁ לֵה for he (the poor man) comes (to prayer late) and goes through it in a state of exhaustion.

לָקַשׁ, v. לָקַשׁ.

לָקַח, inversion of חָלַק (Dan. V, 25). Snh. 22^a אָמַם לָקַח מִנָּה מִנָּה חָלַק וּפְרִיסִין לֵי נִסְרָפָה.

לָרַע (= **לָרַעַ**, v. **לָרַעַ**) below. Targ. Y. II Gen. XL, 23 לָרַע human favor, opp. דִּלְעִיל. Targ. Ez. I, 27. מִלְרַע (from) below. Targ. Gen. I, 7 (ed. Berl. מִלְרַעַ). Targ. Deut. XXXIII, 13; a. e.—Y. R. Hash. II, 58^a bot. Y. Peah V, end, 19^a לָרַע; a. fr.—[In Hebr. grammar: *accent on the last syllable*; מִלְרַע on the penultima.]

לָשׁוֹן c. (b. h.; לָשׁוֹן) 1) *tongue*. Ber. 61^a, v. רִחֵק. Bekh. VI, 8 (40^a), v. מְדַבֵּר. Lev. R. s. 16; a. v. fr.—*Pl.* לָשׁוֹן. Ib. s. 33, beg.; a. e.—Transf. a) *language*. Sot. 49^b לָשׁוֹן, Syriac, v. סִינְסִי; לָשׁוֹן (abbr. לִשָּׁן) Hebrew; לָשׁוֹן, Syriac, v. סִינְסִי; לָשׁוֹן, Greek; a. v. fr.—b) *expression, phraseology, parlance*. Ber. 31^b, a. fr. בְּלָשׁוֹן בְּנֵי אָדָם, v. דְּבָר. Y. Ned. VI, beg. 39^c לָשׁוֹן Biblical usage; לָשׁוֹן בִּיא common parlance (later Hebrew). Gen. R. s. 70; s. 86 (ref. to Gen. XXXIX, 6) לָשׁוֹן it is a euphemism, i. e. 'the bread which he ate' means his marital life. Pes. 3^a; a. fr.—Ib. לָשׁוֹן respectful, chaste language.—Par. I, 1 לָשׁוֹן שְׁלֵשִׁירָה what does the expression mean?—Eduy. I, 3; Sabb. 15^a רַבִּי לָשׁוֹן in transmitting a tradition one must use the very words of the teacher, v. רִחֵן; Ber. 47^a לָשׁוֹן a reiteration of the same word or an amplification. Cant. R. to I, 16, opp. פְּשׁוּטָה plain expression, v. infra. לָשׁוֹן *assonance, alliteration*. Gen. R. s. 31 (לָשׁוֹן א. נָחֵשׁ); a. e.—לָשׁוֹן (abbr. לִשָּׁן) *evil talk, calumny, gossip, denunciation*. Arakh. 15^b; a. v. fr.—לָשׁוֹן זָכָר, v. נִקְבָּה, זָכָר. *Pl.* as ab. Y. Sabb. XIX, 17^a; Y. Yeb. VIII, 8^d bot. (ref. to Gen. XVII, 13) לָשׁוֹן לִי רִיבִיבִין הֵן the double expressions intimate amplification (repeated action); לָשׁוֹן כְּפִלְיוֹן (כְּפִלְיוֹת) they are merely double expressions, the Torah speaking in the usual way (according to popular usage, v. supra); Y. Ned. I, beg. 36^c. Y. B. Bath. VIII, end, 16^c לָשׁוֹן linguists; a. fr.—2) *anything tongue-shaped, strip, strap, wedge*. Yoma VI, 8, v. וְהוֹרִיחַ. Erub. 12^a לָשׁוֹן a small inlet, creek; a. fr.—*Pl.* as ab. B. Mets. II, 1 לָשׁוֹן purple wool coming in straps; Erub. 96^b, opp. חוֹטֵם in threads. Tosef. Kel. B. Mets. VIII, 6 לָשׁוֹן two straps of a bed, v. לָשׁוֹן L.—Kel. XVIII, 4 לָשׁוֹן a bottom of a bed made to rest on wedge-shaped corner pieces; a. e.

לָשִׁישׁוֹת f. (לָשִׁישׁוֹת, v. לָשִׁישׁוֹת) *juice* of a plant used for drying. Tosef. Kil. III, 12. Tosef. Shebi. V, 6; Y. ib. VII, 37^c top לָשִׁישׁוֹת.

לָשִׁיבָה, **לִישָׁ** f. (b. h.) *cell, chamber, compartment*. Midd. V, 4 לָשִׁיבָה הַיָּמִין the compartment (in the Temple) for the storage of wood; לָשִׁיבָה הַיְּמִנִית the compartment containing the pilgrims' well; לָשִׁיבָה, v. גִּזְרִית.—Esp. הַלְּבָבִית

Temple treasury for congregational sacrifices. Shek. III, 2 לָשִׁיבָה הַלְּבָבִית the funds in the treasury are arranged in three piles. Ib. לָשִׁיבָה הַלְּבָבִית the treasure of &c. Ib. IV, 1 לָשִׁיבָה שְׂכָרָן מִחֲדוּמָה הַלְּבָבִית receive their wages out of the Temple fund; a. fr.—*Pl.* לָשִׁיבָה. Midd. V, 3. Tam. III, 3; a. e.

לָשִׁיבָה, **לִישָׁ** ch. same. Targ. Y. Num. XIX, 2 לָשִׁיבָה הַלְּבָבִית, v. preced. Targ. Jer. XXXV, 4; a. fr.—*Pl.* לָשִׁיבָה, לָשִׁיבָה, לָשִׁיבָה. Targ. I Chr. IX, 26. Targ. Ezek. XL, 17; a. fr.

לָשִׁיבָה, **לִישָׁ** (v. next w.) *foam* (of nostrils). Targ. Job XXXIX, 20.

לָשִׁשֶׁת, **לִישָׁ** f. (transpos. of שִׁשֶׁת, v. שִׁשֶׁת a. comp. late Hebr. שִׁשֶׁת *diarrhæa*) *secretion, chicken's dirt, spittle* &c. Sabb. XXI, 2.

לָשִׁן, **לִישָׁ** *Hif.* (b. h.; denom. of לָשׁוֹן) *to slander, speak evil of*. Esth. R. to III, 9 לָשִׁן וְהָיָה עֲלֵיהֶם וְהָיָה Satan arose and denounced them (the Israelites) before the Lord. Ex. R. s. 3 לָשִׁן וְהָיָה כְּשֶׁרֶךְ as well as I smote the serpent when he spoke evil (of the Lord). Ib. לָשִׁן אֶת שְׁמוֹ עַל שֶׁרֶךְ was punished because he had spoken lightly (of the Israelites, Ex. IV, 1); a. fr.

לָשִׁן, **לִישָׁ** ch. same. Targ. Prov. XXX, 10.

לָחַח, v. לָחַח.

לָחַח f. (לָחַח, denom. of לָחַח, *to join, attach*, v. P. Sm. 1920) 1) *fellowship, company*. Yeb. 29^a לָחַח לִי דִידָה they made her sister subject to *Hābitsah* (v. לָחַח) on account of her associate in the case (i. e. her sister).—2) *that which clings to a person, fate, luck*. B. Mets. 20^b לָחַח לִי הַיָּדָה the cedar column burst in my luck (to avenge the wrong done me). Ib. 106^a לָחַח הוּא לִי הַיָּדָה it happened in thy (bad) luck; לָחַח לִי הַיָּדָה (לָחַח לִי הַיָּדָה) it happened in my bad luck.

לָחַח f. (לָחַח) *moistening the grain* before grinding. Pes. 36^a לָחַח לִי לִיחָה בּוֹרְדִין the moistening is not done by careful persons (priests). Ib. 40^a לָחַח לִי אֶפְסָר לִנְקִיחָה בִּלְבָבִית white flour cannot be produced without moistening. Ib. לָחַח לִי אִי לִי דְּבָעִי לִי אִי if it required no moistening what is the guard for? (v. שְׂמִירָה).

לָחַח m. (b. h.) *Lethekh*, a dry measure, half a *Kor* (כֹּר); also (= לִי) a land-measure. Shebu. VI, 3.—B. Mets. 104^a; B. Bath. 7^a אֶפְסָר שְׂאִין בּוֹ אֶלָּא לִי אִי if one said, 'I sell thee a Beth-kor of land', although it measures only a L. &c.

לָחַח (comp. לִישָׁ a. Arab. *latta*) *to stir, mix*, esp. *to stir the grain in water* for the purpose of moistening it before grinding, in gen. *to wash or moisten grain*. Tosef. B. Kam. X, 9 לָחַח וְלֹא הַמִּלֵּךְ and the miller omitted to moisten it. Tosef. Makhsh. III, 2 לָחַח בְּטֵל וְכִי לָחַח לִי הַיָּדָה to have them washed in the dew or rain. Pes. 36^a לָחַח לִי הַיָּדָה must not be washed before grinding; a. fr.

לחח ch. same. Pes. 36^a [read:] מִלְחָח נִמֵּי יִלְחָחוּ (v. Rabb. D. S. a. l. note 9; Ms. M. לִירוּחֵי, read לִחָחֵי Pa.) let it also be permitted to wash (the grain for the meal-offerings), Y. Gitt. I, 43^c אַחֲרֵי לִחָח מִדָּה אַחֲרֵי לִחָח how do you moisten

the wheat (without fitting it for levitical uncleanness)?—אֵין שֶׁלֶקֶדִין בִּיעֵדֵן וְלִחָח בְּמִדְהוֹן we boil eggs and wash with the water in which they were boiled; Y. Shebi. V, 36^c top (corr. acc.).

מ

מ *Mem*, the thirteenth letter of the Alphabet. It interchanges with ל, esp. in the plural termination ים (Chald.) יין, e. g. קוֹרְאִים=קוֹרְאֵי יֵין, &c., with ב, v. letter ב. — מ is frequently inserted for emphasizing a succeeding labial, cmp. מְבַלְגָּא a. סְפִיר a. סְפִירִינֵן. — מ as a preformative letter in denominatives, e. g. מִזְבֵּחַ from מִזְבַּח, דְּבַח from מְדַבֵּחַ, אֶרֶץ from מְאֻרֶּץ.

מ', as a numeral letter, *forty*. [מ' the letter *Mem*, v. מ'.]

מִי (followed by Dagesh forte), **מִי** (before gutturals) prefix for בֵּן, 1) *from, of*, e. g. מִמְּקוֹם *from a place*; מִמָּאֵר *from what time* &c. — 2) (v. מִי) *from the time that, when; from the fact that, since*; also separated מִי, e. g. Sot. IX, 7 מִשְׁנִינֵיהֶם after the heifer has been killed; Num. R. s. 2 מִי שְׁהוּא אָמַר after having said; Y. Shek. V, end, 49^b מִי מִיחֹדֶר when I come back; Y. Peah VIII, 21^b top מִי חֹזְרִין וְכ' מִי חֹזְרִין when we come back,—when they came back &c.; Y. Ber. II, 5^c bot. מִי שְׂכַרְרִי ed. Lehm. (ed. סְכַרְרִי) because I thought; Y. Taan. IV, 69^a מִנְפַּקִּין (Lam. R. to II, 2 מִן רִנְפִּין) when they came forth; a. fr.

מָא ch.=h. מָה, 1) *what?* Targ. O. Gen. XXXI, 26 ed. Berl. (mostly מָה, q. v.). **מָא** אִם, contr. מָאִים *what (will happen) if?, suppose, perhaps*. Targ. O. Gen. XVIII, 24 מָא אִם ed. Berl. (oth. ed. a. Y. מָאִים); a. fr.—**מָא** רֵין, contr. מָאִים *what is this?, why?* Targ. I Kings I, 13 מָא רֵין (מָה) ed. Lag. מִדִּין; h. text מִדִּין. Targ. Jer. XII, 1. Targ. O. Gen. XL, 7 (some ed. מָה רֵין); a. fr.—2) *how!* Ib. XXVIII, 17 (ed. Berl. מָה, oth. ed. a. Y. מָה).

מִאֲגִנּוּת, Pesik. R. s. 33 אֲחֵר עֶשֶׂר מ' a corruption, prob. אֲחֵר עֶשֶׂר מ' אֲחֵר, v. אֲחֵר II.

מִאֲדָר m. (b. h., v. Schr. KAT², p. 564) *much*; (adv.) *very*. Ber. IX, 5 (ref. to מִאֲדָר Deut. VI, 5) .. (Ms. M. a. Y. ed. מ' מ' Bab. ed. 54^a מ' (M. omitted) whatever measure he may measure out to thee, give thanks to him very, very much. Ab. IV, 4 מ' מ' be exceedingly lowly in mind (humble).

מִאֲדָרִים m. (אֲדָר) *the planet Mars*. Gen. R. s. 10. Sabb. 129^b, v. מִאֲדָר I; a. e.

מִאֲדָרִין *scales*, v. מִדְּקָא.

מֵאָה (b. h.) *one hundred*. Tosef. Ber. VII (VI), 24 מֵאָה מ' one hundred religious acts. Ib. 8; a. v. fr.—Pesik. Vattom., p. 131^b מ' חֹסֶר שְׁרִים ninety-eight; a. fr.—**דוּ**. מֵאָהִים. Ex. R. s. 23; Mekh. B'shall., s. 6: Macc. I, 2. Keth. I, 2, v. מֵאָהִים; a. fr.—**פִּל**. מֵאָהִים. Macc. 23^b; a. fr.

מֵאָה ch. same. Targ. Gen. V, 3, sq.; a. fr.—**דוּ**. מֵאָהִין, Ezra VI, 17.—Targ. Gen. XXXII, 15; a. fr.—**פִּל**. מֵאָהִין. Targ. II Sam. XVIII, 4 ed. Lag. (ed. Macc. corr. acc.). Targ. I Sam. XXIX, 2.—Targ. O. Ex. XVIII, 21 מֵאָהִים ed. Berl. (oth. ed. מֵאָהִין; Y. מֵאָהִין); a. fr.—Y. Kil. IX, 32^b bot. מֵאָהִין חֹלֶם מ' צוּמֵין three hundred fasts; Y. Keth. XII, 35^a bot. מֵאָהִין (corr. acc.). Y. Naz. V, end, 54^b מֵאָהִין חֹלֶם מ' קִרְבָּנִין three hundred Nazarites; Y. Keth. XII, 35^a bot. מֵאָהִין (corr. acc.). Y. Naz. V, end, 54^b מֵאָהִין חֹלֶם מ' קִרְבָּנִין three hundred Nazarites; (Y. Ber. VII, 11^b bot.; Gen. R. s. 91 מֵאָהִין חֹלֶם מֵאָה, חֹלֶם מֵאָה); a. fr.

מֵאֲוֶז (or מֵאֲוֶן) m. (Arab. *mawz*) *the fruit of the wild Strawberry-tree or Arbutus* (v. Löw Pf. p. 334; Sm. Ant. s. v. Arbutum).—מ' the juice of the wild Strawberry, used for adulterating honey. Koh. R. to VI, 1; IX, 13 Var. in Lonzano (ed. מֵאֲוֶז, מֵאֲוֶן); Tosef. B. Bath. V, 6 מֵאֲוֶז ed. Zuck. (corr. acc.); Var. מֵעֵין, read: מֵעֵין; Sifra Vayikra, Hoba, Par. 12, ch. XXII; Yalk. Lev. 479 מֵעֵין (corr. acc.).

מֵאֲוֶז, Y. Ab. Zar. V, 44^d bot. מ' לֵאמֹאֶם=לֵאמֹאֶם, v. מֵאֲוֶז. **מֵאֲוֶן**, v. מֵאֲוֶז.—[Tosef. B. Bath. V, 6 מֵאֲוֶן ed. Zuck., v. מֵאֲוֶז.]

מֵאֲוֶז or **מֵאֲוֶן**, Koh. R. to VI, 1; IX, 13, v. מֵאֲוֶז.—[Part. pass. of מֵאֲוֶז, q. v.]

מֵאֲוֶז, מֵאֲוֶז, v. מֵאֲוֶז.

מֵאֲוֶז m. (b. h.; אֲוֶז) 1) *luminary, light*. Ber. VIII, 5 Beth-Shammai reads שְׁבִירָא מֵאֲוֶז (Blessed be &c.) who created the light of fire; Beth Hillel מֵאֲוֶזִי הָאֵשׁ the Creator of the lights (colors) of fire. Tosef. ib. VI (V), 6 they differ מ' עַל הָאֵשׁ as to the order of the benedictions over light and over spices; Ber. 52^b; Pes. 103^a; a. fr.—**מֵאֲוֶז** *eye-sight*. Ib. 62^b. Y. Taan. IV, 68^d top.—Hag. 5^b (euphem.) מ' עֵינָיו הוּא he is *blind* (cmp. מֵאֲוֶז).—Ber. 17^a חֹרֶה בְּמֵי עֵינָיו may thy eyes shine through the light of the Law. Midr. Till. to Ps. CXIX, 135 פָּנִים בְּמֵי עֵינָיו with a shining face (benevolence); a. fr.—**פִּל**. מֵאֲוֶזִי; constr. מֵאֲוֶזִי. Ber. 52^b מ' יֵשׁ בְּאֹר מֵאֲוֶז there is a com-

bination of lights (colors) in the artificial light. Ib. פליגי they differ as to (saying in the benediction) *maor* or *m'oré*, v. supra. Meg. IV, 6 מימיו מ' he who has never seen the luminaries (born blind). Ber. 12^a (closing formula of a morning benediction) יוצר חמ' the Creator of the luminaries; a. fr.—2) *light-hole, opening, window*. Ohol. XIII, 1 בחורילה מ' he who leaves an opening (in the wall) from the start (when building). Tosef. ib. XIV, 1 פרוה שעשאו למ' an opening which one made to serve as a window; למ' if he filled the window up. Sabb. XXIV, 5; a. fr.

מאריך m. (אָרע) I) *event, occasion*. Sifrē Deut. s. 1; Yalk. ib. 792 נקראו על שם חמ' they were named from a certain event which occurred there. Gen. R. s. 37, end חמ' דרו מוציאין שמן לשם חמ' they passed (invented) names referring to events (instead of to genealogy). Y. Taan. I, 63^d bot. לפי חמ'... לפי דומן according to the season, according to the needs of the occasion. Sabb. 24^a ואומר חמ' and insert words (in the prayer) corresponding to the needs of the occasion; (Tosef. Ber. III, 10, sq. מוקדע ed. Zuck., Var. מאורע); a. fr.

מאושבן, מאושבן v. אָשָׁב.

מאונן, מאונן v. מוֹנֵן.

מאננים, מאננים m. du. (b. h.; אָנן) 1) *balances*. Ab. II, 8, v. בָּקָה. Pesik. R. s. 20 מעשיו שקולים במ' his deeds are weighed on balances; a. fr.—2) *Libra, a sign in the Zodiac*. Ib. Yalk. Ex. 418; a. e.

מאחא m. collect. n. (אָחרי) *harmonious singers, chorus*. Targ. II Esth. I, 2, beg. איך מ' דוהיבוי (Var. איך דוהיבוי) like a chorus that renders praise &c.

מאחא v. מוֹחָא.

מאחורי m. (אָחרי; emp. מָחִיר) = *seam* made by stitching together the rents of a garment after mourning time. Treat. S'mah. ch. IX.

מא (= מא דרי) *what?; why?* Ber. 2^a שנת דרתי וכ' what does the change in putting evening before morning mean? i. e. why does the redactor of the Mishnah put &c.? Ib. וממאי דרתי וכ' and whence is it proven that this &c.?—Ib. ומה דרתי וכ' and what does *v'taher* mean? Ib. מ' why this *v'omer*, i. e. why is another citation required? Ib. 3^b, a. fr. לאי v. לאי. Ib., a. fr. טעמא v. טעמא. Hull. 107^b דורי נוגע... ומ' and even if one touch the other, what of it? Ib. אָמַר v. אָמַר. Gitt. 56^b אסורא... those remedies (mentioned before) which cured R. Z.;—what are they? Pes. 3^b דאי רבין what does this (case) before us mean? Snh. 39^a דאי מ' what does this (sign) mean?—Pes. 9^a, a. fr. דאי v. דאי; a. v. fr.—In Talm. Y. also כִּי, כִּי, Y. Ber. VI, 10^b; ib. III, 6^b bot., v. כִּי; a. fr.

מאים v. מָא. [Koh. R. to VI, 1; IX, 13, v. מָאָה]

מאין m. pl. = מַיִן, *water*. Targ. II Chr. XXXII, 4; a. e.

מאין Pesik. R. s. 33 מ' ר' אומר מ' (Y. Sabb. II, 4^d bot. אלטינן), corrupt. of ראשיתן, v. שייטן.

מאים Koh. R. to VI, 1; IX, 13, v. מָאָה.

מאים (v. מָאָה) *to be sticky, soiled; to be repulsive* (emp. זיהם). Targ. Ps. XXXVIII, 6 (Ms. ארימסר, v. מָאָה).—B. Kam. 18^a בלישא דמ' (not רמאס), v. זיהם.—Part. מָאָה. Targ. Ps. LVIII, 9 (ed. Wil. מָאָה, read מָאָה).—Keth. 63^b מ' he is repulsive to me. Yoma 63^b משום דמ' because it is offensive (on account of blemishes).—Ber. 50^b מ' Ms. M. (ed. מָאָה) something which is not sticky (the handling of which does not create aversion); a. e.—Pl. (מנטלן). Targ. Y. Deut. XXVIII, 13 (opp. מָאָה).—Yeb. 100^a מ' because they (the uncircumcised and the unclean) are rejected on account of their physical condition; a. e.—Lam. R. to III, 45 (transl. סורי ומאוס, ib.) פְּסִילָא מָאָה loathsome, outcasts, v. פְּסִילָא.

Ikhpe מָאָה *to become repulsive, to decay*. Ber. 50^b, v. supra. Pes. 28^a חמץ דמָאָה Ms. M. 1 (Ms. M. 2 דמָאָה; ed. דמָאָה) leavened matter which decays in course of time; ib. מָאָה מָאָה Ms. M. 1 (Ms. M. 2 מאיסה; ed. מָאָה, v. Rabb. D. S. a. l. note) an idolatrous object which is not subject to decay.

מאיסה f. (מָאָה) *rejection, contempt; use of the verb* מָאָה. Lam. R. to V, 20; Pesik. R. s. 31; Yalk. Is. 332. Lam. R. to V, 22 (ref. to מאס ib.) אם מ' ליה דיא סבר וכ' if it be a rejection, there is no hope (of a reconciliation), but if it be anger, there is hope.

מאיסהא f. (מָאָה) *repulsiveness*. Men. 69^a מ' (רמאיסהא) is it on account of repulsiveness (that they must not be used for offerings), and when they have been sown, their repulsiveness is gone, or &c.?

מאיר pr. n. m. *Meir*, esp. R. M., a renowned Tanna, disciple of R. Akiba and of Elisha ben Abuya (v. Fr. Darke Mish., p. 154, אֶלִישָׁה. Erub. 13^b שמו מ' לא ר' מ' שמו (v. Rabb. D. S. a. l. note) his name was not R. M. but R. Maysha. Hor. 13^b, v. אָמַר. Gen. R. s. 9, a. fr. מ' ברורו של ר' in R. M.'s copy of the Pentateuch. Hull. IV, 4; a. v. fr.

מאירחא, מאירחא v. sub מָאָר.

מאישא v. מִישָׂא II.

מאית v. מִית.

מאן v. מִיָּן.

מאן ch. (v. מִיָּן) *to sink; to be humbled*. Targ. Jud. VI, 6. Targ. Is. II, 9. Ib. XXV, 5 ימאכין (ed. Ven. רָמַ; ed. Wil. מָאָה, corr. acc.). Ib. XXIX, 4; a. fr.

Af מָאָה 1) *to lower, humble*. Ib. LI, 23; a. fr.—Targ. Ps. XLIV, 20 אָמַר Ms. (ed. מָאָה, v. מִיָּן).—2) *to lower one's self, bow down*. Targ. Is. I, c.

Pa מָאָה *to lower, humble*. Ib. XXV, 5. Ib. XXVI, 5 Levita (ed. *Af*). Targ. Job XVII, 13. Targ. Ps. CXLVII, 6

Nif. בָּזָא to be repulsive, loathsome; to be rejected. Sifra B'huck. Par. 2, ch. VIII (ref. to Lev. XXVI, 44)... וְיִבְזְאוּ וְיִשְׁלָא בָּזָא וְיִשְׁלָא . . what has been left to them so that (it might be said) they were not cast away and loathed?; Yalk. Lev. 675 (corr. acc.). Hag. 5^a וְנִבְזְאוּ and be-

מַבְּוֹל m. (b. h.; נָבַל; v. Friedr. Del. Proleg., p. 122) *decay, destruction*. Gen. R. s. 100 **הַמַּבְּוֹל** in order to accelerate the decay (of my body in the ground; Midr. Haggad. (הַמְּוֹל). Snh. 108^b **מַבְּוֹל** מֵאֵשׁ a destruction by fire; **מַבְּוֹל** מֵמַיִם by water; Gen. R. s. 39. Tosef. Taan. III (II), **בְּרֵשׁ** 1 a destruction of all flesh (flood, Gen. IX, 11); **מַבְּוֹל** מֵעַד. Zuck. (Var. **מַבְּוֹל** מֵיחַדִּים) of individuals; ib. **הַמַּבְּוֹל**.

this (drowning) is his *mabbul* (v. infra); an epidemic.—Esp. (רמב"ם) *the flood of Noah's days*. Snh. X, 3, v. יור. Gen. R. s. 31 אנשי רמב"ם the men of the flood-period; a. v. fr.

מבולא ch. same. Targ. Hab. III, 6; a. e.—Gen. R. s. 33 ... במ' Palestine was not submerged during the flood; Cant. R. to IV, 1. Gen. R. s. 32, v. טק ch.; a. fr.

מבוע m. (b. h.; נבע; well, spring. Koh. R. to XII, 7 (ref. to Koh. ib. 6) על מבועי וכו' the (drawing) pitcher of Barukh over the well (of prophecy) of Jeremiah: Cant. R. to IV, 1. Gen. R. s. 32, v. טק ch.; a. fr. of Jeremiah over the well (of inspiration) of Barukh; Lam. R. introd. (R. Josh. 2).—Pl. מבועין, מבועים. Mekh. B'shall, Vayassa, s. 1; Yalk. Ex. 257; a. e.

מבועא ch. same. Targ. Jer. XVIII, 14 (ed. Wil. מבועי pl.). Targ. Prov. XIV, 27; a. e.—Y. Ab. Zar. V, 44^d וכו' the well is before thee, drink! (i. e. do what you please, I shall not assist you). Y. Dem. I, 22^a top לית מבועי וכו' our well does not supply us.—Pl. מבועין, מבועי. Targ. O. Ex. XV, 27. Targ. Is. XLIX, 10; a. e., v. supra.—[Targ. Ps. CIV, 6 מבועין Ms., v. מבועין.]

מבורא m. (v. מבורא) ferry-man. Hull. 94^a מבורין (not our ferry-man, v. פיס ch.

מבועא m. (בוע) shred of a garment.—Pl. מבועין. Targ. Ps. CIV, 6 (Ms. מבועין).

מבינא m. (= מלבינא; ל rejected as in מקח, fr. לקח, cmp. מבינא fr. נסך; v. II לבן) broom. Targ. Is. XIV, 23 (some ed. incorr. מכ).—Gen. R. s. 79 end ואמרה אשאל לך מבינא וכו' (not מבינך, מבינך) wanted to say, Lend me thy broom, and she said, Lend me מבינך; [Y. Meg. II, 73^a bot. מבינא; correct etymol. s. v. מבינא].

מבליהא v. בלבא.

מבליגה v. זבליגה.

מבלעא f. (בלע) the uppermost part of the gullet. Hull. 43^b, expl. דורבין דורשט.

מבניך v. מבינא.

מבסימא pr. n. m. *Mabsima*. Y. Maasr. V, end, 52^a מנתם בר מ'.

מבסין Ar., v. מוכססים.

מבסרנא m. (בסר I) *despiser; haughty*.—Pl. מבסרניא. Targ. Ps. LXVIII, 17. Ib. CXXIII, 4.

מבעא (מב) v. בעע.

מבעה v. בעה.

מבער v. בער. [Tosef. B. Kam. IX, 1 דומבער, read with ed. Zuck. דומבעה.]

מפרא m. (= מעברא; עבר) ferry, ford, crossing board. Hull. 94^a מפרא was crossing on a ferry-boat; Keth. 105^b

היה יתיב במ' וכו' Hull. 95^a on a board (cmp. מפלא). Ib. 95^a היה יתיב במ' וכו' v. אישחזק. Ib. 151^a היה יתיב במ' וכו' v. אישחזק. Ib. 151^a היה יתיב במ' וכו' v. אישחזק. Ib. 151^a היה יתיב במ' וכו' v. אישחזק.

מברחא f. (ברה) a woman making an assignment before marrying in order to exclude her husband from the right of inheritance. Keth. 79^a מ' צריכה וכו' a *mabrahath* must assign all her belongings. Ib. 151^a מ' קני (sub. שטר) an assignment of a woman &c. gives possession to the assignee (although it is merely formal); a. e.

מברא (מב) f. (inf. Af. of ברא) strengthening food (v. תברא). Targ. Ps. XLII, 4 (ed. Wil. מ').

מברין Y. Hall. I, 58^a top, ed. Krot., v. מכרין.

מברכא pr. n. pl. (v. next w.) *Mabrahtha*, a caravan station and market near Mahoza. Erub. 47^b מ' דכרי דארו למ' rams that came to M. (on a Holy Day). Ib. מ' the inhabitants of M.; ib. 61^b. Keth. 10^a, v. תבש.

מברכא (מברכא) f. (ברך; cmp. Gen. XIV, 11) a caravan (of camels). Y. Keth. XIII, 35^d top מ' היתה עברה (Shiloh); Y. Sot. I, 17^a top; Gen. R. s. 85 ... בבאר שבע.

מבשקנא m. (בשקר) [what is known by searching,] innermost, true nature (corresp. to b. h. חקר).—Pl. מבשקני. Targ. Job XXXVII, 16 (h. text מפקש, cmp. פלש I).

מבתא f. (בת) night-lodging. Targ. Jer. XIV, 8 (some ed. מבתא). Targ. Is. I, 8 ערסל מ' (ed. Wil. מבתא, corr. acc.; Regia מבתא; some ed. מכ, corr. acc.) the hammock for night-lodging (h. text מלונה).—Pl. מ' lodging place. Targ. Gen. XLII, 27; a. e.—Targ. Jer. IX, 1 מבתא, constr.).

מנאנא v. מנגנא.

מנאנא v. מנגנא.

מנבאי v. מבנאי.

מנבא f. (נבא) collection. Y. Keth. IX, 33^b bot.; Y. Gitt. V, 46^d top מ' הדבר תלוי במ' it (the widow's right of aliment) depends on (ceases with) the collection of her widowhood; Y. Shebu. V, 36^b bot.—Y. Meg. I, 70^b bot.; B. Mets. 78^b, 106^b; מנבא פורים וכו' the collection for Purim must be given to the poor for the Purim festival; Tosef. Meg. I, 5 מנבאי. Ib. מנבאי העיר what has been collected in one town. Lev. R. s. 5 מנבאי לחכמים the business of collecting contributions for the maintenance of students; Esth. R. to I, 4 מנבאי חכמים.

מנבא m. (נבא; cmp. Syr. מנבא coagulum, P. Sm. 2001) [astringent,] alum.—(ג') מ' גילא II) liquid alum. Sabb. 110^a (in a prescription) מ' מרחק וזוהי מ' (מנבא) alum of the weight of a Zuz. Men. 42^b bot. מ' גילא (Ms. R. 2 גליא, v. Rabb. D. S. a. l. note 8).

מגבילה pr. n. m. *Magbilah*. Y. Ber. III, 6^a bot. מ' אורי דר' אבא בר כחן; Y. Naz. VII, 56^a גבילה; Pesik. R. s. 33 אבליגה, אבליג (corr. acc.).

מגפיה, v. מגפה.

מגפיהא f. (dial. for מגפיהא; נגנן; cmp. Sam. מגופי. Lev. XIX, 14, a. מגבי Ex. XXIII, 33; v. Fränkel Zeitschr. f. Assyriol., April 1894, p. 3) *stumbling block*. Targ. Is. III, 6 (h. text משלה (מכשלה)).

מג m. (v. next w.) *megeg*, a species of reed. Par. III, 9; Tosef. ib. III (II), 9; מ' חבל של מ' a rope made of m.; Erub. 58^a.

מג (cmp. מג) *to soften, dissolve, steep*. Y. Maas. Sh. II, 53^c top מואור בידים מוג you may steep (fenugrec in a lotion) with levitically unclean hands.

Hithpalt v. חתמגמג *to be dissolved, melt*. Pesik. R. s. 21 (ref. to מוגים, Ps. LXXV, 4) חתמגמג ודחלך the world would have gone on melting away; Cant. R. to VII, 1 מתמגמג (transpos.).

מג ch., v. מג ch.

מגנא m. (preced.) *solution, maceration*.—Pl. מגנא. Pes. 107^a מ' חליסר בר שירורא Ar. (ed. מגנא, Ms. M. מאנא; Ms. M. 2 מגנא; Ms. O. מאנא) a date beer of thirteen solutions (the same water poured over thirteen basins of crushed dates in succession).

מגד m. (b. h.; מגד, as מקד fr. מקד; cmp. גוד *fortune*) [*allotted gift*], *precious goods*, esp. *fine fruit*.—Pl. מגדים. Sabb. 127^b מ' מיני all sorts of delicacies.

מגדא, **מגד', מג', מגי'** I ch. same, *precious ware, fine fruit*.—Pl. מגדא, מגדא, מגדא, מגדא. Targ. Job IX, 26. Targ. Y. Ex. XV, 19. Targ. Y. Deut. XXVIII, 23. Ib. XXXIII, 13, sq., v. מגדנין. [Targ. Y. I Num. XXII, 7 מ' מינין וקיסמין jewels of divination (?); Y. II אגרינן *letters*.]—Men. 43^b מגדא מינין וקיסמין spices and choice fruits.

מגדא, **מגד', מגי'** II f. (מגד), constr. מגדא, *guidance, leading string*. Targ. Hos. XI, 4 (ed. Wil. מגדא); cmp. מגדא.

מגדירה, v. מגדיר.

מגדל m. (b. h.; מגדל) *tower, turret*. Sabb. XIII, 5. Tosef. Ohol. XVIII, 5 מ' הנכנס he who enters gentile lands... in a portable turret. Ohol. IV, 1, v. מגדיר. Hag. 15^b; Snh. 106^b three hundred *halakhoth* (about levitical cleanness) in a turret flying (moving) concerning a turret flying in the air (cmp. Tosef. I. c.); [oth. opin. = מגדיר באויר Ohol. I. c.; for oth. explan. v. Rashi to Hag. a. Snh. I. c.].—Erub. 34^a מגדל שאינו מסומר a turret which is not fastened (which can be let up and down). Kel. XII, 3 מ' של בעלי של רופאים, מגדלים the builders of the Tower of Babel, v. הפלגה. a. fr.—Pl. מגדלים. Y. B. Bath. IV, 14^c bot.; Tosef. ib. III, 3 מגדל the turrets (store closets) in bath-houses. Tosef. Kel. B. Mets.

II, 8, v. אקניקי. B. Mets. 25^a כמ' עשירין; Tosef. ib. II, 7 מקצתן מגדלין coins piled up pyramidally; ib. עשירין מגדליה some of them piled up; a. fr.—Esp. מגדל pr. n. pl. *Migdal, Magdala*, near Tiberias. Tosef. Erub. VI (V), 13; Y. ib. V, 22^d bot.—In compounds: מגדל, e. g. מ' ערד, v. respective determinants.

מגדל', מגדל', מגי' ch. same. Targ. Is. II, 15. Targ. Gen. XI, 4 (ed. Berl. מ'). Targ. Jud. VIII, 9; a. fr.—Pl. מגדליא, מגדל'. Targ. II Chr. XXVI, 9, sq. Targ. Ez. XXXVIII, 20 (h. text מדרגות); a. fr.—Esp. מגדל' *Magdala*, v. preced. Y. Snh. II, beg. 19^d מ' ערק לרא he fled to M.; Y. Hor. III, beg. 47^a ערק ברא דמ' (read: לרא, sub. כנישרא) to the synagogue (and school house) of M.; ib. מ' ערק he is in the synagogue of M.; Y. Snh. I. c. 20^a top מ' ברהא; Midr. Sam. ch. VII צבועייהא Y. Maasr. III, 50^c top. Koh. R. to X, 8 כנישרא דמ', v. supra; a. fr.—In compounds: מגדל, v. respective determinants.

מגדל', מגדל', מגי' m. (preced.) of *Magdala*, surname of several scholars. B. Mets. 25^a, a. e., v. רצח. Y. Ber. IX, 14^a top; Y. Taan. I, 64^b top; a. e.

מגדלת f. (גדל) 1) *child's nurse*. Lev. R. s. 36, end.—2) *hair-dresser, hand-maid*, v. מגדל.

מגדן, Koh. R. to VII, 26 some ed., v. מגיר.

מגדנין, **מג', מגי'** m. pl. ch. (v. מגד) *precious goods*. Targ. O. Gen. XXIV, 53 (Y. דורונין, h. text מדרגות). Targ. O. Deut. XXXIII, 13, sq., v. מגדא.

מגדנה, v. מגדא II.

מגדו, v. מגדו.

מגדוב* m. (גבב) *rake*, an agricultural implement with many teeth, forming a sort of sieve to separate the grain from the chaff. Kel. XIII, 7; T'bul Yom IV, 6; [Ar. s. v.: a sort of *glove*, oth. expl.: reading מגדוב, fr. גבב, *an implement for drying the grain by winnowing*].

מגוג (b. h.) pr. n. gent. *Magog*, גוג ו' Gog and Magog, the two allied nations, the defeat of which, it is believed, will precede the redemption of Israel (v. Ez. XXXVIII, sq.). Eduy. II, 10 ג' ו' ו' משפט ג' ו' ו' the judgment of Gog and Magog in the Messianic days will last twelve months. Ber. 13^a מלחמה גוג ו' the war with G. a. M. Snh. 95^b; a. fr.

מגוד m. (גוד; cmp. גוד) *a frame to spread clothes on*. B. Mets. 30^a; Pes. 26^b מ' ו' ישמחנה ע' אבירה לא יושמחנה the finder must not spread a lost object in his charge over a bed or a frame for his own use.

מגוסא, v. מגוסא.

מגוסת pr. n. f. (?) *M'goseh*. Yeb. VIII, 4 (79^b) ב' מ' one Ben M.

מגוסתא, v. מגוסתא.

מגוסתא f. (מגוסתא I), constr. מגוסתא 1) *bung, stopper*. Kel. IX, 1.

Ib. X, 3, v. חֲלָחַל.—2) *the clay used for sealing wine vessels, sealing clay*. Y. Ber. IX, 13^a bot. כְּדִי שֶׁחֲשִׁוּהָ דִמְיוֹ so much rain that the sealing clay looks as if dissolving; Y. Taan. I, 64^b top (not שֶׁחֲשִׁוּהָ); a. e.—3) *an air-tight vessel*. Tosef. Bets. II, 14; Y. ib. II, 61^c bot. בְּמֵי דִירֵי מְכֻסִּינֵי they brought the burning perfume (מִגְדָּר) into the dining room (on a Holy Day) in an air-tight vessel.

מגופתא ch. same, *stopper; clay-seal*. Targ. O. a. Y. I Num. XIX, 15 (Y. II פְּרִיירָה). Targ. Y. ib. 9.—Pl. **מגופתא**. Targ. Joel I, 17 מְגֻפְתָּחוֹן (h. text מְגֻפְתָּחוֹן).

מגור m. (b. h.; גִּיר I) 1) *dwelling, neighborhood*. Sabb. 149^b (expl. יגור, Ps. V, 5) לֹא יגור בְּמִגְרָה a bad man shall not dwell in thy neighborhood; Hag. 12^b evil shall not &c.; a. e.—*2) *rest, stand*. Tosef. Kel. B. Kam. IV, 20 (R. S. to Kel. V, 11 מגיר).

מגורא neighbor, v. מגיר.

מגורא I f. (b. h.; גִּיר, v. גִּירָה) *store-room; bin* for wheat, figs &c.; *reservoir*. Pes. 4^b, a. e. מִלֵּיאָה פִּירוֹת a store-house full of provision. Maasr. I, 8, v. עֲגָל; a. e.—Tosef. Mikv. I, 17 מִי שֶׁל דִּיסקוֹס וְכ' (ed. Zuck. נִירוֹס, corr. acc.) the water-reservoir of Discus in Jabneh; Y. Ter. VIII, 45^b מִי שֶׁל דִּסְקִים Kidd. 66^b מִי שֶׁל דִּסְקִים — Trnsf. (v. אֲגוּרָה) *pericarp* of nuts, almonds &c.; *drupe*. Maasr. I, 2 nuts are subject to tithes מִי מִשְׁעֵשֵׁוֹ from the time they form drupes; Tosef. ib. I, 1; Y. ib. I, 48^d bot.—Gen. R. s. 18 מְגוּרָה בָּנָה בַּח בִּהּ מְגוּרָה וְכ' (read מְגוּרָה) he built in woman's body one store-room (the womb) more than in man; (Erub. 18^a sq. כִּבְנִין אוֹצֵר. —Pl. מְגוּרָה. B. Bath. IV, 6 (67^b) מִי שֶׁבָּהּ (Ms. M. מְעִירוֹת) reservoirs. Kel. XIX, 7 בֵּית הַבְּלִיךְ in a chest. Tosef. ib. B. Kam. II, 7.. בֵּית הַבְּלִיךְ a wooden spice box having compartments (*partitions*) without lids. Ib. B. Mets. VIII, 1 שִׁירָה שֶׁבָּהּ (ed. Zuck. מְגוּרָה, corr. acc.) a chest whose drawers are inside (not protruding). Yalk. Cant. 992, v. אֲגוּרָה.

מגורא II f. (גִּיר I) *a court containing several dwellings*. Erub. 70^b (Rashi: *a barn divided off*, v. preced.).—Pl. מְגוּרָה (or מְגוּרָה) *neighborhood, neighbors*. Gen. R. s. 99; Tanh. Vayhi 9, v. מְכֻרָה.

מגורה, Y. Sabb. XVI, end, 15^d בְּמֵי דִירָה יוֹנָה read מגירה, v. מגירה.

מגורסי, Lam. R. to II, 22, Ar. ed. Koh., v. מגיר.

מגוררת f. *strigil*, v. מגוררת.

מגורת f. 1) = מגורא I, q. v.—2) v. מגירה.

מגורתא f. ch. 1) = h. מגורא II, *court, neighborhood*. Y. Sabb. XVI, end, 15^d [read:] בְּמִגְרָתִיהָ a fire broke out in the court of B. J.; Y. Yoma VIII, 45^b בְּמִגְרָתִיהָ; Y. Ned. IV, 38^d.—2) *neighbor*, v. מגיר.

מגוש m. *magian, sorcerer*. Sabb. 75^a. Sot. 22^a מִי דִּלְזָה he is a magian (saying words he does not understand).

מגושא ch. same. Yoma 35^a Ms. M. (ed. אמגושא). Sot. 22^a (prov.) רִשְׁתִּי מִי וְלֹא כִי the magian mumbles and understands not what he says.

מגושא f. (preced.) *the magian's practices*, v. אמגושא.

מגורא m. (גִּיר) *cutting tool, sickle, pruning knife*.—Pl. מְגוּרָרִי. Targ. II Sam. XII, 31 (h. text מגורר).—Y. Sabb. VI, 8^b bot. (expl. מְגוּרָרִי, Is. II, 4) מִיגְרָרִי (corr. acc.).

מגורא, v. מגורא.

מגיר, v. מגיר.

מגיד m. (גִּיד) *speaker, preacher*. Pes. 52^b (play on Hos. IV, 12 כל הַמִּיקֵּל לִי מִי לִי (ומקלו יגיד לִי) whoever makes it easy for him, is his preacher).—Pl. מְגִידִים, constr. מְגִידִים. Erub. 53^b, v. עֲלָטָה.

מגידות, Yalk. Num. 786, read מְגוּרָתִי.

מגידם, Num. R. s. 4, end, v. מגידם.

מגידה (מְגִידָה) pr. n. pl. (comp. מְגִידָה) *M'gizah (Pass), Mazaca*, later Caesarea, capital of Cappadocia. Yeb. 25^b קִיסְרִין שְׁבַקְפּוֹדִיקָא (Y. ib. II, end, 4^b שְׁבַקְפּוֹדִיקָא; Tosef. ib. IV, 5 בִּקְפָּה only). Y. ib. XVI, 15^d top מִגְ' שֶׁל קִפּ; Tosef. ib. XIV, 5 מְגִידָה קִפּ (Var. מְגִידָה; Bab. ib. 121^a מְגִידָה; Koh. R. to XI, 1 מְגִידָה). Tosef. Sabb. XV (XVI), 8 מִגְ' (Var. מְגִידָה). M. Kat. 26^a מְגִידָה קִסְרִי (Ms. M. מְגִידָה קִסְרִי).

מגידותא, v. מגידותא II.

מגידותא I, **מגידותא** f. (גִּיד or גִּידָה), constr. מְגִידָה, *ford, pass*. Targ. II Sam. XIX, 19. Targ. Num. XXI, 11; a. e.—Pl. מְגִידָה, מְגִידָה. Targ. Y. Num. XXXIII, 45. Targ. Jer. XXII, 20; a. e.

מגידותא II f. (גִּיד) *arbitrary decision*. רִיבֵי דִמְיוֹ the arbitration practice of untrained magistrates, opp. to learned courts. B. Mets. 30^b לִרְיָנִי דִמְיוֹ (מִי) אֵלָּא ed. (Ms. M. מְגִידָה, v. Babb. D. S. a. l. note) what else should they have done (in lieu of deciding according to the law of the Torah)? Should they have followed the practice of the arbitrators?—V. מְגִידָה II.

מגידתא, v. sub מגיד.

מגידת, v. מגיד.

מגידת m. ch. = h. מגיד, *shield, protection*. Targ. Deut. XXXII, 38 (some Ms. מְגִיד, Y. ed. Amst. מגיד); a. e.—Gen. R. s. 59, אנִיָּה בְּמִגְרָתִיהָ he swung his shield; Yalk. ib. 107; Yalk. Sam. 156. Gen. R. s. 77, end מְגִידָה the shield of the one against that of the other; a. e.—Pl. מְגִידָה, מְגִידָה. Targ. I Kings X, 17 (ed. Wil. מְגִידָה); a. e.—Beth Maginnaya pr. n. pl. *Beth Maginnaya* (Shield-House). Kil. VI, 4 Y. ed. (Bab. ed. a. Mish. המגידה; Ms. M. המגידה; Tosef. ib. IV, 7 בֵּית הַמְּגִידָה).

מגידת, v. מגידת.

מגידת (or **מגידת**) m. (v. בִּקְסָה) *tray, plate*. Yoma VI, 7; Pes. V, 10 בְּמִי וְהִקְשִׁירֵן וְכ' he put them (the parts belonging on the altar) on a tray and burned them &c. Ib. 65^b אֵשׁ בְּמִי גוֹפִיָּה מְקַטֵּר לָהּ Var. in Rashi (v. Babb.

D. S. a. l. note 60; ed. (אטו דוא גופיה וכ') did he burn them on the very plate?; Yoma 67^b במ' מקטר להו Var. in Rashi a. Tosaf. (v. Rabb. D. S. a. l. note 9). Kel. XVI, 1 חמגס (ed. Dehr. המגיס; Tosef. ib. B. Mets. V, 10 קטרה). Y. Yoma V, beg. 42^b כה' מ' Kaf (Mish. V, 1) means *plate*.

מִנְיָא, מִנְיָא ch. 1) same, *plate, dish*. Targ. Ps. CXXXIII, 2 'מ' וכ' looking out for (the remnant of) a dish at the hands of their masters (in ed. Wil. our w. omitted); Targ. Y. Num. XI, 6 (רמוריק)—Lev. R. s. 28 עליל מ' כיון דהוה מ' whenever a dish was brought in; ib. וסיון דמגוס עילי as soon as a dish of mine comes in; (Koh. R. to I, 3 (תבשילא)—Pl. מִנְיָא, מִנְיָא, מִנְיָא. Targ. O. Num. IV, 7 (ed. Amst. (מג'); a. fr.—Targ. Ez. XIII, 19 מִנְיָא (not מג'); ed. Lag. מִנְיָא plates with morsels from the tables (h. text פתורי).—Lev. R. l. c. למה מג' למה מג' why are the plates carried out without having been tasted?—2) (=Lat. *accubatio*) dinner, banquet. Koh. R. to I, 3 דבגין מִנְיָא אחיה that I came for the sake of thy dinner. Lam. R. to I, 1 רבדי [read:] ליה אעליה ועבדי ליה מִנְיָא (or מִנְיָא) he took him into his house and prepared a dinner for him.—[Targ. Y. Ex. XXVIII, 39 מגיס, v. מגיס I ch.]—[Pesik. Ha'omer, p. 70^a מגיס, v. מגיס.]

מִנְיָא, מִנְיָא, v. next w.

מִנְיָא, מִנְיָא m. (magister) a *high imperial officer* (v. Sm. Ant. s. v.). Ex. R. s. 30 קרב קיסין למ' put the Magister in stocks. Lev. R. s. 28 רעבד מ' פלטון וכ' he who used to appoint the Magister Palatii is now to be made a bathor &c.—Pl. מִנְיָא (magistri). Gen. R. s. 26 (expl. זמזמים, Deut. II, 20, v. זמזמים) מִנְיָא (some ed. מִנְיָא; Yalk. ib. 47 מִנְיָא) read: מִנְיָא וּמִנְיָא mensores (camp-surveyors) and magistri militum (chief commanders).

מִנְיָא, מִנְיָא, Targ. II Esth. IX, 3 (Var. מגיסטרי, מסטרי, מכיסטרי) read: מִנְיָא m. pl. (magistratus) *officials* (h. text אחרשופנים).

מִנְיָא, מִנְיָא I f. (v. מִנְיָא) *tray, plate*. Targ. O. Num. VII, 13 (ed. Amst. מִנְיָא; h. text קטרה); a. fr.—Pl. מִנְיָא, מִנְיָא. Y. Snh. VIII, end, 26^c [read:] מִנְיָא מיני to steal my (silver) plate.

מִנְיָא, מִנְיָא II f. (גיס I) *haughtiness, violence*. B. Kam. 114^a בדינא דמ' (Ms. M. דמגו; Rashi in early prints מנוש; oth. vers. מגוד; Ms. F. מגורא read מגורא, v. Rabb. D. S. a. l. note) in a court of violence, opp. בי דוואי regular Persian courts. V. מִנְיָא II.

מִנְיָא, מִנְיָא, v. sub מגפ.

מִנְיָא rest, v. מגר.

מִנְיָא, מִנְיָא m. (גיר I; v. מגורא, מגר) *neighbor*. Koh. R. to II, 20; Lev. R. s. 25 אנתיה דמ' the wife of a neighbor (of the old man). Y. Yoma VIII, 45^b; Y. Ned. IV, end, 38^d דיה דמ' a neighbor of (living in the same court with) R. J.; Y. Sabb. XVI, end, 15^d במגורא (corr. acc.). Y. B. Bath. II, end, 13^c היה מגרייה וכ' was his neighbor

in the field and in the house (living in the same court). Koh. R. to VII, 26 לטטס מ' (not מגר) a neighbor who was a robber. Ib. מגר (not מגר) our neighbor. Ib. X, 19; a. fr.—Pl. מִנְיָא, מִנְיָא, מִנְיָא. Y. Peah III, 17^d top מג' לטטס gentile neighbors. Lam. R. to I, 5 לטטס... כל מ' do all neighbors, bent on doing evil, do it to their neighbors?—Midr. Till. to Ps. XLVIII (prov.) כמה לא אמרת (ed. Bub.) go not by what thy mother says (of thee), but by what the neighbors say. Cant. R. to VII, 2; a. fr.—[Lam. R. to II, 22 ברחאי מגר] read: מגר inmates of my house, v. קיסטריין.—Fem. מִנְיָא, מִנְיָא, מִנְיָא. Targ. Y. II Ex. III, 22 אנתיה לגבי מ' (not רחא...).—Lev. R. s. 5, end... she comes to a neighbor..., peace with thee, my neighbor! Ib. s. 6; a. fr.—Pl. מִנְיָא. Ib. s. 9 אמרין לה מגר (some ed. רחא...) said her neighbors to her. Ned. 21^b עלה דבריהך עלה דבריהך that thy neighbors will say of thy daughter &c. Y. Sabb. III, 5^d bot. [read:] ובחוד לא ידעין מ' (not מגרייה) provided the neighbors do not know it.

מִנְיָא, מִנְיָא f. (b. h. מגר; I) 1) *saw*. Kel. XIII, 4. Bets. IV, 3. Hull. I, 2; a. fr.—2) *plane*. Tosef. B. Kam. XI, 15; B. Kam. 119^b, v. מגר I.—[Tosef. Kel. B. Mets. VIII, 1 מגר ed. Zuck., v. מגר I.]

מִנְיָא, מִנְיָא m. (μαγειρος) *baker, cook*. Lam. R. to III, 16 אצל המגור Ar., v. פִּרְכֻּסִּים. Lev. R. s. 28; Pesik. R. s. 18; Yalk. Lev. 643, a. e. I (the Lord) am thy cook (ripening thy fruits); Pesik. Ha'omer, p. 70^a מגיס (corr. acc.). Ib. כמו גיריס read: במגוריס. Num. R. s. 4, end של ב' מ' (not מגוריס) the cook of a human master. Y. Keth. I, 25^c קול מגוריס בעיר when it was announced that a cook (or baker) was in town (Snh. 32^b (קול ידו).—Pl. מִנְיָא, מִנְיָא, מִנְיָא. Lev. R. s. 7; Yalk. Num. 777 מגרין; Pesik. R. s. 16 מגריפס (corr. acc.); Pesik. Eth Korb., p. 61^a.—[Lam. R. to II, 22 מגוריס Ar., v. מגר.]

מִנְיָא, מִנְיָא, v. מגר.

מִנְיָא, מִנְיָא m. (μαγειρεῖον) *cook-shop, kitchen*. Y. Bets. V, end, 63^b.

מִנְיָא, מִנְיָא, Y. Sabb. III, 5^d bot., v. מגר end.

מִנְיָא, מִנְיָא, מִנְיָא, v. מגוריס.

מִנְיָא, מִנְיָא, v. מגר.

מִנְיָא m. (b. h.; perh. contr. of מעגל, v. מעגל) 1) *sickle, scythe*, an implement with indentations. Succ. 32^a עקום דומה למ' a Lulab curved like a sickle. Y. ib. III, 53^c bot. עשירה כמין מ' leaves shaped (and serried) like a sickle; Bab. ib. 34^a עגל ופיה דומה למ' a sickle; a. e.—2) *an implement combining knife and saw*. Kel. XIII, 1. Hull. I, 2. Bets. IV, 3 (used for splitting wood); a. fr.—Snh. 95^b נטשה (fem.), v. נטש I.

מִנְיָא, מִנְיָא, מִנְיָא ch. same. Targ. Deut. XVI, 9; XXIII, 26 (h. text ורבע).—Taan. 31^a יום חבד מגל the day of breaking the *maggal* (suspending the chopping of wood

for the Temple).—*Pl.* מגלי, מגלין. Targ. Is. II, 4; Mic. IV, 3; Joel IV, 10 (h. text מזמרות).

מגל m. (גל, v. Fl. to Levy Targ. Dict. II, p. 567^a) [*scraper*], an instrument of torture, *goad* or *whip*. Gen. R. s. 41, beg.; s. 52; Yalk. Gen. 69 מגלבה; (Tanh. Lekh. 5 לך ודכוהו Ex. R. s. 14, beg. מגלבים. *Pl.*—(שרביט go and give him fifty lashes. Tanh. M'tsora 4 חמשה מ' chains and straps; Num. R. s. 13. Ib. חמשה מ' five afflictions. Ib. s. 10, beg.; Lev. R. s. 27; Cant. R. to V, 16, v. מרובות מ'.

מגלכא, מגלכא ch. same. Targ. Prov. XXVI, 3 (Var. מגלכא, Ms. נמלכא, corr. acc.; h. text מרג).—*Pl.* מגלכא. Lev. R. s. 15 הלן מ' she saw the straps hanging. Gen. R. s. 84, beg.; Yalk. ib. 140; Yalk. Job 904 מאה מ' one hundred lashes.

מגלבה v. מגלב.

מגילה, מגילה f. (b. h.; גלל) *roll, scroll, volume, part of a*. Treat. Sof'rim V, 9 וכל מ' וכל מ' you must not prepare the section of *Sh'ma* or of *Hallel* as a special volume for children; Gitt. 60^a מ' לכתוב מ' וכל מ' v. מדו, לכתוב מ' וכל מ' the Pentateuch was published in sections, opp. דרומה. Deut. R. s. 8 תחלה קורא מ' when beginning, the student reads (the Pentateuch) in a detached scroll, opp. בספר.—Y. Shek. V, 49^a; Yoma 38^a; Cant. R. to III, 6 במגיל מ' a volume containing prescriptions for frankincense; a. fr.—מ' יוחסין. מגילת אסתר, &c., v. respect. determinants.—*Pl.* מגילות, מגילות. Cant. R. l. c. דיו מוסרין מגילותם וכל מ' they handed over their rolls (containing the prescriptions) one to the other; (Y. Shek. l. c. את המגלה הזאת).—Esp. מגילה = (ה) מגילה אסתר, a. אסתר. Meg. I, 1. Ib. 19^a ספר מ' the book of Esther is called a book and also a letter. Ib., sq. דקורא מ' he who recites from a Book of Esther as written among the Hagiographa (instead of using a special scroll); a. v. fr.—*M'gillah*, name of a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, treating chiefly of the Festival of Purim.—*M'gilloth*, the five books: Esther, Ruth, Canticum, Lamentations and Koheleth.

מגילונא v. מגלונא.

מגליינא m. (גלי) *decreer of exile*. Y. Yoma III, 40^a top כסויה מ' *kerets* (Jer. XLVI, 20) means *sweeper*, that is, he who will banish (v. Deut. XXVIII, 63).

מגילא, מגילא constr. מגילת, מגילת ch.=h. מגילה. Targ. Jer. XXXVI, 2; a. e.

מגמר v. מגמר.

מגן m. (b. h.; גן) *shield, defense*. Pesik. Ha'omer, p. 70^a, b (ref. to מצרים Job V, 5) לא בידי ולא במ' not with weapon or with shield (will he prevail); Lev. R. s. 28; Pesik. R. s. 18; Yalk. Job 898.—Cant. R. to IV, 4 end (ref. to אלה המגן, ib.) אלה רור ... אורו המ' I folded together (skipped over) a thousand generations and brought unto

them that shield (the Torah).—Midr. Till. to Ps. I, 5, v. מגן; a. fr.—*Pl.* מגנים, מגנים. Lam. R. introd. (R. Joh. 1) they broke down the walls of their houses and made of them defenses. Cant. R. l. c. הרבה מ' הרכה unto thy children I shall be many defenses. Gen. R. s. 44 של מ' shields of the righteous (protectors of their generation by dint of their righteousness); a. e.—Esp. *Magen*, the first section of the *Prayer of Benedictions* closing with אבריהם מ' (usu. called אבר, v. אב). Deut. R. s. 11, beg. חזר לחלה מ' (Ber. 34^a לראש) he must go back to the beginning of the first section. Erub. 65^a, v. פסוק h.—מגילא, Tosef. Kil. IV, 7, v. מגילא.

מגנא, מגנא ch. same, v. מגין.

מגנא, מגנא m. (גנ; cmp. חסן fr. חסן) *grace, undeserved gift*; (adv. with or without prepos.) *for nothing, in vain*. Targ. Prov. XV, 27.—Targ. Gen. XXIX, 15. Targ. Ex. XX, 7; Targ. Deut. V, 11; a. e.—Y. Bicc. III, 65^a bot. it is not for nothing that he has been allowed a long life. B. Kam. 85^a אסירא דמ' a physician (that will cure thee) without pay; Ms. M. a. oth. (ed. incorr., v. Rabb. D. S. a. l. note) a physician without pay is worth as much as unpaid service can be expected to be, i. e. an unpaid physician is likely to be careless. Y. Snh. X, 29^a bot. על מ' even if the curse has been pronounced gratuitously (without cause), cmp. חסן s. v. קללת חסן.

מגנא m. (גנ) *couch, or couch-room*.—*Pl.* מגנא. Targ. II Esth. I, 9 (ed. Lag. a. oth. מגנא, corr. acc.).—[Pes. 107^a מגנא, v. מגנא].

מגנא v. מגנא.

מגנא v. מגנא.

מגנא f. (part. Itbpe. of גנ) = h. מגנא (v. גנא, *blame-worthy*; מגנא *blemish, defect*. Gen. R. s. 60 (prov.) what blemish there be in thee, be the first to tell it; B. Kam. 92^b מגנא דמ' Ms. M. (ed. גנא).

מגנא v. מגנא. [Mekh. B'shall. s. 2 מגנא, emend. for מגנא, read: סגנא, v. סגנא.]

מגנא v. מגנא.

מגנא f.=מגן, *protection, defense*. Pirké d'R. El. ch. XXVIII; Yalk. Gen. 76 (expl. מגן, Gen. XV, 1) אני לך I am a defense to thee.

מגס or **מגס** v. מגס.

מגסמיר, מגסמיר v. sub מגס.

מגע m. (גנ) *touch, contact*. Kel. I, 1, a. fr. במ' מגע, makes unclean by contact. Toh. VI, 4 מגע טמאה במ' a doubt as to having touched an unclean thing is judged in favor of uncleanness; Ab. Zar. 70^a, a. e.—מגע wine touched by a gentile suspected of idolatrous manipulations. Ib. 58^b.—Ib. 69^a מגע אחר אחר another ignorant

man's touching things kept in levitical cleanness; a. fr.—*Pl. מגדור*. Y. Sabb. VII, 9^d bot., v. *מגדור*.—Constr. *מגדיר*. Y. Pes. VII, 34^d bot. *מגדור* זבין those unclean through contact with gonorrhoeists.

מגדור f. (*מגדור*) threatening, shouting. Yalk. Ps. 864; Midr. Till. to Ps. CVI, 9 ed. Bub. (missing in eds.) לא *מגדור* it was not even a shouting (at the sea) but only a blowing. Yalk. l. c. (missing in Midr. Till. l. c.) לא *מגדור* not only a shouting but even a roaring.

מגדור m. (*מגדור* or *מגדור*) sealer of wine vessels. Y. Ab. Zar. V, 44^d top *מגדור* שיחמדין דרבנן מעשה (not מעש) the boring of which the Rabbis speak (Mish. V, 4) is the work of a professional sealer (requiring care and time).

מגדור f. (b. h.; *מגדור*) [*striking*, 1] wound. Makhsh. VI, 8 *מגדור* דם the blood flowing from a woman's wound. Nidd. 55^b; Ker. 13^a. Hull. 35^b. Yalk. Num. 710; a. e.—2) sudden death, plague. Mekh. B'shall. s. 2 *מגדור* אין חמדה אלא *מגדור* the verb חמדה (Ex. XIV, 24) means pestilence. M. Kat. 28^a *מגדור* a sudden death. Ber. 4^b *מגדור* during an epidemic; a. fr.—[*מגדור*, Mekh. l. c., v. *מגדור* a. *מגדור*.]

מגדור m. du. (*מגדור* I) greaves, metal leggins. Sabb. VI, 2 (expl. ib. 62^a פומקא). Kel. XI, 8; Tosef. ib. B. Mets. III, 1 *מגדור* ed. Zuck. (corr. acc.; Var. *מגדור*).

מגדור ch.=h. *מגדור*. Targ. Y. II Num. XXV, 8 *מגדור*... (corr. acc.).

מגדור, Pa. *מגדור* (b. h.; *מגדור*; cmp. *מגדור*) 1) to drag down; to throw over. Targ. Gen. XLIX, 17 (h. text ויפיל). Targ. Ps. LXXXIX, 45. Targ. Ez. XXXIX, 3. Targ. II Kings IX, 33 (h. text ששט). Targ. Is. XXII, 19 (h. text וחרס); a. e.—2) [to scrape off,] to diminish, destroy (corresp. to b. *מגדור* a. *מגדור*). Targ. Ps. CXIX, 139. Ib. CI, 5; 8. Ib. CXLIII, 12; a. e.

Ithpa. מגדור to be diminished. Targ. Job VI, 17. Ib. XXIII, 17 Ms. (ed. *מגדור*, h. text *מגדור*).

מגדור, *מגדור*, v. *מגדור*, a. *מגדור*.

מגדור, *מגדור*, v. sub *מגדור*.

מגדור, v. *מגדור*.

מגדור f. ch.=h. *מגדור*, v. *מגדור* Hif. B. Kam. 99^b *מגדור* (Ms. R. *מגדור*) a case of a *mugremeth*.

מגדור, v. *מגדור*.

מגדור, Pesik. R. s. 6, read *מגדור*.

מגדור, v. *מגדור*.

מגדור f. (*מגדור*; v. *מגדור*) 1) spade, shovel. Gen. R. s. 16, beg. *מגדור* אחר he divided off the course of four river-heads with one (cut of the) spade.—2) trowel. Pesik. R. s. 6 [read;] לא *מגדור* לא *מגדור* no trowel nor axe was broken; Yalk. Kings 186 *מגדור* (corr. acc.).

מגדור ch. same. Gen. R. s. 38. Lev.

R. s. 24.—*Pl. מגדור*. Targ. Num. IV, 14; Targ. O. Ex. XXVII, 3 (Y. *מגדור*, corr. acc.); a. fr. (h. text ויעים).

מגדור, v. *מגדור*.

מגדור, v. *מגדור*.

מגדור, Pesik. R. s. 16, v. *מגדור*.

מגדור v. *מגדור*.

מגדור, v. *מגדור*.

מגדור m. (*מגדור*) 1) trowel. Y'lamd. to Gen. XI, 1, quot. in Ar. s. v. *מגדור*—2) shovel. Y. Shebi. III, 34^a; Y. M. Kat. I, 80^b *מגדור* וכלו his basket and shovel show that he is preparing dung.

מגדור f. (preced.) 1) spoon, ladle; trowel. Kel. XXIX, 8 *מגדור* של ב'ב the ladle of the household (v. Maim. a. l.); *מגדור* של סידרים the plasterers' trowel. Tanh. Sh'moth 9 *מגדור* של טיט the trowel for clay; Ex. R. s. 1 (some ed. *מגדור* של טיט, v. preced.). Kel. XIII, 4 *מגדור* (v. Maim. a. l.).—2) (usu. in connection with *מגדור*) spade used for digging and shovelling; shovel. Gen. R. s. 16; Sifre Deut. 6, a. e., v. *מגדור*.—Tosef. Toh. VIII, 13; Zeb. 99^b. Sabb. XVII, 2 *מגדור* וכלו one may handle a spade (on the Sabbath) for grabbing &c., v. *מגדור*. Num. R. s. 15; Yalk. Ex. 163. Lev. R. s. 23; Cant. R. to IV, 8 *מגדור* וכלו it (the Torah) and all its implements, v. *מגדור*.—Y. Hag. II, 78^b bot. *מגדור* של *מגדור* an iron spade (flat); *מגדור* של עץ a wooden shovel; a. e.—*Pl. מגדור*. B. Mets. 30^a. Tam. II, 1. Gen. R. s. 46, beg.; a. e.—3) *magrefah*, a) name of a musical instrument in the Temple. Arakh. 10^b; Y. Succ. V, 55^d top.—b) name of a sort of *tympanum*. Tam. V, 6, Ib. III, 8; Y. l. c. 55^b bot.

מגדור, v. *מגדור*.

מגדור f. (*מגדור* I, v. *מגדור*) *magrefah*. Tosef. Sabb. XVI (XVII), 19 *מגדור* *magrefah* ed. Zuck. (Var. *מגדור* *magrefah*; Sabb. 147^b *מגדור* *magrefah*, v. *מגדור* I.—*Pl. מגדור*). Tosef. Kel. B. Mets. II, 12 *מגדור* ed. Zuck.; Kel. XII, 6 *מגדור*.

מגדור ch. same. Sabb. 147^b (Ms. M. margin: *מגדור*; Rashi Ms. *מגדור*).

מגדור m. (b. h.; *מגדור*) open space outside of a place. Gen. R. s. 21, end (ref. to Gen. III, 24) *מגדור* וכלו he drove him out to the open outskirts of the garden of Eden. Macc. 12^a, a. e. *מגדור* וכלו you must not change a cultivated field (outside of a town of refuge) into an open space &c.

מגדור, v. *מגדור*.

מגדור, Targ. Hos. XI, 4, v. *מגדור* II.

מגדור, a prefix, = *מגדור*, 1) than that. Targ. O. Ex. XIV, 12 *מגדור* (ed. Amst. *מגדור*, corr. acc.); a. e.—2) from the time that; from the fact that; since, because. Targ. Gen. XLVIII, 15. Targ. I Sam. I, 12. Targ. O. Ex. XIV, 11; a. fr.—Ber. 2^b *מגדור* וכלו from the fact that the Boraitha says . . . we conclude that &c. Ib. 15^b

Pl. same, to stretch. Gen. R. s. 3; Midr. Till. to Ps. XXIV, a.e. מִמֶּדֶה, v. מִדָּה.—[Cant. R. to VIII, 11 ממדדין v. מִדָּה.]

מִדָּה, מִדָּה f. (b. h.; preced.) 1) *dimension, measure, proportion.* Sabb. 150^a (play on מִדָּהוּ, v. preced.) מֵאֵד bring much, very much, without measure. Peah VIII, 6 זו this proportion. Gen. R. s. 64; Esth. R. introd. (ref. to מִדָּה, Ezra IV, 13) מִדָּה הָאָרֶץ that is the tax from the land as measured, i.e. the (Roman) land-tax. B. Bath. VII, 3 מִן בַּחֲבֵל וְכ' I sell thee exact land-measure by the rope. Ib. 128^a מִדָּה אַרְבֵּי the length-measure of the cloak. Ib. מִדָּה מִשְׁקָלֵי הָאֵד the measure of its (the gold-bar's) weights, i.e. an estimate as to how many coins of a certain weight can be obtained from it. Hag. 12^a מִדָּה הַיּוֹם מִדָּה לַיְלָה the combined length of day and night. Yeb. 76^b (ref. to I Sam. XVII, 38) מִדָּהוּ כִמְדָּהוּ his (Saul's) garments such as fitted his stature. Mikv. X, 5; Hull. 73^a מִדָּה אֶסְתֵּר as far as the designed length of the handle (excluding the portion which it is intended to cut off).—Kidd. 42^b; B. Mets. 56^b, a.e. מִדָּה וְשִׁבְמִשְׁקָל וְכ' objects which are sold by measure, by weight or by the piece. B. Bath. 89^b מִדָּה לַעֲוֹלָה one must never keep in one's house too small or too large a measure (smaller or larger than the legal size); a. fr.—*Pl.* מִדָּה, מִדָּה. Ib. 88^b מִדָּה עֲוֹנָן the divine punishment for fraudulent measures. Tosef. B. Mets. VI, 14 . . . מִדָּה מִמֶּנִּי לֹא הָיָה מִמֶּנִּי . . . they (the *agoranomoi* in Jerusalem) but were appointed not for the regulation of market prices but for the superintendence of the measures; B. Bath. 89^a, v. מִדָּה; a. fr.—Men. 18^a מִדָּה מִדָּהוּ, v. מִדָּה.—Whence: *Middoth* (measurements of the Temple), name of a treatise of the Mishnah, of the order of Kodashim.—2) *dealing; reward or punishment; dispensation.*—מִדָּה כִנְגֵד מִן מִדָּה, *retaliation, adequate punishment or reward.* Sot. I, 7, v. preced. Ib. 9^a לִכְנֹס the verse is to intimate that God dispenses adequate punishments. Ib. 8^b (ref. to ib. I, 7) אֵין מִדָּה אֵין מִדָּה although retribution (by the Jewish court) has ceased, the adequate divine punishment has not ceased. Lam. R. introd. (R. Alex. 2) (expl. וְיִכְנֹס, Lev. XXVI, 43) מִן כִנְגֵד מִן punishment corresponding to deed. Ned. 32^a. Snh. 90^a מִן כִנְגֵד מִן all retributions of the Lord are in correspondence with man's doings. Ber. 48^b 'whatever the Lord thy God has given thee' (מִדָּה) דִּיכָן בְּכָל . . . בֵּין מִן טוֹבָה וּבֵין מִדָּה פּוֹרְעֵנָה he is thy judge in whatever sentence he decrees upon thee, whether it be a good or an evil dispensation. Ib. IX, 5, v. מִדָּה. Sabb. 97^a. Ib. 151^b עַל מִן זו at all times let one pray to be spared this fate (poverty); a. fr.—*Pl.* as ab. Snh. 90^a, v. supra. Yoma 87^b הַמַּעֲבִיר מִן אֲבָהוֹ שֶׁהוּא מִן מִדָּהוּ (who forbears to retaliate), his failings will be passed over (be forgiven); Meg. 28^a. Ib. מִדָּהוּ עַל מִדָּהוּ I never insisted on retaliation; Kidd. 71^a מִדָּהוּ עַל מִדָּהוּ (Rashi: ממעיד); a. fr.—3) *manner, ways, character, nature, condition.* Ber. 40^a מִדָּה הָאֵל מִדָּה הָאָדָם the nature of divine (intellectual) affairs is not like the nature of human (material) affairs. Ib. 11^b מִדָּה לַחֲדָשִׁי מִדָּה לַיּוֹם וְכ' to mention the nature of the day (light) at night. Tanh. Balak 3 מִדָּהוּ

what is the nature of his power. B. Mets. 33^a וְאֵינָהּ מִן מִן it is a (meritorious) way (of studying) and is not, i.e. you might do better; Y. Hor. III, 48^c top מִן שְׂאִינָהּ מִן; a. fr.—*Pl.* as ab. Ab. V, 10 אַרְבֵּעַ מִן בָּאֵרִם there are four different dispositions of men (as to treating one's fellow-man); ib. 11 אַרְבֵּעַ מִן בְּרִיעוֹ four characters (temperaments); ib. 12 אַרְבֵּעַ מִן בְּתִלְמִידִים four natures of students (with regard to receptive and retentive faculties). Y. Snh. XI, 30^a bot. מִן כָּל שֶׁבַע מִן וְכ' all the seven characteristic features of righteous men which the scholars have defined have been realized in Rabbi. Ned. 20^b בְּנֵי חֹשֶׁךְ מִן children conceived under nine (abnormal mental) conditions. R. Hash. 17^b, a. fr. מִן שְׁלֹשׁ עֶשְׂרֵה the thirteen divine attributes (Ex. XXXIV, 6, sq.). Ned. 32^a, v. פָּרִי. a. fr.—*Pl.* as ab. Tosef. Yeb. IX, 3, a. e., v. מִדָּה הָרִין. —Esp. the divine attribute of justice, opp. הַרְחֵמִים מִן, v. II. —b) *common sense, logical argument.* Yoma 43^b מִן הָרִין מִן מִן common sense dictates this; Shebu. 14^a. Y. Maas. Sh. II, 53^c top מִן הָרִין (כִּי) לֹא הָרִין they regulated the laws of Sabbath limits according to common sense (not by textual interpretation).—c) *decision in money matters, civil law* (contrad. to ritual law). Y. Gitt. V, 46^c bot. מִן אֵין לֹא מִן הָרִין הֵן the same principle holds good for civil law (collection of claims, v. פְּרִיעִי); Y. Shebi. X, 39^c bot. Ib. (last line) מִן הָרִין וְכ' do we apply the rules of Prosbol (v. פְּרוֹבְסוֹל) to ordinary claims? Y. B. Kam. V, beg. 4^d מִן אֵין אֵין הָרִין (strike out במִן) in civil law we are not guided by probabilities (v. רוֹב; cmp. Bab. ib. 27^b). Y. Ber. II, 5^a bot. מִן אֵין but in civil law (questions of possession).—4) *principle, standard, consistency.* Men. III, 4 וְכ' following the principle of R. &c.; Pes. 77^b; Y. ib. VII, 34^c top. Shek. IV, 6 מִן אֵין דִּרָּה מִן (comment. אֵין מִן דִּרָּה) this is not consistent (with a previous rule). Ib. 7 הָרִין אֵין מִן (Y. ed. מִדָּהוּ) he makes his standards even (is consistent). Pes. I, 7 מִן אֵין דִּרָּה מִן this is not the right argument. Ib. 15^b מִן אֵין דִּרָּה מִן מִן וְכ' why do you say, it is no argument? it is surely a correct argument. Y. Hag. III, 77^d 'Menahem went out' means מִן יָצָא he went over from one principle to another (joined the opposition; Bab. ib. 16^b הָרִין לְרִבּוּרֵהּ).—Esp. מִדָּהוּ *rules of interpretation.* Sifra introd., ch. I, end וְכ' Hillel the Elder explained seven rules &c.; Ab. d'R. N. ch. XXXVII; Tosef. Snh. VII, 11. Sifra introd., beg. (R. Yishm. said) מִן שְׁלֹשׁ עֶשְׂרֵה מִן the Torah is interpreted by means of thirteen rules. [Appendix to treat. B'rakhoth. מִן לִ"ב מִן the thirty two rules of R. José the Galilean.] —Lev. R. s. 3, beg. מִדָּהוּ הַלְכוֹת מִן decisions and interpretations (by which the decisions were reached), v. מִדָּהוּ. —Gitt. 67^a מִדָּהוּ מִדָּהוּ תְּרוּמָה מִדָּהוּ מִדָּהוּ my rules of interpretation are the selection from selections of rules by R. Akiba.—Ber. 33^b מִן הָקִבָּה רִחֻמִּים וְכ' he makes compassion the standard (or reason) of the divine laws, while they are decrees (the reasons for which it behooves not man to discuss); Y. ib. V, 9^c מִן כִּקְרָא חֲדָשׁ עַל מִן because it sounds as if he were finding fault with the ways of the Lord (as if the Lord were partial); מִדָּהוּ מִן כִּקְרָא מִן as though he were setting limits to the attributes of the Lord.

מִדָּה ch. 1) same. Targ. Ps. LVI, 5; 11 מִדָּה דִּינָא, דִּינָא v. preced. Targ. Lam. I, 1; a. e.—Snh. 38^b the two dimensions are alike. — [2] *tribute*. Ezra IV, 20, a. e., v. מִנְּהָרָא.]

מִדָּה, v. מִדָּה.

מִדָּה, Targ. Esth. I, 2 רבבל ית ed. Lag. (ed. Amst. מִדָּה ית רבבל) read מִדָּה ית רבבל.

מִדָּה m. (דָּה) *affliction*. Targ. Esth. VI, 1 מִדָּה our affliction.

מִדָּה, v. דָּה I ch.

מִדָּה, v. מִדָּה.

מִדָּה, M. Kat. 12^b some ed., v. מִדָּה a. מִדָּה.

מִדָּה m. (b. h.; דָּה) *flux*. Macc. 14^b; Nidd. 41^b עד מִדָּה until the flux is discharged through &c. Ib. 54^b מִדָּה כמותה what flows from her is subject to the same laws as her body. Ib. מִדָּה מטמא (not מטמא).

מִדָּה, Yoma 23^a Ar. s. v. דָּה, v. מִדָּה.

מִדָּה, Gen. R. s. 91 במִדָּה רמכסא (ed. Wil. במדיו). —Y. Kidd. IV, 65^d top מדיו דולה, read: מִדָּה.

מִדָּה, v. מִדָּה I.

מִדָּה m. (דָּה) *pestle*. Bets. I, 7; Tosef. ib. I, 18. Ib. 17; a. e.

מִדָּה m. ch.=next w. Lam. R. to I, 1 רבתי I a wooden mortar that had been thrown away (broken).

מִדָּה f. (b. h.; דָּה) 1) *mortar*. Tosef. Bets. I, 17. Yoma 75^a, v. דָּה I. Kel. XXIII, 2 מִדָּה a Median mortar (on the protruding handles of which the pounders ride when at work); [Maim., (ed. Dehrens, corr. acc.): a sort of *saddle*, v. infra]. Sabb. 81^a קטנה מִדָּה כהכרע מִדָּה as large as the leg of a small spice mortar; Y. ib. VIII, end, 11^c. —2) *a mortar-shaped seat*. Yeb. 16^a; Y. ib. 3^a bot. Kel. XXIII, 2, v. supra.

מִדָּה m. ch.=h. מִדָּה. Sot. 22^a רמשפע מִדָּה פרוש מִדָּה (he is called) the 'pestle-Pharisee' because he is bent sideways like a pestle (in the mortar).

מִדָּה m. (דָּה) *marker; mark*. —Pl. מִדָּה, v. מִדָּה.

מִדָּה f. ch.=h. מִדָּה. Targ. O. Num. XI, 8 (Targ. Y. II מִדָּה). —Y. Bets. I, 60^d top. Y. Sabb. VII, 10^a bot. מִדָּה. Ib. מִדָּה (corr. acc.). —[Lam. R. to I, 3; Num. R. s. 12 כנישתא, v. מִדָּה.]

מִדָּה m. (apocopate infin. of דָּה) *the act of drawing water*. Targ. Y. Ex. II, 19, v. דָּה.

מִדָּה, v. מִדָּה.

מִדָּה, v. מִדָּה.

מִדָּה m. (דָּה I) 1) *dwelling*. —מִדָּה (עכ'ום) מִדָּה a dwelling that has been occupied by gentiles (in Pales-

time, which is unclean until examined and found free of corpses). Tosef. Ohol. XVIII, 10 הו' מִדָּה how is a vacated gentile dwelling examined?—Ib. 6 כותרים Samaritan inmates make a dwelling subject to the law of *m'dor ha'ammim*. Ohol. XVIII, 9; a. fr.—2) *story, compartment*. R. Hash. 24^b מִדָּה the upper story of the heavens; מִדָּה the lower story (sphere of the heavenly bodies). Nidd. 31^a מִדָּה the lowest compartment of the womb. Pirké d'R. El. ch. XXIII; a. fr.—Pl. מִדָּה, Ohol. XVIII, 7 הכותרים מִדָּה; Pes. 9^a מִדָּה (כְּשֵׁר v.) מִדָּה (R. S. to Mikv. VIII, 1 מִדָּה) the dwellings therein. —[Tosef. Maas. Sh. I, 5 מִדָּה, v. מִדָּה. —[Midr. Prov. ch. VI; Yalk. ib. 939 מִדָּה, v. מִדָּה.]

מִדָּה ch. same. Targ. Ps. LXXXVI, 3. Targ. Gen. XXX, 20; a. fr.—Pl. מִדָּה, Ib. VI, 16 (compartments of the ark); Targ. O. ib. 14. Targ. I Chr. IV, 41. Targ. Job XXXVII, 8; a. e.—Ib. XXXVIII, 40 מִדָּה. —[Midr. Prov. ch. VI; Yalk. ib. 939 מִדָּה, v. מִדָּה.]

מִדָּה f.=next w. Targ. Is. XXX, 33 מִדָּה (ed. Lag. מִדָּה, corr. acc.). V. מִדָּה.

מִדָּה f. (b. h.; דָּה I) *row, pile of wood, fire*. Tam. I, 1 ומִדָּה דִּינָא and there was an open fire place there. Bets. II, 5; a. e.—Pl. constr. מִדָּה. Midr. Prov. ch. VI; Yalk. ib. 939 גירחם מִדָּה the fourteen pyres of Gehenna.

מִדָּה ch. same. Bets. 32^b; Erub. 101^a.

מִדָּה m. (v. next w.) *treading; (Arab.) polishing*. —חומרתא מִדָּה. Erub. 69^a (Ms. O. מִדָּה); M. Kat. 12^b, v. מִדָּה.

מִדָּה f. (b. h.; דָּה) *that which is trodden or threshed*. Midr. Till. to Ps. CXIX, 25.—Pl. מִדָּה. Ib. (Gen. R. s. 69 דָּה, q. v.).

מִדָּה (b. h.) pr. n. *Media*. Shek. III, 4 לשום מִדָּה on behalf of the Median Jews. B. Kam. IX, 5 יוליכט מִדָּה he must carry it (the unlawful property) after him even as far as Media. Kidd. 71^b מִדָּה Media is sick (doubtful as to purity of descent), v. גִּסָּס; Gen. R. s. 37, end; Y. Yeb. I, end, 3^b; Y. Kidd. IV, 65^d top מִדָּה (read מִדָּה). Esth. R. to I, 3 מִדָּה nine portions (of beauty) has Media; (different in Kidd. 49^b). Ab. d'R. N. ch. XXVIII עשרה של מִדָּה (ed. Schechter רומי) the wealth of Media (Rome); a. fr.

מִדָּה m. (preced.) *Median*. Sabb. II, 1, a. e., v. מִדָּה Yoma 11^b שער מִדָּה a Median gate (archway). Esth. R. to I, 22 לשון מִדָּה the Median language; a. e.—Fem. מִדָּה. Ib. Kel. XXIII, 2, v. מִדָּה; a. e.—Pl. מִדָּה. Esth. R. to I, 11. Sabb. VI, 6, v. מִדָּה. Y. ib. XII, 13^c bot.; ib. IX, end, 12^b מִדָּה Median wheat-grains; a. e.

מִדָּה ch. same. Dan. VI, 1.—Pl. מִדָּה. Targ. Esth. X, 2. [Y. Ab. Zar. II, 41^c top מִדָּה, v. מִדָּה.]

מִדָּה, v. מִדָּה.

מדידה f. (מדר) *measuring*. B. Mets. 61^b (ref. to במדה, Lev. XIX, 35) מדידה קרקע this refers to land-measuring. Pesik. Vayhi, p. 7^a (ref. to Ex. XXVI, 6 a. 11) אחר זה one refers to the measuring (fitting), the other to anointing (the tabernacle after it is put up). Y. Sot. IX, 23^c bot.; Snh. 14^b, v. עיפוסק—Sot. 45^a, v. ענגלה; a. e.

מדיונים, Pesik. Ekshah, p. 122^b, v. מדיין.

מדיח, Targ. Prov. XIV, 14 ed. Wil., v. מרח II.

מדיי, **מדויא**, **מדי**, **מדי**, v. מדר.

מדיונה, v. מדנה.

מדיל, v. מדל.

מדן, v. מדן.

מדן, v. מדן.

מדן I pr. n. (b. h.) *Midian*, a nomadic tribe. Targ. Ex. II, 16; a. fr.—Num. R. s. 20, v. דבר; Snh. 105^a; a. fr.—Denom. מדינים, pl. מדינים. Num. R. l. c.; Tanh. Balak 3; a. fr.

מדן II m. (b. h.; דין) *strife*.—Pl. מדינים. מדין Hor. 10^b he (Lot) cast strife between Israel and Ammon; Naz. 23^b (corr. acc.).

מדינה, v. מדינתא.

מדינה f. (b. h.; דין I) [*jurisdiction*], *district, country*. Maas. Sh. III, 4 (contrad. to Jerusalem). R. Hash. IV, 3; Succ. III, 12 (contrad. to the Sanctuary); a. fr.—In gen. *province; large town, capital*. Pes. 51^a כל דמי all the people of the place. Gen. R. s. 50, end, v. עירונ. Esth. R. to I, 1 wherever 'ir is used in the Scriptures, it means a capital, wherever *m'dinah* is used, it means an hyparchia (province); a. fr.

מדינהא, **מדי**, **מדינהא** m. (דנה) *East*. Targ. Y. II Gen. XV, 19. Targ. Job I, 3 (h. text דנה); a. fr.—Y. Gitt. II, 44^b top בני מ' (= h. דנה) nomads. Gen. R. s. 37, end (translating דנה Gen. X, 30) הרי דנה the mountains of the East.—Constr. מדינהא. Targ. Num. XXXIV, 11; a. e.—Y. B. Bath. II, 13^c top מדינהא on the east-side of him.

מדינהא (דנה) f. ch.=h. מדינהא. Targ. Is. X, 13 (ed. Lag. מדינהא). Targ. II Esth. VIII, 9.—Targ. Prov. XVI, 32 (h. text עיר). Targ. Y. II Num. XXIV, 24 Constantinople (or Rome); a. e.—Taan. 19^b, v. חרע פלי דחאי מ' beg. Lam. R. to I, 1 מדינהא. Targ. II Esth. l. c. Targ. I Kings XX, 14. Targ. II Esth. IV, 11; a. fr.

מדירה m. (דיר) =h. מורה, *winnowing fan*. Targ. Is. XXX, 24 (ed. Lag. pl.).—Pl. מדירהא. Targ. Jer. XV, 7.

מדכורא m. (דכר) *marker, mark*.—Pl. מדכורא. Targ. Jer. XV, 7.

מדכוחא f. (דכח) *cleansing, house-cleaning*. Targ. II Esth. III, 8.

מדכנפא f. (דכנ) *clean fat* (permitted to eat), Bekh. 30^a Var. in Ar., v. מד III.

מדל, part. Hif. of הלל.

מדל, **מדל**, **מדל** m. (compound of מד, a. e.) *belonging, property*. Y. Keth. VI, 30^d bot. אחפיקר... orphan's money was given in trust of R...; Y. Gitt. V, 46^d bot. (insert גבירה) Y. Shek. IV, 48^a bot. Y. Ned. IX, 41^c מדל himself and whatever belonged to him. Lam. R. to I, 1 מדל beg. ואפקד בדידי and gave him his belongings in charge. Ib. end רחלית all these riches and belongings. Ib. end רחלית (מדל) I was afraid lest his relatives may take away his belongings; a. e.—V. מדל.

מדל I m. *watchman's lodge*, v. אמדל.

מדל II m., pl. מדליא (דל) *drawing, resorbing*. Pes. 40^a כל אנב מדליה וכו' as long as the grains absorb liquid, they do not ferment; v. מדל.

מדלאות, v. next w.

מדלעת f., pl. מדלעות (דלעת) *gourd-fields*. Shebi. II, 1 במקשאות ובמ' (ed. Y. a. Ms. M. 'מקש' not (מדל) in cucumber and gourd fields; ib. 2. Y. ib. II, beg. 33^c ומדלעת R. S. a. l. c. (ed. ומדלעת) when he himself has a field of &c; a. e.—Erub. 104^a מדלעין Ms. M. (ed. מדלעין), v. מדלעין.

מדמכא, **מדמכא** m. (דמד) *sleeping*.—*resting place, bed-room*. Targ. Job XXXIII, 15. Ib. 19 (Ms. מד). Targ. Y. Gen. II, 24 מד; a. e.

מדמר = מדמר, v. מד.

מדן, v. מדן.

מדן m. (דנ) (= מדנ; b. h. מדנ) *knot* in reed-matting. Tosef. Kel. B. Mets. XI, 12 (בדן) two handbreadths of matting between each two knots.—Pl. מדנ, מדנ, מדנ. Ib. 11 (not קצר מד; R. S. l. c. 'מד') before he knotted the tops of the knots. Ib. VII, 11 [read:] משיקשור (v. R. S. to Kel. XVII, 17). Kel. XX, 7 מד. Succ. 13^b; Y. ib. II, end, 52^c מד.

מדנא ch. same, *bunch, bouquet*.—Pl. constr. מדנא. Sabb. 33^b Ar. (ed. מדנא).

מדנא m. (דנ) *object of strife*. Targ. Ps. LXXX, 7 (Ms. a. Regia מדנא).

מדנהא, **מדנהא**, **מדנהא** v. מדנהא.

מדע m. (b. h.; דע) *intelligence*. Macc. 23^a, v. דע.

מדע, **מדע**, **מדע** ch. same, *knowledge, teaching; reason*. Targ. Jer. III, 15. Targ. Prov. I, 5. Targ. Ps. XXXIV, 1 (Ms. מדע) (euphem. for בקר male adult. Targ. I Sam. XXV, 22; a. fr.—Pl. (fem. form) מדע objects worth knowing or well-known, (used of persons) notables. Targ. O. Deut. I, 13; 15 (v. Berl. Massorah, p. 120; h. text מדע).—V. מדע.

מדעם, **מדעם** m. (comp. of מדע, v. preced., a. enclitic מ for מד) [*noticeable*], *something; anything* (corresp. to h.

אָמַר or מְאֻמָּה, מְאֻמָּה. Targ. Job XXXI, 7. Targ. Gen. XXII, 12 (Y. Levita מְנַדְרֵם). Targ. Deut. XVII, 1; a. fr.—Bekh. 51^b בִּישׁ עֲבָדָה מִי' (Rashi a. Tosaf.) thou didst something wrong (in giving the redemption money with the expectation of getting it refunded). Snh. 55^a אֲחֵרִינָא מִי' for doing something else (unnatural gratification) he ought not to be punished. Tanh. Huck. 2 מִן מִסְאָבָה from anything unclean. B. Bath. 123^a וְלֹא מִי' (Ms. M. מִיִּיר) would Joseph have been given no preference whatever?; a. e.—V. מִיִּיר, מִיִּיר.

מִדְרָשׁ, v. מִדְרֵשׁ.

מִדְרָה m. (דְּרָה; v. דְּרָה) *clap-board, trap* for birds. Kel. XXIII, 5.

מִדְרָה m. (נִדְרָה) *a vessel used for smoking bees out*, v. דְּרָה. Kel. XVI, 7.

מִדְרָה m. (נִדְרָה) *indirect contact by shaking, breathing &c. (emp. מִדְרָשׁ, מִדְרָשׁ).*—Esp. מִי' טוֹמְאָה, or מִי' the *uncleanliness of an object arising from an unclean person's indirect contact; the object thus made unclean; uncleanliness of a minor degree*. Nidd. 4^a נִחוּן תַּחְתָּיו (Tosef. Toh. IV, 4 מִדְרָס) and an object of minor uncleanliness rests under it. Sifra M'tsor'a, Zabim, ch. IV, Par. 3 טוֹשָׁה מִי' he makes the things under him (e. g. cushions directly under his head) unclean as a *middaf*; a. e.—Pl. *laws concerning middaf*. Y. Sot. V, 20^b. Y. Dem. II, 23^a top.—Y. Sabb. VII, 9^d bot. מִדְרָה מִי' what kind of *middaf*oth? Contact.

מִדְרָה, v. דְּרָה.

מִדְרָה, v. מִדְרֵשׁ.

מִדְרָה m. (transpos. of מִדְרָה, v. מִדְרָה) [*fallings*, v. גָּלָל] *ordure, a material used for vessels*. Sifra M'tsor'a, Neg. Par. 6, ch. IV. [R. S. to Neg. XII, 6 quotes מִדְרָה, ref. to Ab. Zar. 75^b.]

מִדְרָה, Hif. מִדְרֵה (denom. of מִדְרָה) *to slant, to incline*. B. Bath. 22^b בְּמִדְרָה אֵת וְכִי' (Ar. a. Ms. F. (Ms. M. מִדְרָה); ed. מִדְרָה. Ms. H. מִדְרָה; Ms. O. מִדְרָה, v. Rabb. D. S. a. l. note) when he inclines the sill of his wall (so that none can stand or lean on it).

מִדְרָה m., pl. מִדְרָה (transpos. of מִדְרָה; emp. מִדְרָה) *water-courses, gutters*. Sabb. 145^b הֵנִי מִי' דְּבַבֵּל (Ms. M. מִי'; Ms. O. מִיִּיר) the drains of Babylonia; Bekh. 44^b מִדְרָה (corr. acc.).

מִדְרָה m. (transpos. of מִדְרָה; emp. preced.) *chastising whip*. Yoma 23^a (Ms. L. מִדְרָה; Ar. s. v. מִדְרָה; Ms. O. מִדְרָה, v. Rabb. D. S. a. l. note 8), v. מִדְרָה I.

מִדְרָה, מִדְרָה f. (b. h.; דְּרָה) 1) *embankment, acclivity*. Kil. VI, 2 אֶחָד בְּאֵרֶץ יִשְׂרָאֵל one row on level ground and one on the embankment. Y. ib. 30^c top שִׁפְצֵי הַמִּי' (not שִׁפְצֵי) the slope of the embankment is considered as if on a level with the lower ground; Y. Sabb. XI, 13^a bot.; a. fr.—Pl. מִדְרָה, מִדְרָה. Tosef. Peah I, 9. Shebi. II, 8; Tosef. ib. III, 4, v. גִּיָּא.—2) *step, rank*. Kidd. 40^b.

מִדְרָה, pl. מִדְרָה, v. מִדְרֵשׁ.

מִדְרֹחִיתָא f. pr. n. (דְּרָה) *Madrokhitha*, name of a peak. Targ. I Sam. XIV, 4 (h. text סִנְהָה).

מִדְרֹחִיתָא, מִדְרֹחִיתָא m. (v. מִדְרָה a. מִדְרֹחִיתָא) *sloping; declivity*. Pes. 42^a, opp. אֲשֶׁבוּרִין. B. Mets. 82^b, sq.—Y. Sabb. XI, 13^a bot. מִדְרֹחִיתָא when the place was sloping; Y. Erub. X, 26^a bot. מִדְרֹחִיתָא; Y. B. Bath. I, end, 13^a מִדְרֹחִיתָא. Y. Erub. I, 18^c top הִיא מִדְרֹחִיתָא (sub. (Mk) if there was a declivity in the middle of the alley. Y. Sot. IX, 23^c bot. מִדְרֹחִיתָא.—Tosef. Mikv. IV, 10 (expl. חֲדָלָהּ) מִדְרֹחִיתָא (Maim. to Mikv. V, 6 מִדְרֹחִיתָא) rain water that runs down a declivity.

מִדְרֹחִיתָא, מִדְרֹחִיתָא ch. same. Targ. Mic. I, 4 (ed. Wil. מִדְרֹחִיתָא; h. text מִדְרֹחִיתָא). Targ. Ps. LXXXIII, 14 (ed. Lag. מִדְרֹחִיתָא). V. מִדְרֹחִיתָא II.

מִדְרֹחִיתָא, v. מִדְרֵשׁ.

מִדְרֹס m. (דְּרָס) 1) *treading, place trodden upon*, in gen. *basis, seat*, esp. *midras*, levitical uncleanness arising from a gonorrhoeist's immediate contact by treading, leaning against &c. Nidd. VI, 3 מִדְרֹס whatever can be made unclean as a *midras*; expl. ib. 49^b מִי' whatever is fit to be used as a seat, couch &c. Kel. XXIV, 1. Par. X, 1; a. v. fr.—In gen. = *uncleanliness of the first degree*. Hag. II, 7; a. fr.—Pl. מִדְרֹסוֹת *cases of midras*. Hull. 35^a. Sabb. 59^a; a. e.—2) *a sort of shoe or heel*. Tosef. Kel. B. Mets. II, 14 מִדְרֹסוֹת אוֹ לֵב מִי' R. S. to Kel. XII, 5 (ed. למחרים, corr. acc.) if he made the nail for a shoe or a *midras*.

מִדְרֹס, v. מִדְרֵשׁ.

מִדְרֹס, v. מִדְרֵשׁ.

מִדְרָשׁ m. (b. h.; דְּרָשׁ) *textual interpretation; study*. Keth. IV, 6 מִי' דָּרַשׁ וְכִי' the following interpretation did R. . . . teach &c.; Shek. VI, 6.—Y. Yeb. XV, 14^d עֲבִידִין מִי' לֹא הֵם הָיָה הַדְרָשָׁה וְכִי' (Ab. I, 17 מִי' not study is the main thing, but practice is. Kidd. 49^a bot. מִי' מִשְׁנָה by Mishnah . . . , R. Judah says, we understand textual interpretation (as Sifra, Sifre &c.), contrad. הלכות. Ib. מִי' מִדְרָשׁ הִיא (R. Johanan means) by Torah the interpretation of the Torah text; a. fr.—מִי' הִיא (abbr. מִי' *school, college*. Meg. 27^a מִי' מִי' you may change a synagogue into a school house; a. fr.—Pl. מִדְרָשׁוֹ. Ker. 13^b. Y. Ter. VIII, 45^b top; (ib. I, 40^d מִדְרָשׁוֹ). Gen. R. s. 42 מִי' מִדְרָשׁוֹ *school house*; a. fr.—Esp. *Midrash, homiletic book*. *Midrash Rabbah, homilies on the Pentateuch (and the five M'gilloth)* (beginning with רַבָּה הוֹשִׁיעָה רַבָּה) מִי' חֲזוֹת (from its beginning, Prov. XXII, 29) מִי' שִׁיר הַשִּׁירִים *Canticum Rabbah*; אֶסְתֵּר מִי' *Midrash Esther or Esther Rabbah* &c.—מִי' שְׁמוּאֵל a *Midrash* to the Books of Samuel, also מִי' שְׁמוּאֵל (from its beginning, Prov. XI, 27) a *Midrash* to the Psalms. מִי' תַּחְוִיָּה *Midrash Tanhuma*, to the Pentateuch.—Pl. מִדְרָשִׁים *Midrashim*, esp. *Rabbōth* (a plural of רַבָּה by false analogy).

מִדָּרִי h. a. ch. (= מה דר) *what is it? how is it?* Targ. II Esth. I, 2(3); a. e.—Kidd. 33^b מִי שֵׁעֲמִדוֹ *how is it, i. e. must his father stand up before him?* Ib. מִי לְעִמְדוֹ *must one stand up &c.?*—Y. Yoma III, beg. 40^b מִי בִּרְקִי *what does bor'kay mean?*—Hull. 46^a מִי מִלֵּקֶשׁ *how is it if the liver is &c., v. לֵקֶשׁ; a. v. fr.*—מִי דִרְמֵא *what is it you might think?, i. e. you might be under the impression.* Arakh. 21^b מִי בִּסְוִי וֹכ' *you might assume that he annulled (the protest), therefore we are given to understand &c., v. פְּשִׁיטָא; a. fr.*

מְהוּבָּרָה, מְהוּבָּרָה, v. מְהוּבָּרָה.

מְהוּבָּרָה, v. מְהוּבָּרָה II.

מְהוּבָּרָה m. (מְהוּבָּרָה I) *circumciser*. Sabb. 156^a. —Pl. מְהוּבָּרָה. Ib. 135^a.

מְהוּבָּרָה I f. = מְהוּבָּרָה II. Keth. 8^a בִּי מ' a festival of circumcision.

מְהוּבָּרָה II m. (מְהוּבָּרָה) *sieve*. —Pl. מְהוּבָּרָה. Y. M. Kat. I, 81^b top וְכִי הוּא הָיָה מְהוּבָּרָה permitted to make sieves during the festive week for the use on the Festival.

מְהוּבָּרָה I f. same. Gen. R. s. 81, v. חָרַשׁ; Tanh. Vayishl. 8, v. חָרַשׁ II.—Bets. 29^b מ' אֲנָבָא on an inverted sieve. —Pl. מְהוּבָּרָה. Ib. M. Kat. 11^a לְמִיגְדֵּל מ' to plait sieves (during the festive week), v. preced.

מְהוּבָּרָה II f. (מְהוּבָּרָה I) *circumcision; foreskin*. Targ. Ex. IV, 25, sq. (O. ed. Berl. מְהוּבָּרָה). Targ. Y. Gen. XLV, 4; a. e.

מְהוּבָּרָה f. (b. h.; חֲמָם or חֲמָם) *commotion, trouble*. Ab. V, 8 מ' רָעַב שֶׁל מ' a famine in consequence of (war) trouble. Koh. R. to XII, 12 הוּא מ' שֶׁכָּל מ'... מְהוּבָּרָה מ' שֶׁכָּל מ'... מְהוּבָּרָה (ib.) read *m'humamah*, for whosever brings more than the twenty four Biblical books to his house, brings trouble &c.; a. e. [Nidd. 4^a מְהוּבָּרָה, v. מְהוּבָּרָה.]

מְהוּבָּרָה ch. same. Pl. מְהוּבָּרָה. Targ. Esth. I, 10.

מְהוּבָּרָה, v. מְהוּבָּרָה.

מְהוּבָּרָה, v. מְהוּבָּרָה ch.

מְהוּבָּרָה (מְהוּבָּרָה), v. מְהוּבָּרָה.

מְהוּבָּרָה, v. מְהוּבָּרָה.

מְהוּבָּרָה f. (מְהוּבָּרָה I) *circumcision*. 'מ' fit for circumcision. Yeb. 71^a.

מְהוּבָּרָה, v. מְהוּבָּרָה.

מְהוּבָּרָה I m. *quick*, v. מְהוּבָּרָה.

מְהוּבָּרָה II m. *mahir*, a fabulous animal of gigantic dimensions. Y. Ab. Zar. I, 39^d bot. [read:] מְהוּבָּרָה לְגַדֵּל מ' is it permitted to raise animals (in Palestine)? Says R. Ba, Even an animal like *mahir* &c.; Y. Pes. IV, 30^d bot. (corr. acc.); Y. B. Kam. VII, end, 6^a (out of place).

מְהוּבָּרָה f. (מְהוּבָּרָה I) *quickness, speed*. Gen. R. s. 10, oppos. מְהוּבָּרָה.

מְהוּבָּרָה (= מְהוּבָּרָה) to *circumcise*. Y. Yeb. VIII, 8^d top על מְהוּבָּרָה with the condition that he will circumcise them. Ib. bot. כִּי תִּהְיֶה מְהוּבָּרָה אוֹתָו מְהוּבָּרָה thou must circumcise him (the slave) even against his will. Gen. R. s. 46. Cant. R. to I, 12; a. fr.—Part. pass. מְהוּבָּרָה. Yeb. 71^a, v. מְהוּבָּרָה. Ib. מ' בְּעוֹלָם born without a prepuce; a. fr.

מְהוּבָּרָה I ch. 1) same. Yeb. 71^a מְהוּבָּרָה לָא מְהוּבָּרָה and why did they not practice circumcision in the desert? Ib.

72^a מְהוּבָּרָה לָא מְהוּבָּרָה we do not perform the operation on it (a cloudy day &c.). Sabb. 134^a מְהוּבָּרָה Ms. M. (ed. וְלִי מְהוּבָּרָה, v. Rabb. D. S. a. l. note) and then one (they) shall circumcise him. Ib. 136^a מְהוּבָּרָה לִיהֵא מְהוּבָּרָה how dare we circumcise him (on the Sabbath)? Ib. מְהוּבָּרָה מְהוּבָּרָה let us circumcise him at all events (v. מְהוּבָּרָה); a. fr.—Part. מְהוּבָּרָה. Ib.; a. fr.—2) (neut. verb) to be circumcised. Snh. 39^a מְהוּבָּרָה אֲנִי אֲנִי מְהוּבָּרָה we who are circumcised cannot become like you; אֲנִי מְהוּבָּרָה (Ms. M. מְהוּבָּרָה, read מְהוּבָּרָה) have yourselves circumcised and be like us.

מְהוּבָּרָה II (cmp. מְהוּבָּרָה, a. מְהוּבָּרָה; cmp. Is. I, 22), Af. מְהוּבָּרָה to attenuate, dilute. Pesik. Ekchah, p. 122^b (ref. to Is. I. c.) מְהוּבָּרָה dilute it (the wine); Yalk. Is. 258 מְהוּבָּרָה.—V. מְהוּבָּרָה.

מְהוּבָּרָה, v. מְהוּבָּרָה.

מְהוּבָּרָה m. (b. h.; מְהוּבָּרָה) *way, journey, diurnal distance*. Hag. 13^a מ' חֲמֵשׁ וְכִי מ' a journeying distance of five hundred years; Pes. 94^b; Y. Ber. I, 2^c bot; a. fr.

מְהוּבָּרָה (מְהוּבָּרָה) ch. same. Targ. Jonah III, 3, sq. Targ. Y. Ex. XII, 31.

מְהוּבָּרָה, v. מְהוּבָּרָה II.

מְהוּבָּרָה f. pl. (b. h. מְהוּבָּרָה; מְהוּבָּרָה, cmp. מְהוּבָּרָה, debris, mounds used as burying places for executed criminals. Y. M. Kat. I, 80^c bot. 'מ' בְּרִאשׁוֹנָה... in former days they buried them (the convicts) in mounds (while later on special places were provided for them; v. Snh. VI, 5); Y. Snh. VI, 23^d bot. בְּמִי' (correct the entire passage in accordance with Y. M. Kat. I. c.).

מְהוּבָּרָה m. ch. same. Targ. Ps. CXL, 11 Regia (ed. מְהוּבָּרָה).

מְהוּבָּרָה = מְהוּבָּרָה. Y. Shebi. IV, 35^a bot. מ' מְהוּבָּרָה (Y. Snh. III, 21^b מְהוּבָּרָה) who told thee &c.?—[Y. Erub. V, end, 23^a, read אֲחֵרֵי הַגִּנָּן מְהוּבָּרָה.]

מְהוּבָּרָה, v. מְהוּבָּרָה.

מְהוּבָּרָה m. (מְהוּבָּרָה) *perverse*. Targ. Prov. XVI, 28.

מְהוּבָּרָה, v. מְהוּבָּרָה.

מְהוּבָּרָה (b. h.; cmp. מְהוּבָּרָה) to exchange, buy. Denom. מְהוּבָּרָה.

Pi. מְהוּבָּרָה (cmp. מְהוּבָּרָה) 1) to hurry, be speedy. Sabb. 97^a מְהוּבָּרָה מְהוּבָּרָה comes quicker than &c. B. Kam. 93^a מְהוּבָּרָה לְבִיאָה וְכִי מְהוּבָּרָה he who cries for revenge will sooner be punished than he who is cried against. Sifr. Deut. 277 מְהוּבָּרָה אֲנִי I (the Lord) will sooner take revenge when a poor man is wronged than when a rich man is; a. fr.—2) to expedite. Kidd. 31^b מְהוּבָּרָה expedite me (on my journey).

מְהוּבָּרָה, v. מְהוּבָּרָה.

מְהוּבָּרָה m. (b. h.; preced. art.) *quick, ready*. Ab. V, 12 מְהוּבָּרָה לְשִׁמְעָה מ' quick of perception and quick to forget. Ex. R. s. 11, beg.; a. e.

מְהוּבָּרָה f. (b. h.; preced.) *speedy*; מְהוּבָּרָה speedily, easily. Ab. V, 20 מְהוּבָּרָה בְּרִיבְנוּ soon, in our life-time. Ber. 17^a מְהוּבָּרָה

מוֹדֵיעַ m. (יָדַע) *mark, mnemotechnical sign.*—*Pl.* מוֹדֵיעִים, מוֹדֵיעִין. *Erub.* 54^b *bot.* (play on מוֹדַע, *Prov.* VII, 4) לחורר ed. *Sonc.* (ed. מוֹדַעִים, v. *Rabb. D. S. a. l.* note 8) make mnemonic symbols for the study of the Law; *Yalk. Prov.* 940; *Yalk. Jer.* 315.

מודיעות, מודיעים pr. n. pl., v. מודיעים.

מודל m. = מְדַל. Targ. Prov. XXIX, 3 Ms.; ib. XXVIII, 8 'מיר'; ib. VI, 31 'מיר' Ar. (ed. everywhere 'מיר'; h. text 'חור').

מודל m., **מודל** f. 1) part. Hof. of דָּלָה.—2) *gourd-field*, v. מְדַלֵּעַ.

מודלית f. (דָּלָה) *hanging fruits*. B. Mets. 91^b, v. דָּלָה.

מודנא c. (denom. of אֲדִנָּא; v. מוֹדֵנוֹן) *scale*. Targ. Y. Ex. I, 15.—Pl. מֹאדֵנִין. Targ. Koh. II, 8 ed. Lag. (oth. ed. מוֹדֵנִין). Targ. Y. Lev. XIX, 36 מוֹדֵנִין (not 'מורנ').

מודעא (h. form מוֹדְעָה) f. (יָדַע) *declaration, esp. protest before witnesses against a forced or unduly influenced action*. B. Bath. 40^a אלא כרבינן מ' אלא אמאן ו' we write a protest only against a person who does not submit to law. Ib. ^b לחברתה מ' לזבחה the order to write a deed of donation in secret is a protest annulling a subsequent disposal by deed. Ib. 49^a די דברינו מ' if witnesses subscribed to a deed say, We signed after the owner had entered a verbal protest before us against the deed; a. fr.

מודע m. (v. next w.) of *Modim*, esp. 'ר' אלעזר) חמ'. R. El. of Modim. Ab. III, 11; a. fr.—Sabb. 55^b; B. Bath. 10^b אנו צריכין ל' we still need the Modite (for interpretation).

מודעין, מודעים pr. n. pl. *Modaim, Modim, Modin*, the native place of the Asmonean family. [Eds. a. Mss. vary between 'מודע', 'מודיע', 'מודיעה' a. 'מודיעה'.] Kidd. 66^a. Pes. IX, 2. Ib. 93^b 'מ' ולירושלם ו' from M. to Jerusalem are fifteen miles. Hag. III, 5; Tosef. ib. III, 33; a. fr.—[מודעין, Erub. 54^b, v. מודיעין.]

מודעת f. (b. h.; יָדַע) *acquaintance; trust. (m.) friend*. Y. Peah IV, beg. 18^a שלא יראה לפני מודעתו ו' R. S. to Peah IV, 1 (ed. מודעתו) that he may not see a poor man who is his friend and cast it before him.

מודרון, v. מוֹדֵרֵין.

מודרקה, v. מוֹדֵרֵקָא.

מודה, v. מוֹדֵה.

מודתא f. (יָדַע) *gift*. Targ. Prov. XXI, 14. Ib. VI, 35 (some ed. מוֹדֵתָא, read מוֹדֵתָא).—Pl. constr. מוֹדֵתִי. Targ. Y. I Deut. XVIII, 8 (not מוֹדֵתִי).

מודתבא, מותבי, מותבא f. same. Targ. Prov. XVIII, 16. Targ. Ps. XVI, 5 מוֹדֵתִי constr. (Ms. 'מוֹדֵתִי'). Targ. Y. Deut. XVI, 17 מוֹדֵתִי; a. e.—Pl. מוֹדֵתִי. Targ. Prov. XXV, 27 (some ed. sing.). Targ. Y. Deut. XVIII, 2 מוֹדֵתִי (corr. acc.).

מודה, מוהי, a disguise of מוֹשֶׁה. Ned. I, 2 (10^b) נר מ' (Mish. ed. במוֹתָא; Bab. ed. במוֹהִי; corr. acc.) if one says, A vow by (that of) Mohi; Tosef. ib. I, 2 האומר מ' מוהי ודאי מוהי ed. Zuck. (Var. מוהי... מוהי... מוהי) read: מ' ודאי מ' if one says, (Neder) Mohi, or (Neder) d'amar Mohi, the vow of M. or the vow which

M. uttered; expl. Y. ib. I, 37^a top [read:] מ' במור דנר משה ו' by the vow which M. vowed, that means, by the oath which Moses vowed, as we read (Ex. II, 21) &c.; Bab. ib. 10^b לא אמר כלום ב' if a person said, by Mohi, he said nothing, but if he says, by the oath which M. spoke &c. Ib. 22^b ו' אי נדרה ב' if thou hadst vowed by M. (using the phrase מ' נדר) &c.—[מודי water, מוֹדִי.]

מודה, v. מוֹדֵה.

מודל m. (v. מְדַל II) *a thin secretion*. Y. Naz. VII, 56^b שרש the secretion (from a decaying corpse) which congealed, opp. עוררו מוֹדִי if it is still fluid. Ib. IX, 57^d bot.; Y. B. Bath. V, beg. 15^a. [Mish. a. Tosef. מוֹדֵל, q. v.]

מודל m. *circumciser*, v. מְדַל.

מודל, v. מוֹדֵלָא.

מודה, מוהר m. (b. h.; מוֹדֵר) *exchange, esp. the price paid for the wife; (in later practice) the wife's settlement, widowhood* (כְּרוּבָה). Mekh. Mishp., N'zikin, s. 17 (ref. to Ex. XXII, 15) מלמד שדור עושה עלי מ' this indicates that he (the father) imposes it upon him (the seducer) as a *mohar*; ו' אלא כְּרוּבָה ו' and *mohar* means *k'thubah*, as we read (Gen. XXXIV, 12) &c.; Y. Keth. III, 27^d top (read אִתָּהּ אִתָּהּ). Bab. ib. 10^a (ref. to Ex. XXII, 16) שירה זה כמ' הבריות ו' that this (fine) be equal to the indemnity for outraged virginity (Deut. XXII, 29), and the settlement of virgins be like this (indemnity, i. e. fifty Shekel silver); a. fr.—Pl. מוֹדֵרִין, constr. מוֹדֵרִי. Y. ib. III, beg. 27^a [read:] כְּרוּבָה בְּרוּבָה בְּרוּבָה if it read, like the indemnities for virgins, it might be right (as you say).

מודהא ch. same. Targ. Y. Gen. XXXIV, 12.—Pl. (with singular meaning) מוֹדֵרִין; constr. מוֹדֵרִי. Targ. O. ib. Targ. ISam. XVIII, 25. Targ. O. Ex. XXII, 16 (Y. מוֹדֵרִי).

מודתין* m. pl. (preced.) *exchange, adaptation of a name of a Persian festive season and fair* (omp. אֲפִיִּיָּתָא). Ab. Zar. 11^b (Ms. M. מוֹדֵרִין; ed. Ven. a. oth. מוֹדֵרִין, v. Rabb. D. S. a. l. note); Y. ib. I, 39^c מוֹדֵרִי a Babylonian season.

מודתקין* m. pl. name of a Persian and of a Babylonian festive season, (v. preced. a. next w.). Ab. Zar. 11^b (Ms. M. מוֹדֵרִין for the Persian season; ed. Ven. a. oth. מוֹדֵרִין); Y. ib. I, 39^c מוֹדֵרִקָּה, a Median season (prob. a corruption of our w.). [V. Fl. to Levy Talm. Dict. p. 305².]

מודתקין m. pl. (used as sing., sub. שטר, v. יִרְקָא) *surety*, esp. for royal taxes (בְּרָגָא). Yeb. 46^a; B. Mets. 73^b מוֹדֵרִקָּה (מוֹדֵרִי) the surety for these people lies in the archive of the king, and the king has ordained that he who pays no *charga* can be made the servant of him who pays (for him).—[Erub. 62^a בריאה ו' ואבירני (Babad) v. Rabb. D. S. a. l. note. 60] a lease is sound if made legal by sureties and (counter-signed) by officers. Oth. explan., v. אֲבִירָגָא.]

מודתקין, Targ. Prov. XV, 8, some ed., a. Var. ed. Lag., a corrupt. for מוֹדֵרִקָּה or מוֹדֵרִקָּה.

מורה, v. ירי.

מורל, Tosef. Toh. VIII, 7, v. רבל I.

מוצי, v. קצא.

מורון m. (μαυρός) black. Gen. R. s. 7 Ar. (ed. מירין), אסף.

מוריאמינוס, v. מוריאמינוס.

מוצא m. (א; emp. וצא) 1) chaff. Targ. Ps. I, 4; a. e., v. מוצא. — 2) leaves of onions, leek. Kidd. 52^b רש' מ' (Ar. דירקא מ', a gloss to 'רש' מ'; Rashi: a handful of onions).

מוזבה, Y. Keth. XI, 34^b דמ' אמר וכו' read: רימו בה (v. Asheri to Keth. 53^a).

מוזחין, Yalk. Deut. 945, v. נוח.

מוציפא m. (יוץ) creditor. Targ. Ps. CIX, 11 Ms. (ed. מוצפא).

מוציקא, v. מוציקא.

מוזלא, I, v. מוזלא.

מוזלא II m. (אזל II) yarn. Midr. Sam. ch. XXIII cut thy yarn and cease thy talk (a proverbial expression).

מוזנקן, מוזנקון f. pl. = h. באזנים, scales. Targ. O. Lev. XIX, 36 (some ed. מוזנקון). V. מוזקא.

מוזניא m. pl. same. Targ. Y. II Lev. XIX, 36 (ed. Amst. מוזניא, corr. acc.). Targ. Is. XL, 12; 15.

מוזנפ, v. מוזנפ.

מוזפנא m. = מוזנפא. Targ. Prov. XXII, 7.

מוח m. (b. h. מוח; מוח, v. מוח) marrow, esp. (with or without ראש) brain. Tosef. Pes. VI, 10, v. קוליה. Hull. III, 1 מ' קרים של מ' the membrane which surrounds the brain, v. תריה IV. Ib. 45^a מ' כל מה ... as to moah, whatever is contained in the skull is considered as brain. Ib. 45^b מ' ריב מוח the larger part of the marrow of the spine (spinal cord); a. fr.—Men. 80^b; Yeb. 9^a בקרקרו מ' אין לו מ' בקרקרו M' has no brains in his head.

מוחא ch. same, brain; also head. Targ. O. Deut. XXVIII, 35 (h. text בקרקרו).—Hull. 45^a, v. תריה IV. Meg. 19^b ומחו לה אמ' and they struck it (R. Hia's opinion) on the head, i. e. opposed it (Rashi: and he (R. H.) struck it, &c., i. e. modified it, read: ומחו). Gen. R. s. 68 תריה, v. פצע; a. fr.—Pl. מוחיא. Targ. Y. Deut. XXVIII, 22 (some ed. מוחיא) marrow of bones.

מוחה, מוחו, Tosef. Ned. I, 2, v. מוחה.

מוחל m. (denom. of מוח, v. מוחל) thin secretion. Toh. IX, 2 מוחל דיוצא מן ה' דיוצא מן ה' (before they are pressed); ib. 3 מוחל דיוצא מן ה' that which runs (after the oil is pressed out); ib. דיוצא מן הבור

which comes out of the pit after the oil has been taken out; Tosef. ib. X, 3 מוחל דיוצא מן ה' דיוצא מן ה' Makhsh. VI, 5 דיוצא מן ה' דיוצא מן ה' (read: the secretion (of olives) cannot be excluded from the category of (must be classified with) (diluted) oil; Sabb. 144^a, v. דיוצא; a. fr.

מוחק m. (מחק) the flat end of the writing instrument, used for erasing, v. מוחב. Kel. XIII, 2; a. e.

מוחב (b. h.) to incline, waver, decline; to give way, bend. Y. Snh. X, 27^d bot., v. infra. Tanh. B'har 1 כשמוחב דם לפניו when their power shall sink before Nebuchadnezzar. Tanh. Vayishl. 3 (ref. to Prov. XXV, 26) כשמוחב דם לפניו when he bends (humiliates himself) before the wicked; Gen. R. s. 75 א"א לצדיק למוחב וכו' (Yalk. Gen. 130 למוחב) it is impossible to the righteous to bend &c.; a. e.

Nif. מוחב to be shaken, bent. Yalk. l. c., v. supra. Hif. מוחב to bend, to shake. Zab. III, 3 שאינה יכולה כל מוחב (not אדם) (Asheri מוחב, v. סוס) a ship which has no staggering effect on man. Gen. R. l. c. מוחב humbles himself.

Hithpol. מוחב to be declining; to sink. Y. Snh. X, 27^d bot.; Yalk. Is. 338 (ref. to Is. LIV, 10) כשמוחב דם לפניו when thou seest the merit of the fathers decline and that of the mothers sink, go and cling to grace; Lev. R. s. 36, end כשמוחב דם לפניו they sank deeper and deeper (into poverty). B. Mets. 71^a מוחב (Ms. M. מוחב) his wealth will be reduced; Yalk. Ps. 665 מוחב he will sink. B. Mets. l. c. חללו מחב' וכו' (Ms. R. 2 מוחב, v. Rabb. D. S. a. l. notes 2—4) these sink and rise again &c.; Yalk. l. c.

מוחב ch. same. Targ. Lev. XXV, 35. Targ. Y. Deut. XXXII, 35; a. fr.

Af. מוחב to balance, weigh. Pesik. B'shall., p. 82^a with the balances with which they weighed, weighing was done to them; v. מוחב.

Ithpe. מוחב to be weighed, v. supra (v. Bub. a. l. note 42).

Ithpol. מוחב to sink, waver, be reduced. Targ. Ps. XCIV, 18; a. fr.—B. Mets. 71^a מוחב ומוחב Ms. R. (v. Rabb. D. S. a. l. note 4) who lend not on interest and yet become poor.

מוחב m. (b. h.; preced.) balancing pole, staff. Bets. III, 3 (25^a) לא ... במ' (Y. ed. במ' v. Rabb. D. S. a. l. note 4) he must not bring it to town on a staff or on a barrow. Sot. 34^a (ref. to Num. XIII, 23) ממשע שנאמר 'on a staff', do I not know that it was carried by two persons?—Pl. מוחב. Ib., v. טריטרי. Tosef. Ohol. VII, 1, v. ירדן; a. e.

מוחב m. (יטב) 1) (it is) good, better. Tanh. B'har 1 מ' שיריה if he amends, it is good. Bets. 30^a, a. fr. ואלו מ' it is better that they fail unwittingly than &c. Snh. 7^a (in Chald. diction) מ' ליעבדו וכו' it is better that they worship the golden calf (than commit murder). Ber. 28^a מ' ראקום וכו' it is best that I get up and go to

them myself; a. fr.—2) *the better, the right conduct*. Lam. R. introd. (R. Abba 2) היה מהווין למ' היה המאור . . . the light in it (the Law) would have led them back to the right way. Snh. 101^b; a. fr.

מוֹסָה f. (b. h.; v. מוֹסָה) 1) *a small barrow*. Bets. III, 3 (25^a), v. מוֹסָה.—2) *pl. מוֹסָה bands of a yoke; yoke*. Tanh. B'shall. 23 והיו מ' ומרכבוהו וכ' the yokes and the chariots ran (of themselves) &c.—3) *balances*. Pesik. B'shall., p. 82^a במטה ראמיטין ארמיט להון Ar. with the balance with which they weighed, weighing was done to them; [Ar.: as they made others sink, so were they made to sink (v. מוֹסָה); oth. opin.: with the staff with which they struck, were they struck].

מוֹסָה f. (b. h. מוֹסָה; גְּנָה) [bend], *the radial bone of a bird's wing*. Tanh. Thazr. 8; ed. Bub. 10 (ref. to Is. VIII, 8) היה הרמל הדין הוא וכ' the radial bone of a chicken is one sixtieth portion of its wings; [Rashi to Is. l. c. quotes מוֹסָה, pl.]; Midr. Till. to Ps. LXXIX, beg.; Yalk. Is. 279.

מוֹסָה reclining, v. נָשָׂה.

מוֹסָה v. הַמְשָׁלָה.

מוֹסָה Gen. R. s. 44 some ed., v. מְלָכָה.

מוֹסָה m. pl. (מְרָה) *business(?)*, an adaptation of the name of a *Persian festive season and fair*. Ab. Zar. 11^b (Ms. M. מיסררי; Y. ib. I, 39^c, a Median festival, מיסררי; Ar. מסררי).

מוֹסָה read: מוֹסָה.

מוֹסָה m. pl. = מוֹסָה, *water*. Targ. Ps. I, 3; a. fr.—Targ. II Esth. III, 3 מוֹסָה (ed. Lag. מוֹסָה *its waters*); Targ. Is. LVIII, 11; Targ. Jer. XV, 18; a. fr.—מוֹסָה *her (its) waters*. Ib. L, 38; a. e.—Targ. Is. XIX, 10 מוֹסָה (Var. ed. Lag. מוֹסָה read מוֹסָה—Y. Erub. X, 26^c מוֹסָה דלא יתן מוֹסָה that he add no water to it. Y. Pes. III, beg. 29^d; a. e.

מוֹסָה (b. h.) *to be crushed; to be low, sink; to be poor*. Tanh. B'har 3 שָׁמָּה בְּעוֹנָהוּ because he sank into sins.—V. מָה.

מוֹסָה 1) same. Mekh. B'shall., Amal., s. 1 כְּשֶׁהָיָה מוֹסָה when he (Moses) let his hands sink, (it intimated) that Israel is destined to sink in the knowledge of the words of the Law to be given through his hands; Tanh. B'shall. 27.—2) *to lower, let sink*. Ib., v. supra.—Sifrē Num. 90 הַקֶּבֶץ כאן הַקֶּבֶץ here the Lord lowers (his anger) and Moses raises (is more angry), but when the golden calf was made, the Lord raised, and Moses lowered (tried to soften his anger); Yalk. Num. 735 מוֹסָה (fr. מוֹסָה).

מוֹסָה, part. מוֹסָה; f. מוֹסָה; pl. מוֹסָה low. Kil. IV, 7 מ' lower than ten handbreadths. Ruth R. to III, 3 מוֹסָה in the lowest part of the city. Y. Maas. Sh. V, end, 56^d; Y. Sot. IX, 24^a bot. מ' in a low voice, opp. גבוה. Ber. 10^b. Sifrē Num. 58. Ib. 83, v. מוֹסָה. Ab. V, 19 הוֹרֵם הוֹרֵם a lowly spirit, v. גְּבוּהָה.—Cant. R. to IV, 4 הוֹרֵם הוֹרֵם the lower mountains; a. fr.

מוֹסָה ch. same, 1) *to decline, sink*. Targ. Y. II Ex. XII,

42. Targ. Hab. III, 6; a. e. (v. מוֹסָה).—2) *to become soft*. Snh. 95^a מָכָה ליה ארצו וכ' the ground under him became soft.—3) (denom. of מוֹסָה) *to lay under, make a bed*. Targ. Ps. CXXXIX, 8.—Pes. 49^a בר מ' מוֹסָה רב one who lays under (his cloak) and lies down (at any place, a shiftless person). Taan. 6^b; Ber. 59^a (prov.) מוֹסָה שָׁקִיב וגו' if it rains when the doors are opened (in the morning), lay down thy bag, ass-driver; and sleep (do not export, for provisions will be cheap); a. e.—Part. מוֹסָה. B. Mets. 84^b הוֹרֵם מוֹסָה ליה וכ' (Rashi: מוֹסָה; Var. מוֹסָה, v. Rabb. D. S. a. l. note 1) they spread for him sixty mattresses. Taan. 21^b hot. מוֹסָה Ar. (ed. מוֹסָה), v. מוֹסָה.—V. מוֹסָה.

מוֹסָה 1) *to lower*. Targ. Ps. CXIII, 6 מוֹסָה Ms. (ed. מוֹסָה; h. text מוֹסָה).—2) *to make soft, crush*. Ib. XLIV, 20 (h. text מוֹסָה).—3) *to lay under, make a bed*. Targ. Job XLI, 22 (h. text מוֹסָה).

מוֹסָה m. (preced. 2) *a soft, spongy substance, hackled wool, rag, lint &c.* Sabb. VI, 5 שְׂאוֹנָה מ' wool in her ear (to resorb running pus) in her shoes (to soften them). Ib. 184^b רֶשֶׁת מ' a dry compress or dry sponge. Tosef. Nidd. II, 6 מוֹסָה insert a resorbent (to prevent conception); a. fr.—Pl. מוֹסָה. B. Kam. X, 10 שְׂאוֹנָה מ' the lumps (of threads) which the washer takes out (of the trough). Tosef. ib. XI, 12; 13. Neg. XI, 12; a. fr.—[מָכָה, v. מוֹסָה, מוֹסָה].

מוֹסָה m. (רָבָה) *evidence*, v. הוֹכֵחַ.

מוֹסָה, v. מוֹסָה.

מוֹסָה, v. מוֹסָה.

מוֹסָה f. (μῆχανή) *machine for lifting weights, wheel-work*. Yoma III, 10 לְבִיּוֹר מ' made a machine for sinking the wash-basin (v. מוֹסָה) into the well; Tam. III, 8. Kel. XVII, 2 (ed. Dehr. מוֹסָה). Tosef. Par. III (II), 9 מוֹסָה Hull. 15^b הוֹשֵׁרֵם בְּמ' if one slaughters by means of a machine; a. e.

מוֹסָה ch. (pl. form) same, *rollers*. Targ. II Esth. I, 2.—V. מוֹסָה.

מוֹסָה m. (מָכָה) *storage*. Tosef. Ab. Zar. VIII (IX), 1 מוֹסָה these (vessels) are made for storage; (Ab. Zar. 74^b מוֹסָה לְקוֹמָה Ms. M.).

מוֹסָה m. (denom. of מָכָה) *revenue farmer, publican, custom-collector* (considered a robber in Jewish law). B. Kam. 113^a מוֹסָה לוי קִיבָּה a publican who is not limited by legal stipulations; מוֹסָה הוֹמָר מוֹסָה a self-constituted collector. Ab. Zar. 39^a; Bekh. 30^b bot. מוֹסָה the publican's knots (seals or written receipts); a. e.—Pl. מוֹסָה. B. Kam. X, 2 מוֹסָה נָשָׁה מוֹסָה if publicans took away his ass and gave him one taken from somebody else. Ib. 1; Tosef. ib. X, 22 מוֹסָה הוֹמָר the treasury of the publicans. Ned. III, 4; Tosef. ib. II, 2, v. מוֹסָה. Sabb. VIII, 2 מוֹסָה קָשֶׁר paper large enough to write on it a tax-receipt (v. supra). Shebu. 39^a מוֹסָה כוֹלָה there is no family in which there is a publican, whose members may not all be considered as publicans (in Jewish law); a. fr.

מוֹכֵס, מוֹכֵסָא, מוֹכֵס ch. same. Y. Snh. VI, 23^c; Y. Hag. II, 77^d bot. מ' בריה דמעין the son of Mayan the publican; Snh. 44^b מ' בעינא, v. בעינא. — Y. Sabb. VI, end, 8^d [read:] קריב למכסה והב ליה המרא ואזיל ליה he came near (was caught by) a publican, and he gave him his ass and was let off, v. דיעלא. — Pl. מוֹכֵסִין. Targ. Jud. V, 11 (ed. Lag. מוֹכֵסִין). — [מוֹכֵסִין, Ab. Zar. 14^a Ms. M., v. next w.]

מוֹכֵסִין, מוֹכֵסִים m. pl. a species of figs. Bekh. 8^a (inferior to שוה שוה). Ab. Zar. 14^a (Ms. M. מוֹכֵסִין; Ar. מבססין).

מוֹל I m. (b. h.; Assyr. māla, prob. a comp. of מ a. א, v. Del. Proleg. p. 132) 1) *border, front, in sight of*. Hull. 19^b (expl. במול ערפו, Lev. V, 8, *border of the neck*, the space beginning with the back of the head, opposite the face, and ending with the end of the neck, opposite the throat) מ' הרואה את העורק the edge which sees the 'oref (but not the 'oref itself). Ib. מ' רדייה ... מ' רדייה if you will say, we know not where 'oref itself is, how can we know where its border is? — Sifrē Num. 59 עשה לה מ' פנים (Ms. 3, a. Yalk. ib. 719 ופנים מ') give the candlestick an edge of the front (an edge and a front), i. e. a prominent central light towards which the lights on both sides are turned. Ib. 60 פנים מ' פנים.

מוֹל II (b. h.; v. preced.) 1) *to make an edge, to hem or fringe*. Tosef. Kel. B. Bath. V, 7 עד שעה שרמול until he hems the girdle. Ib. וקל מרוה אדור when he made a hem on one side (of the piece which he cut out of the middle of a piece of cloth). — 2) *to circumcise*. Sabb. XIX, 4 אחד אחד למול אחד one child which was to be circumcised after the Sabbath &c.; וישכח וקל וכ' and by mistake he circumcised &c. Ib. 6 מל ולא פרע וכ' if he circumcised but failed to split the prepulse &c. Ib. 5 (137^a) אין ... קטן Ms. M. (ed. מוֹלֵל) a sick infant must not be circumcised. Pesik. R. s. 25 מל לשמי וכ' who circumcised a son in honor of my name, unless I gave him a son?; Lev. R. s. 27 מלל (corr. acc.); a. fr. — Part. pass. מוֹל, pl. מוֹלִין. Yalk. Jer. 285.

Nif. מוֹל, נמוֹל to be circumcised. Sabb. XIX, 5. Lev. R. s. 25; Gen. R. s. 46 ומחיתק רמול on what part of the body should one be circumcised? — Y. Shebi. IV, end, 35^c משרמולו from the time they are circumcised. Gen. R. l. c. מור הרופא the physician ordered that they must be circumcised; a. fr. — [Pole מוֹלֵל, v. מָלֵל.]

מוֹל ch., *Ithpol.* אַחמוֹלֵל (מלל) to become brittle, fade. Targ. Job XIV, 2. Ib. XXIV, 24 Ms. (ed. ריחשע). Targ. Ps. XC, 6; a. e.

מוֹלָא I, מוֹלָא m. (מלא; comp. b. h. מלא) *plenty, power*. Targ. Prov. VI, 31 Ms. (v. Bxt. s. v. מלל; ed. מולא). Targ. Job XII, 6 first vers. מ' וי' ed. Lag. (some ed. אלמולא corr. acc.; in oth. ed. our w. is omitted).

מוֹלָא II m. (mulus) *mule*. Pesik. Shub., p. 162^a (ref. to נחשוו, II Chr. XXXIII, 11) כמין מ' של נחשוו Ar. (ed. מולא) a sort of mule of bronze; Y. Snh. X, 28^c bot. מילא;

Deut. R. s. 2' מולן; Ruth R. to II, 14 מולה; Yalk. Kings 246 מולא. — Pl. מוֹלָאוֹת, Sabb. 52^a (Ar. masc.). — Ch. v. מוֹלָאָא.

מוֹלָאִי, v. מוֹלָאָא.

מוֹלָגִיחַ, מוֹלָגִיחַ, מוֹלָגִיחַ, Lev. R. s. 12, read: מוֹלָגִיחַ.

מוֹלָגִי, v. מוֹלָגִיחַ.

מוֹלָד m. (comp. b. h. מוֹלָדָה; יָלַד) *issue, descendant*. — Pl. מוֹלָדִים, with suffix, emphatic form מוֹלָדִיךְ. Keth. 72^b, v. יוֹלָד.

מוֹלָד m. (יָלַד) *birth-time*. Sot. 11^b זמן מוֹלָדֵיהֶן their time of giving birth; Ex. R. s. 1 מוֹלָדֵיהֶן (corr. acc.). — מוֹלָד (or only מ') the beginning of the first quarter of the moon, *New-Moon*. Pesik. R. s. 15 מ' הלבנה היתה וכ' the New-Moon took place on a Wednesday at noon-time. — *2) *travail*. B. Bath 16^b מוֹלָדָה מוֹלָדָה (not מוֹלָדָה) she is relieved of her severe throes (differ. vers. in Ms. M., v. Rabb. D. S. a. l. note).

מוֹלָדָא ch. same. Targ. I Chr. XII, 32; Targ. Y. I Gen. I, 14 מוֹלָדָא סידרא = h. מוֹלָדָא, v. preced.

מוֹלָדָא f. = h. מוֹלָדָה, *midwife*. Ab. Zar. 26^a מוֹלָדָאָא thou, midwife of Jewesses &c.

מוֹלָדוֹת, v. מוֹלָדָא.

מוֹלִי *mule*, v. מוֹלָא II.

מוֹלִי, pl. מוֹלִים m. (v. מוֹלָא) *mule-drivers*. Y. Yoma I, 38^c; Y. Meg. IV, end, 75^c, v. חוֹלָדֵיהֶן II.

מוֹלִיָא f. (מָלִי) *filled up ground, mound*. B. Bath. 54^a וכ' וישלך מ' שכל מ' וישלך וכ' if one takes earth from the mound and throws it on the low ground; 'במ' if one throws from mound on mound (to make them even); M. Kat. 10^b. — Pl. מוֹלִיָאָא. Erub. 56^b, v. מוֹלִיָא. — V. מוֹלִיָאָא. — [For pr. n. pl. with מוֹלִיָא or מוֹלִיָאָא, v. respective determinants.]

מוֹלִיָר, מוֹלִיָר m. (miliarium, *μυλιάριον*) *a large vessel to boil water in, caldron*. Sabb. III, 4 מ' הגרוק מ' המיליָר from under which the coals have been removed; Y. ib. III, 6^a bot.

מוֹלִיד, v. מוֹלָד. — Ex. R. s. 1 מוֹלִידֵיהֶן, v. מוֹלָד.

מוֹלִידָא m. (יָלַד) *parent*. — Pl. מוֹלִידֵין. Cant. R. introd.; Yalk. Sam. 134, v. דְּכָרֵין.

מוֹלִיָן m. (mulio) *muleteer, a figure in a Roman play*; comp. מוֹלִיָן. Tosef. Ab. Zar. II, 6; Yalk. Ps. 613. — [Y. Ber. VIII, 12^b, v. מוֹלָאָא.]

מוֹלִיָי m. pl. (מָלִי) *filling*. Y. Bets. II, 61^c top; Y. Maas. Sh. V, 56^c top; Y. Hag. II, 78^a bot., v. מוֹלִיָי. [Hiddushé Meiri to Bets. 20^a quotes: כשוררא בעיא מלא a joist (to be filled) requires the (wooden) handle (of an axe), i. e. the teacher is beaten by his own pupil.]

מוֹלֵי יֵהָאָה, v. מוֹלֵי יֵהָאָה.

מוֹלֵי יֵהָאָה, v. מוֹלֵי יֵהָאָה.

מוֹלֵי יֵהָאָה f. (מֵלֵי) *stuffing, stuffed meat*. Pes. 74^a האר"י (Ms. M. 2 מֵלֵי יֵהָאָה, v. Rabb. D. S. a. l. note 50) a roasted lamb stuffed with raw and unsalted meat; ib.^b.

מוֹלֵי יֵהָאָה, pl. of מוֹלֵי יֵהָאָה a. of מוֹלֵי יֵהָאָה.

מוֹלֵי יֵהָאָה, v. מוֹלֵי יֵהָאָה.

מוֹלֵי יֵהָאָה, v. מוֹלֵי יֵהָאָה.

מוֹלֵי יֵהָאָה, v. מוֹלֵי יֵהָאָה.

מוֹלֵי יֵהָאָה, v. מוֹלֵי יֵהָאָה.

מוֹלֵי מ. (b. h. מֵלֵךְ) *Molekh*, the fire-god of the Canaanites and others. Snh. VII, 7 וְכִי יִשְׁמֹר לִמֹּךְ... he who dedicates a child to M., is not punishable until he surrenders it to M. and passes it through fire. Ib. 64^a קָהֵן עֹבֵד עֲבוֹתָם וְקָהֵן מִלִּשְׁנָה speaks first of idolatry (in general) and then of M.; ib. דֹּרֵשׁ (sub. (עֲבוֹתָהּ) the Molekh worship is not included in general idolatry. Tosef. ib. X, 5 וְאִם יִשְׁמֹר אֶת בְּנוֹ whether he passes his son through fire for M. or for any other idol, he is equally punishable; Snh. l. c. Ib. כָּל מִי שֶׁ... מפני מה... why does the Torah use the expression Molekh (when meaning any idol)? Whatever people make their ruler (מֵלֵךְ); Y. ib. VII, 25^c top. Bab. ib. l. c. טֵרַף מִי אִם עֲבוֹתָהּ (a stone, piece of wood &c.); a. fr.

מוֹלֵי כְנָא m. (מֵלֵךְ) *counsel*. Targ. Y. I Num. XXI, 29. מֵלֵכְנָא.

מוֹלֵלָא, v. מֵלֵלָא.

מוֹלֵלָא f. (v. מוֹלֵלָא II) *mule*. Targ. II Chr. XXXIII, 13. —Ib. 11 מוֹלֵלָא (pl. constr., used as sing.).—Targ. Y. Ex. XIV, 7 מוֹלֵלָא *team of mules*.—Pl. מוֹלֵלָא. Targ. Y. II, ib. 25 (ed. Amst. מוֹלֵלָא, v. supra; ib. מוֹלֵלָא, corr. acc.).—Y. Ber. VIII, 12^b ed. Lehm. (ed. מוֹלֵלָא, corr. acc.). Y. Taan. III, 66^c top.

מוֹמֵי m. (b. h.; = מָאָם; v. מָאָה; cmp. מָאָה) 1) *something, anything*. Ned. 66^b, v. רֵפָה. —Y. Kidd. III, 64^c bot. what is *mamzer* (מָמְזֵר)? Something repulsive; Yeb. 76^b מִדֵּי מָמְזֵר כִּדְבָר מִדֵּי מָמְזֵר the Law says *mamzer* which means anything repulsive (male or female); Sifré Deut. 248 מִדֵּי מָמְזֵר (corr. acc.) whatever is in any way repulsive.—2) *blemish*. Bekh. V, 5, a. fr. having a blemish (unfit for the altar, for priestly service &c.). Ib. VI, 9, a. fr. מִדֵּי דָּרִי דָּרִי this is a legal blemish; מִדֵּי דָּרִי this is not &c.—Meg. 29^a, v. יִדְרִי. B. Mets. 59^b וְכִי יִשְׁמֹר לִמֹּךְ do not reproach thy neighbor with a fault which is also thine own; a. fr.—Pl. מוֹמֵי. Bekh. VI, 1 וְכִי יִשְׁמֹר לִמֹּךְ these are the blemishes in consequence of which a first-born animal may be slaughtered (after the destruction of the Temple). Ib. 2 בְּלֵבָן אֵין מִדֵּי בְּלֵבָן a blemish in the white of the

eye is no blemish in the sense of the law. Ib. VII, 1 מִדֵּי פוֹסְטִין וְכִי... the above named blemishes, whether permanent or transitory, make also human beings unfit (for priesthood &c.); a. fr.—Denom. מוֹמֵי דְּהִיבִים to become blemished, defective. Y. Shek. IV, 48^b וְהִיבִינֵם הֵמָּן they had redeemed them when they were without blemish, and they became blemished. Num. R. s. 12, end; Cant. R. to VI, 4 וְלֹא הִיבִינֵם וְכִי and they have not become unfit for sacrifices on account of blemishes or old age &c., v. יִדְרִי. —Y. Yoma II, 39^d שְׂכַחַת הִיבִינֵם frankincense which was extinguished is unfit for the altar.

מוֹמֵי ch. same. Targ. Job XI, 15. Targ. Lev. XXI, 17; a. fr.—Bekh. 35^a מִדֵּי דָּרִי is a blemish in the sense of the law. Gitt. 56^a מִדֵּי דָּרִי which according to our (Jewish) laws is a blemish (unfitting for the altar), but is not so according to their (Roman) ritual; a. fr.—Pl. מוֹמֵי. Snh. 5^b, v. בְּקִישׁ II. Bekh. 36^b; a. fr.

מוֹמֵי m. (μῖμος) *mimic actor, mime*. Lam. R. to III, 13 וְכִי יִשְׁמֹר לִמֹּךְ (מִימֵימֵם, read מוֹמֵי) they bring a mime on the stage, his head shaved &c.; ib. introd. (R. Abbahu 6) הַמִּימֵי (corr. acc.).—Pl. מוֹמֵי. Gen. R. s. 80, beg.—Cant. R. to VII, 9 תַּפְחֵי מִימֵימֵם (read: מוֹמֵי) *tiftayé* (Dan. III, 2) means the actors.

מוֹמֵי, v. מוֹמֵי h.

מוֹמֵי, v. next w.—[Sabb. 58^a, v. מִימֵי.]

מוֹמֵי m. (מִימֵי; cmp. τριτός, Lat. tritus) *tried, skilled, expert, practical*. Snh. 5^a; R. Hash. 25^b לְרִבִּים מִימֵי recognized by the public as an experienced judge. Ib. מִימֵי אֵין לֵךְ מִימֵי there can be no expert more popular than Moses was. Bekh. IV, 4 (28^b) לְבִי' מִימֵי a lawyer approved by a court. Ab. Zar. 27^a top מִימֵי a practical physician (that has a reputation at stake). Ib. אֵין מִימֵי לְרִבִּים if he is a recognized practitioner. Sabb. VI, 2 מִימֵי שְׂאִינֵי מִימֵי an amulet which is not issued by an approved person; ib. 53^b מִימֵי שְׂאִינֵי מִימֵי an unapproved amulet; Tosef. ib. IV (V), 10 מוֹמֵי מִימֵי of approved effect on human beings. Y. ib. VI, 8^b top מִימֵי שְׂאִינֵי this amulet is approved.—Eruv. V, 5 (58^b) אֵין מִימֵי (Ms. O. מִימֵי, v. Rashi a. l.) only one of the best of the expert class; (oth. opin. v. Bart. a. l.).—Gen. R. s. 30 צְדִיק וְכִי מִימֵי a righteous man and at the same time a practical man; a. fr.—Pl. מוֹמֵי. Snh. III, 1 (23^a) מִימֵי (אוֹר) מִימֵי men otherwise qualified and (or) authorized by the court; expl. ib. 23^a מִימֵי שְׂאִינֵי מִימֵי if not disqualified (on account of kinship or bad conduct) they are to be considered as if they were authorized judges; a. e.—[Sabb. מוֹמֵי, מוֹמֵי, 58^a, v. מִימֵי.]

מוֹמֵי m. pl. (מִימֵי) *oath; imprecation, curse*. Targ. O. Num. V, 21 (Y. מוֹמֵי). Targ. O. Lev. V, 1. Targ. I Kings VIII, 31 (not מִימֵי); a. fr.—B. Mets. 85^a מִימֵי דָּרִי I swear, this (my desire) had been abandoned. Lev. R. s. 6 (prov.) מִימֵי בִין כְּדָא... right or wrong, do not run the risk of an oath. Y. Ned. I, 37^a top, v. מוֹמֵי; a. e.

מוֹנוֹמָכוֹס (מִנְיָה) m. (μονομάχος) *gladiator*. Y'lamd.

מוֹסְכִין m. pl. (μόσχος, muscus) the animal perfume

musk. Y. Ber. VI, end, 10^d (Ar. מוֹשֶׁקֶן, v. מוֹשֶׁקֶן. Keth. 75^a מוֹשֶׁקֶן Ar. (missing in ed.), v. מוֹרָא.

מוספים, v. מְסִימִים.

מוספס = מוספס, v. מְסִימִים.

מוסף m. (יָסַף) [addition,] 1) *attachment, rim* (cmp. מ' הירורה מוסף החומר Kel. V, 5 a chimney-piece; the rim around a boiler in the ground. Ib. 11 מ' של מ' a moulding of clay around the stove; Tosef. ib. B. Kam. IV, 18. Tosef. Par. XII (XI), 10 מ' יורה, v. supra. Ib. דמוספס (corr. acc.); a. fr.—2) (sub. קָרְבַּן, תַּפְּלוֹת) *Musaf, additional offering, additional prayer* on Sabbaths and festive (and fast-) days. Tosef. Ber. III, 10 מ' כל שאין בו מ' a half-festival on which there is no Musaf (prayer or offering); וכל שיש ימים 24^a and one on which there is a Musaf; Sabb. 24^a שיש בהן קרבן מ'. Ib. מ' דלית ביה מ' since there is no Musaf appointed for it; a. fr.—Pl. (with sing. sense) מוֹסְפִין. Ib. Ber. IV, 1. Ib. 28^a; a. fr.

מוספא ch. same, *Musaf*. Y. Yoma VI, 43^d מ' when he had finished the Musaf (on a fast day).—Pl. מוֹסְפִין, מוֹסְפִין, מוֹסְפִין. Targ. II Chr. VIII, 13; a. e.—Ab. Zar. 14^b. Ber. 28^b; a. e.

מוסר m. (b. h.; יָסַר) *discipline, morality, conduct*. Midr. Prov. to I, 2 מ' אם יש... למד if a man has wisdom, he can learn good conduct; ib. to I, 7; Yalk. ib. 929; a. e.

מוסר m., pl. מוֹסְרוֹת (b. h.; אָסַר) *bands, fetters, restrictions*. Yeb. 77^a (ref. to Ps. CXVI, 16; cmp. מוֹסְרֵי וְכַלְי פְּתוּחָתָם וְכַלְי פְּתוּחָתָם) two restrictions which were against me thou hast untied (permitted) (by confining the prohibition of intermarriage to male Moabites and Ammonites), v. מוֹאָבִי.

מוסר ch.=next w., v. מִצֵּר.

מוסירה, מוסרה f. (preced. art.) *reins*. B. Mets. 8^b מ' יושב לא חפוס במ' (not חפוס) he who sits in the wagon has not taken hold of the reins, while he who rides holds the reins (and leads the heterogeneous animals, v. נָהָג).—Esp. (sub. חפוס או חפוס; cmp. מוֹסְרֵי) *taking hold of the reins as a form of taking possession*. Ib. אינה קונה במציאות. Ib. אינה קונה במציאות. Ib. Rashi a. Ms. R. 2 (v. Rabb. D. S. a. l. note 30) taking hold of the reins does not give possession to the finder. Ib. מ' קנה מהבירו getting the reins from a fellowman (the owner) means possession. Ib. מ' לִשְׁוֹן what is the expression (the etymology of) *moserah*? (Answ.: from מוֹסֵר).—Kidd. I, 4 quot. in Rashi to B. Mets. l. c. נקנית במ' (ed. במסירה) is taken possession of by seizing the reins (or chain). B. Kam. IV, 9 במ' קשרו if the owner tied the animal (to a fence &c.) by the reins. Par. II, 3 קפל עליה את המ' if he threw the reins over her back. Y. Kidd. I, 60^a bot. מ' מ' לו מ' if he handed him the reins of one of the camels; a. fr.

מוסרין, Y. Sabb. VIII, 10^b bot. מ' שרי, read: מוֹסְרִין; v. בילוס.

*מוספיקין m. pl. (redupl. of מִסַּק) *olive barrels*, consisting of loosely joined splices lined with pitch. Bets. 33^b.

מועד m., מועדות f. (עִידָה) *forewarned, esp. (law) Mu'ad* (v. Ex. XXI, 29), *an animal whose owner stands forewarned on account of three successive injuries; liable to full indemnity*, contrad. to חָם. B. Kam. I, 4 שור המ' an ox that has done damage three times. Ib. מ' לאכול וכו' the tooth of an animal is considered a *mu'ad* with reference to eating such things as are fit to be eaten by it, i. e. damages for eating must be paid in full without previous forewarning. Ib. מ' לשבר וכו' the foot is a *mu'ad* &c., i. e. what an animal treads upon on its way must be paid for in full without forewarning. Ib. מ' להנחש the serpent is always a *mu'ad* (even when tamed). Ib. מ' משלם נזק שלם וכו' the *mu'ad* pays full damage, collectible from the owner's best property. Ib. II, 4 מ' כל שזעירו וכו' a *mu'ad* is an animal against which three warnings on three days have been given; (another opin.) מ' שזעירו... פעמים against which three warnings have been given (even in one day). Ib. 5 אדם מ' damage done by a human being must under all circumstances be restored in full. Ib. 17^b (דירוס) דירי המ' damage done by chickens must be restored in full; אינו מ' must not &c.; a. v. fr.—Transf. מ' לעבירה a *mu'ad* for sin, i. e. *likely to sin again*. Num. R. s. 9 כיון שנשחט מ' having sinned three times, he has become a *mu'ad* for sin.—Pl. מוֹעֲדִין, מוֹעֲדִים. B. Kam. I, 4; Tosef. ib. I, 4 חמשה מ' there are five kinds of *mu'ads*. B. Kam. 16^a; a. fr.

מועד m. (b. h.; יָעַד) 1) *appointed time, appointment*. Pes. I, 3 (10^b) מ' ברוך המ' within the time appointed for the removal of leavened matter (up to the sixth hour of the day); מ' אחר המ' after the time (until nightfall), Rashi; (oth. interpret., v. infra).—Pl. מוֹעֲדִים. Erub. 54^b עשה מ' לזוהר המ' have fixed times for the study of the Law, v. מוֹדֵר. 2) *festive season, festival, esp. = חול המ', the week-days intervening between the first and the last days of Passover and of Succoth*. M. Kat. I, 1; a. fr.—Pes. l. c. מ' ברוך המ' during the festive week of Passover; מ' אחר המ' after Passover, Tosaf.; (oth. interpret., v. supra).—Pl. מוֹעֲדוֹת, מוֹעֲדִים. Pes. X, 6 מ' ורגלים אחרים other seasons and festivals. Sabb. 145^b מ' שבכל שמונים the festivals in Babylonia are joyously celebrated; a. fr.—Mo'ed Katon, (half-festival) name of a treatise of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Mo'ed.—Pl. מוֹעֲדוֹת, מוֹעֲדִים. Targ. Lev. XXIII, 2. Targ. Hos. II, 13; a. fr.

מועד, מועדות ch. same. Targ. I Sam. I, 3; 4.—M. Kat. 18^b מ' חול המועד—חול המועד, v. preced. Y. Ab. Zar. I, 39^b bot. מ' בריה דמ' the day or days after a (gentile) festival.—Pl. מוֹעֲדִין, מוֹעֲדִים. Targ. Lev. XXIII, 2. Targ. Hos. II, 13; a. fr.

*מועדה f. ch.=מועדות *liable to do damage*. Targ. Prov. XXV, 19 מ' רגל מ' (h. text מוֹעֲדֵי, v. B. Kam. I, 4; Ms. מוֹעֲדֵי, v. מוֹעֲדֵי; cmp. Lam. R. introd., R. Hānina 2, v. מוֹעֲדֵי).

מועד, v. מוֹעֲדֵי.

מוצא m., **מוצא** f. (= מצט; קמ') *small, minute, sparse*.
מוצא a little; *small (spot &c.)*. Tosef. Sot. XV, 12, sq.; Tosef. B. Bath. II, 17 מ' משייר בה ר' leaves a little portion (of the wall) unfinished in remembrance of the destruction of Jerusalem; מ' משייר leaves off a little portion of her toilet. Hag. I, 5 מ' זה וזה if he has little of both. Ib. 8 מ' the Biblical text for these laws is sparse. Gitt. 14^a מ' מתנה a small gift. Sifra Tsav, ch. XV, Par. 11 מ' סמיכה the putting on of hands which is rarer (than waving, being confined only to live sacrifices); מ' תנופה waving which is rarer (being performed by one person only, while putting hands on is done by all sharers in the sacrifice); a. fr.—*Pl.* מוצטין, מוצטין. Hag. I. c. מ' ונכסים many eaters (members of the household partaking of the peace-offering) and small wealth. Ib. מ' עולות less burnt-offerings (than peace-offerings). Ib. 11^a מ' והלכות ... מקרא the Rabbinical laws sparse in comparison to the profuse Bible text on the subject. Arakh. 30^b מ' שנים ... וכי יש are there longer and shorter years?; a. fr.—*Esop.* מוצט, מוצט the smaller thing, the lesser sphere. R. Hash. 4^b, a. fr. תפסה מ' תפסה if you take hold of the larger thing, you may lose your hold, if of the smaller, you will hold it, i. e. where the interpretation is doubtful, select the smaller number; Y. Yoma II, end, 40^a רומ' Sifra Vayikra, N'dab., ch. XIII, Par. XII רומ' the least portion thereof. Y. Keth. III, 27^d bot. מ' בושח הקטן the disgrace of a minor is the less grave thing; ib. ומוקד and the indemnity he gets, is smaller; a. fr.

מוציל v. רעל. —[Meil. 14^b מוציל v. רעל.]

מוצין Y. Ab. Zar. I, 40^a, v. בוקצין.

מוצא m. (פלא) 1) *concealed, hidden; miraculous*. Hag. 13^a (quot. fr. Ben Sira) מ' מ' search not into that which is concealed from thee (mysteries of theosophy); Gen. R. s. 8 (v. פליאה) מ' מ' Tosef. Till. to Ps. III; a. e.—*Pl.* מ' משיירן (פלד) מ' מ' (play on) מ' מ' for their proceedings are wonderful; Ber. 4^a מ' מ' ברבריהם —Transf. (in the phrase מ' מ' ארש לארש, arisen from ארש, Lev. XXVII, 2) a child whose power of discrimination is uncertain. Tem. 2^b מ' מ' ארש לארש ish (Lev. I. c.) is used in connection with vows (ערכין) in order to include 'a doubtful person next to a man', i. e. a boy near the age of religious majority; Num. R. s. 10; Naz. 62^a; a. e.—Ib. 29^b מ' מ' ארש דרבנן the rule that the vow of a boy of twelve years of age is valid is merely a rabbinical enactment.—2) *distinguished, esp. mufla*, a special expert assessor at court to whom questions of law are referred, *instructing judge*. Hor. I, 4 (if a court gave a wrong decision) מ' מ' לא היה של מ' in the absence of the *mufla*. Ib. 4^b מ' מ' פטורין ו' so also, if the *mufla* was absent, they cannot be made responsible for their decision, because they ought to have informed themselves and did not do so (therefore their judgment was not a legal act at all). Y. Snh. I, 19^a top מ' מ' שילון ו' מ' he (the questioner) and the *mufla* of the court (to whom the question had been referred) went to &c.; Tosef. ib. VII, 1; Tosef. Hag. II, 9 מ' מ' ed. Zuck. (Var. מוצא). Sifr

Deut. 152 (ref. to מוצא, Deut. XVII, 8) מוצא this intimates that the text speaks of the *mufla*; Snh. 87^a top (Rashi: = מוצא). Cant. R. to III, 7; Num. R. s. 11 (ref. to סרים, II Kings XXV, 19) מ' מ' the *saris* means the *mufla* of the court, who is called *saris* (mediator) &c., v. סרים II.—*Pl.* מוצא. Hor. 7^a Ms. מ' מ' מ' Midr. Till. to Ps. I. c. מ' מ' מ'.

מוצא v. פלג. [Tosef. Hag. II, 9, v. preced.]

מוצא m. (צפח, cmp. צפח) *confirmation, evidence; miracle*. Sifr Deut. 83 בארץ מ' מ' oth (sign) refers to a phenomenon in the heavens, ... *mosfeth* to one on earth. Snh. 93^a מ' מ' אנשים שנעשה להם מ' מ' men in whose behalf a miracle was effected. Y. ib. XI, end, 30^c; a. fr.—Hull. 103^b מ' מ' הודו thou prodigy of the generation!—*Pl.* מוצא. Tanh. Sh'moth 23.

מוצא ch. same. Targ. O. Deut. XIII, 2; a. e.—*Pl.* מוצא, מוצא. Ib. Deut. VI, 22. Targ. O. Ex. IV, 21; a. fr.

מוצ (cmp. מצץ) *to suck*.—Part. מוצץ. Sabb. 134^a הארץ מ' מ' an infant that does not suck. Ib. 133^b מ' מ' surgeon (circumciser) that fails to suck the blood out of the wound.—Ab. Zar. 32^a מ' מ' and they (the earthen vessels) resorb the wine (Ms. M. מ' מ' עד רמצי, v. מצי).

מוצ imper. of מצץ.

מוצ m. (b. h.; מצץ) [*sucked out, dry*], chaff. Midr. Till. to Ps. I, 4 מ' מ' אם תאמר כ' שבבקעה ו' you might think 'like the chaff' in the valley in which there is yet some moisture &c. Gen. R. s. 83, end מ' מ' חזק ו' חזק the straw, the stubble and the chaff were disputing with one another. Midr. Till. to Ps. II; a. e.—[Tosef. Ter. III, 17 מ' מ' ed. Zuck. from the grain before it is threshed; v., however, מ' מ'.]

מוצא I ch. same. Targ. Is. XXIX, 5 (ed. Lag. מוצא). Targ. Hos. XIII, 3; a. fr.—[Targ. Ps. LXIX, 21 מוצא, some ed., read: מוצא, v. מוצא II.]—Y. Snh. X, 27^d bot. מוצא מ' מ' the chaff which remains there (after the straw is removed) undermines the walls.

מוצא II pr. n. pl. *Motsa*, near Jerusalem (also named *Colonia*). Succ. IV, 5. Y. ib. 54^b bot. מ' מ' מ' what is *Motsa*? *Mamtsia* . . . named *Colonia*; Bab. ib. 45^a מ' מ' מקום קלוא . . . קרי ליה מ' מ' the place was named *Colonia*, but why does our Tanna call it *Motsa*? (Answ.: as if because its inhabitants are exempt from royal taxes, he calls it *M*. (v. Sm. Ant. s. v. *Colonia*).

מוצא III m., pl. constr. מוצא (b. h.; מוצא) *exit*; מ' מ' (abbrev. מוצ' מ' מ' the night following the Sabbath; Tosef. Sabb. III, 5; Hull. 15^a, a. e. יאכל מ' מ' (or למ' מ') may be eaten after the Sabbath is past. Bets. 30^b; Sabb. 45^a מ' מ' מ' not before the end of the last day of the (Succoth) festival; a. v. fr.—מ' מ' the period beginning with the end of the Sabbatical year. Shebi. IV, 2. R. Hash. 9^a; a. fr.

מוצאה, v. מוצהב.

מוצמבה, v. מוצמבי.

מוצינא, Cant. R. to IV, 1, read: בוצינא, v. גלשא.

מוצער m. (מצר) *small, lesser*.—Pl. מוצערין. Sabb. 10^b because its (Zoar's) settlement was more recent, its sins were less (Yalk. Gen. 84 מוצערין).

מוק (cmp. מוק a. מוק) *to be crushed, stamped upon; to be soft*; v. next w.

Pa. מוק (cmp. מוק I; b.h. Hif.) *to talk contemptuously, sneer, mock*. Targ. Prov. XIX, 28 (Ms. corruptly מוק, for מוק). Ib. III, 11 תמריק (read: מוק).

Af. מוק same. Ib. IX, 12 (some ed. מוק, v. מוק).—Targ. Is. XXXVII, 22 מוק ed. Lag. (oth. ed. מוק); Targ. II Kings XIX, 21 מוק Bxt. (ed. Lag. מוק).

מוק m. (preced.) *a soft hackled substance* (cmp. מוק), *felt-sock or stocking*. Tosef. Yeb. XII, 10 (Ms. Erf. מוק, marginal correction מוק); Yeb. 102^b bot.

מוק ch. same, pl. מוק. Targ. Esth. VIII, 15, v. מוק. —Yeb. 102^b top מוק (Ar. חמשה זוגי, corr. acc.) five pairs of socks. Gitt. 68^b קארי he (Solomon) comes to us with socks on his feet; Midr. Till. to Ps. LXXXVIII, 45.—[Snh. 95^a מוק Ar., read: מוק or מוק, v. מוק II.]

מוק m. (b. h.; נקד) *fire-place, hearth where fire is maintained*.—Yeb. 102^b top מוק (Ar. חמשה זוגי, corr. acc.) five pairs of socks. Gitt. 68^b קארי he (Solomon) comes to us with socks on his feet; Midr. Till. to Ps. LXXXVIII, 45.—[Snh. 95^a מוק Ar., read: מוק or מוק, v. מוק II.]

מוקד m. (b. h.; נקד) *fire-place, hearth where fire is maintained*.—Yeb. 102^b top מוק (Ar. חמשה זוגי, corr. acc.) five pairs of socks. Gitt. 68^b קארי he (Solomon) comes to us with socks on his feet; Midr. Till. to Ps. LXXXVIII, 45.—[Snh. 95^a מוק Ar., read: מוק or מוק, v. מוק II.]

מוקד II m. (=h. מוקד) *top, crown of the head* (differ. fr. מוקד). Targ. Job II, 7 (ed. Lag. מוקד, Var. מוקד). Targ. Y. Deut. XXVIII, 35. [Ib. 28 read: מוקד.] Targ. Ps. VII, 17 (ed. Lag. מוקד, Var. מוקד).

מוקדון, מוקדון m. (Μακεδών) *Macedonian*. Targ. I Chr. I, 7 (h. text מוקדון, v. מוקדון).—Esp. Alexander the Macedonian (Alex. the Great), v. מוקדון. [Mekh. Yithro, Bahod. s. 9^a, read with ed. Weiss מוקדון or מוקדון=Rome.]—Pl. מוקדון. Targ. Esth. VIII, 15 מוקדון Macedonian gilt shoes.

*מוקדונא same. Targ. Esth. VIII, 15 מוקדונא... כלילא the great Macedonian gold crown; Targ. II Esth. VI, 10 כלילא... מוקדונא.

מוקדונא, מוקדון (Μακεδωνία) *Macedonia*, esp. the Greek empire founded by Alexander the Great and his successors. Targ. Y. Gen. X, 2; Targ. I Chr. I, 5 (h. text מוקדון); Gen. R. s. 37, beg.; Yoma 10^a [read:] מוקדון מוקדון; v. מוקדון.

מוקדשא, מוקדשא, v. מוקדשא.

מוקד = מוקד v. מוקד.

מוקדון m. (Maccus, adapted to מוקדון) *Maccus or Macchus*, a buffoon in Roman farces. Ab. Zar. 18^b, a, e.; v. מוקדון.

מוקדון, v. מוקדון I.

מוקדא f. (קום) 1) *stand*; with suffix מוקדא. Targ. II Chr. XXXV, 15 על ארז מוקדא ed. Lag. (ed. Beck מוקדא, a, e.; v. מוקדון). 2) *place of combats, arena*. Ex. R. s. 30 שנים מוקדא (some ed. a. Matt. K. מוקדא) two entered the arena (for a combat), one a professional, the other a private (amateur).—V. מוקדא ch.

מוקמנא m. (preced.) *standing by, attendance*. Targ. II Chr. IX, 4; v. מוקמנא.

מוקמנא, v. מוקמנא a. מוקמנא.

מוקסין m. pl. (קסי; cmp. מוקסין a. קסין) *a sort of state garments*. Gen. R. s. 36; Cant. R. to VII, 9; Esth. R. to I, 12 (expl. סרבלי, Dan. III, 21) מוקסין; cmp. מוקסין.

מוקף, v. נקה I a. II.

מוקצה m. (Part. Hof. of קצה) *[cut off, set aside, stored away]* 1) *a space back of the dwelling, containing stored up wood, cattle in sheds &c.* Erub. II, 3; ib. 22^a. Ib. X, 8. Bets. IV, 1 מוקצה עצים שבמי in the *muktseh* (stored for the winter); a. e.—2) *store of fruits*. Maasr. III, 2. Ib. I, 5 עד שיעשה מוקצה until the melon is stored away. Y. Ter. II, 41^d top מוקצה על וכו' he took ten dry figs from the storage as tithes for ninety in the basket (designated for immediate use, v. מוקצה); (Men. 54^b; 55^a (מקצוע).—3) (sub. כלי) *the tool specially intended (for cutting figs)*. Shebi. VIII, 6, v. מוקצה; [Maim. the shed where figs are spread for drying].—4) *an animal set aside (in a shed) for a sacrifice*. Tem. 28^b מוקצה מוקצה מוקצה until it would be seven years old. Ib. 29^a מוקצה מוקצה מוקצה where in the Torah is *muktseh* intimated? (misunderstood by Abbaye as meaning, 'where is it intimated that an animal must be kept in an enclosed space for some time before it can be offered on the altar?'—and corrected as meaning, 'where is it intimated that an animal designated for idolatry is forbidden for the Jewish altar?').—Tosef. Ab. Zar. V (VI), 10 מוקצה מוקצה what is meant by m. (as forbidden for the altar)? That which has been set aside (in a special place designated for the purpose) for idolatrous use, but if one merely devoted it by word of mouth &c. Tem. VI, 1. Tosef. l. c. מוקצה מוקצה when is an animal called m. (for idolatry)? From the time that an act (of dedication) has

מורה II, מורה f. (μωρά) *stupid, foolish*. Lam. R. introd. (R. Simeon) (play on מוראה, Zeph. III, 1) [read:] ל"י הוא שכן בל"י קורין לשוטרות מ' it is a Greek expression,

for in Greek they call a foolish woman *mora*; Yalk. Zeph. 567 מירה (corr. acc.). Midr. Till. to Ps. IX, 21 (play on מורה, ib.) מ' שכן בליז... מ' let folly enter into their hearts, for in Greek they call a fool *mora* (= מורוס).

מורא, constr. מורא, v. מורא.

מורא f. (b. h. מורא; v. מורא *Hif.*) *crop* of birds. Zeb. VI, 5, sq. Yoma 21^a; a. e.—*Pl.* מורא. Tam. I, 4; Sifra Yayikra, N'dab., Par. 7, ch. IX.

מוראנה, v. מורנא.

מורביות, מורביותא, מורבית, v. מורביותא.

מורבית I f. (רבה) *young tree or bough*.—*Pl.* מורביות. Succ. IV, 5 (45^a) של ערבה מ' (Mish. a. Ms. M. מ') young willows; Yalk. Ps. 876. Tam. II, 3 מר'.

מורבית II f., pl. מורביות (= מורביות, v. מורביות) *watering times*. Y. Shebi. II, 34^a מ' מנע ממנו שלש מ' (sub. מים) he omitted to water it for three periods (Mish. ib. 9 עונות); Tosef. ib. II, 4 מורביות. Zuck. (read: מורביות; Var. מורביות). —2) *layers, piles of hewn stones*. Ib. III, 1; Shebi. III, 5.

מורג, מורגא, מורג, v. מורגא.

מורגון, Targ. Y. Lev. XIX, 36 some ed., v. מורגא.

מורגשה f. (רגש) *perception*.—*Pl.* מורגשות. Num. R. s. 14 (some ed. מרגש, v. מרגשה).

מורד, v. מדר.

מורדת f., v. מדר.

מורד I m. (b. h.; נדר) *descent*.—*Pl.* מורדות. Erub. 56^a.

מורד II (or מורד) m. name of a species of *locusts*. Tosef. Hull. III, 25.

מורדנתא f. pl. (רד to plough) *furrows*. Targ. Ps. OXXXIX, 3 מורדנתא ed. Lag. (Regia מורדנתא; ed. Wil. מורדנתא; ed. Ven. מורנתא, corr. acc.).

מורדנא m. (preced.; cmp. דורר, Jon. I, 13) *rudder*. B. Mets. 87^a; Meg. 16^b, v. לכרית.

מורדנתא, מורדנתא, v. מורדנתא.

מורדקא, מרד, מורדקא m. (Pers. *murdah* mortuus, v. Fl. to Lev. Targ. Diet. I, p. 418¹; cmp. מורדקא *dead, withered flesh*. Hull. 121^a (expl. אלל, Mish. ib. IX, 1) R. J. says מורדקא Ar. s. v. אלל (ed. a. Yalk. Job 906 מורדקא; R. Lak. says, בשר שפלטו סכין (v. פלט); [Targ. Job. XIII, 4, a gloss to מורדקא דפלטת סכין: מורדקא; Ar. ed. Koh. s. v. אלל: רמ': אלל]. ed. Lag. (ed. Wil. מורד; Ar. ed. Koh. s. v. אלל: רמ': אלל].

מורד *myrrh*, v. מורא.

מורד I m. (b. h.; = מערה, of Phoenician origin, v. Wellh. Text d. B. Sam., p. 146, sq.) *razor*. Naz. IX, 5; Midr. Sam. ch. II כ' מה מ' האמור (ה) כ' as the word *morah* which is used in connection with Samson (Jud. XIII, 5) intimates that he shall be a nazirite, so also &c. (I Sam. I, 11); v. next w.—Num. R. s. 10 why is the razor (חצר) called

called *morah*? שאין השער מחירא וכ' for the hair is afraid of nothing but the razor (v. מורא); v. Midr. Sam. I. c.

מורא II m. (cmp. מורא) *authority*. Naz. IX, 5 והלא מורא does not this *morah* (I Sam. I, 11, v. Targ.) mean, 'the authority of man (shall not come upon his head)?' שכן היה עליו מ' של בור' (Var. מורא) the authority of man was obviously upon him (I Sam. XVI, 2); Midr. Sam. ch. II (corr. acc.).

מורא III f. *stupid*, v. מורא II.

מורא I, part. *Hif.* of מורא; v. next w.

מורא II m. (b. h. מורא; part. of מורא) *rebellious*.—*Pl.* מוראים. Tanh. Huck. 9 (ref. to המורים, Num. XX, 10) מוראים מהו המ'... המ' what does this *hammorim* mean? There are several explanations of it: *hamm.* means 'troublesome'; they call fools *morim* (v. מורוס) (v. מורוס) for in the sea towns they call fools *morim* (v. מורוס) and some say, *hanum.* means those who presume to teach their teachers; (or) המורים חצים (with ref. to I Sam. XXXI, 3); v. מורא; Num. R. s. 19.

מורא III (μωρέ, vocat. of μωρός, v. next art.) *fool!* Pesik. Shim' u. p. 118^b אל אחי קורא לבני מ' like to a king who gave his son in charge of a pedagogue and said, never call my son fool; .. כהרין מ' מה הרין לישנא מ' what does this *more* mean?—As in Greek they call a fool *moros*; Yalk. Jer. 265; Yalk. Num. 764 לכני מורוס (corr. acc.).

מורין, Targ. Ps. LV, 22, v. מורנתא.

מורוס m. (μωρός) *fool*. Pesik. Shim' u, p. 118^b, a. e., v. preced. art.—*Pl.* מורין, מורין. Ib. לבני מ'... אל you shall not call my children fools (play on המורים, v. preced. art.). Tanh. Huck. 9, v. מורא II.

מורנמה m. supposed to be the name of a clean *bird with long legs and of a red color*, Rashi (differ. in Ar.). Hull. 63^a. [The sense of מ' וסימנך is obscure.]

מורחת, Tosef. Ter. IV, 15 מורחת, v. מורח.

מורח m. (= מורח; מורח) *bald-headed person*. Tosef. Naz. I, 6 (Naz. 46^b מורח).

מורמנא, מרמ' pr. n. *Mauretania*, a district of northwestern Africa. Sifré Deut. 320; Yeb. 63^b (not מרמנא), v. מורמנא.

מורי, Yalk. Gen. 148, read מור.

מורין m. (b. h. מורג, מורג; cmp. מורג *Pi*) 1) *an implement with grooves or indentations, esp. threshing sledge*.—*Pl.* מורגים, מורגים. Zeb. 116^b; Men. 22^a; Ab. Zar. 24^b (expl. מורגים, II Sam. XXIV, 22), v. מורגיל. —2) *palate* (Rashi: all parts of the animal which are rough and indented).—*Pl.* as ab. Ber. 55^a; Sabb. 81^a מורגית ברכה the palate (or tongue &c.) of an animal.

מורינא ch. same; 1) *threshing ledge*. Targ. Is. XLI, 15.—**Pl.** מורינא. Targ. II Sam. XXIV, 22. Targ. Is. XXVIII, 27 מורינא ברוטא (ed. Lag. מורינא; h. text מורינא).—Tem. 18^a מורינא אר. (ed. אר. מורינא; Rashi מורינא) even if you have to take them away from the threshing sledges.—2) *palate*. Targ. Job XII, 11; a. fr.—**Pl.** as ab. (with sing. meaning). Targ. Ps. XXII, 16 (ed. Wil. sing.). Targ. Cant. V, 16; a. e.

מורינא *morigan*, a word in an incantation. Sabb. 67^a Ms. M. (ed. מורינא).

מורינא (b. h.) *Mount Moriah*, the Temple mount. Taan. II, 4, sq. בודי חמ' וי' may He who answered Abraham on M. M. answer your prayer &c. Ib. 16^a; Y. Ber. IV, 8^c top; Cant. R. to IV, 4; Gen. R. s. 55; Pesik. R. s. 40 (homiletical etymologies).

מורינא, v. מורינא.

מורינאמינוס pr. n. m. *Mauriatinus* (?), eponymous hero of Raamah. Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (ed. Lag. מורינאמינוס).

מורינאמינוס m. pl. (שויבלא, a. מור) an ingredient of *frankincense*, supposed to be *unguis odoratus*. Targ. Y. II Ex. XXX, 34 (not שויבלא; h. text שויבלא).

מורינא f. (= מורינא; מורינא) *decision, law*. Y. Snh. IV, beg. 22^a (in Chald. dict.) לא ידע מ' that scholar did not know the law.

מורינא, Cant. R. to II, 16, צמר מ', v. צמר מ'.

מורינא m. (מורינא) *teacher, scholar*. Keth. 23^a אינו מ' they are the daughters of a scholar. Y. Sabb. VIII, 11^b top דנשא מ' (not דנש') the teacher of the Nasi (R. Judah); Y. Shek. III, 47^c; ib. VIII, beg. 51^a מורינא דנשיא.

מורינא (ch. form מורינא) m. (*muries*) *brine, pickle* containing fish-hash and sometimes wine. Ab. Zar. 34^b מורינא מ' you may use *muries* prepared by a gentile professional cook (because he puts no wine into it). Ib. קסחא דמ' a ship-load of *muries*. Pes. 109^a דמ' a xestos measure for *muries* existed in Sepphoris which corresponded to the Log of the Temple; Y. Sabb. VIII, 11^a bot.; Y. Pes. X, 37^c bot. וי' an old Tumanta (eighth of a kab) for *muries* in Sepphoris. Y. Ter. VIII, 45^b bot., v. צירא I. Tosef. Ber. IV, 2. Tosef. Dem. I, 24; Hull. 6^a; a. fr.

מורינא *morifath*, a word in an incantation. Sabb. 67^a Ms. M. (missing in ed.).

מורינא m. 1) (*crocus, saffron*). Targ. Cant. IV, 14.—[Targ. Ps. CXIII, 9, v. ירק].—Y. Kil. II, 28^a, v. ירק. Gitt. 70^a, v. ירק. Hull. 47^b וכמ' which has the color of cuscuta or saffron; a. e.—2) v. מורינא I.

מורינא m. (part. *Hif.*, denom. of מורינא) *spitting, discharging secretion*. Tosef. Par. IX (VIII), 6 מפני שחמ' R. S. to Par. IX, 2 (ed. מורינא, corr. acc.) because it

secretes liquid matter.—**Pl.** מורינא. Ib. R. S. I, c. (ed. מורינא, corr. acc.). Neg. IX, 2, quot. by R. S. to Par. I, c.; v. מורינא.

מורינא m. *testator, ancestor*, v. מורינא.

מורינא m. (b. h. מורינא; מורינא) *faintness, cowardice*. Sifra B'huck. Par. 2, ch. VII (ref. to מורינא, Lev. XXVI, 36, without [read:]). מורינא . . . מורינא . . . מורינא it does not read *morekh* (with י, which may be derived from ארך and mean *hope*, v. ארך) but *morekh* (without י) which means fear, terror, despair &c. (v. מורינא); Yalk. Lev. 675 (corr. acc.).

מורינא f. pl. (מורינא; מורינא) *long boards, esp. the trough at the well* (h. מורינא). Targ. Y. I Gen. XXIV, 20 (ed. Amst. מורינא, corr. acc.; Y. II מורינא מורינא, corr. acc.). Ib. XXX, 38; 41 (Y. II מורינא מורינא, corr. acc.). Targ. Y. Ex. II, 16 (ed. Amst. מורינא, corr. acc.).

מורינא, Y. Shebi. VI, end, 37^a, v. מורינא.

מורינא, Part. *Hof.* of מורינא q. v.

מורינא m. (prob. contract. of מורינא; מורינא) *name of a compartment of the house (the Greek peristyle?)*. B. Bath. I, 6 (11^a) המ' (Ms. M. מורינא; Ms. H. מורינא).

מורינא (Ar. מורינא, מורינא) name of a *parasite worm*. Ab. Zar. 26^b מ' לשום (a circumcision performed) on account of a *murana*.—Hull. 49^a מ' פליגי וי' as to a *murana* found on the lungs, there is a difference of opinion &c. Ib. 67^b Ar. (ed. מורינא).—**Pl.** מורינא. Targ. Y. Ex. XVI, 20. Targ. Job VII, 5 (not מורינא); a. e.—[V. next w. a. מורינא].

מורינא (or מורינא) f. pl. (cmp. מורינא) 1) *ash-trees* (b. h. מורינא). Targ. Is. XLI, 19; LX, 13 (ed. Wil. מורינא; ed. Ven. I מורינא).—2) *lances*, v. מורינא.

מורינא, Targ. Y. Ex. XXI, 18, a misplaced Var. lect. of מורינא, v. מורינא.

מורינא f. (v. preced. art., cmp. מורינא) *ash a spear, lance*.—**Pl.** מורינא. Ex. R. s. 17, end שלי מ' ללכ' it is for you my darts are prepared, which I send over the waves of the sea (on your ships). Ib. שלי מ' my (the Lord's) darts are ready.

מורינא ch. same, *lance, pole*. Targ. Ps. XLVI, 10. Targ. I Sam. XIII, 22; a. fr.—[Targ. Y. Ex. XXI, 19 מורינא מורינא, v. מורינא].—[Targ. Ps. CXXIX, 3 מורינא ed. Ven., v. מורינא].—**Pl.** מורינא. Targ. Ps. LV, 22 (ed. Wil. מורינא, corr. acc.). Targ. Jer. XLVI, 4. Targ. II Chr. XI, 12; a. fr.—Targ. Ez. XXXIX, 9 מורינא מורינא (h. text מורינא, v. מורינא).—Pesik. B'shall, p. 94^a; Koh. R. to XI, 2 מורינא with sticks and poles.

מורינא, Pesik. R. s. 21, v. מורינא.

מורינא m. (cmp. מורינא) *abscess*. Eduy. II, 5; Tosef. ib. I, 8, a. e., v. מורינא. Gitt. 69^b מ' a remedy for an abscess.

מורינא, v. מורינא.

מורסיננון, v. מורסיננון.

מורסין m. (רסס) *bruised grain, coarse bran* (differ. fr. סופין). Y. Sot. I, 17^b; Y. Peah VII, 20^a bot.; Keth. 112^a מורסין (corr. acc.). Tosef. Shebi. V, 8. Hall. II, 6 מורסין the bran thereof; a. fr.

מורסתא f. (רסס) *destruction, ruins*. Targ. Prov. XXVI, 26 (h. text מורסאון).

מורע = מאורע q. v.

מורע Y. Yoma VIII, end, 45^c, read with Lev. R. s. 3: כל רע.

מורר pl. מוררין, v. מוררין.

מורשת, מורשא m. (מפ. מורשא) *projecting point*. Ber. 24^a מ' רכובע מ' the top of the cap (the bag containing the T'fillin). Erub. 76^b; Succ. 8^a מ' דקרנא the projection of the corners (of a square inscribed in a circle). B. Bath. 3^a מ' the projections of a rough stone wall. Sabb. 77^b מ' קמא דכרית מ' the top of the scab, opp. הורקא. Ib. 100^b מ' איה Ms. M. perhaps the ground in the water has a projecting eminence (v. Tosaf. a. l.; ed. איה מ' איה but has not the ship a projecting point (a helm)?—Hull. 17^b מ' קמא וב' the anterior edge of a notch in a knife cuts smoothly (the skin and flesh) and the posterior edge tears the vital parts (סימנים). Men. 94^b מורשה עביר לר' (מורשא) he attache sto the shipshaped cake-a projection.

מורשת f. (b. h.; מורש) *inheritance*. Snh. 59^a (ref. to Deut. XXXIII, 4) ולא להם מ' לנו it is our inheritance, not theirs. Ib. מ' מאן דאמר מ' מיגול וב' according to him who reads *morashah*, he (the gentile studying the Law) robs (us). Ber. 57^a, a. e. אל מורשה מ' אל חקרי מ' אל מורשה (Deut. I, c.) *morashah* inheritance, but *m'orasah* (betrothed), v. ארס. Ex. R. s. 33.

מורשיא, v. מורשיא.

מורשא f. (v. מור), *a solution of pounded myrrh-gum*. Y. Ber. VI, 10^a bot.

מורש (b. h.; v. מורש) *to feel, touch*.

Nif. מורש, part. pl. מורשין [*gropers, searchers*], *the last troop of gleaners*. Peah VIII, 1 מ' משילכו ה' from the time the last gleaners go. Y. ib. 20^d בסוף מ' . . . למה נקרא שמן מ' *m'oshoth* (searchers)? Because they come out last. Ib. מ' איה ה' ה' (not מ' מ' מ' some read *n'moshoth*, others *mashoshoth* &c.; he who reads *mash* calls them so, because they feel their way in walking (old people); B. Mets. 21^b; Taan. 6^b מ' סבי וב' what is meant by *n'moshoth*? Old men walking on a staff; (oth. opin.) לקוש' v. לקוש'. Y. Peah I. c. מ' מ' מ' (not מ' מ' used to go out among the last gleaners.

מורש ch. 1) same. Targ. O. Gen. XXVII, 12; a. e.—2) (perh. fr. מורש; cmp. מורש) *to handle, attend to, prepare*. M. Kat. 27^b מ' איה מ' (v. Rabb. D. S. a. l. note; ed. incorr.) let that woman have her shroud in readiness. B. Kam. 92^b מ' מ' מ' prepare a saddle for thy back, v. אקפא.

אפ. מורש *to allow to touch*. Targ. Jud. XVI, 26 מורש (ed. Lag. ומורש, v. מורש).

מושב m. (b. h.; מושב) *seat, sitting*. Y. Ber. IX, 13^a top מושבו בדיקוה His sitting (in judgment) is in holiness (with ref. to Ps. XLVII, 9). Meg. IV, 3 (23^b) מ' מעמד וב' the ceremony of rising and sitting down at funerals; a. fr.—מושב מ' (מורבא) *the uncleanness caused by an unclean man's sitting, the unclean seat* (Lev. XV, 4). Kel. I, 5 מ' מ' מ' causes uncleanness of couch and seat; Zab. I, 1; a. fr.—[Hull. 124^a מ' מ' the privy chair of one afflicted with gonorrhoea; Ar. reads: מושב, מושב, מושב, 'a leather seat of a folding chair', v. מ' מ'—Pl. מושב. Lev. R. s. 1; Tanh. Vayikra 1 (ref. to Prov. XXV, 7) מ' מ' מ' keep removed from thy place two or three seats (behind that which is due to thy position), that they may say to thee, go up.

מושבוג, v. preced.

מושהן or **מושהן**, Y. Yeb. VIII, 9^d top מ' מ' מ' (עיר); Y. Kidd. IV, 65^d bot. מ' מ' מ', prob. to be read: מ' מ' מ' or מ' מ' מ', v. מ' מ' I a. מ' מ'.

מושיחות, v. משיחה.

מושיע m. (b. h.; משיע) *protector, aid*, esp. (by adopting the phrase Deut. XXII, 27) *means of saving a betrothed damsel assaulted*. Snh. 73^a מ' מ' מ' but if there is aid, any means to save her is permitted (even by the death of the assailant). Ib. מ' מ' if there is another way of saving her, you dare not kill him.

מושין, v. מושק.

מושקא *hide*, v. מושקא.

מורש pr. n. pl. *the Fort of the Moschi*, a people whose territory formed the southern part of Colchis. Kidd. 72^a; Yeb. 17^a.

מושקני pr. n. pl. *Moxoene*, a town east of the upper Tigris sources. Kidd. 71^b מ' מ' Babylonia extends (for genealogical purposes) as far as M. Ib. 72^a מ' מ' (K'rakh) Moshki (v. preced.) is different from Moxoene.

מושק m. (v. מושקין) *musk*. Ber. 43^a (Ms. M. מושק).—Pl. מושקין, v. מושקין.

מות (b. h.) *to die*. Gitt. VII, 3, a. fr. מ' מ' if I should die. Gen. R. s. 9 (play on מ' מ', Gen. I, 31) מ' מ' behold, it is good to die.—Kidd. 72^b מ' מ' when R. . . died. M. Kat. 28^a מ' מ' if one dies suddenly. Sabb. 55^b מ' מ' died for their sin. Tam. 32^a (in Chald. dict.) מ' מ' מ' what must man do in order to die? Let him feed himself, v. מ' מ'. Shebu. 18^a, v. מ' מ'; a. v. fr.—V. מ' מ'.

Hif. מות *to put to death; to cause death*. Snh. 53^a מ' מ' that if you cannot put him to death in the manner legally prescribed, you must execute judgment by whatever means you can. Ib. 56^b מ' מ' מ' acts on which a Jewish court passes a sentence of death. Tam. I. c. (in Chald. dict.) מ' מ'.

what must man do in order to live? .. Let him starve himself (his appetites). Ber. 63^b שממית עצמו אין ד"ת... the words of the Law remain only with him who kills himself (denies himself all enjoyments) for its sake (with play on Num. XIX, 14); a. v. fr.

Hof. הוּמָהּ to be put to death. Keth. 37^b מוּמָהּ בסיף those put to death by the sword. Snh. 55^b מוּמָהּ על ידה are put to death on her account; a. fr.

מוּמָהּ ch. same, v. מִיָּה.

מוּת m. (b. h.; preced.) death. Ab. II, 4 עד יום אל מוּת do not trust thyself (that thou wilt not sin) until thy dying day; Ber. 29^a. Ib. 17^a סוּחַ אדם לָמוּת man's final destiny is death; a. v. fr.—מִלָּאךְ הַמּוּת (abbrev. מוּת) the angel of death. Ab. Zar. 5^a. Gen. R. s. 9 רַחֵם מִלָּאךְ הַמּוּת 'and behold, it was very good' (Gen. I, 31) this refers to the angel of death; a. fr.

מוּת I ch. same. Targ. Ex. X, 17. Targ. Jer. XI, 19 סָמָא דְּמָא poison; a. fr.—Targ. Y. Gen. XXXV, 18 fem.—Sabb. 88^b v. סָמָא דְּמָא, v. supra; Yoma 72^b.—Yeb. 63^a מִיָּד מִדֵּי שְׁמִיךְ something harder than death. M. Kat. 28^b, v. מִיָּד מִדֵּי שְׁמִיךְ; a. fr.

מוּת II f. (יָמָא) oath, v. מוּמָהּ.

מוּתָבָא m. (יָתֵב)=h. מוּשָׁב, seat, dwelling; session. Targ. Ez. XLVIII, 15. Targ. O. Ex. XII, 42; a. fr.—B. Bath. 165^b, a. fr. בְּמוּתָבָא in a session of three judges. Koh. R. to III, 6 [read:] 'יָתֵב לְהוֹן מוּתָבָא וְכִי' he assigned to them their place in a dark compartment of the ship; a. fr.—בְּבֵית מִ' רַבָּה in the Great College; Yalk. Ex. 224 מוּתָבָא.—Pl. מוּתָבִין, constr. מוּתָבִי. Targ. Ez. XXXIV, 13.—[Targ. Y. I Deut. XVIII, 8 מוּתָבִי, v. מוּתָבָא.]

מוּתָבוּת f. (preced.) settlement. Targ. Y. Num. XXI, 15 (some ed. מוּתָבוּת; h. text שְׁכֵנִת).

מוּתָבָא m. (preced.) 1) residence.—Pl. מוּתָבִין. Targ. Ex. X, 23. Ib. XXXV, 3 (Y. II בית מוּרָר); a. fr.—2) seat, chair.—Pl. as ab. Targ. II Esth. I, 2.

מוּתָבָא, v. מוּתָבָא I.

מוּתָלָא pl. מוּתָלָוּ, v. מִתָּלָא.

מוּתָן m. (מִיתָ) pestilence. Sifra B'huck. Par. 2, ch. IV (ref. to מִיתָ, Lev. XXVI, 16) מִיתָ מִיָּה... a plague which causes confusion among men, and which is that? It is the plague of pestilence (epidemic); Yalk. Lev. 673.

מוּתָנָא ch. same. Targ. O. Num. XVII, 15 (Y. fem., sub. מוּתָנָא). Ib. XXXI, 16. Targ. Ps. LXXVIII, 50 Ms. (ed. מוּתָנָא); a. fr.—Taan. 8^b, v. מִתָּנָא. Snh. 29^a; Yeb. 114^b (prov.) שֶׁב שְׁנֵי הָרִים מִ' וְכִי a pestilence may last seven years, yet none dies before his time, a. e.—[Targ. Y. II Num. XXIII, 10. מוּתָנִין קְשִׁיטִין, read 'מִתָּנָא דִּקְנָא']

מוּתָנָא rope, v. מִתָּנָא.

מוּתָנִין m. pl. ch.=h. מוּתָנִים, loins, sides. Targ. Y. Gen.

XXI, 14.—Hull. 51^a אֲמִתְרִינְהוּ שְׂרִי לְהוּ (Rashi: אֲמִתְרִי) they throw them so that they fall on their sides.

מוּתָנָא f. pl. (?) = מוּתָנָא. Targ. Y. Lev. XXVI, 16 (ed. Amst. מוּתָנָא, corr. acc.).

מוּתָר, v. נִתָּר.

מוּתָר m. (b. h.; יָתֵר) remainder, surplus. Shek. IV, 3 מוּתָר שְׂרִיר וְכִי what remains over of the surplus fund of &c. Ib. 4. Men. 83^b הַפֶּסַח מִ' הַפֶּסַח what has not been used of the money (or the animals) dedicated for the Passover sacrifice; a. fr.—Pl. מוּתָרוֹת. Y. Yoma V, beg. 42^b רַחֵם מִ' (not חֲסִידָא) it is a silent agreement of the authorities that surpluses (from sacrificial appropriations) shall be applied to burnt-offerings. Sifra Tsav, Mill., end מוּתָרֵיהֶם their remnants.

מוּתָרָא, מוּתָר ch. 1) same. Targ. O. Ex. XVI, 23. Targ. Y. II Ex. XII, 34 (h. text מִשְׁאָרֵי); a. e.—Lev. R. s. 34, end מוּתָר מִלֵּין וְכִי when she talked a surplus of words (more than necessary) on the Sabbath.—Pl. מוּתָרֵיהֶם. Num. R. s. 11 מוּתָרֵיהֶם אֵילִין מִ' וְכִי how many days (above 3000) are there?—2) superabundance. Targ. Is. I, 9.—3) preference, advance. Targ. Koh. II, 13; a. e.

מוּתָרָא m. (b. h.; יָתֵר) altar. Zeb. V, 1, a. fr. הַחִיצוֹן מִ' הַחִיצוֹן Tam. III, 1, a. fr. הַפְּנִימִי מִ' the inner altar (in the interior of the Temple).—Gitt. V, 5 מִפְּנֵי תְּקוּן הַמִּזְבֵּחַ in order to prevent neglect of the altar. Ib. 55^b יָאמְרוּ מִ' אֹכֵל וְכִי lest people say, the altar receives stolen goods. Ber. 55^a, v. קִפְּרָא. Gen. R. s. 80 כְּמִי כְּמִי as the altar, so are its priests; Y. Snh. II, end, 20^d; a. v. fr.—Ab. Zar. 53^b; Tosef. ib. V (VI), 8, a. e. (of an idolatrous altar), v. בְּיָמֵינוּ.—Pl. מוּתָרוֹת. Lam. R. to I, 16 בְּנֵיהֶם שִׁבְעָה הָרִים אֲמֵנוּ בְּנֵיהֶם שִׁבְעָה הָרִים אֲמֵנוּ behold, our mother built seven altars and offered seven children on one day (as martyrs of their faith). Num. R. s. 20; a. e.

מוּתָרָא m., pl. מוּתָרֵיהֶם (v. יָתֵר) foliage in a bag, bolster used by the shepherd; [Ar. short pieces of matting]. Succ. 20^a, expl. מוּתָרֵיהֶם, q. v. Ib. מוּתָרֵיהֶם Ms. M. (ed. מוּתָרֵיהֶם).

מוּתָרָא, מוּתָרָא m. (יָתֵר) seller. Targ. Is. XXIV, 2 (some ed. מוּתָרָא).—Y. B. Mets. V, beg. 10^a יוֹתֵר מִיָּה וְכִי לִמְרִיבָא if prices rise above that, woe to the seller (on time). Esth. R. to III, 6 לִמְרִיבָא וְכִי לִי לִי לִי (not לִמְרִיבָא) woe to him who sells it (the king's purple). Pesik. R. s. 21, v. יָתֵרָא II.

מוּתָרָא, מוּתָרָא same. Targ. Ez. VII, 12, sq. (ed. Wil. מוּתָרָא). Targ. II Esth. III, 11; a. e.

מוּתָרָא (denom. of מִזְגָּה; b. h. מִזְגָּה) to mix wine with water, spices &c.; to temper; in gen. to fill the cups, to offer drink. Ab. Zar. 58^b (to one who used מִזְגָּה) מִזְגָּה לָמָּה וְכִי why do you not say m'zago? Ib. שְׂמִינָא נִכְרִי wine which a gentile mixed for drinking. Ib. 59^a וְכִי מִזְגָּה נִכְרִי wine which gentiles mixed and Jews drank. Pes. X, 2 מִזְגָּה מִזְגָּה (the attendants) offer him the first cup &c. Num. R. s. 1 (ref. to Cant. VII, 3) מִזְגָּה מִזְגָּה he who mixes wine properly, mixes one third wine with two thirds water; Tanh. B' midb. 4.

וב' מעמוד וכו' as *m'zuzah* is used only of what is in a standing position, so is here *deleth* meant of the door in its position. Men. 34^a אֵתָּה לְבָי אֵתָּה where there is only one door-post; a. e.—*Pl.* מְזוּזוֹת. Mekh. Bo. s. 11; a. e.—Esp. *m'zuzah* (Deut. VI, 9; XI, 20) *the inscription on the door-post* (a slip of parchment containing Deut. VI, 4—9, a. XI, 13—21). Pes. 4^a וְכִי חֻבֵּת הָדָר וכו' to fasten the *m.* at the door is the tenant's duty (not the owner's). Men. 44^a כָּל שֶׁאֵין לוֹ בְּפֶתֶחַ requires no *m.* Ib. 34^a אֵתָּה חַיִּיב בְּמִ' אֵתָּה is bound to have one *m.* at the door; a. v. fr.—Y. Meg. IV, 75^c bot. ר' בִּירָה מְזוּזָתוֹ שֶׁל ר' the case of the *m.* in the house of Rabbi. —Yoma 11^a מְזוּזָתוֹ יְרֵידִי the *m.* in a private house.—*Pl.* as ab. Men. l. c. חַיִּיב בְּשָׁנִי must have two door-post inscriptions; Yoma l. c.; a. fr.

מְזוּזָה ch. same, *door-post; door-post inscription.* Targ. Ps. CXXI, 5 וְכִי מִן בִּגְלוֹל מ' ed. Lag. (missing in oth. ed.) for the sake of the *m'zuzah* &c. Targ. Y. Deut. XX, 5; a. e.—Men. 33^a קָבַע לִי מ' fasten the *m'zuzah* for me.—Ab. Zar. 11^a מ' saw the inscription at the entrance; a. e.—*Pl.* מְזוּזָה, מְזוּזָה, מְזוּזָה. Targ. Lam. II, 9 (h. text 'בריה'). Targ. Deut. VI, 9; a. e.—[Targ. I Sam. I, 9 מְזוּזָה, על מְזוּזָה in ed. Lag.]

מְזוּזָה, מְזוּזָה = מְזוּזָה q. v.

מֶזֶן m. (b. h.; זֶן) *food, sustenance; meal; alimentation.* Erub. III, 1 וְכִי הִנְדֵּר מִן הַמֶּ' he who vows abstinence from *mazon* (nourishment) is permitted to partake of water and salt. Ib. 30^a; Ber. 35^b וְכִי דָלָא אִיקְרִי מ' ולא אִיקְרִי מ' only water and salt are not called *mazon*, but all other food is included in *mazon*; Gen. R. s. 94, beg. Erub. VIII, 2 לֵאמֹר הַמֶּ' food for two meals. Ber. VIII, 8 הַמֶּ' for the after-meal (dessert). Ib. מְבָרַךְ עַל הַמֶּ' he says the grace after meal. Ib. 5 נִרְוֵי וכו' the benediction for the light, then for the meal, then for the spices &c.; Pes. 103^a. —Ber. VI, 8 וְהָיָה מֶזֶן and this was his meal. —Y. Yeb. XV, 14^d bot. הַמֶּ' וְהַבְּנוֹת (after a man's death). Ib. VII, 8^a bot. חֲבֻטָּת מְבִירֵיהֶן the obligation to support the daughters from a man's estate is a Rabbinical enactment; a. fr.—*Pl.* מְזוּזָה, Ber. 35^b מ' בּוֹרָא מִיָּדִי (abbrev. במ"ז) (Blessed be he) who created various kinds of food. Keth. IV, 6 בָּרַח חַיִּיב בְּמִ' bound to support his daughter. Ib. XI, 2 אֵין לָהּ אֵין she cannot claim alimentation. Ib. 3 לָמַד לִי לִבִּי I have sold (a portion of my widowhood) for my support. Ib. XII, 2 רֵיבִי לָהּ . . . רֵיבִי לָהּ her husband supports her, and they (the heirs) must give her the equivalent of her support; a. fr.

מְזוּזָה, מְזוּזָה ch. same. Targ. O. a. Y. I Deut. XXIV, 6. Targ. Y. I Gen. III, 18; a. fr.—Ber. 44^a, v. מְזוּזָה I. —*Pl.* מְזוּזָה, מְזוּזָה. Y. B. Bath. IX, beg. 16^d לֵאמֹר לָהּ she cannot claim alimentation. Keth. 65^a לִי פְסוּקִי decree alimentation to be given me (by my husband's heirs). Bets. 16^a הָיָה חֶק לִישָׁנָה דִּמְ' that this *hok* (Ps. LXXXI, 5) means sustenance; a. e.

מְזוּזָה, מְזוּזָה v. מְזוּזָה.

מְזוּזָה, מְזוּזָה f. (preced. art.) *support, comfort.* Gen. R. s. 48 (ref. to Gen. XVIII, 5) רֵלְבָא מ' bread is the comfort of the heart; Yalk. Gen. 82; Yalk. Jud. 75 מְזוּזָה (corr. acc.).

מְזוּזָה m. (זֶה) *creditor.* Targ. Ps. CIX, 11 (Ms. מְזוּזָה).

מְזוּזָה I f. (preced.) *loan; creditor.* Targ. Ps. LXVI, 12. Targ. Y. Deut. XV, 2 (ed. Amsterd. מְזוּזָה).

מְזוּזָה, מְזוּזָה II f. (זֶה) *threatening, rebuke, wrath.* Targ. O. Deut. XXVIII, 20 מ' ed. Berl. (oth. ed. a. Y. מ', מ'). Targ. Ps. XVIII, 9. Targ. Is. XXX, 17; a. fr.

מְזוּזָה v. מְזוּזָה I.

מְזוּר m. (b. h.; זֶר or זֶר) *compress.* Y. Sabb. II, 5^a top לֹא כָמִי עֲשָׂה מ'... if he had made a compress out of it, it would have been clean; now that he soaked it in oil, is it not the same as if he had made it a compress?

מְזוּרָה m. ch. (v. preced.) *an implement for mashing olives &c.* Y. Sabb. XVII, 16^b top; Y. Bets. I, 60^c, v. מְזוּרָה, —*Pl.* מְזוּרָה. Sabb. 123^a.

מְזוּרָה, Kel. XX, 1, v. מְזוּרָה.

מְזוּזָה, מְזוּזָה v. מְזוּזָה.

מְזוּזָה f. (זֶה) *gutter, spout.* B. Bath. II, 5 מְזוּזָה מִן הַמֶּ'... you must build your wall at a distance of four cubits from your neighbor's spout, so that he can put up a ladder (to repair it). Ib. 22^b מְזוּזָה מ' an inclined spout (under which people can pass). Ib. 59^a הַמֶּ' a spout made of masonry. Tosef. Toh. IX, 15 שֶׁל בֵּית מְזוּזָה שֶׁהָיָה שֶׁהָיָה שֶׁהָיָה a spout which an unclean person broke apart while it was receiving and discharging liquids; a. fr.

מְזוּ pr. n. pl. *Mazi*, near Tyre (v. Hildesh. Beitr., p. 27, note 192). Y. Dem. II, 22^d top; Tosef. Shebi. IV, 7 מְזוּזָה ed. Zuck. (Var. מְזוּזָה, מְזוּזָה).

מְזוּזָה, מְזוּזָה, מְזוּזָה m. collect. noun (זֶה, emp. מְזוּזָה; Syr. pl. מְזוּזָה, P. Sm. 2064) *hair.* Targ. Y. Deut. XXI, 12. —Naz. 39^a וְכִי הָיָה מִתַּחַּת (Rashi מְזוּזָה) does hair grow from beneath or from above?—Meg. 18^a מְזוּזָה מְזוּזָה was busying himself with his hair; R. Hash. 26^b Ms. M. (ed. בשעריה). Ned. 50^a. Snh. 110^a top מְזוּזָה she loosened her hair. Ib. גִּמְזוּזָה he cut your hair off (shaved you all over). Yeb. 116^b מְזוּזָה loosen thy hair. Ab. Zar. 75^a דִּמְ' (filters made) of human hair. —[Targ. Is. III, 20 קוֹלְמוֹ מְזוּזָה ed. Lag.], Var. קוֹלְמוֹ מְזוּזָה, קוֹל מְזוּזָה, Ar. קוֹלְמוֹ מְזוּזָה, read: קוֹלְמוֹ מְזוּזָה (h. text קוֹלְמוֹ מְזוּזָה; LXX ἐμμελόμενα; emp. LXX Ex. XXXV, 22.]

מְזוּזָה v. מְזוּזָה I.

מְזוּזָה I pr. n. pl., v. מְזוּזָה.

מְזוּזָה II f. (מְזוּזָה) *mixing the wine, offering drink.*

Sabb. VIII, 1 כד מִזְיָה הַכּוֹס 1 as much wine as is required for a cup (of benediction) to be mixed with water. Keth. 61^a הכוס מ' הוֹסֵף the wine cup (by the wife). Tosef. Sot. I, 2 כד מ' הַכּוֹס as much time as is required for preparing a cup of wine; Y. ib. I, 16^c bot.; Bab. ib. 4^a; a. fr.

מִזְיָה, v. מִזְיָה.

מִזְיָה, v. מִזְיָה.

מִזְיָה, v. מִזְיָה.

מִזְיָה m. pl. (זִיָּה) *frightening demons*. Targ. Y. Num. VI, 24.

מִזְיָה, Yalk. Prov. 935, v. מִזְיָה.

מִזְיָה, v. מִזְיָה.

מִזְיָה m. (זִיָּה) *one who does damage, destroys, wastes*. Yoma 80^b, sq. 'if he eats' (Lev. XXII, 14) which excludes him who wastes (by eating excessively).—In gen. *the offender that occasioned damage*, opp. the injured claimant. B. Kam. I, 2; a. fr.—*Pl.* מִזְיָה the injured claimant. B. Kam. I, 2; a. fr.—*Pl.* מִזְיָה the annoyances of one's house (flies &c.).—Esp. *demons*. Ber. 3^a, sq. מִזְיָה מִפְּנֵי הַמַּלְאָכִים on account of the demons (dwelling in ruins). Num. R. s. 12, beg.; a. fr.

מִזְיָה ch. same, esp. *demon*. Targ. Cant. VIII, 3.—Kidd. 29^b דָּאֵבִיר מ' there was a demon dwelling in Abbai's school house.—*Pl.* מִזְיָה, מִזְיָה, מִזְיָה. Targ. Job V, 7. Targ. Ps. LXXXIX, 33 (ed. Lag. 'מו'); a. e.—Hull. 105^b מ' דִּשְׁכַּרְתִּי because demons frequent there; a. e.

מִזְיָה f. (v. יִזְרָא II) *irrigating channel* (h. מִזְיָה). Targ. I Kings XVIII, 32; 35 (ed. Wil. קָחָה ...). Targ. II Kings XVIII, 17; Targ. Is. VII, 3.

מִזְיָה, v. מִזְיָה.

מִזְיָה m. (b. h.; זִיָּה, comp. Arab. *manzil* hospitium) [*station of the stars*], *constellation of the Zodiac*; in gen. *planet*. Gen. R. s. 10 יש מ' שְׁמִירָה הַלֵּלוֹת ו' there is a planet that finishes its circuit in thirty days . . . in twelve months &c. Ib. ו' מ' מ' the Venus passes the twelve constellations in ten months, requiring for each station twenty five days; a. fr.—*Pl.* מִזְיָה. Ib. Ber. 32^b I have created twelve stations in the heavens, and for each station I have appointed thirty legions (of stars), v. מִזְיָה. Tosef. ib. VII (VI), 6. הַרְיָה: he who sees the sun, the moon and the stars and planets in their original position (at the end of a lunisolar period). Sabb. 75^a הַרְיָה הַשָּׁמַיִם the calculation of periods and constellations. Gen. R. s. 25; Y. Pes. I, 27^b top לֹא שָׁמְשׁוּ הַמִּזְיָה the planets did no service during the year of the flood; a. fr.—*עֲבוֹרָה* (abbrev. 'עֲבוֹרָה') *idolater*, v. עֲבוֹרָה. —Trnsf. (astrology) *constellation at one's birth, planet, destiny; guardian angel, angel of destiny*. Gen. R. s. 10 ו' מ' שָׁאֵן לִי מ' ו' there is not an herb which has not a planet in heaven that strikes it and says, Grow!—Sabb. 156^a מִזְיָה יֹרֵם

not the day's planet, but the constellation of the hour (of birth) has influence. Ib. מ' מִזְיָה ו' the planet (of birth) makes wise, rich &c. Ib. מ' לְיִשְׂרָאֵל Israel is not dependent on nativity; a. v. fr.

מִזְיָה ch. 1) same, *planet, constellation; luck*. Targ. Y. Num. XXXIII, 45 בִּירוֹ מ' (h. text גִּיר). Targ. Y. I Gen. XXX, 11. Targ. Koh. IX, 3 בִּיש מ' bad luck; a. fr.—Sabb. 53^b, a. fr. מ' אִם דָּאֵר לִירוֹ man has a guardian angel (chance of recovery from a disease fatal to beasts). Taan. 29^b בִּירוֹ מִזְיָה his luck is shaky (bad), opp. מִזְיָה. Koh. R. to VII, 15, a. e. מ' שְׁמִירָה, v. שְׁמִירָה; a. v. fr.—*Pl.* מִזְיָה. Targ. Y. Num. VII, 84.—Targ. Is. XLVII, 13 מִזְיָה (constr.; ed. Ven. I מִזְיָה h. form).—Targ. Koh. VII, 15. Ib. IX, 2; a. fr.—Sabb. 146^a מִזְיָה דָּרוּ their guardian angels were present (at the giving of the Law).—2) (Ms. מִזְיָה) *fortune, possession*. Targ. Ps. CXII, 3. Targ. Prov. VIII, 18 (ed. Lag. מִזְיָה, pl.); a. e., v. מִזְיָה.

מִזְיָה m. מִזְיָה (זִיָּה) *running motion*. Pes. 40^a מִזְיָה מ' מִזְיָה מ' כל אֶבֶן מִזְיָה ו' (ed. מִזְיָה; Ms. M. אֶבֶן מִזְיָה; Ms. M. 2 a. Ms. O. מִזְיָה; v. Rabb. D. S. a. l. note) as long as the liquids are in motion (boiling), they do not create fermentation; v. מִזְיָה.

מִזְיָה, v. מִזְיָה.

מִזְיָה m. (b. h.; זִיָּה) [*dripper*], *fork for taking meat out of the caldron*. Kel. XIII, 2 נִשְׁלַח מ' (not נִשְׁלַח) if the forked head of the soup-ladle is broken off, v. מִזְיָה; Tosef. ib. B. Mets. III, 6.—Sabb. XVII, 2 (122^b), v. מִזְיָה.

מִזְיָה, Targ. Y. II Ex. XIV, 25, v. מִזְיָה.

מִזְיָה m. pl. (= מִזְיָה, transpos. of מִזְיָה, v. מִזְיָה; comp. מִזְיָה, מִזְיָה, מִזְיָה as to זִיָּה for זִיָּה comp. מִזְיָה, מִזְיָה, מִזְיָה music, sweet melodies. Targ. Job XXXVI, 11 (Ms. מִזְיָה; h. text מִזְיָה).—Hebr. constr. מִזְיָה. Hag. 14^b מִזְיָה the musical entertainments at a wedding (Y. ib. II, 77^a bot. מִזְיָה שְׂמִיחָה לְפָנֵי הָרֶגֶל).

מִזְיָה m. (b. h.; זִיָּה) *song, psalm*. Lev. R. s. 10 דָּבִיר מ' this psalm (Ps. XCII) was composed by Adam. Midr. Till. to Ps. IV; a. fr.—*Pl.* מִזְיָה, מִזְיָה, מִזְיָה. Y. Ber. IV, 7^d bot.; Y. Taan. II, 65^c top ו' מ' corresponding to the eighteen psalms &c. Y. Sabb. XVI, 15^c; Treat. Sof'rim ch. XVI, 11 מ' . . . מ' one hundred and forty seven psalms (Pss. I and II, IX and X, XLII and XLIII forming severally one psalm). Lev. R. s. 4 מִזְיָה one hundred and two psalms (not יִשְׂרָאֵל) one hundred and two psalms had David composed (up to Ps. CIV, counting Ps. I and II, Ps. XLII and XLIII severally one psalm, v. Ber. 9^b bot., a. var. in Ms. M. in Rabb. D. S. a. l., a. Yalk. Ps. 862); a. fr.

מִזְיָה ch. same. Lev. R. s. 34 ו' מ' the entire contents of the psalm (CIX).—*Pl.* מִזְיָה. Koh. R. to VII, 8 ו' מ' אֵילָן מִזְיָה the ones recited psalms, the others alphabetic acrostics; Ruth. R. to III, 18; Yalk. Koh. 974 מִזְיָה.

מוֹמֵז (Pilp. of מזו) to soften.

Nithpalp. מוֹמֵז to be softened. Hull. 45^b נרמסמס פסול מוֹמֵז. If the spinal cord is a pulpy mass, the animal is unfit, if merely softened, it is fit for food (*Kasher*). Tosef. ib. III, 1 שנתמזמה an animal whose brain is softened; quoted Hull. l.c. בהמה שנתמזמה, and corrected into נרמסמס. Ib. (in Chald. dict.) ל' מודה דרין this man's brain is softened.

מוֹמֵז, *Ithpalp.* מוֹמֵז ch. same. Targ. Y. I Gen. XXXIII, 4 דאִתְמִזְזוּ which became soft (that they could not bite). Targ. Job XXVI, 5 מְתִמְזְזוּן softened (decayed in the ground).

מוֹמֵן, Targ. Prov. V, 19 some ed., read: זֶמֶן.

מוֹמֵנָא m. (זֶמֶן) he who invites, host. Ned. 24^a.—[מוֹמֵנָא, pl. constr. מוֹמֵנִי, v. זֶמֶן I.]

מוֹמְסִיָּא, v. מוֹרִיָּא end.

מוֹמְרִיָּא m. pl. (h. מזמרה; זֶמֶר I) snuffers. Targ. I Kings VII, 50; a. e.

מוֹנֵן m. (denom. of מוֹנֵן; cmp. אֲרֵנֵן I; Hai G.: denom. of מוֹנֵן a plate with many partitions (each of which, if separated, may be a receptacle). Kel. XVI, 1.

מוֹנֵפִי f. (זֶמֶן) loan. Targ. Y. Deut. XXIII, 20. Ib. XXIV, 10 מוֹנֵפִי (some ed. מוֹ).

מוֹקְפָא f. (זֶמֶן) brushing up an animal's hair to give it a delusive appearance of fatness. B. Mets. 60^b (expl. משרבישין).

מוֹר (sec. r. of מוֹר, זֶר) to twist yarn. Sot. VI, 1 עד מוֹר until the women twisting yarn by moonshine talk of her; ib. 6^b. Y. ib. VI, beg. 20^a אַן חֲנִינָא we read *mots'roth*, some read *moz'roth*; he who reads *mots'roth* means 'they twist wool'; he who reads *moz'roth* means, 'they spin flax yarn', v. מוֹר. —[מוֹר, מוֹר, v. מוֹר.]

Pi. מוֹר to weave over, cover with a web. Gen. R. s. 10 (ref. to Job XXXVIII, 32) מוֹר is the planet that covers the fruits with webs (cmp. מוֹר).

מוֹרָה m. (b. h.; זֶר) winnowing fan. Kel. XIII, 7; T'bul Yom IV, 6. Tosef. Kel. B. Bath. VII, 3. Sifra B'huck. Par. 2, ch. VI; a. e.

מוֹרָת f. pl. (b. h.) mazzaroth, name of a constellation of stars. Gen. R. s. 10, v. מוֹר.

מוֹרָח m. (b. h.; זֶר) sunrise, East. Men. 110^a מוֹרָח from Carthagene eastward. Tam. I, 3 דרך חמ' in an eastern direction. Ib. 4 מוֹרָח של כבש east of the bridge. Ib. II, 4 מוֹרָח facing east. Ib. III, 2; Yoma III, 1 ומוקמינא, v. אור I. —Sabb. 156^b (Chald. dict.) מוֹרָח and I will place it in the eastern horizon; a. fr.

מוֹרָחִי m. (preced.) eastern. Tam. VI, 1 מוֹרָחִי the eastern-most light on the candle-stick; a. fr. —Pl. מוֹרָחִי. Ib.

מוֹרָחִי (Talm. ed. מערביים) the two easternmost lights. Gen. R. s. 43, beg. מ' ללב של מ' the heart of the eastern kings (Gen. XIV, 1); Yalk. Is. 311 מוֹרָחִי (corr. acc.). —Fem. מוֹרָחִי. Tam. IV, 1 צפונה קרן מ' the north-eastern corner of the altar. Zeb. V, 3; a. fr. —Pl. מוֹרָחִי. Tam. III, 9 (Talm. ed. מוֹרָחִי, Var. מערבִיָּה); a. e.

מוֹרִים m. pl. *Mzarim*, name of a constellation of stars (those scattering the clouds, v. זֶר). Targ. Job XXXVII, 9.

מוֹרִין, v. next w.

מוֹרִין m. (זֶר) girth, strap of cloth which is wound over the bed to keep the covering in position, Maim.; [Hai G. a. Ar.: (fr. מוֹר to spread under) a sort of carpet under the mattress; v., however, Tosef. quot. bel.]. —Kel. XIX, 3 מ' הוצא מ' a piece of the girth hanging from the bed. Ib. מ' remnants of a torn girth. Ib. 4 מ' שווא מברך בו וכו' was carried (in his bed) by the bed and by the girth (the carriers holding the ends of the strap). Ib. 5, sq.; Tosef. ib. B. Mets. IX, 6. מ' שווא מברך בו וכו' the girth which one ties around the bed. Ib. מוֹרִין ed. Zuck. (corr. acc.).

מוֹרֵן m. (b. h.; זֶר) the bowl out of which the sprinkling is done. Yoma IV, 3 וכו' קבל במ' received the blood in the bowl. Num. R. s. 13 כנגד דיבשה מ' the bowl is typical of the dry land; a. v. fr.

מוֹרֵן, **מוֹרֵקָא**, **מוֹרֵר** ch. 1) same. Targ. O. Num. VII, 13 מוֹרֵר ed. Berl. (Mss. מוֹרֵר, מוֹרֵר; Y. מוֹרֵקָא, מוֹרֵר; a. fr. —Pl. מוֹרֵקָא. Targ. O. Ex. XXVII, 3 מוֹרֵר ed. Berl. (Y. מוֹרֵר). Targ. Zech. XIV, 20. —2) blood-vessel, jugular vein. —Pl. מוֹרֵר, מוֹרֵר, מוֹרֵר the neck with the jugular veins. Hull. 93^b; Pes. 74^b מוֹרֵר. Ib. (used as a sing.) וכן מ' החביה וכו' (missing in Ms. M.) and so the neck-piece, if he cut it &c.

מוֹרֵת, Tosef. Men. XI, 2, read: מוֹרֵת.

מוֹרָא I, **מוֹרָא** I, v. מוֹר h. a. ch. —[מוֹרָא, Targ. Is. XIX, 10, Var. ed. Lag. מוֹרָא, read: מוֹרָא her water, v. מוֹר.]

מוֹרָא II f. (מָרָא II) stroke, plague. Targ. Ex. VIII, 15. —Constr. מוֹרָא, מוֹרָא, pl. מוֹרָא, v. מוֹרָא.

מוֹרָא II m. (preced.) whip. Targ. Nah. III, 2.

מוֹרָתָא f. (מָרָתָא) protest to prevent the claim of undisturbed possession (v. מוֹרָתָא). B. Bath. 38^a, a. e. שלא מ' בפקי מ' a protest (before witnesses) in the absence of the usurper is a legal protest (prevents the claim of undisturbed possession being recognized). Ib. רמי רמי מ' what is a legal protest? If he merely says, This man is a robber, it is not a legal protest. Ib. 39^b, sq. מ' a protest is valid, if made in the presence of two witnesses, nor is it necessary to say, Write; i. e. they may write a document to that effect without being especially authorized; a. fr.

מוֹרָא I m. (b. h.; חָבֵא) hiding place in times of war &c. Nidd. IV, 7. Tosef. Yeb. XII, 4; Yeb. 99^a במוֹרָא gave birth to two children (each to one child) in a hiding

Num. 787. Sabb. 87^b; B. Kam. 72^a. Macc. 16^a. Gitt. 85^b; Kidd. 6^b מחורא.—V. מחורא II.

מחור m. pl. (חור) *idolatrour oracles*. Targ. Hos. III, 4 (h. text חורפים). Cmp. מחורא.

מחור m. (מחור) 1) *dissolved, watery*. Y. Naz. VII, 56^b, v. מחול. — Trnsf. *wasted by dissipation*. Esth. R. to II, 3.—2) *blotted out*. Yeb. 24^a (ref. to Deut. XXV, 6) פירט מחור לטריס ששמו מ' excluding the eunuch whose name is anyhow blotted out; Y. ib. IV, 5^e top יצא זה ששמו מ' (not שמו). Ib. מ' אר ששמו מ' he whose name would otherwise be blotted out. V. מחור.

מחור, v. מחור.

מחורא f. pl. = מחורא, *protests*. B. Bath. 39^b דורא מחורא (Ms. R. מחורא, Ms. H. מחורא, v. Rabb. D. S. a. l. note 60) had need to deposit a protest.

מחור I m. (חור II) *laughter; obscenity*. Sabb. 64^a Ms. M.; Yalk. Num. 786, v. גירור.

מחור II, **מחורא** m. ch. (v. חור I) *gold hooks over the female bosom* (h. פוכו). Targ. O. Ex. XXXV, 22 (ed. Amst. מחור); Num. XXXI, 50.—Sabb. 64^a דורא ומחורא מ' that is the reason why the Biblical כומז is rendered in the Targum with *mahokk* (obscenity, v. preced.), v. גירור. —Pl. מחורא, מחורא. Targ. Y. Ex. I. c.; Targ. Y. I Num. I. c. (not מחורא; Y. II מחורא).

מחול m. (b. h.; חול) [*circle*], 1) *untilled ground surrounding the vineyard* (between the vines and the fence). Kil. IV, 1, sq. מחול הכרם; Erub. 3^b. Y. Kil. IV, 29^b top ולא מ' nor does the law concerning the planting of the *mahol* apply to a small vineyard. Ib. מ' the law does apply to it. Ib. כ' נרעל דמ' (prob. to be read כ'כל) it has no more the nature of a *mahol*.—2) *chorus of singers and dancers*. Taan. 31^a לעשרה מ' to arrange a chorus. Yalk. Is. 294, v. חולא II.

מחולת f. (b. h.) as preced. 2. Koh. R. to I, 11, v. חולא II.—Pl. מחולות. Cant. R. to VII, 1.

מחוס, v. מחוס.

מחוסא m. (חסי) *insult*. Targ. Y. Gen. XVI, 5 מחוסא ושיורי צער Ar. (differ. in ed.).

מחוק m. (מחוק) 2) *strike, an instrument for levelling a measure of grain &c.* Kel. XVII, 16; Tosef. ib. B. Mets. VII, 9 ויש ו' the strike which has a (secret) receptacle for a piece of metal (to increase its pressure fraudulently); Koh. R. to IX, 13 מחוק. B. Bath. 89^b; Yalk. Lev. 618 של דלעא ו' the strike must not be made of gourd, because it is too light &c. Ib. מ' אין עושין אר המ' צדו ו' (Yalk. I. c. צדו fem.) you must not make the strike thick on one side and thin on the other; a. e.—Pl. מחוקים. Y. Yoma I, 38^e bot. Lev. R. s. 21 מחוקותן של כסף the strikes sent with the measures were of silver.

מחור m. (חור) *white, white color*. Targ. O. Lev. XIII, 3, sq.; a. e.

מחור, Y. Ab. Zar. I, 39^e, v. מחורין.

מחורש, v. מירוש.

מחורא m. (חורא) *going down, fall*.—Pl. מחורין. Targ. Y. Deut. XXVIII, 43. [מחורא, Targ. Prov. XX, 30 ed. Lag., v. מחורא.]

מחורא, v. מחורא, a. מחורא.

מחורא f. (preced. art.) 1) *declivity*. Targ. Is. XV, 5; Targ. Jer. XLVIII, 5 ed. Lag. (ed. Wil. מחורא).—2) *alighting*. Lam. R. to II, 1 מחוראיה מסוקאיה כמחוראיה לא דות his mounting was not like his alighting; his mounting was gradual, his coming down sudden; Yalk. Hos. 528 מחוראיה.—Pl. מחוראין. Koh. R. to XII, 5 אר חמין מסקין אר חמין are there any ascents (on the road), or any declivities?; Lev. R. s. 18 מחורין.

מחורא, v. מחור.

מחורא m. (חור) *cycle*. Ber. 59^b כל כ'ח מחורא Ms. M. (ed. ודור) every twenty eight years when the (solar) cycle begins anew.—Pl. מחורין. Targ. Y. I Gen. I, 14.—[In later Hebrew: מחורא גדול the solar cycle of twenty eight years; מ' קטן the lunar cycle of nineteen years.—In liturgy: מחורא prayerbook for the festivals.]

מחור m. pl. (used as sing.; preced.) *turning around; transf. longing* (cmp. Sam. עורר, Gen. III, 16; IV, 7). Gen. R. s. 26 לא חמא לך מ' להנא מ' mayest thou never long for here (home); Yalk. ib. 43 מחור (corr. acc.).

מחור m. pl. (used as sing.; חור) *appearance*. Targ. O. Lev. XIII, 3; a. e. (some ed. מ').—With suffix מחורא, מחורא. Ib. 4; ib. 20 (some ed. מ'); a. fr.

מחור m. (חור) = מחורא, *review, revision*. Y. Sabb. I, 2^d (in a defective sentence) ו' on review-ing again he said to him &c.

מחור f. (חור) *glass; (spy-glass?)* Mekh. Yithro, Amal., s. 2 ו' שחורין ו' with the glass through which the kings look; Yalk. Ex. 270.

מחורא f. (preced.) 1) *mirror*.—Pl. מחורא. Targ. Is. III, 23 (h. text גלינים). Targ. O. Ex. XXXVIII, 8 מחורא. ed. Berl. (oth. ed. מחורא).—2) *show*. Cant. R. to VII, 1 ו' and you shall be the admiration of the world.

מחוקא, Ned. 10^b, read: מחוקא.

מחור, v. מחור.

מחח, v. מחח.

מחט (denom. of next w.; v. Kel. XIII, 8 מחטין) *to snuff, trim* with a pin. Bets. 32^b לנר עורין חושא expl. ib. עורין חושא you may trim the wick; expl. ib. עורין חושא to remove the charred top; Y. ib. IV, 62^e bot.—Sabb. 90^a; Men. 107^a שמוחטין בה ו' Rashi a. Ms. M. Men. (ed.

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Targ. Koh. VIII, 4.—B. Bath. 38^a לִיה לְמַחֲרִי he ought to have entered a protest. Ib. 38^b לְמַחֲרִי (לְמַחֲרִי), v. מְחִירָא. Keth. 11^a מְחִירָא she may protest (against her conversion in childhood). Y. B. Bath. II, 13^b bot. מְחִירָא, v. מְחִירָא; a. e.—Ib. לְמַחֲרִי בִירְהוּן... לְמַחֲרִי their neighbors may inhibit them.—2) (denom. of מְחִירָא) to declare approved, to recognize as efficient. Sabb. 61^b גְּבֵרָא (Ms. O. a. Rashi לְמַחֲרִי) so as to make the man an approved physician; לְמַחֲרִי to consider the amulet as approved.

Ithpe. אִתְּחִירָא, אִתְּחִירָא, אִתְּחִירָא 1) to be wiped off; to be blotted out. Targ. II Kings XXI, 13. Targ. Ps. CIX, 13 רִחַמָּה ed. Lag. (ed. Wil. רִחַמָּה). Ib. 14; a. fr.—2) to be diluted, dissolved. Pes. 74^b bot. מְחִירָא Ms. M. 2 a. early eds. (v. Rabb. D. S. a. l. note; ed. מְחִירָא; Ms. M. 1 אִתְּחִירָא, corr. acc.) weak vinegar. Gitt. 69^a אִתְּחִירָא (some ed. ה for ח) it (the liver) is dissolved.—3) to be declared approved (מְחִירָא). Sabb. I. c. גְּבֵרָא א' the person has become an approved physician; א' קָמִיעַ the amulet is considered approved. Ib. 61^a רְמַמְתָּא גְּבֵרָא וּמְחִירָא קָמִיעַ early ed. (later ed. רְמַמְתָּא... רְמַמְתָּא, read 'מִר'; Ms. O. אִתְּחִירָא, v. Rabb. D. S. a. l. note 1) until both, the person and the amulet, have been approved; a. e.

מָחִי II (preced.) [to diminish, cmp. נָכַח] to smite, wound.—Targ. Ex. VII, 20. Targ. II Esth. II, 21 מְחִירָא the serpent will bite him; a. v. fr.—Part. מְחִירָא, מְחִירָא, מְחִירָא. Ib. XXI, 19 (Y. אִתְּחִירָא, corr. acc.). Targ. Is. X, 15. Targ. Y. Gen. III, 15; a. e.—Part. pass. pl. מְחִירָא (מְחִירָא). Targ. Is. LIII, 4.—B. Bath. 21^a כִּי מְחִירָא לִיטְקָא לָא מְחִירָא when thou strikest a child, thou must strike it only with a shoe-strap. M. Kat. 17^a גְּדוּלָּה מְחִירָא לְבָנִי גְדוּלָּה when thou striking a grown up son. Gen. R. s. 41, a. e. מְחִירָא מְחִירָא as soon as thou sayest, 'strike', I shall strike. Snh. 109^b רְמִידָא לְאִירְחָא וְכ' (v. Rabb. D. S. a. l. note) when a person struck his neighbor's wife, and she miscarried &c.; a. fr.—V. מְחִירָא.

Ithpe. אִתְּחִירָא to be smitten. Targ. II Sam. XI, 15. Targ. Esth. VII, 9 וְחִירָא רְחִמָּה עֲלוּהִי (Ezra VI, 11) and hanging thereon he shall be flogged (to death).

מָחִי m. (= מְחִירָא; אָחִי) stitcher, fine weaver. Targ. O. Ex. XXVIII, 32. Targ. II Sam. XXI, 19 (some ed. מְחִירָא).—[Targ. Is. LIX, 5 מְחִירָא ed. Wil., read מְחִירָא, or with ed. Lag. מְחִירָא].—Denom.

מָחִי to interlace, weave. Targ. Is. XIX, 9 מְחִירָא. Targ. II Kings XXIII, 7 מְחִירָא. Targ. Is. LIX, 5 (v. preced.).—Y. Sabb. VII, 10^a top כִּד מְחִירָא וְכ' when she interlaces (plaits), she is guilty of an act of weaving. Sabb. 148^a; Ber. 24^a; Pes. 42^a; Hull. 58^b, v. מְחִירָא.—[Targ. Is. XIX, 10 מְחִירָא, some ed., read: מְחִירָא, v. מְחִירָא.]

Ithpe. אִתְּחִירָא to be interwoven, fastened. Sabb. 58^a מְחִירָא Ms. M. a. Ar. (Ms. O. מְחִירָא, v. Rabb. D. S. a. l. note; ed. מְחִירָא בִּיה מְחִירָא, some ed. מְחִירָא, corr. acc.) it is fastened to it.

מְחִירָא f. (b. h.; תָּחָה) 1) support, provision. Y. Peah III, 17^d bot. מְחִירָא he has left for himself something to live on (a permanent source of income). Sifré Num. 159; Yalk. Num. 787 שוּקִים וּבֵרֵת רֵמ' markets and a provision store (v. תְּחִירָא).—2) [healing] light cicatrization.

ation. Y. Pes. VII, 34^a bot., expl. מְחִירָא (Lev. XIII, 24) חִירָא it is and is not healed up (has only a thin covering). Neg. I, 5. Sifra Thazr., Neg., ch. II, Par. 2 מְחִירָא if the half-healed part of it is as large as a bean. Ib. Par. 5, ch. XI; a. fr.—*3) creatures; מְחִירָא sea-animals. Gen. R. s. 7, end; Yalk. ib. 12 הִירָא מְחִירָא he who causes the cross-breeding of sea-animals (Tosaf. to B. Kam. 55^a quotes: מְחִירָא הִירָא; Y. Kil. I, 27^a bot. בְּחִירָא. (corr. acc.).

מְחִירָא, Y. Snh. VI, 23^c bot., read: בְּחִירָא, v. תְּחִירָא.

מְחִירָא, v. מְחִירָא.

מְחִירָא f. (מְחִירָא; v. מְחִירָא) enervation. Num. R. s. 10 (ref. to Prov. XXXI, 3) מְחִירָא וְכ' be on thy guard against those things which are (the cause of) the enervation of kings.

מְחִירָא, Gen. R. s. 77 רְמִידָא מְחִירָא (Ar. some ed. מְחִירָא), a corrupt., prob. for מְחִירָא a mat (bale) of silk; (Cant. R. to III, 6 מְחִירָא של מִינִי).

מְחִירָא, pl. of מְחִירָא.

מְחִירָא, v. sub מְחִירָא.

מְחִירָא f. (מְחִירָא) pardon. Yoma VII, 1; Sot. VII, 7 מְחִירָא the benediction offering praise for forgiveness of guilt. Y. B. Kam. VIII, end, 6^c עֲלֵמִיָּה מְחִירָא will never be forgiven. Snh. 44^b; a. fr.

מְחִירָא I m.=h. תְּחִירָא, a wall of loosely piled stones. Targ. Ez. XIII, 10, sq. (ed. Lag. מְחִירָא, Regia מְחִירָא).

מְחִירָא II, v. מְחִירָא.

מְחִירָא I f. (מְחִירָא) striking, wounding. Snh. 91^b (ref. to Deut. XXXII, 39) מְחִירָא מְחִירָא as striking and healing refer to the same person, so do death and life refer to the same person; Yalk. Deut. 946 מְחִירָא (corr. acc.).

מְחִירָא II f. (תְּחִירָא I or תְּחִירָא) 1) division. B. Bath. 2^b מְחִירָא may I not say, m'hitsah (ib. I, 1) means a division of property?—Answ. מְחִירָא then it ought to have read, 'they agreed to divide'.—2) partition, wall. Ib. 3^a, v. מְחִירָא; a. e.—Esp. (in Sabbath law) a partition ten handbreadths high, to mark a space off as private ground (רְשׁוֹת הַיְּחִידִי). Erub. VIII, 7 מְחִירָא לָא וְכ' if a canal runs through a (private) court, you must not draw water out of it on the Sabbath, unless you made at its entrance and its exit a partition &c.; חֲדָרִין מְחִירָא the wall over the channel may serve as a legal partition. Ib. 8. Sabb. 101^a, a. fr. תְּחִירָא מְחִירָא an overhanging m'hitsah (not connected with the ground). Erub. 5^a קִירָא מְחִירָא the beam (across an alley) serves as a legal fiction for a m. (as if its broadside were prolonged so as to form a partition), v. מְחִירָא; a. v. fr.—3) divided off space, compartment; (for sacred law) camp, precinct, cmp. מְחִירָא. Num. R. s. 4 מְחִירָא הַכֹּהֲנִים the camp of the priestly division. Macc. 20^a, a. e. לְמִיָּה מְחִירָא the limit (the area of Jerusalem) for consuming (the second tithes); מְחִירָא לְקִלְשׁ the limit for protecting it (as having once entered the sacred precinct). Lev. R. s. 26 עִמִּי בְּמִחִירָא 'with me' (I Sam.

XXVIII, 19) in my division (in heaven). Ib. לרשור אין ליכנס למחיצתך I am not permitted to enter thy compartment. Num. R. s. 20 מחיצתך their compartment.—Gen. R. s. 98 (play on חצרים, Gen. XLIX, 23) בעלי מחיצתו his camp-fellows (brothers); a. fr.—Pl. מחיצור. Erub. 89^a במ' מחיצור when the partitions (between one house and the other) are distinguishable on the roof: Num. R. s. 7 נחנ' חכמים the scholars fixed camps (for sacred law); Sifré Num. 1 מני חכמים למ' (v. Kel. I, 9); a. fr.—*laws concerning partitions for Sabbath purposes*, v. supra. Erub. 4^a; Succ. 5^b.

מחיצותא ch. same, *partition*. Targ. Y. Num. XVII, 13.—Erub. 89^a, v. next w.

מחיצתא (מחיצתא) f. same, 1) *partition, division*. Erub. 92^a רמינכרא מ' (v. Rabb. D. S. a. l. note 60) the partition between the two areas are distinguishable (v. מחיצתא). Sabb. 101^a, a. fr. גיר אחיה imagine the partition continued downward. Erub. 89^a גיר אסיק מחיצתא imagine the partition continued upward, v. גיר; a. fr.—2) (also *partition, wing, extension* (cmp. *מחיצתא*). Targ. I Kings VI, 6 (not 'מחיצתא'; h. text יציע צל). Targ. Ez. XLII, 5, 8, sq.; a. fr.—Pl. מחיצתא, מחיצתא. Ib. 6, sq. Targ. I Kings I. c. Ib. 15, sq.; a. fr.

מחיק, v. מחק.

מחיקתא f. (מחק) 1) *rubbing, blotting out*. Erub. 13^b ריהא עשייה דיהא its preparation consists in washing (the writing) off (Num. V, 23). Y. Sot. II, 18^a bot. נחנה למ' is intended to be blotted out. Bab. ib. 18^a; a. e.—2) *scraping*. Y. Sabb. VII, 10^c bot. מ' דיהא וכ' a corrupt. for *scraping* was done in the preparation of the Tabernacle?

מחיקתא* f. pl. (מחק) a load counted by stricken measures. B. Mets. 80^b (oth. opin.: reduced in weight by being worm-eaten).

מחיר m. (b. h.; מחר, cmp. מחר) *exchange, that which is obtained by exchange; price*. Sot. 26^b, a. e. זונה מ' the price obtained from selling a harlot.—[Tosef. Mikv. I, 19 מחרים ed. Zuck. (missing in ed.) a corrupt. for *scraping*, a misplaced gloss to *מחיר* Ib.]

מחית part. pass. Af. of מחה.

מחיתא f. (מחית) *web*. Pes. 42^a מ' חורא מ' מחיתא wilt thou weave all these things in one web (bring under one category)?; Hull. 58^b מחיתא (corr. acc.); Ber. 24^a מחיתא מחיתא Ms. M. (ed. מחיתא, corr. acc.); Sabb. 148^a מחיתא (v. Rabb. D. S. a. l. note).

מחיתא, v. מחיתא.

מחית (sec. verb of מחה II) *to laugh*. Shebu. 34^b; Bets. 14^a, a. e. מחית עליהם they laughed at it &c.

מחיתא, Targ. Is. III, 22, read מחיתא, v. מחיתא.

מחל (cmp. מחה) *[to blot out, annul,] to remit (a debt); to forgive, pardon, to forego, renounce*. Keth. 85^b מחל דמיכר if one sells a note of indebted-

ness to a neighbor, and then remits the debt, it stands remitted (and the buyer of the note must settle with the creditor). Ib. מחלה she remitted it. Y. B. Mets. VI, end, 11^a מחלה ליה מוכסין to whom custom officers remitted the fine. Ib. לשם פלוגי מחלני we remitted (the fine) for this man's sake (individually). Ber. 12^b על כל איני עד 32^a all his sins are forgiven to him. Ib. 32^a עד 32^a I will not leave thee until thou forgivest and pardonest &c.—Sabb. 30^a מחל לי על ו' forgive me that particular sin (the seduction of Bathsheba); מחל thou art forgiven; a. v. fr.—על כבודו מחל לך *to forego the honor due to one's self*. Kidd. 32^a מחל לך if a father allows a son to omit the acts of reverence due to him, his honor is remitted (the son may avail himself of the permission); ו' רב שמ' but if a teacher gives permission &c.; a. fr.—Num. R. s. 19 מחל נעשה ו' for he who is asked to forgive, must not be relentless (v. B. Kam. VIII, 7).

Nif. מחל to be cancelled; to be forgiven, pardoned. B. Mets. 17^a; Gitt. 26^b, a. e. שכבר נ' שעברו on a note once given and paid off you cannot raise a loan again, because the security which it contains (v. מחלה). סדורין למחל (his sins) lie ready to be forgiven. Taan. 7^b מחל ו' unless Israel's sins are forgiven. B. Kam. VIII, 7 מחל נוח' אע"פ שהוא נוח' although he pays (the fine for insulting a neighbor), he is not forgiven (by the Lord), until he asks pardon; a. fr.—V. מחילה.

מחיל ch. same. Keth. 86^a ... מחיל ויתמחל. Asheri (דחלה ... אדחלה) מחלה Y. ib. XII, 35^d מחיל ליה he might have remitted my debt. Kidd. 32^a מחל על כבודו מחיל ליה לקריה v. preced.

מחילא ch. = next w., *cavity*.—Pl. מחילין, מחילין. Targ. Y. I Deut. XXXII, 18 (Y. II מחילין, read: מחילין; v. next w.). Targ. Is. II, 19.

מחילה f. (b. h.; מחל) *cavity, cave*. Mekh. B'shall, Amal. s. 2 let me enter the land ססורין במחילה (דרך חלל Sifré Num. 135 ססורין). Tosef. Yeb. XIV, 6 מחל מ' של דגים an underground fish pond; Yeb. 121^a; a. fr.—Pl. מחלות. Tosef. Kel. B. Kam. I, 11 מחל מ' שורה the underground places under the Temple are not sacred area; Pes. 86^a. Ib.; Tam. 27^b, a. e. לא מחל מ' שורה the caves under the Temple have not been consecrated. Keth. 111^a מחל מ' נעשה ו' underground passages are made for them (v. מחל). Ib. מחל מ' לא יזכה למ' perhaps he will not be privileged to pass underground. Gen. R. s. 96; a. e.—Pl. מחלים, מחילין. Pesik. R. s. 31. Gen. R. s. 1, beg. מחל מ' ו' מחל מ' ו' man's body is made with many channels and cavities; Yalk. Ps. 835. Sifré Deut. 319 (play on מחללך, Deut. XXXII, 18) מחל מ' שושן מ' who made thee full of cavities; Num. R. s. 9, beg. מחל מ' ו' מחל מ' ו' I built you with many cavities, that means the hearts and the kidneys.

מחלה f. (b. h.; מחל) *sickness*. Mekh. B'shall, Vayassa, s. 1 (ref. to Ex. XV, 26) מחל מ' ו' מחל מ' ו' if there is to be no sickness among them, what healing will they need?

B. Mets. 107^b; B. Kam. 92^b מ' זו מרה 'the sickness' means (affection of) the bile, &c., v. חלה.

מחלוקת f. (b. h. מחלקת; חלק; division; separation; difference, dissension, strife, faction. Gen. R. s. 4 אינ' למה אין 'good' written about the second day of creation? ... Because separation was created thereon (Gen. I, 6); אה' 'that it was good' cannot be applied, how much less to a separation which tends to the confusion of the world! Ab. V, 17 שחיה לשם שמים a dissension which is carried on for the sake of heaven (of truth, without selfish motives). Ber. 37^a הא' בין המ' ... עד מתי how long wilt thou put thy head between contending parties, i. e. why dost thou deviate from the established rule? Ib. 38^b שחיה במ' this has been taught under a controversy of opinion. Y. Peal. I, 16^a בעלי מ' people who create strife. Y. Snh. I, 19^a top כי אינ' לא היתה in former days there were no conflicting opinions in Israel (they being settled by the Sanhedrin); Bab. ib. 88^b וכ' they allowed no differences to spread &c.; Tosef. ib. VII, 1; Tosef. Hag. II, 9 מחלוקות (pl.). B. Bath. 147^a במ' אל תהיו do not join a political faction. Hor. 11^b מפני מחלוקתו של וכ' (on account of the contention of Adoniyah (who claimed the right of succession). Ib. כי אינ' בעיא וכ' wherever there was a contest between claimants, anointing was required; a. fr.—Pl. מחלוקות. Sot. 47^b וכ' the factions in Israel became numerous. Tosef. Snh. l. c., v. supra. Meg. 3^a שלא ירבו מ' in order that dissensions may not spread &c.; a. e.

מחלוקתא ch. same, division.—Pl. מחלוקתא. Targ. Y. I Gen. L, 1.

מחלף m. (b. h.; חלף) sharp knife.—Pl. מחלפים. Y. Yoma III, 41^a top (ref. to Ezra I, 9) אלו הסבירין מ' ... *ma-hālafim* ... means the slaughtering knives.

מחלץ m., du. מחלצים, pl. מחלצין, חלץ, cmp. חלץ a sort of windlass, loops of a rope attached to a heavy slab for rolling over plastered roofing &c., v. מחצלה. Macc. 9^b (מחצלו) until the entire ramming machine slips out of his hands (opp. to נפסק the breaking of the rope); Y. ib. II, beg. 31^c (שחירר or שיפיל) until he lets go all the loops (expl. = החבל). Ib. רמ' ר"י (not המחלצין) what R. J. says ('until he drops the whole rope') refers to the slipping of the machine; Tosef. ib. II, 3 ed. Zuck. עד שיפיל כל המחצלין מידו (read: שפין את ... אבל לא (11^a) M. Kat. I, 10 (11^a) (שיפיל ... המחלצ' במחלצים (Y. ed. צידים ...; Ms. M. מחצלים) you may plaster over cracks in the roof, or roll them over with a (small) roller, using the hands or the feet, but not with the windlass, v. Y. ib. 81^a top.—[The Var. lect. מחצלי rests upon a popular transposition, as if from מחץ. The interpretation of מחצל by commentators as trowel does not fit the context.]

מחלצתא m. pl., ch. same. M. Kat. 25^b ויהיו אשתעי

למ' ed. (Ms. M. למחצליא, v. Rabb. D. S. a. l. note 80) the statues became smooth (effaced) and they were used as slabs for rolling machines.

מחלקת, מחלקות v. מחלוקת.

מחלת pr. n. f. (b. h.) *Mahdath*, name of the mother of the queen of demons, v. אגרה. Pes. 112^b; Num. R. s. 12.

מחם v. מיתם.

מחמדא f. (חמד) something desirable, treasure. Koli. R. to V, 10 רמוביר מחמדתיה who loses a dear object.

מחמיר, מחמיר m. (חמיר) sight, appearance, v. יחזיר. Targ. Y. Gen. XXIII, 8. Ib. XLI, 21. Targ. Y. Deut. IV, 6; a. e.

מחמע m., מחמעה f. (חמע) that which is leavened. Targ. Ex. XII, 19, sq.

מחמצין m. (חמצין) a wash-pit containing ordure &c. to create fermentation. B. Bath. 19^a.

מחמר, מחמירא (מחמר) m. (חמר) a pile of debris, mound (of a ruined place). Targ. Is. XVII, 1 כרך מ' a fortress of debris.—Pl. מחמרין, מחמר. Targ. Ps. CXL, 11.—V. מחמרא.

מחמח (popular pronunc. מחמח, v. מחמח).

מחנה m. (b. h.; חנה) camp, esp. the encampment of the Israelites in the desert (v. Num. II); transferred to the limits of graded sacredness in Jerusalem (v. מחיצה II). Sifré Num. 1 מחנה ישראל the camp of the Israelites (from the gate of Jerusalem to the Temple mount); במ' ליהי the camp of the attendants (priests and Levites, from the Temple mount to the Temple court); במ' שכינה the camp of the Divine Majesty (from the entrance of the court and further). Ib. במ' ארון the camp of the Ark in the desert (= ליהי); Y. Sot. VIII, 22^b bot.; a. fr.—Pl. מחנות. Sifré l. c. הן שלש there are three camps of graded sacredness (= מחיצות).

מחסא m. (חס) mercy. Targ. Is. LXIII, 9. V. מרחם.

מחסומית f. (חס II) polish, glaze. Tosef. Kel. B. Mets. I, 3 מחסומיה מן וכ' (חסומי; R. S. to Kel. XI, 4 חסומיה, expl. the steel-edge of an axe) its glaze is of an clean material.

מחסור m. (b. h.; חסר) need. Cant. R. to VII, 2 לכל כרי מחסוריה ... גיה to each body according to its need; Ber. 29^b.

מחסור ch. (preced.) defect, shortcoming. Targ. Y. Num. XI, 23.

מחסורייתא f. pl. (preced.) defects (of sight). Bekh. 44^a אבל מ' לא but mere defective eye-sight does not disqualify (opp. perfect blindness). Ib. מ' מ' the disqualification from defective eye-sight is derived from דק (Lev. XXI, 20).

מחצית pr.n.pl. *Matha M'hasia* (or *Mahseia*, v. Jer. XXXII, 12), prob. a suburb of Sura (v. Berl. Beitr. z. Geogr., p. 45, sq.). Keth. 4^a. Ber. 17^b וכ' ב' the (gentile) inhabitants of M.M. are obstinate. Kidd. 33^a. B. Kam. 119^b. Snh. 7^b; Hor. 3^b.

מחצית **מח' adv.** (חסל) *complete measure*. Targ. I Kings VII, 26, a. e. (ח. text נכיל).

מחפורת m. ch.=next w.—*Pl.* מחפורין. Targ. Zeph. II, 9 (ed. Wil. מחפ' salt-mines. Targ. Ez. XLVII, 11.

מחפורת f. (חפר) 1) *mine*. Keth. 79^b של צריה an alum-mine.—2) *product of the mine*. Ah. Zar. 33^b (expl. vessels made of alum crystals.—3) (v. חפירה II) *fruits obtained by digging, bulbous vegetables*. Tosef. Maasr. I, 6 ברר של stored vegetables (some ed. מחפורות pl.).

מחפ"ז a mnemonical abbreviation for מחצית penalty of death, fifth fine of one fifth, פדיון not redeemable, and ירם forbidden to non-priests. Yeb. 73^b.

מחפרת (or **מחפרת**) f. (חפר) *a field which is cleared of trees*.—*Pl.* מחפרות. Tosef. Shebi. III, 18 ed. Zuck. (Var. מחפריות).

מחפרת m. (חפר II) *one causing shame*. Targ. Prov. XIX, 26.

מחץ (b. h.; sec. r. of חצץ) *to split, strike*. Pirké d'R. El. ch. XXXIV וכ' מחצתי את ירושלים I struck Jerusalem on the day &c.; Yalk. Deut. 946. Snh. 91^b.

מחץ m. (חצץ, v. Jud. V, 11) [*distributor*, cmp. מוץ] *ladle for filling vessels out of the well, or the wine- or oil-pit*. Par. V, 5 שולי חמ' the sides of a broken ladle. Ab. Zar. 74^b; Y. ib. V, end, 45^b; Tosef. ib. VIII (IX), 1. Toh. X, 7 אם היה דולק מ' if he emptied the pit by using a ladle (to pour into the vessels).—*Pl.* מחצין. Tosef. Kel. B. Kam. VII, 15.—[Fl. to Levy Talm. Dict. III, 309^a: מחץ, fr. מחץ *to stir*, cmp. Ps. LXVIII, 24.]

מחצא v. מחצא I.

מחצב m. (חצב) *quarry, mine*. Shebi. III, 5. Ib. 6 if a stone fence is less than ten handbreadths high, it comes under the category of a quarry. Y. ib. 34^c bot. וכ' a quarry situated between two estates. Ex. R. s. 15 וכ' ברוך חמ' blessed the quarry from which it was hewn. Lev. R. s. 26, end לפניו וכ' and they filled the quarry before him with gold Denars. Esth. R. to I, 6 חמ' הזה וכ' this (marble) quarry had not been revealed to any man before &c.

מחצבת ch. same.—*Pl.* מחצבות. Targ. Jud. III, 26 (h. text פסילים).

מחצה f. (b. h.; חצה) *division, half*. Shek. VII, 1 מ' at an equal distance from each. Hull. 29^a; Pes. 79^a מ' half to half (if the nation is equally divided between clean and unclean), we treat it as if the majority

were clean. Hull. 28^b מ' על מ' half (of the vital organ) cut and half uncut is considered as if the larger portion were cut. Lev. R. s. 10 חטובה עושה repentance effects half (the atonement); a. fr.

מחצילון v. מחצילון, pl. מחצלים.

מחצלת f. v. מחצלתא.

מחצליה v. מחצליה.

מחצלת f. (v. מחצלת) *matting used for partition, covering &c., in gen. mat.* Succ. I, 11 קנים מ' a reed mat. Tosef. ib. I, 10 של שירופא מ' a mat of bulrushes. Bets. 36^a מ' ע"ג וכ' you may spread a mat over bricks &c.; a. fr.—*Pl.* מחצלות. Succ. l. c. (expl. מחצלות) *matings of Usha*.—Y. Erub. VII, 24^c top מחצלות (not ליתר...). Num. R. s. 21 מחצלות; a. fr.

מחצלת ch. same. Gen. R. s. 33... חמא מ' saw a poor man wrapped in a mat; Yalk. Ps. 727.—*Pl.* מחצלתא, מחצלת. Y. Sabb. VII, 10^c top. Y. Ab. Zar. III, 42^c top חפון איקונותא מ' they covered the statues with matting; Koh. R. to IX, 10 [read: מ' אפיראיקונותא].

מחצרת m. (= מחצצר, v. תחצר) *trumpeter*.—*Pl.* מחצרת. Targ. II Chr. V, 13. [מחצרת, part. pl., v. רחצר.]

מחק (cmp. מחה) 1) *to rub out, blot out*. Sabb. VII, 2 וכ' חמ' he who rubs out in order to write over the erasure. Sot. 18^a וכ' כתב אור אחוה וכ' if he wrote (the adjuration of the Sotah) by writing and washing off letter by letter. Ib. ומחקן לחור וכ' and washed them off in one cup. Sabb. 75^b אור גדולה מ' if he erased one large letter. Ib. in this case he who erases, is more severely dealt with than he who writes (on the Sabbath); a. fr.—Part. pass. מחוק. Ab. IV, 20 נירר מ' erased papyrus (palimpsest).—2) *to scrape, smooth*. Sabb. VII, 2 (73^a) המחער (ומחקן) he who tans its skin, and he who scrapes it. Y. ib. 10^c bot. חייב מ' is guilty of an act coming under the category of scraping. Ib. 10^a המחוקה he who planes the beam; a. fr.—3) *to level, strike*. B. Bath. V, 11 ימחוק... למחוק. v. גרש. Sabb. 153^b; Tosef. ib. I, 17 מחוקי סאה they made the measure (of laws passed) just even (so that anything added would make it overflow), opp. גרש; Y. ib. I, 3^c; a. fr.—V. מחוק.

Nif. מחוק *to be blotted out*. Sot. II, 4, v. מחוק. Ib. 18^a before the roll (containing the adjuration of the Sotah) has been washed off. B. Bath. 164^a נ' בן שני ימים an erasure of one day's standing, נ' בן יומי an erasure two days old; a. e.

Pi. מחוק *to smooth, shave*. Sabb. 73^a, v. supra. Y. ib. VII, 10^d top מחוק מ' is guilty of an act coming under the category of scraping; a. fr.

מחוק ch. same, 1) *to blot out, wash off, erase*. Targ. Num. V, 23.—B. Bath. 164^a וכ' ליה מחוק ליה he may erase it and write over it what he may choose. Ib. ומחוק וימחוק let one erase (some writing) and compare;

a. fr.—Part. pass. מְחִיקָא, f. מְחִיקָא. Gen. R. s. 65, beg. יִירִי let this man whose name deserves to be blotted out come and marry that woman &c.; Yalk. ib. 112; 113 (not מחקת).—Koh. R. to XII, 5 שמיה מ' שחיק Hadrian, his bones be ground, his name be blotted out. Esth. R. to I, 4 נבוכדנצר Nebuchadn., he be ground, blotted out &c.—2) to *strike*. Part. pass. as ab. Y. Pes. IV, end, 31^c; Esth. R. l. c., v. גָּדִיל. B. Mets. 80^b, v. מְחִיקָתָא.

Ithpe. מְחִיקָא to be blotted out. Gen. R. s. 28, end יִחָמַק שְׁמִיה דְּפִלְן as one says, that man's name be blotted out.

מִחָק m. *strike*, v. מְחִיק.

מִחָק or מִחָק m. (preced. wds.) *erasure, erased spot*. B. Bath. 163^b bot. הוּא וְעִירֵדוּ עַל הָמ' the document itself and the signature of witnesses written over an erasure. Ib. 164^a; a. fr.—Pl. מְחִיקָן. Ib. 161^b וְכ' all erasures written over must be ratified (on the margin).

מִחָקָא ch. 1) same. B. Bath. 164^a וְכ' the erasure (written over) of one paper cannot be compared to that of another paper. Ib. מ' עַל מ' we witnesses have signed our names over an erasure; a. e.—2) *papyrus*. Meg. 19^a top (explaining יִירִי).

מִחָקָא m. (מִחָק 2) *stricken measure*. Targ. Y. Lev. XIX, 35, opp. גִּדְשֹׁנָא.

מִחָר m. (b. h.; = מאחר; אָחַר) *next day, future day*. Mekh. Bo. 18 יֵשׁ מ' עֲכָשְׁדִּי וְכ' there is a *maḥar* which means *now* (the next day), and there is a *maḥar* which means some future time; Yalk. Ex. 225.—Ber. 28^a אֵיךְ וְאַחֲרָהּ לִמ' כל מ' מָה אֵיכֵל I and you &c. Sot. 48^b מָה אֵיכֵל לִמ' he who has bread in his basket and says, what shall I have to eat to-morrow? &c.—Y. Gitt. II, 44^a bot. הוּא לִילָה הוּא לִילָה it makes no difference whether the same night or the next day or after some time; a. fr.—מִחָרָא f., constr. מִחָרָא. Men. 65^b מִמ' הַשַּׁבָּת מ' יוֹמָא 'the morrow of the Sabbath' (Lev. XXIII, 11) means the day after the first day of the Festival (Passover). Ib. אוֹ אֵיךְ אוֹ אֵיךְ may it not mean the morrow after the regular weekly Sabbath?; a. e.—מִחָרָא day after to-morrow. Midr. Till. to Ps. XII וְלִמ' נֶלֶךְ וְכ' and the day after to-morrow we shall go &c.

מִחָרָא ch. same. Targ. Ex. XVII, 9. Targ. Prov. XXVII, 1 דִּלְמָא a. fr.—Lev. R. s. 34 לִיָּהּ הִיא וְכָא לִיָּהּ לִיָּהּ she (the soul) is no more here. Y. Gitt. II, 44^b top מִחָרָא דְּמָחָר the day after to-morrow; a. e.

מִחָרָא f. pl. (חָרָא) *strings* (of meat, fish &c.). Tosef. Shek. III, 10 מ' if the meat found was on strings; Y. ib. VII, beg. 50^c מ' אֵם הָיָה מ'—B. Mets. II, 1 מ' של דגים fish on strings. Tosef. ib. II, 1 מ' של קרדומות axes strung together; a. e.

מִחָרָא m. (חָרָא) *singe, burn (wound)*. Targ. Y. Ex. XXI, 25.

מִחָרָא, Tosef. Kel. B. Mets. II, 14, read with R. S. to Kel. XII, 5: מְחָרָא.

מִחָרָא f. (b. h. מְחָרָא 1) *plough*. Tosef. Sabb. XIV (XV), 1 מ' יִירִי the pin of the plough; Y. ib. XVII, beg. 16^a. Y. Naz. VII, beg. 55^d מ' הָמ' so that the plough might not stir them up. B. Mets. IX, 13 וְכָא מ' and must give him back the (pledged) plough for the day; a. e.—2) *strigil*. Ib. 113^b מ' רִכְסָפָא a silver strigil (which, if pledged, the creditor may sell and give the debtor a common one); Keth. 68^a מ' רִכְסָפָא (such a luxury as) a silver strigil.

מִחָרָא pr. n. pl., v. מְחָרָא.

מִחָרָא, v. מְחָרָא.

מִחָרָא pr. n. pl. (חָרָא) *M'harta d'Yattir* (the Cave Region of Y., v. Hildesh. Beitr., p. 25), in Upper Galilee. Y. Shebi. VI, 36^c; Tosef. ib. IV, 11 סִרְרָא Sifrē Deut. 51 נְחֻרְתָּא דִּירִירָא; Yalk. ib. 874 נְחֻרְתָּא דִּירִירָא (read דִּירִירָא).

מִחָשְׁבָּת f. (b. h.; חָשַׁב 1) *thought, plan*. Ber. 61^a וְכ' בְּחֻלְלָה עֲלֵה בְּמ' it was the original plan to create &c.—Kidd. 40^a פִּרְי מ' שְׁעוּשָׁה פִּרְי an intention which bears fruit (is carried out). Ib. מ' טוֹבָה מִצְרָפָה וְכ' the merit of a good intention does the Lord (in rewarding) add to that of a good deed; Y. Peah I, 16^b top; a. fr.—2) *troubled mind, care, apprehension*. Snh. 26^b מ' מוֹעֵלָה וְכ' trouble (about sustenance) affects the memory even for the words of the Law (makes one forget one's learning).—Pl. מְחָשְׁבָּת. Ib. 19^b, v. בָּעַל. Ib. 26^b (ref. to Ps. XI, 3) וְכ' אֵילֵי מְחָשְׁבָּתוֹ וְכ' if this wicked man's plans be not frustrated, what will the righteous man do?

מִחָשְׁבָּת f. (b. h.; preceded.) *design, art*.—מ' מְלָאכָה a productive work (with a direct purpose). Bets. 13^b; Hag. 10^b, a. fr. מְלָאכָה מ' אִסְרָה הוּרָה the Torah forbids (on the Sabbath) productive work (by which you affect the property of an object, not mere changing of position, planless efforts &c.).

מִחָשְׁבָּתָא ch. (preced. wds.) 1) *plan; art*. Targ. Jer. XLIX, 20. Targ. II Chr. XXVI, 15; a. fr.—Pl. מְחָשְׁבָּתָא, מְחָשְׁבָּתָא. Targ. Is. LV, 8, sq. Targ. Ez. XXXVIII, 10; a. fr.—2) *trouble*. Erub. 29^b מ' וּמִבְּשָׁלִי and drive trouble away.

מִחָשְׁקָן m. (חָשַׁק) *darkening, dimness* of eye-sight. Targ. Y. Deut. XXVIII, 65 וְכ' (דִּמְיָה). h. text כְּלִיָּן עֵינִים.

מִחָת, part. act. a. pass. Af. of חָתָה.

מִחָתָא f. (preced.) *declivity*.—Pl. מְחָתָא. Lev. R. s. 18, v. מְחָתָא.

מִחָתָא f. (מִחָת II) 1) *deficiency*. Targ. Prov. X, 20 (h. text כְּמַעֲט).—2) *defect*. Targ. Cant. IV, 7 (h. text מִכָּה).—3) *stroke, plague, slaughter* (corresp. to h. מִכָּה; v.

II).—Targ. Josh. X, 10. Targ. Y. Ex. IX, 27 (ed. Amst. (מִתְחַה). Ib. XXIII, 25 מִתְחַה (מִתְחַה), v. מִדִּירָה; a. fr.—Pl. מִתְחַה. Targ. O. Deut. XXVIII, 59 (Y. מִתְחַה); a. fr.—Targ. Y. Lev. XXVI, 18 מִתְחַה. —Targ. Prov. XX, 30 מִתְחַה (ed. Lag. מִתְחַה, Var. מִתְחַה, corr. acc.); Targ. Y. Deut. XXIX, 21 מִתְחַה (fr. מִתְחַה).—[V. מִתְחַה.]

מִתְחַה f. (b. h.; תְּחַה) 1) *coal-pan*. Kel. II, 3 פְּרוּצָה מ' a coal-pan the rims of which are broken off (having a flat plate only), opp. ib. 7 שלמה מ'. Yoma V, 1; a. e.—2) *snuff-dish*.—Pl. מִתְחַה. Men. 88^b וּמִתְחַהוֹתָיָהּ ואין מלקוחה ומתחוחיה the tongs and the snuff-dishes of the candlestick were not made out of the *Kikkar* of gold; Yalk. Ex. 369; a. e.

מִתְחַהוֹתָיָהּ, v. מִתְחַהוֹתָיָהּ.

מִתְחַהוֹתָיָהּ, v. מִתְחַהוֹתָיָהּ.

מִתְחַהוֹתָיָהּ, v. מִתְחַהוֹתָיָהּ.

מִתְחַהוֹתָיָהּ f. ch. = h. מִתְחַה. Targ. O. Num. XVII, 11 (Y. מִתְחַה). Targ. II Chr. XXVI, 19; a. fr.—Pl. מִתְחַהוֹתָיָהּ. Targ. Num. XVI, 6; 17. Ib. XVII, 2 (Y. ed. Amst. מִתְחַה, corr. acc.). Targ. Y. ib. 13; a. e.

מִתְחַהוֹתָיָהּ m. (נְחַה) *declivity*. Targ. Josh. VII, 5 (h. text מורד); a. e., v. מִתְחַהוֹתָיָהּ.

מִתְחַהוֹתָיָהּ f. (b. h.; תְּחַה) *breaking in, breach*. Snh. VIII, 6 וְהוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא who breaks in is judged (allowed to be killed with impunity) on account of what he will do. Ib. 72^a; Yoma 85^b מִי שֶׁהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא what is the reason of the law allowing to kill one breaking in (Ex. XXII, 1)?—Snh. 72^b וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא the text speaks only of breaking in, whence can it be proven that the thief found on one's roof &c. may be killed?—Ib. וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא his breaking in serves the place of forewarning (he knew what he might expect). Ib. 103^a (ref. to ירדוהו, II Chr. XXXIII, 13, v. S. Baer, Liber Chron., p. 126, a. Rabb. D. S. to Snh. l. c. note 200) וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא the Lord made for him an opening in the heaven to receive him &c.; (Pesik. Shub., p. 162^b תְּחַהוֹתָיָהּ. Midr. Till. to Ps. CXVIII, 1) מִן הַמִּצָּדָה מה מצא. מִן הַמִּצָּדָה what has he found in our possession (taken) from the place we broke into? Ib. וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא the place broken into is the City (of Jerusalem); a. e.

מִתְחַהוֹתָיָהּ ch. same. Targ. O. Ex. XXII, 1. Targ. II Chr. XXXIII, 13 (v. preced.).—Snh. 72^b וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא I should kill any one that would break into my house, except &c.—Ber. 63^a (prov.) גִּבְרָא אִפְסָר מִן רַחֲמֵי קִרִּי En Ya'akov (missing in ed.; Ms. M. 2 רִאשִׁיטָה v. Rabb. D. S. a. l. note 40) the thief at the entrance of the breach calls on the Lord for help.—Pl. מִתְחַהוֹתָיָהּ. M. Kat. 25^b; Snh. 109^a (Ms. F. מִתְחַהוֹתָיָהּ, v. Rabb. D. S. a. l. note 50), v. תְּחַהוֹתָיָהּ.

מִתְחַהוֹתָיָהּ, v. מִתְחַהוֹתָיָהּ.

מִתְחַהוֹתָיָהּ, v. מִתְחַהוֹתָיָהּ.

מִתְחַהוֹתָיָהּ m. (b. h.; מִתְחַה) *broom*. Gen. R. s. 79, end, v. מִתְחַהוֹתָיָהּ; Y. Meg. II, 73^a bot., v. מִתְחַהוֹתָיָהּ.

מִתְחַהוֹתָיָהּ, v. מִתְחַהוֹתָיָהּ.

מִתְחַהוֹתָיָהּ m. pl. (v. next w.), מִתְחַהוֹתָיָהּ *slaughter-ing place* (in the Temple). Eduy. VIII, 4, a. e.—Kel. XV, 6; Tosef. ib. B. Mets. V, 7, v. מִתְחַהוֹתָיָהּ.

מִתְחַהוֹתָיָהּ m. pl. (טָבַח) *slaughtering place* (in the Temple). Midd. III, 5 (Mish. ed. מִתְחַהוֹתָיָהּ). Ab. V, 5 (Strack a. other pointed ed. read מִתְחַהוֹתָיָהּ).

מִתְחַהוֹתָיָהּ c. (טָבַח II) 1) *coin, medal* (v. מִתְחַהוֹתָיָהּ). B. Kam. 97^a sq. וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא if one loans money in a certain coin, and that coin was afterwards repealed, וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא he must pay him in the present legal coin. Ib. וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא if one loans &c., and the coin was in the meantime made larger (heavier), וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא. B. Mets. 45^b, sq., v. תְּחַהוֹתָיָהּ.—B. Kam. l. c. מִי שֶׁהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא the Abraham medal; a. fr.—Pl. מִתְחַהוֹתָיָהּ. B. Mets. II, 2 וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא three coins heaped upon another, v. מִתְחַהוֹתָיָהּ. Y. ib. 8^b וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא three coins of three different kings; a. fr.—Ab. d'R. N. ch. XVIII מִי שֶׁהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא (v. ed. Schechter note 5) he assorted the entire law (like) coins, i. e. systematized.—2) *type* (of prayers, documents), *formula*. Y. Ber. V, 9 וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶ�הוּא חַטָּא that you do not change the formula of a benediction. Ib. bot. בְּרַכָּה מ' וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא he recites the regular form of the benediction. Ib. VI, 10^b bot. וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא (read מן) he who changes the formula of prayers which the scholars have fixed. Gitt. 5^b, a. e. וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא he who changes the formulas of documents &c. Y. Meg. III, end, 74^c מִתְחַהוֹתָיָהּ משה הרקין מִתְחַהוֹתָיָהּ Moses introduced as a type of prayer, O God, the great &c.; a. fr.

מִתְחַהוֹתָיָהּ ch. same, *coin, medal*. Targ. II Esth. III, 9 מִתְחַהוֹתָיָהּ workers in the mint. Targ. Esth. IX, 4 מִתְחַהוֹתָיָהּ his medal (h. text מִתְחַהוֹתָיָהּ); cmp. מִתְחַהוֹתָיָהּ.

מִתְחַהוֹתָיָהּ, v. מִתְחַהוֹתָיָהּ.

מִתְחַהוֹתָיָהּ f. (b. h.; נִטָּה) *couch, bed, frame, bier*. Ned. VII, 5, v. מִתְחַהוֹתָיָהּ. Ib. 56^a, a. fr. מִתְחַהוֹתָיָהּ, v. מִתְחַהוֹתָיָהּ. Ib. וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא a bed designated for the exhibit of garments (not slept upon); Snh. 20^a. Ber. III, 1 וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא those carrying the bier; a. fr. מִי שֶׁהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא. Ned. 56^a; a. fr.—Trnsf. *family, offspring*. Lev. R. s. 36 מִי שֶׁהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא his bed was perfect, his children were all righteous; Sifra B'huck., Par. 2, ch. VIII. Ber. 60^b. Pes. 56^a וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא perhaps there is a blemish in my family; a. e.

מִתְחַהוֹתָיָהּ m. (b. h.; נִטָּה) 1) *staff*. Ab. V, 6 וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא the staff of Moses. Ex. R. s. 3 וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא the staff with which thou shalt chastise him. Ib. 'the signs which I placed in thy hands' (Ex. IV, 21) וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא that means the staff; a. fr.—2) *tribe*. Tosef. R. Hash. III (II), 3 וְהוּא חַטָּא הוּא הַבָּא בְּמִי שֶׁהוּא חַטָּא three notes for each tribe; Y. Succ. V, 55^c.

מִתְחַהוֹתָיָהּ, v. מִתְחַהוֹתָיָהּ.

מִמַּחַת adv. (b. h.; מִחַת fr. א. ה. locale) *downward*,
(used as a noun) *below*. Tanh. B'shall. 23 מִמַּחַת אֵשׁ שֶׁל
מִ' through the fire from above were his
wheels below ignited; (Yalk. Ex. 235 שְׁלִמְעֵן, v.
infra). Hag. II, 1 (11^b) מַה לְּמַעְלָה וְיָמָּה לֵּמָּה what is above
(in heaven) and what is below (in the nether world, Rashi:
above the Hayoth, below the Hayoth, v. רִחָק). Tosef. Ber.
V, 5 שְׁלִישִׁי לִי לֵמָּה he who is the third in rank re-
clines below him (v. Sm. Ant. s. v. Triclinium); a. fr. —
Euphem. for מַעְלָה in order to avoid a blasphemous ex-
pression: B. Kam. 79^b וְאוֹיֵן שֶׁל מִ' . . . כְּבִיכּוֹל עֲשֵׂה עֵינַי שֶׁל מִ' he treated, if one may say so, the divine eye as if
did not see, and the divine ear as if did not hear. — Frequ.
מִמֶּנּוּ. Y. Yoma VII, 44^b שֶׁל מִ' . . . כְּשִׁירוֹתָ שֶׁל מַעְלָן as the
service in heaven, so is that on earth; Lev. R. s. 21, end
(not שְׁרוֹתָ). Y. R. Hash. II, 58^b בֵּי"ד שְׁלָמִי the court on
earth; a. fr.

מַמְדְּרוֹת f. (שָׁהַר) *water pipe of a bath, gutter*. Mikv. VI, 11; Tosef. ib. V, 8. Ib. VI, 4 בִּמְדֵּן שֶׁמֶ' שָׁלֵה רַב' when the gutter of the bath opens into private ground. — *Pl.* מַמְדְּרוֹת. Tosef. Erub. XI (VIII), 9.

מָבִיחַ f. (מָבִיחַ) *inclining* (the ear &c.), *favor*.—**בִּי מ' to ask a favor, beg.** Targ. Y. Ex. XI, 8. Targ. Ps. LXXII, 12.—Yoma 87^a (in Hebr. diction.) **לֹכְ הַמְבַקֵּשׁ מ' לוֹ** he who begs his neighbor (to forgive him).—**בְּמִשְׁתָּחָא, בִּמ'** (cmp. **בָּעֵי**) *I pray.* Targ. Y. Gen. XLIII, 20. Targ. Y. I ib. XLIV, 18. Targ. Y. Ex. XXXII, 31; a. fr.—Yoma 72^b **בְּמ' מִיֵּינִיכּוּ** I beg of you. Snh. 97^a **בְּעִינָא מִיֵּינִיכּוּ** **בְּמ'** ed. (Ms. M. **בְּמ' מִיֵּינִיכּוּ**); a. fr.

מַמְוִה f. (b. h.; מַמְוָה) *yarn*. Midr. Till. to Ps. LXXIII, 4.

מְסוּרִיָּה f. (סִרִּי I) *spider*. Targ. Job VIII, 14 מ' **מְסוּרִיָּה** (Ms. **מְסוּרִיָּה**) *spiderweb*.

ט.ב.ר. v. ממוזרד

מַמְלִיטָה, **מַמְלִיטָלָה**, **מַמְלִיטָמֶת** f. (מַמְלִיטָה) 1) *plummet, plumb-line*. Kel. XII, 8 מִשּׁוֹרֵי Ar. a. Mish. (some ed. משׁוֹרֵי; ed. Dehr. מִשְׁשָׁלוֹת Talm. ed. משׁוֹלֵטָה Tosef. ib. B. Bath. VII, 12 מִשְׁשָׁלוֹת Kil. VI, 9 כְּאִילוּ מ' תְּלוּיָהּ וּכ' (Ms. M. 'משׁוֹל') as if a plumb-line were suspended on it (take the vertical line).—2) *stem with foliage attached to a fruit*.—Pl. מִשְׁשָׁלוֹת (comp. שׁוֹשְׁלוֹתָא Y. Ab. Zar. I, 39^d אֵינָן מִשְׁשָׁלוֹתֵיהֶן pine cones with their attachments (so that they can be used for the thyrsus, v. Sm. Ant. s. v. Thyrsus).—3) (comp. מִשְׁטִּילָה) *a pad or cushion made of pieces of cloth*. Sabb. V, 3 אֵלָּא יֵצֵא גַּםל בִּמְיָא the camel must not be taken out (on the Sabbath) with the pad on his back; expl. Y. ib. 7^b bot., וְגַבְיָהּ v. אֵלָּא. Bab. ib. 54^a חֲשֻׁרָה בִּמְיָא the pad tied only to his tail (hence liable to slide down); Tosef. ib. IV (V), 3 בִּמְיָא הַחֲלוּיָהּ וּכ' with the pad hanging (loosely lying) on his hump to let the air strike through; ib. [read:] חֲשֻׁרָה לוֹ בִּמְיָא אֵלָּא יֵצֵא חֲשֻׁרָה וּכ'—Talm. V, 4 וּכ' there was on the top of the lid (of the coal pan) a sort of pad (with which to handle it). Tosef. Sabb. VI (VII), 1 חֲשֻׁרָה בִּמְיָא he who

ties a pad to his hip (a superstitious custom).—*Pl.* מטלטלות, מטלטלות, v. *supra*.

מפריה, Ber. 44^b, v. II. טרי.

מִמְנוּל, מִמְנוּל I (מְנוּל, v. מְנוּל; emp. מְנוּל) *on account of, for the sake of*. Targ. Y. I Num. XXV, 8 מִמְנוּל *on account of these persons*. Targ. Ps. XLIV, 27 (h. text למִמְנוּל).—מִמְנוּל *because, for*. Targ. Ps. I, 6. מִמְנוּל *therefore* (h. עַל כֵּן). Ib. 5. [Ib. 4 מִמְנוּל ed. Wil., strike out מִמְנוּל, as ed. Lag.]—Ib. XLIX, 15; a. fr. מִמְנוּל *for my sake, as ed. Lag. for thy sake, &c.* Targ. Prov. VIII, 15, sq. Ms. (ed. מִמְנוּל).—Targ. Ps. CXV, 1; a. fr.

מַמְוִיל (מַמְוִיל I) m. (מַמְוִיל) *moving, march* (=h. מַמְוִיל).
Targ. O. Deut. X, 11 (ed. Berl. מַמְוִיל), v. מַמְוִיל II.

***מַפְרֵיץ** II m. h. (נָטַל) *handkerchief*.—*Pl.* מַפְרֵיץ. Yalk. Gen. 7; Yalk. Ps. 848 וּבְמַפְרֵיץ and by waving handkerchiefs (for salutation); Gen. R. s. 5; s. 28 מְנוּרֵץ, מְנוּרֵץ (corr. acc.).—V. מְנוּרֵץ.

(מִטְרָא, מִטְרֵילָא, III מִטְרֵיל) III מִטְרֵיל
m. 1) *weight, burden* (חֲבֵלָה). Targ. O. Num. XI,
11 (ed. Amst. חֲבֵלָה). Targ. ib. IV, 27 (O. ed. Amst.
read: [Ib. 24 לִמְשַׁל ed. Berl., לִמְסוּל ed. Amst.; Y.
לִמְסוּל, infin. of נִסַּל].—Targ. Y. I ib. XXV, 8 מִטְרֵיל
through the weight (of the two bodies); a. fr.—Y. Hag.
I, 77^b top הָיוּ מְשַׁנְתֵּי לוֹן מְשֻׁלִּין וְרוּחוֹן מְחֻבוּדִין...
רוּחוֹן (the Romans) made them carry loads (on the Sab-
bath), and they (the Jews) arranged it so that each two
persons should carry one load.—Pl. מְשֻׁלִּין. Targ. Is. XLVI,
1.—Y. Hag. i. c.—2) *burden of prophecy*. Targ. Is. XXI, 1
Rashi מְשוּל (ed. משל); Y. Taan. IV, 69^b top מ' רב בערבייא
a heavy burden of prophecy (charge) against Arabia.
V. מְשַׁלָּא.

מִטְוֵיָהּ, v. מִטְוֵיָהּ.

מִמּוֹלֵף f. 1) *booth*, v. מִמּוֹלֵף. — 2) (with suff. of personal pronoun) *on account of*, v. מִמּוֹלֵף.

I. טױטא v. מװזיקא:

מִטְרָפֶסֶט א. v. מִטְוֹפְרֶסֶט

מִטָּה, v. מִטָּה.

מִמְחָה or **מִמְחָה** m. (מִיחָה I, v. Targ. Y. Gen. XV, 6)
rebellion, reproach. Targ. Job I, 22 מִיִּלִּי מ' Ar. s. v. מִיחָה²
 (ed. מִיחָה, מִיחָה, fr. מִיחָה II, *sinful words*; h. text מִיחָה).

מִטְחָה v. מִמְחָה

מְטִיחַן m. (מְטִיחַן) *grinding mill* for olives. Ex. R. s.
36, beg.

מִמְחָתָא f. (מִחָת II; emp. מִחָת Ps. LI, 8) *kidney, loin*.
Gitt. 69^b אֵתָּא מִמְחָתָא וְכִי (Ar. ed. מִמְחָתָא, some ed.
מִמְחָתָא) on this (his) loin and . . . on the other loin.

מַמְטוּ, מַמְטוּ, מַמְטוּ, v. מטט h. a. ch.

מַמְטוּר, v. מַמְטוּר.

מַמְטוּר (מַמְטוּ) pr. n. (= מַמְטוּר, redupl. of נַמְטוּ, v. מטט) [*Chief of the Service*,] *Mattatron* (*Mittatron*), name of the chief of the angels (corresp. to שַׁר הַפְּעִימִים). Targ. Y. I Gen. V, 24 סַפְרָא מַמְטוּ, the chief recorder.—Snh. 38^b (ref. to Ex. XXIV, 1, cmp. Targ. Y. a. l.) זה מַמְטוּ is that is M. whose name is like that of his master (with ref. to Ex. XXIII, 21, cmp. Rashi a. l.). Hag. 15^a מַמְטוּ מַמְטוּ Ms. M. (ed. repeatedly (מַמְטוּ)) saw M. to whom permission was given to be seated while writing down &c. Ab. Zar. 3^b מַמְטוּ Ms. M. (ed. מַמְטוּ) if you choose, say it was M. (that instructed the children). Lam. R. introd. (R. Joh. 1) מַמְטוּ בא מַמְטוּ וַיִּפֹּל עָלָיו M. came and fell upon his face. Sifré Deut. 338 [read:] מַמְטוּ בְּאֶצְבְּעֵי דִּיהָ מַמְטוּ (Moses') finger Metatron pointed out to Moses &c.; Yalk. ib. 949 (v. מַמְטוּר). [Gen. R. s. 5, v. מַמְטוּר.]

מַמְטוּ, מַמְטוּ, מַמְטוּ (=h. מַמְטוּ) 1) to stretch, reach; to arrive at; to obtain; to happen to. Targ. Gen. XI, 4 (Y. II מטט). Targ. O. ib. X, 19 (h. text באבא). Targ. II Kings XIX, 26. Targ. Koh. VIII, 14; a. fr.—Targ. Esth. V, 2 [read:] מַמְטוּ לִירְדָּה and it (the scepter) reached her hand (v. Meg. 15^b).—Snh. 109^a כִּי מַמְטוּ לְהָאֵר וְכִי when he arrived at a certain inn. Keth. 63^a לְגַבִּיחָא מַמְטוּ when she came near him. Ib. מַמְטוּ מַמְטוּ the eve of the Day of Atonement came. R. Hash. 12^b מַמְטוּ בְּהַ מַמְטוּ מַמְטוּ אֵר אֵר אֵר אֵר יְרֵחוֹן וְכִי מַמְטוּ בְּהַ מַמְטוּ מַמְטוּ אֵר אֵר אֵר אֵר יְרֵחוֹן and they arrived in the chain of tradition up to 'in the name of R. J. the Galilean' (an editorial gloss). Y. Ber. III, 6^a top, a. fr. מַמְטוּ אֵר אֵר אֵר אֵר יְרֵחוֹן and so it happened to him (as he had wished). Ib. מַמְטוּ מַמְטוּ and he had no chance to dine with him. Y. Snh. VI, 23^c; Y. Hag. II, 77^d bot. מַמְטוּ מַמְטוּ wanted to fetch water but could not. Ib. 78^a top כל מַמְטוּ מַמְטוּ, v. מַמְטוּ. [Ib. מַמְטוּ מַמְטוּ, read: כל מַמְטוּ מַמְטוּ, v. מַמְטוּ.] Y. Keth. IV, 28^b top מַמְטוּ מַמְטוּ thou hast found that which R... said; ib. מַמְטוּ מַמְטוּ when he came to this verse. Snh. 100^a מַמְטוּ מַמְטוּ when (in preparing wrappers for the scrolls) they came to the roll of Esther; a. v. fr.—[Hull. 132^a top מַמְטוּ מַמְטוּ we or they (the words of the text) have reached thee, agree with thee, Rashi; v. מַמְטוּ I.]—2) (sub. וְיָמַנָּה) to be ripe, ready. Hag. I. c. מַמְטוּ מַמְטוּ he left those (figs) which were ripe and plucked those which were not. Hull. 112^a מַמְטוּ מַמְטוּ the lower portion was ready (roasted).

מַמְטוּ to cause to reach; to fetch, bring, offer. [Targ. Y. II Gen. XI, 4 מַמְטוּ part. pass., v. supra.] Targ. Y. ib. XXVII, 25. Targ. O. Lev. IX, 12; a. fr.—B. Kam. 117^a דַּרְיָא מַמְטוּ take it up and hand it over (to the King's treasury) in our presence; and דַּרְיָא וְאֵר he did take it up &c. Ib. 119^b, a. e. מַמְטוּ וְאֵר (not מַמְטוּ) is leading the needle forth and bringing it home one stitch (=h. מַמְטוּ)? B. Bath. 21^a מַמְטוּ מַמְטוּ, v. מַמְטוּ I. Keth. 103^b sq. מַמְטוּ מַמְטוּ they took him to Sepphoris which lies high. Gen. R. s. 14, beg.; ib. 20 מַמְטוּ מַמְטוּ

מַמְטוּ from your own language I will offer (proof) to you; a. fr.

מַמְטוּ to repair to. Targ. O. Num. XXIII, 15; a. fr.

מַמְטוּ, v. מַמְטוּ.

מַמְטוּ (מַמְטוּ, מַמְטוּ, מַמְטוּ) m. (μῆταξ) silk. Y. Kil. IX, 32^a top מַמְטוּ מַמְטוּ מַמְטוּ (Mish. ib. IX, 2) is silk. Sabb. 20^b, v. מַמְטוּ. Y. B. Mets. IV, 9^c bot. מַמְטוּ מַמְטוּ gave an earnest money on silk. Lev. R. s. 34 information was brought against them מַמְטוּ מַמְטוּ... that they dealt in silks (v. Sm. Ant. s. v. Sericum). B. Kam. 117^b מַמְטוּ מַמְטוּ one informed (the royal officers) of the silk goods of R. A.; a. fr.—Pl. מַמְטוּ מַמְטוּ. Targ. Esth. I, 6 (h. text מַמְטוּ מַמְטוּ).—Gen. R. s. 40 מַמְטוּ מַמְטוּ I am willing to pay the duty on silk goods. Y. B. Kam. VI, end, 5^c מַמְטוּ מַמְטוּ it (the bag) contained silk goods. Gen. R. s. 77, v. מַמְטוּ מַמְטוּ; Cant. R. to III, 6; a. fr.

מַמְטוּ m. (מַמְטוּ) javelin for thrusting. Targ. I Sam. XVII, 6 (h. text מַמְטוּ).—Pl. מַמְטוּ מַמְטוּ. Targ. Job XL, 18 Ms. (ed. מַמְטוּ, Regia מַמְטוּ; h. text מַמְטוּ).

מַמְטוּ m., constr. מַמְטוּ (v. מַמְטוּ III) imposed destiny, burden of prophecy. Targ. Is. XIII, 1 (h. text מַמְטוּ). Targ. II Kings IX, 25. Targ. Is. XXI, 1 (Kimhi מַמְטוּ, v. מַמְטוּ; Rashi מַמְטוּ); a. fr.

מַמְטוּ, v. מַמְטוּ.

מַמְטוּ m. (מַמְטוּ I) shade, cover. Targ. Y. Num. XIV, 14.

מַמְטוּ m. (מַמְטוּ, v. מַמְטוּ; cmp. Jer. XXII, 26) exile, place of banishment. Num. R. s. 7 מַמְטוּ מַמְטוּ the place of exile for those condemned to banishment. Deut. R. s. 2; ib. s. 6, v. מַמְטוּ.

מַמְטוּ f. (diminutive of מַמְטוּ) a small patch.—Pl. מַמְטוּ מַמְטוּ, v. מַמְטוּ.

מַמְטוּ f. (מַמְטוּ) 1) javelin, v. מַמְטוּ.—2) thrusting.—Pl. מַמְטוּ מַמְטוּ, v. מַמְטוּ. Targ. Y. Ex. XXXI, 15; a. e.

מַמְטוּ m. (מַמְטוּ) 1) exile, homeless.—Pl. מַמְטוּ מַמְטוּ. Targ. Mic. IV, 6, sq.; Targ. Zeph. III, 19 (h. text מַמְטוּ מַמְטוּ).—2) (mostly pl.) מַמְטוּ מַמְטוּ next w. Yeb. 99^a מַמְטוּ מַמְטוּ a slave is chattel, and chattel (in R. Meir's opinion) is seizable for widowhood; Keth. 81^b מַמְטוּ מַמְטוּ and chattel is not seizable &c.; a. fr.

מַמְטוּ, מַמְטוּ, מַמְטוּ m. pl. (מַמְטוּ) movable goods, chattel, opp. מַמְטוּ immovable property. Kidd. 26^b; B. Bath. 156^b מַמְטוּ מַמְטוּ had a large fortune in movables. B. Mets. 11^b, v. מַמְטוּ. Tosef. Kidd. I, 8, sq. B. Mets. IV, 1 מַמְטוּ מַמְטוּ all movables (exchanged) buy each other, i. e. taking possession by the one gives possession to the other party; a. v. fr.

מַמְטוּ, v. מַמְטוּ.

מטליה, Lam. R. to III, 7, v. מטלית.

מטליותא f. (טלל) *protection, shade*. Targ. O. Lev. XXIII, 43 Ms. (v. Berl. Targ. O. II, p. 37), v. מטליתא.

מטלית f. (טלא) *patch, strip; lining*. Kel. XXVII, 12 'מטליתא even a new piece of that stuff. Y. Meg. I, 71^d top וטולין במ' and is mended by underlining a patch. Gen. R. s. 4, beg. לרקיע במ' let there be made a lining to the firmament (be made stronger). Kel. XXVI, 2 טלה עליו (מטלית) if he underlined the bag. Tosef. Ohol. XIV, 6; Zeb. 94^a; a. fr.—Trnsf. a *strip of land*. Lam. R. to III, 7 (ref. to גור, ib.), v. של וי (מטלית) that means the Samaritan enclave (between Galilee and Judaea).—Pl. מטליות. Ib. introd., end 'מ' זורעין אותה 'מ' they planted the land by strips (not the whole at a time); Y. Keth. XII, 35^b top היתה נשרפת 'מ' the land was burned up strip-wise; Y. Kil. IX, 32^c; Pesik. Dibré, p. 114^a; (Yalk. Dan. 1066 מטליות). Lam. R. introd. (R. Abbahu 3, ref. to Ez. XXIV, 6) הרי גולים 'מ' they were exiled by districts (not all at once); Yalk. Ez. 362.—Dimin. מטליות, מטליות; pl. מטליות, מטליות. Sabb. 125^a 'מ' שאין בהן וי (Ar. מטליות) strips of less than three square handbreadths; Succ. 16^a; B. Bath. 20^a; a. e.—Yalk. Dan. 1066, v. supra.

מטלא, מטלל m. (טלל I) *shelter, hut, booth*. Targ. Ps. X, 9 (Ms. מטלל).—Y. Succ. III, beg. 53^c מטלא ליה עבד ליה put up a festive booth for himself in the street.—Pl. מטליתא. Targ. O. Lev. XXIII, 42 (ed. Amst. מטליתא, corr. acc.). Targ. II Sam. XI, 11; a. fr.

מטליתא, מטליתא f. same. Targ. Is. I, 8. Targ. Jon. IV, 5. Targ. Y. Lev. XXIII, 42; a. e.—Constr. מטלית (מטלית). Targ. O. ib. 43 מטלית (Ms. I מטלית, III מטלית pl.). Targ. Is. IV, 6.—Esp. *festive booth, Succah*. Succ. 3^a אמרמא מטליתא Ms. M. (ed. מטליתא, v. Rabb. D. S. a. l. note) at the entrance of the Succah. Ib. 28^b 'מ' in the Succah, 'מ' בר without the Succah (in the house &c.). Y. M. Kat. III, 82^a וי דיוח מטליתא if his (the mourner's) Succah is small; a. fr.—[Treat. S'mah. ch. XI, end מטליתא דכרמא the watchman's hut in the vineyard—a mistaken gloss to אוריגרי, which found its way into the text; v. M. Kat. 27^a, a. אוריגרי.]—Pl. מטליתא. Targ. O. Lev. I, c., v. supra. Targ. Gen. XXXIII, 17 (Y. מטלן).

מטלנא I m. *javelin*, v. מטל.

מטלנא II m. (טל, נטל, cmp. מטלן) *journey* (h. מטע). [Targ. Is. XXI, 1 מטלן Kimhi, v. מטלנא].—Pl. מטלנין, constr. מטלני. Targ. Num. XXXIII, 1; a. fr.

מטלנית f. diminutive of מטלית, q. v.

מטליתא f. (טלע) *limping*. Keth. 103^b (to Levy who was lame) וי למטליתא לך צריכא do we need thee and thy limping (lame remark)?

מטלת, v. מטלית.

מטליתא, מטליתא, v. מטליתא.

מטמעה, מטמומ m. (מטט) *decline, use of the root* מוט. Tosef. B. Mets. VI, 18 (ref. to ימט, Ps. XV, 5) המ' הוה וי (ed. Zuck. המטוט) we know not in what sense this 'decline' is meant; Y. ib. V, end, 10^d המטמעה; [Yalk. Ps. 665 'הימט this yimmot &c.].

מטמון m. (b. h.; טמן) *secret chamber, treasury; treasure*.—Pl. מטמונים. Num. R. s. 9 לחוד המ' the inhabitants of the city began to put their gold and silver in the secret chambers of the fortress; Tanh. Naso 5. Lev. R. s. 1 הולך במ' he goes (to her) through secret walks (of the palace), v. next w. Cant. R. to I, 1, v. ופש; a. e.

מטמונית f. (preced.) *secrecy*.—Pl. מטמוניות. Tosef. Dem. II, 9 'במ' הווי (Var. במטמונית, corr. acc.) if they repent in secret, opp. בפרהסיא; Ab. Zar. 7^a; Bekh. 31^a.—Lam. R., introd. (R. Josh. 1) הוי עוברין אותן במ' (some ed. במטמונית) they worshipped idols in secret; Yalk. Ez. 348.—Gen. R. s. 52 הולך במ' he goes to her in secret; ib. s. 74 (v. preced.). Ib. s. 17 למה במ' why did he do it secretly (while Adam was asleep)?—Pesik. R. s. 8 whatever a man does 'במ' בהשך וי in secret, in the dark or openly; Yalk. Prov. 959. Pesik. R. I. c. שבמטמוניות whatever is hidden in the secret chambers (of the heart); a. e.

מטמונית f. (preced.) *treasure in charge*. Snh. 100^b (quot. fr. Ben Sira) ב'ח לאבירא 'מ' שוא a daughter is to her father a false treasure (causing anxiety).—Pl. מטמוניות. Midr. Till. to Ps. CXIX, 17.—V. preced.

מטמועה, v. מטמעה.

מטמועיהא, Y. B. Bath. VI, end, 15^c, v. מטעמיהא.

מטמורא m. (טמר) 1) *hiding place*. Targ. Is. XXXII, 14.—2) *hidden object*.—Pl. מטמורין. Targ. Ob. 6; Targ. Jer. XLIX, 10 (some ed. 'מטמר).

מטמוריתא f. (preced.) *hiding place, hidden place*. Targ. Is. XXXII, 8 (h. text מסך).—Pl. מטמוריתא. Targ. I Sam. XXIII, 23 (not 'מטמור'; h. text מתבאים). Targ. Jud. VI, 2 (not 'מטמורי'; h. text מנדרות).

מטמומ, *Nithpa*, נחמטמט (contr. of מעטמעט, v. מעט) to be crumbled, reduced to atoms. Erub. 80^b, v. נחמטמט *Nithpa*.

מטמומ ch. (v. מוט) to make shaky. Part. pass. מטמומ. Lam. R. introd. (R. Hān. 2) (expl. מועד, Prov. XXV, 19) מועדא a wavering walk; v. מועדא.

מטמיעין, v. מטמעה.

מטמונית, v. מטמונית.

מטמועה, מטמועה m. (טמע) *sinking; (with שמשא) sunset; west*. Targ. Y. Deut. XI, 30 (ed. Amst. מטמעה). Ib. XXI, 23 מטמיעין. Targ. Ps. CXIII, 3.—Pl. מטמויעין, מטמיעין. Y. R. Hash. II, end, 58^b מטמיעין (corr. acc.) fourteen sunsets. Gen. R. s. 63 עם מטמיעי יומא וי (ed. מטמיעי, corr. acc.) on Friday at sunset.

מִטְפָּרָא, v. מִטְפָּרָא.

מִטְפָּן, v. מִטְפָּה.

מִטְפָּנָה, v. מִטְפָּן.

מִטְפֵּעַ m. (b. h.; נָטַע) *plantation*. Y. Kil. IV, beg. 29^a provided it was originally a large vine plantation. Lev. R. s. 25 החלה במ' חתלה לא as the first thing be engaged in nothing but planting; a. e.

מִטְפֵּעָה, **מִטְפֵּעָה** f. 1) same. Gen. R. s. 15, beg.; Midr. Till. to Ps. CIV, 16 יִשְׁבְּעוּן מִטְפֵּעָן they (the cedars) shall enjoy their transplantation. Gen. R. s. 30 מִטְפֵּעָה כרמים plantation of vineyards. Cant. R. to II, 3 כרם כרם (prob. כְּמִטְפֵּעָה pl.) like the rows of plants in a vineyard. Midr. Sam. ch. XXVIII מִדֵּיכָן מִטְפֵּעָה whence is thy origin?—2) *cultivated state*, opp. חֲדוּכָן. Y. Kil. IV, end, 29^c more than when it is cultivated. Midr. Sam. ch. XXV שויה רואה מִטְפֵּעָה שלו נקצצו ו' he saw his (Saul's) plantation cut down (his descendants put to death, v. II Sam. ch. XXI), and did not worry about it &c.; Yalk. Ps. 765 מִטְפֵּעָה (corr. acc.).

מִטְפֵּעֻמִּיתָא f. (טָעַם) *exhilarating effect of the wine*. Y. Gitt. III, end, 45^b מ' מְשֻׁם הָרָא מ' (the distinction between מִיֶּשֶׁן and מִיֶּשֶׁן is made) on account of its effect; Y. B. Bath. VI, end, 15^c מִטְפֵּעֻמִּיתָא (corr. acc.).

מִטְפֵּיָא f. (טָעַר) [*leading astray*], *prostitute*. Targ. Lev. XXI, 7 (some ed. מִטְפֵּיָא). Targ. Y. I Gen. XXXIV, 31 מִטְפֵּיָא.—Pl., v. next w.

מִטְפֵּיָא f. same. Targ. Y. Gen. XXXVIII, 21, sq. Targ. Y. Deut. XXIII, 19.—Pl. מִטְפֵּיָא. Targ. Y. Num. XXIV, 14. Targ. Y. Gen. XLII, 9 (not מִטְפֵּיָא). Ib. 12 מִטְפֵּיָא constr. (not מִטְפֵּיָא).

מִטְפֵּיָא f. (טָעַם) *savory, refreshing*. Targ. Hab. I, 16 (h. text בְּרִיאָה).

מִטְפֵּיָא m. (preced.) *refreshment*. Y. Snh. II, 20^c bot. מִטְפֵּיָא (corr. acc.) bring refreshment (for the mourner)—[which may also mean *good cheer*, whence the reply: 'send and get Menahem &c.'].
מִטְפֵּיָא, Gen. R. s. 63, v. מִטְפֵּיָא.

מִטְפֵּיָא f. ch.=next w. Y. Ned. VIII, beg. 40^d הָרָא מ' the partaking of food for the sake of tasting requires no benediction, nor is it subject to laws about robbery &c.

מִטְפֵּיָא f. (טָעַם) *tasting*. Ber. 14^a מ' אינה טעונה ברכה 14^a מ', v. preced.

מִטְפֵּיָא f. (b. h.; טָפַח II) *towel, apron* (for wiping moist hands); in gen. *bandage, wrap*. Tosef. Hag. III, 2 (מ') של ידים his apron; Hag. II, 7. Kel. XXIV, 14 חֲדוּכָן towel, חֲדוּכָן של ספרים bands for scrolls; חֲדוּכָן של חכרִיד bands around shrouds; ושל נבלי בני לוי and the wraps of the musical instruments of the Levites (Maim.); (oth. vers. חֲדוּכָן של חכרִיד

bands used for tying up the instruments &c.). Ib. XXVIII, 5 כֹּסֶה שְׁעִשְׂאָה מ' a bag of a bolster which was changed into a plain sheet; a. fr.—Pl. מִטְפֵּיָא. Ib. XXIV, 14 מ' הֵן מ' הֵן מ' there are three kinds of *mitpahoth*, v. supra. Snh. 100^a (in Chald. dict.) מ' מ' מ' מ' מ' מ' מ' מ' מ' מ' M. were fitting up wraps for the books in the house of &c. Kil. IX, 3; a. fr.

מִטְפֵּיָא f. pl. (טָפַח II, cmp. טָפַח) *drippings*. Lam. R. to I, 1 רבתי מ' (7 חר מאה) מ' מ' from the nature of the drippings.

מִטְפֵּס, **מִטְפֵּס**, v. טָפַס.

מִטְפֵּסָא *silk*, v. מִטְפֵּסָא.

מִטְרָא m. (b. h.; טָרַר to drip; cmp. טָרַר) *rain*. Taan. 6^b (ref. to טָרַר, Am. IV, 7) מ' הָיָה מִקוֹם מ' it will be a place where the rain will stand (in pools). Ib. 9^a בשביל יחיד מ' rain is sent for the sake of an individual; a. fr.

מִטְרָא, Hif. טָרַר (b. h.; denom. of preced.) to let rain. Tanh. ed. Bub., B'shall. 20 יחיד מִטְרָא ו' I let rain bread &c.

מִטְרָא ch., Af. טָרַר same. Targ. Y. Gen. II, 5. Targ. O. ib. XIX, 24.

מִטְרָא ch. = h. טָרַר. Targ. O. Gen. II, 5. Targ. Job XXXVII, 11 (h. text אֵין מִטְרָא!); a. v. fr.—Sabb. 65^b; Bekh. 55 פֶּרֶה מ' בְּמִטְרָא מ' that rain fell in the West (Palestine), the Euphrates is the great witness (when the Euphrates rises, it indicates that Palestine has had rain). Taan. 6^a בְּעֵלָה ו' מ', v. בְּעֵלָה; a. fr.—Pl. מִטְרָא. Targ. Y. Gen. XIX, 24. Targ. Ps. LXV, 10 Ms. (ed. sing.).—Taan. 9^b מִטְרָא מִטְרָא their rains are faithless (the signs of rain are deceptive). [מִטְרָא מִטְרָא womb, v. מִטְרָא]

מִטְרָאָה, **מִטְרָאָה**, v. מִטְרָא.

מִטְרָדָה m. (טָרַד; cmp. Arab. *mitrad*, hasta brevis) *the hunter's spear*. Targ. Y. II Gen. XXXVI, 39 (play on מִטְרָד, ib.) גְּבֵרָא רָהוּא לֵעִי בְּמִי (Rashi) to Gen. R. s. 83 quotes: גְּבֵרָא טְרוּנָא רָהוּא לֵעִי (a busy) man, for all his life-time he worked with the hunting spear; Y. I ובסרדיה מ' with hunting spear and with net; Targ. I Chr. I, 50 ובסרדיה ובסרדיה.

מִטְרוּנָה, **מִטְרוּנָה** f. (matrona) *matron, lady* (mostly used of Roman women of quality). Gen. R. s. 41, beg., a. e., v. טָלָמִיטָן. Ib. s. 52 מ' עֲשָׂאָה he raised her to the rank of a lady (who is protected from the gaze of men, v. II). Ex. R. s. 44 וְעֲשָׂאָה מ' ו' he took her for wife and made her a lady and gave her a chain &c. Gen. R. s. 4; a. fr.—Pl. מִטְרוּנָה, v. next w.

מִטְרוּנִית f. (preced.) *lady-like*. Ex. R. s. 3 שְׁפָחָה אֶת מ' a maid, opp. כְּשִׁיָּה a negress (slave). In gen. *lady*. Num. R. s. 16 (not מִטְרוּנִית); a. e.—Pl. מִטְרוּנִית. Y. Ned. III, end, 38^b מ' לְשִׁנִּי מִטְרוּנִית ו' (not לְשִׁנִּי) this is to be compared to two ladies meeting one another (in car-

riages). Ex. R. s. 19 שְׂרֵי מִטְרֹנִית דְּרִמְתָּ ed. Wil. (oth. ed. נִירוּ...) two ladies apparently of equal rank. Sifrē Deut. 317 (ref. to Deut. XXXII, 14 'with the fat of' &c.) אֵלֵי מ' this alludes to their (the Roman) ladies (living in luxury); a. fr.

מִטְרֹנִיתָא ch. same. Hull. 105^b. Ned. 50^a bot. וְכֵן מ' and (he became rich) through a business affair with a matron (v. comment.). Kidd. 40^a; a. e.—**Pl.** מִטְרֹנִיתָא. Targ. Esth. II, 14 (not יָרָא...; h. text פִּלְגְּשִׁים). Targ. II Chr. XXXV, 25 (h. text שְׂרֵי וְכֵן).

מִטְרֹפּוּלִין f. (μυτρόπολις) metropolis, capital; city. Meg. 6^a שְׂרֵי מ' של מלכיה... שְׂרֵי מ' that is Caesarea... for she became the residence of (the Roman) governors; Lam. R. to I, 5 [read:] מ' נְעִשִׁית קִסְרִין (strike out קִסְרִין) Caesarea became &c. Gen. R. s. 92 מִטְרָפָּ דִּיתָא וְכֵן it was a metropolis and you say, 'they returned to the town!'; a. fr.—[Gen. R. s. 42, v. אֶלְיִתְרֹפּוּלִים]

מִטְרֹפֶסָא, v. מִטְרֹפֶסָא.

מִטְרֹתָא, v. מִטְרֹתָא.

מִטְרִיד m. (טְרִיד) funnel. Tosef. Kel. B. Mets, III, 12 מ' שְׁנִפְרִין (ed. Zuck. שְׁנִפְרִיד) a funnel which is broken into or the pipe of which is off.

מִטְרִין womb, v. מִטְרִין.

מִטְרִפּוּלִין, v. מִטְרֹפּוּלִין.

מִטְרִינְיָא, Sifrē Deut. 204, v. שְׂרֵי מִטְרִינְיָא.

מִטְרִינִית, v. מִטְרִינִית.

מִטְרִפָּא m. = טְרָפָּא I, leaf.—**Pl.** constr. מִטְרִפִּי. Targ. Y. Gen. III, 7.

מִטְרֹפּוּלִין, v. מִטְרֹפּוּלִין.—[Midr. Till. to Ps. XXXVI, v. קִסְלִיפֹנֹס.]

מִטְרֹפּוּלִין, Tosef. Ohol. XVIII, 13, v. מִטְרֹפּוּלִין.

מִטְרָפָּא m. (טְרָפָּא, Pales of) debt matur-
ed for collection by seizure; to get one's due, to be punished. Pes. 57^b... בְּרִיךְ דְּרִמְתָּ דְּאִשְׁקִיָּה לִישְׁכֵּר... blessed be the Lord who caused Issachar... to receive his due at his (the king's) hand in this world; (Ms. M. למִטְרֹפֶסָא לִישְׁכֵּר; Yalk. Lev. 469 דְּשִׁקְלִיָּה לִישְׁכֵּר, read: לִישְׁכֵּר; Ker. 28^b דְּשִׁקְלִיָּה לִישְׁכֵּר, read: דְּשִׁקְלִיָּה לִישְׁכֵּר; Yeb. 105^b רַבִּי לִישְׁכֵּר רַבִּי רַבִּי רַבִּי Rabbī received his due (it served him right). Snh. 21^a מִיכָל לִישְׁכֵּר Michal received her due.

מִטְרָקָא m. (טְרָקָא I) goad, whip. Yoma 23^a (expl. מִטְרָקָא) מ' קִטְרִידָא דְּשִׁינִי Ar. (ed. omit קִטְרִידָא) a plaited whip of the Arabs the head (sting) of which is taken off. Ib. 77^a דִּלְמָא מִסְסִיָּא Ar. a. Ms. M. 2 (Ms. M. 1 דִּמָּא; ed. דִּמָּא, corr. acc.) perhaps yahef (II Sam. XV, 30) means without horse and whip?

מִטְרָקָא, v. מִטְרָקָא, מִטְרָקָא f. (טְרָקָא) (=h. מִשְׁמֶרֶת) 1)

service, post, watch, guard. Targ. O. Num. III, 36 מִטְרָקָא, v. מִטְרָקָא. Targ. Is. XXI, 8. Targ. II Kings XI, 5. Targ. I Chr. XVIII, 17. Targ. O. Deut. XVIII, 8 the division on duty (h. text מִמְכִּרִי). Targ. Ex. XIV, 24 (Bxt. מִטְרָקָא; h. text מִשְׁמֶרֶת).—**prison.** Targ. Gen. XLII, 17; 19; a. fr.—Lam. R. introd. (R. Abba 2) מִטְרָקָא the chief of the city guard.—**Pl.** מִטְרָקָא, מִטְרָקָא, מִטְרָקָא. Targ. I Chr. IX, 22. Targ. II Kings XI, 18. Targ. Ps. LXIII, 7 (ed. Wil. sing.; h. text מִשְׁמֶרֶת); a. e.—V. מִטְרָקָא.—2) *safe, leather bag.*—**Pl.** מִטְרָקָא, מִטְרָקָא, מִטְרָקָא. Ab. Zar. 10^b בְּמ' דְּהוּא שְׂרֵי לִיהּ.. במ' (Rashi in early eds. מִטְרָקָא, v. Rabb. D. S. a. l. note 80) he sent him gold dust in bags and wheat on top. Keth. 110^a לִי לְמָה לִי הַפּוֹכֵר why change bags (of equal weight from one side of the animal to the other)?, i. e. let the two accounts balance each other.

מִי I, מִי, מִי, מִי from, of; because, v. מִי.

מִי II h. a. cb. (b. h.) 1) *who?; which?; he who.* M. Kat. 16^b מִי קִרָּא מִי קִרָּא Ms. M. (ed. omit מִי קִרָּא) see who calls thee outside. Keth. 64^b מִי שׁוֹכֵר אֶת מִי which hires which?, i. e. which (of the two) hires and which is hired? B. Bath. IX, 1 מִי שָׁמַת וְכֵן he who (if one) died and left &c. Ib. VI, 7 מִי שְׂדֵהוּ דְּרִיךְ וְכֵן he through whose field there is a public passage. Ib. 6 מִי שֵׁשׁ לוֹ גִּינָה וְכֵן he who has a garden &c.; a. v. fr.—(Chald.) Ab. Zar. 41^b מִי יִדְעֵי דְּבִטְלִיָּה Ms. M. (ed. רִבְנָלָה) who can say (how do we know) that he cancelled it?—2) [*who will?*] Oh that! Sot. V, 2, a. e. מִי יִהְיֶה לִי חֹתֵם וְכֵן Oh that I had a scholar before me, and I would &c.; a. fr.—3) [*is there any?; in gen. introducing a question: is there?; does he? &c.* Sabb. 31^a מִי בְּכָא חֵלֵל מִי does Hillel live here? Hull. 33^a מִי אִיכָא מִידי וְכֵן is there anything which is permitted &c. Ber. 34^a top, v. מִטְרָקָא. Hull. 32^b מִי מִצְטָרֵף וְכֵן how is it? can the first cut be combined with the second to effect &c.? Naz. 32^b מִי מִרְדִּיתָא וְכֵן if one had come... would you have vowed? Ib. מִי יִדְעֵי דְּאִמְרֵי מִי did they know when? Ib. מִי יִדְעֵי בְּהִי וְכֵן did they know on what day?—Pes. 14^b, a. fr. מִי דְּמִי (sub. מִי דְּמִי) is there an analogy between the two cases?; v. מִי I; a. v. fr.

מִי, מִי, מִי what?; v. מִי.

מִי water, v. מִי.

מִיָּא ch. pl. water, v. מִיָּא.

מִיָּאָן m. (מִיָּאָן) a woman's protest against a marriage contracted during her minority, annulment of marriage. Yeb. XIII, 4 מ' גִּט אַחֵר גִּט אַחֵר a divorce issued after annulment (her husband having remarried her after annulment and then divorced her); מ' אַחֵר גִּט annulment following divorce (having divorced and remarried her during minority). Ib. 108^a; Tosef. ib. XIII, 1 מ' בִּצְרָא (אִיזְרָא) in what way is *miun* performed? Ib. גִּט מִיָּאָן there can be no surer protest than this; a. v. fr.—**Pl.** מִיָּאָנִים. Ib. מ' שְׂרֵי (Yeb. 107^b מִיָּאָן) letters of protest. Yeb. 108^a מִיָּאָנִיהָ דֵּן דֵּן קִרְוִשְׁתָּהּ her betrothal (to another man) serves as a declaration of protest. Snh. I, 3; a. fr.

מִיָּאָס, (מִיָּאָס) m. (מִיָּאָס) repulsiveness, creating

aversion.—מחמת מ' v. מִקְצָה. Y. Maas. Sh. II, 53^b bot.; Y. Sabb. XIV, 14^c מִאֻס דִּיה it is a nauseous manipulation (and therefore forbidden on the Sabbath, v. מִקְצָה).

מִאֻסָּא ch. same. Y. Maas. Sh. II, 53^b bot.; Y. Sabb. XIV, 14^c מ' מִאֻס דִּיה what is the practical difference between them? It lies in the applicability of the Sabbath law concerning repulsive things, v. preced.

מִאֻמוֹס, Lam. R. to III, 13 Ar., v. מִאֻמוֹס.

מִאֻשָּׂא, v. מִאֻשָּׂא.

מִאֻשָּׁן, v. מִאֻשָּׁן.

מִיבֵלָא, v. מִיבֵלָא.

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה, Y. Sabb. VI, 8^b bot., v. מִינְדָּה.

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה, Targ. Y. Ex. XV, 19 some ed., read: מִינְדָּה, v. מִינְדָּה.

מִדְּבָא (b. h.) pr. n. pl. *Medeba*, a town on the Eastern side of Jordan. Mikv. XII, 1.

מִדְּבָה, v. מִדְּבָה.

מִינְדָּה m. (cmp. of מִינְדָּה a. מִינְדָּה or מִינְדָּה) [*whatever it may be*,] something, anything. Targ. Job VI, 6 (sec. vers.). Targ. II Esth. I, 9.—Gitt. 56^b וְכִי אֶשְׂאֵל מִינְדָּה מִי אֶשְׂאֵל ask something of me that I may grant thee. Hor. 13^b רִילְמָא (מִילְמָא) is perhaps something (a conspiracy against me) going on at college? Snh. 38^a מִינְדָּה מִינְדָּה וְכִי אֶשְׂאֵל מִינְדָּה and they did not speak at all. Gitt. 14^a וְכִי אֶשְׂאֵל מִינְדָּה there was no surplus whatever in his account. Sabb. 62^b מִינְדָּה וְכִי אֶשְׂאֵל and he said nothing to him (did not object). Ib. מִינְדָּה וְכִי אֶשְׂאֵל whatever is connected with enjoyment. Erub. 103^b וְכִי אֶשְׂאֵל there is nothing more to be said against it; a. v. fr.—Gen. R. s. 91 מִינְדָּה מִינְדָּה (ed. Wil. M. Kat. 20^b) if we find that he argues with us about an affair of custom; Yalk. ib. 148 מִינְדָּה (corr. acc.).—2) (cmp. of מִינְדָּה a. מִינְדָּה) [*is there?*] will he, will it? is it? &c. Ab. Zar. 53^b מִינְדָּה מִינְדָּה will the war of Joshua come up again?; a. fr.—Shebu. 20^b, a. fr. מִינְדָּה מִינְדָּה is this an argument?, v. אֶרְיָא. —אֶרְיָא מִינְדָּה מִינְדָּה because it is analogous to. Nidd. 3^a מִינְדָּה מִינְדָּה because it is like the sensation of &c. Hull. 19^a; a. fr.—[Not to be confounded with מִינְדָּה out of the power of, v. יָד.]

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה m. (= מִינְדָּה, with enclitic מִ for מִ) anything. Targ. Prov. XXVII, 7 מִינְדָּה מִינְדָּה כל מִינְדָּה (ed. Lag. מִינְדָּה; Ms. מִינְדָּה, corr. acc.) anything however bitter.

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה (contr. of מִי or מִן a. מִי) [*whatever it be, be it as it may*,] however, at all events. B. Kam. 108^b (הִשְׁתָּא מִי לֹא אִוִּיר מִינְדָּה Ms. M. (ed. אִוִּיר מִי לֹא אִוִּיר) now, however, you see, he has not confessed. B. Mets. 84^b מִינְדָּה מִינְדָּה in knowledge, at all events, (even according to thy own admission) he was thy superior, (though) I do not know (cannot judge). Sabb. 125^a אִוִּיר מִינְדָּה do at least admit that &c., v. אִוִּיר. Nidd. 6^b קִרְיָא מִינְדָּה at all events it says 'loaves of Trumah'; a. v. fr. [Not to be confounded with מִינְדָּה from this, v. יָד.]

מִינְדָּה (preced.) [*be it as it may*,] but. Snh. 39^a לְחִיר מִינְדָּה Ms. M. (ed. omit מִי) very well; but we &c. Ib.; Ab. Zar. 10^b מִינְדָּה מִינְדָּה thou spoked well, but (there is a law that) he who defeats the King &c.; a. fr.—[Ib. 41^a מִינְדָּה, read with Ms. M. מִינְדָּה.]

מִינְדָּה = מִינְדָּה. Targ. I Sam. XXV, 34; 36, a. e. ed. Lag., v. מִינְדָּה.

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה (not ... m. (μαῖουμα, S., majuma) *May-day; largess (to soldiers); a kind of mock sea-fight* (in Rome). Tanh., ed. Bub., Sh'mini 8; Num. R. s. 10 כל שבט מִינְדָּה ... each tribe had its own May-day. Midr. Till. to Ps. XVIII, 13 [read as in ed. Bub.]. וכִּשְׁחָדָא הוֹלֵךְ but when he (the King) goes out to celebrate his majuma; Yalk. Sam. 160 (Pesik. R. s. 21 לפִּסִּים; Ex. R. s. 29 מִינְדָּה II; Sifré Num. 102 לשלום).—[Pl. מִינְדָּה. Lev. R. s. 5 Ms. M. (ed. רִמְסִיאוֹר).]

מִינְדָּה 1) (adv.) seated, in a sitting position, opp. מִעוֹמֵד. Shebu. 38^b, v. מִעוֹמֵד. M. Kat. 20^b אִדְכֵּר רִמְסִיאוֹר he recalled to mind that he had rent his garment while seated; a. fr.—2) sedate, collected, v. רִשָּׁב.

מִינְדָּה f. pl. (homiletically=מִאֻסָּא) hundreds, (at least) two hundred. Num. R. s. 13 (play on קוֹמִינְדָּה, Lev. XXVI, 13) מִינְדָּה מִינְדָּה a height of hundreds (Tanh. B'resh. 6; ed. Bub. 18 מִאֻסָּא). Num. R. l. c. מִינְדָּה מִינְדָּה (not kom (=קוֹמֵד) is one hundred cubits, meyoth is two hundred (which combined makes three hundred); Gen. R. s. 12; Tanh. l. c.

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה, v. מִינְדָּה.

מִינְדָּה, v. מִינְדָּה.

מִיָּחָרָא, מִיָּחָרָק, מִיָּחָרָן v. sub מִיָּחָר.

* **מִיָּחָא** m. (מִיָּחָה, v. מִיָּחָה I) *stirred flour in a dish, paste*. Sabb. 37^b.—Ber. 37^b Ar. a. Ms. M. margin (ed. קימחא).

מִיָּחָה m. (מִיָּחָה) 1) *cleansing*. Pes. VI, 1 קרביו מ' קרביו (= 2) (*מִיָּחָה*) *protest, declaration*. Ib. 88^a ו' לך מ' ו' there can be no more distinct manifestation of will than this.

מִיָּחֹס m. (חֹס) *grace*. Targ. Y. Gen. XXXIII, 11. Targ. Y. II ib. XLIV, 21 מִיָּחֹס עֵינַי my gracious look.

מִיָּחֹשׁ m. (חֹשׁ II) 1) *apprehension, doubt*. Kidd. 5^b מ' ב' in this case there is no room for any doubt. —2) *indisposition, ailment*. Sabb. 11^a מ' ראש מ' כל מ' ולא מ' ראש 16^a; Mekh. Yithro, Amal., s. 2.—Pl. מִיָּחֹשִׁי הָרֹאשׁ (those suffering from) headache.

מִיָּחֹזִי v. מִיָּחֹזִי.

מִיָּחֹזִי, Targ. Job I, 22, v. מִיָּחֹזִי.

מִיָּחֹלָא, Gen. R. s. 77 Ar. some ed., v. מִיָּחֹלָא.

מִיָּחֹם m. (חֹם) *vessel for heating water, boiler for mixing wine*. Sabb. III, 5 שְׁפִינְהוּ ו' 41^a, sq. a boiler which was emptied of its hot water; (oth. explan.) a boiler which has been removed from the stove; Y. ib. III, beg. 5^c הַעֲבִיר ה' when he has removed the boiler. Pes. VII, 13 ה' the boiler for mixing the wine is placed between the two parties. Kel. XIV, 1; Tosef. ib. B. Mets. IV, 1 ה' a boiler (when defective) is susceptible of uncleanness as long as it can be used for keeping coins in it; a. fr.

מִיָּחֹמִי v. מִיָּחֹמִי.

מִיָּחֹצָא v. מִיָּחֹצָא I.

מִיָּחֹט v. מִיָּחֹט.

מִיָּחֹב m., constr. מִיָּחֹב (ב. h.; יָחֹב) *the choice of*. B. Kam. 7^a (ref. to Ex. XXII, 4) מ' שְׂדֵהוּ שֶׁל נִזְק it means the highest assessment of damage of the property of the injured party; מ' שְׂדֵהוּ שֶׁל מִיָּחֹב the best property of the injurer is held responsible for the damage. Ib. אֵין מִיָּחֹב אֵין מִיָּחֹב must he pay only in the best value (as property, cash &c.) and in no other stock? Ib. הִיא מ' הִיא all movable objects are payment in good value (must be accepted); a. fr.

מִיָּחֹבָא ch. same; *to pay the highest assessment and in best value*. B. Mets. IX, 3; Y. Keth. IV, 29^a top, a. e. (formula of a farmer's contract) אֶשְׁלֵם בְּמ' I promise to pay indemnity in full and best value.

מִיָּחֹבָה v. מִיָּחֹבָה.

מִיָּחֹבָט v. מִיָּחֹבָט.

מִיָּחֹטָר, מִיָּחֹטָר m. (metator) *measurer of boundaries*;

(v. Sm. Ant. s. v. Castra) *officer sent in advance of persons of high rank, or of troops, to lay out the camp or to arrange quarters; quartermaster*. Tanh. Ki Thissa 35 (ref. to Ex. XIII, 21) אֲנִי הוֹלֵךְ לִפְנֵיהֶם מ' I went in advance of them as a *metator*. Y'lamd. to Deut. II, 31, quot. in Ar. אֲנִי עֹתִיד לַעֲשׂוֹת מ' ו' I will be the *metator* even of an uncircumcised person (ref. to Is. XLV, 2). Gen. R. s. 5 קוֹלֵה מִיָּחֹטָר לַמֶּשֶׁה ו' נִעֲשָׂה מִיָּחֹטָר לַמֶּשֶׁה... 'Rashi' (ed. מִיָּחֹטָר, corr. acc.) the voice of the Lord was the *metator* for Moses, when he said to him, Rise &c. (Deut. XXXII, 49); ib. עַל הַמַּיִם מ' הָיָה מִיָּחֹטָר לַמַּיִם (assigning to them their courses, paving their roads &c.); Midr. Till. to Ps. XCIII מִיָּחֹטָר לַמַּיִם ed. Bub. (ed. מִיָּחֹטָר, corr. acc.).—[Sifré Deut. 338 quot. in Sachs Beitr. I, p. 108, read: מִיָּחֹטָר; v., however, מִיָּחֹטָר, Pl. מִיָּחֹטָר, Balak, quot. in Ar. מִיָּחֹטָר (Tanh. Balak 10 שלוחין).

מִיָּחֹכָה, מִיָּחֹכָה v. מִיָּחֹכָה.

מִיָּחֹל v. מִיָּחֹל III.

מִיָּחֹלָל, מִיָּחֹלָל v. sub מִיָּחֹלָל.

מִיָּחֹמֹט v. מִיָּחֹמֹט.

מִיָּחֹר v. מִיָּחֹר.

מִיָּחֹרָא v. מִיָּחֹרָא.

מִיָּחֹרָא v. מִיָּחֹרָא.

מִיָּחֹרָן f. (μῆτρα, μήτηρ, accus.) *womb, uterus*. Pesik. Zakh. p. 23^a שֶׁלָּהּ חָתַךְ מ' הוֹדֵךְ he severed her womb (in birth); Tanh. Ki Thetsé 4 ed. Bub. (ed. מִיָּחֹרָן, corr. acc.); Yalk. Ps. 868 הָפֵךְ נִמְיָטָרִין (corr. acc.). Gen. R. s. 47, a. e. עֵיקָר מ' ovary (Yeb. 64^b בְּרִית וְלֹא מ', v. גִּלָּה; Pesik. R. s. 42 מִיָּחֹרָן; a. fr.

מִיָּחֹרָן v. מִיָּחֹרָן.

מִיָּחֹרָן v. מִיָּחֹרָן.

מִיָּחֹרָן, Gen. R. s. 45, beg. Ar., v. מִיָּחֹרָן.

מִיָּחֹרָן (מִיָּחֹרָן) m. pl. ch. = h. *water*. Targ. O. Gen. XXVI, 19 (Y. מִיָּחֹרָן). Targ. Gen. I, 2; a. fr.—Constr. מִיָּחֹרָן. Targ. O. Ex. XV, 19. Ib. VII, 19; a. fr.—Targ. O. Deut. XXIX, 10 מִיָּחֹרָן (Var. מִיָּחֹרָן, v. Berl. Targ. O. II, p. 58) thy water.—Hull. 105^b מִיָּחֹרָן אֵין מִיָּחֹרָן מ' ו' בְּתָרָא Gen. R. s. 70 מ' ו' בְּתָרָא having added water, you must add flour, i. e. having added to my objections, you are so much the more bound to find a solution. Hull. 97^b מִיָּחֹרָן מ' רִבִּיעִי water in which eggs have been boiled; a. v. fr.

מִיָּחֹרָק, מִיָּחֹרָק v. sub מִיָּחֹרָק.

מִיָּחֹרָן v. מִיָּחֹרָן.

מִיָּחֹרָן v. מִיָּחֹרָן I.

מִיָּחֹרָן m. *mayish*, name of a tree, *Celtis* (v. Löw Pf., p. 250) 'a tall tree with fruits like myrtle-berries'. Sifra Vayikra, N'dab., Par. 4, ch. VI; Tosef. Men. IX, 14; Tam.

29^b.—*Pl.* fruits of the mayish. Gen. R. s. 72, beg. (expl. דוראים).

מירש v. מירש.

מיר v. מיר.

מיר v. אר.

מיראל pr. n. (b. h.) *Michael*, name of an angel. Targ. Job XXV, 2 (sec. vers.). Targ. Ps. CXXXVII, 7; a. e.—Hag. 12^b השר הגדול מ' M., the great chief; Men. 110^a. Y. Ber. IX, 13^a bot. one in distress לא יצווח לא למ' ו' cries not to M. nor to Gabriel, but &c.—Num. R. s. 2; Pesik. R. s. 46 מ' Michael is a combination of *mi* (Ex. XV, 11) and *kaël* (Deut. XXXIII, 28); a. fr.

מיר I (b. h.) pr. n. m. *Micah*, 1) M., the owner of an idolatrous temple (Jud. XVII). Esth. R. to III, 7 צלם מ'; Snh. 103^b פסלו של מ' the image put up by M.; ib. עשן מ' the smoke rising from the sacrifices to the image &c.—Ib. 101^b, v. מ'קמ'. Shebu. 35^b דול במ' דול . . . כל שמות . . . במ' דול . . . כל שמות mentioned in connection with M. (Jud. l. c.) are profane (not names of the Lord). Pes. 117^a פירסל מ' with Micah's image at Bekhi, the Israelites should have sung the Hallel?—Ex. R. s. 41; a. fr.—2) M., the prophet. Lev. R. s. 10 ו' I sent M. and they smote him. Macc. 24^a ו' והעמידו ו' M. came and based all the laws of the Torah on three principles; a. e.

מיר II f. (מיר) *decline; reduction to poverty*. B. Mets. 114^a מ' מ' can an analogy between assessments of vowed values and assessments in cases of indebtedness be based on the use of the root מיר (Lev. XXVII, 8 a. XXV, 35)?

מירל f. (אכל I) *food, meal*. Targ. Prov. XXIII, 3. Ib. IV, 17 (ed. Lag. a. oth. מירל); a. e.

מירל v. מירל.

מירל pr. n. f. (b. h.) *Michal*, daughter of Saul and wife of David. Tosef. Sot. XI, 15; Snh. 19^b. Ib. 21^a. Midr. Sam. ch. XXV; a. e.—Eruv. 96^a ב' ב' daughter of Saul(?), v. comment.

מירל I m. (אכל I) 1) *food*. Targ. Lev. XI, 34. Targ. Jud. XIV, 14; a. e.—Pes. 114^a מירל, v. פיר. Succ. 29^a; 48^a מאמ' eating vessels, dishes, opp. to drinking vessels.—2) (infin. of אכל) *eating*. Gen. R. s. 19 במירל when eating thereof; a. fr.

מירל II, **מירל** c. (אכל II) 1) *measure*. Targ. Y. I Lev. XXVI, 43 (II מירל).—2) (v. מירל) *system of laws, treatise, tract*. Y. Shebi. X, end, 39^d בר נש דרמי I know only one tract; a man that has studied one tract and comes to a place where they honor him for two tracts, is bound to tell them דמי I know only one tract; Y. Macc. II, end, 32^a.—*Pl.* מירל. Targ. Y. Num. XIII, 33, דרין מ' bad manners (cmp. מירל).—Y. Macc. l. c. מ' he writes with a solution of gall-nut,

(מירל). Yalk. Koh. 971 מיר מנן, read מירל or מירל, v. מירל.

מירל v. מירל.

מירל f. = מירל, *food*. Targ. Prov. XXXI, 14 (ed. Wil. a. oth. מיר).

מירל same, v. מירל.

מירל v. מירל.

מירל v. מירל. [Snh. 44^b בעירא מ', read: מירל.]

מיר m. (an adapt. of mille, sub. passuum) 1) *mil (mile)* = 2000 cubits. Yoma VI, 4 מ' שבעה ומחצה לכל מ' seven and a half Ris for each mile. Y. Shebi. VI, 36^c top מ' twelve mil, corresponding to the encampment of the Israelites (ref. to Num. XXXIII, 8); a. fr.—*Pl.* מירל. Tosef. Yoma IV (III), 13. Yoma VI, 8; a. fr.—2) *milestone*.—*Pl.* as ab. Yalk. Deut. 907 מירל מירל מירל a road on which there were no milestones.

מיר I ch. same. Hull. 139^b, v. פיר.—*Pl.* מירל. Targ. Y. Ex. XIV, 22. Ib. XVII, 8; a. fr.—[Y. Snh. X, 28^c bot. מירל, v. מירל II.]

מיר I, **מיר** II f. ch. (v. מירל) 1) *a lock of wool, woolly substance*. Nidd. 17^a פרחב מ' cotton, Rashi (oth. opin.: lock of clean and soft wool).—2) *fine wool; a cloak of fine wool*. Targ. O. Gen. XLIX, 11 מ' מ' (ed. Berl. מ' מ'; Var. מירל מירל) all woolen. Targ. Hos. II, 7; a. e.—[Tosef. Sabb. V (VI), 14, v. מירל.]

מיר II f. (a Chald. adapt. of h. מירל, v. מירל), with pref. מ' of itself. Targ. II Esth. VI, 1 מירל (מירל); some ed. מירל of themselves.—Yoma 42^b כולה מירל in that section (Num. XIX) there are texts intimating an exception from a preceding intimation, and texts independent of preceding or following intimations. Sabb. 140^b מ' and the length comes of itself, v. מירל. B. Mets. 16^a מ' an inheritance comes of itself (without an effort on the part of the recipient); a. fr.

מיר I, **מיר** f. a species of *oak* from which the gall-nut is collected (*quercus infectoria*), or the acorns of which are used as tanning material (*quercus aegilops* or *Oak of Bashan*) [not *ash-tree*]. Midd. III, 7 מירל מירל (some ed. מירל, Maim. מירל) beams of Milla; Eruv. 3^a Ms. M. (ed. מירל); Lev. R. s. 17, beg.—[Tosef. Shebi. V, 3 מירל leaves of the Millath (prob. used for steeping in wine or oil). Ib. (missing in ed. Zuck.) עקר מירל the real Millath-nut(?).]—*Pl.* מירל. Ib. VII, 11; Y. ib. IX, 38^d bot.; Pes. 53^a מ' סימן להרים an indication of highlands is the growth of Milla-trees.—*Pl.* מירל a solution of acorns; also a solution of gall-nuts. Gitt. 19^a (v. אפין) for a tanned ink will not take on a tanned hide. Y. ib. II, 44^b top: when one desires to write a secret letter to his friend, מירל מירל he writes with a solution of gall-nut,

מִילָן m. (μέλαν, τὸ) *black pigment, ink*.—*Pl.* מִלְּנִיָּה Gen.

R. s. 1 מ' וקלמין וז' carry this 'pen and ink' for my son; Yalk. Num. 766 מילמירין וקלמירין (corr. acc.); Y'lamd. to Num. XXIII, 9 quot. in Ar. מלן וקלמין.

מִילְנִי f. (μελανός, ἡ S.=μέλας, μέλαινα) *dark-colored*.
Y. Ab. Zar. I, 39^c top, v. אֶמִירָא.—[Ar. s. v. מל 13 quotes:
כמילני .. שחורה, כמילניא, כמילניה, read: כמילני; v. preced.]

מֵילִיסָא v. מִילָסָא

מִלְפֶּפֶן, מִלְ, m. (μηλοπέπων) an apple-shaped melon, cucumber-melon, prob. the fruit squash (v. Sm. Ant. s. v.). Kil. I, 2 וכ' הקטור והמ' (Ms. M. הקטור והמלפפון) cucumbers and melopepons are not forbidden as mingled seeds (פְּלִיזִים); Ter. II, 6. Y. Kil. I, 27^a bot. . . לפום כן מ' בלויטא יורי מ' . . . (not יורא) therefore (because it is a hybrid product of apple [μῆλον] and pepon [σίχνα πέπων] they call it in Greek melopepon. Tosef. Shebi. V, 3 (missing in ed. Zuck.). עירק המלפפון (Var. החבלסון) the real fruit melopepon (contrad. to leaves). Tosef. Ukts. II, 10 מלפפון (Var. שלפפון; corr. acc.). Ib. 14 מלפפון. Tosef. Toh. V, 4 מלפפון. —Pl. מִלְפֶּפֶן, מִלְפֶּפֶן, מִלְ, מִלְפֶּפֶן. Tosef. Kil. I, 1. Ter. VIII, 6; a. e. —Yalk. Koh. 968 מלפפון וכ' אפי' even melopepons in Nisan were not absent from Solomon's table; Tanḥ. Yithro 7 מלפפון; ed. Bub. 5 מלפפון (corr. acc.).

דמסעל לכו כר מ' ch. same. Snh. 110^a מל' מילפפונא
Ar. (ed. כפוא) he knocks you about like a melopepon.—
Pl. מלפפניא Targ. Y. I Num. XI, 5 (Y. II מלפניא, corr.
acc.; h. text אבטחים).

בלרין, Y. Ab. Zar. I, 40^a, v. מילרין, מילריא

מִילָה, מִלָּה f. *oak*, מִי־לָה I.

מִלֶּחֶת, מִילָה f. (מִלָּה II) [*something soft and thick*].
 1) *lock of wool, wool, down*. Hull. 50^b; 52^b (expl. כֶּסֶם
 (דַּחֲמִי) that portion of the stomach which
 has no downy lining. Tosef. Sabb. IV (V), 1; Y. ib. V, 7^b bot.
 מִילָּהֶן, v. כֶּבֶן; Bab. ib. 54^a. Ib. 10^b; a. e.—*Pl.* מִילָּהֶן.
 מִלָּה. Koh. R. to I, 9 מִילָּהֶן (corr. acc.), v. מִלָּה.—2) *ear-lap*. Sifrē
 Deut. 122 אֵלֶּה הֵם הַמִּלָּה אֵין רוֹצֵעִם בְּמִלָּה the slave's ear must be
 bored through in the lap only; Bech. 37^b; Kidd. 21^b בְּמִילָּהֶן;
 Y. ib. I, 59^d top [read: מן חֶמֶד דִּהוּ] דִּרְשׁ רַבִּי יְהוֹדָה בִּירְבִּי מִן חֶמֶד דִּהוּ
 דִּרְשׁ רַבִּי יְהוֹדָה בִּירְבִּי מִן חֶמֶד דִּהוּ (not יִהְיֶה, expl. in
 a gloss אֵין הֵם הַמִּלָּה) hanging on his ear-laps.

מִלְתָּא ch. same (interch. with **מִלְתָּא**) 1) *fine wool*, also a *cloak of fine wool*. Targ. Ez. XXVII, 18 (v. **מִלְתָּא**). Targ. O. Gen. XLIX, 11, v. **מִלְתָּא** I; a. e.—Snh. 44^a; M. Kat. 28^b, v. **אֶסְטָא**.—**מִלְתָּאֵי**, Targ. Esth. I, 6. Targ. Lam. II, 20 ed. Lag. (*pl. מִלְתָּאֵי*, Targ. *מִלְתָּאֵי*; *מִלְתָּאֵי*, Sabb. 10^b, v. **בִּשְׁבַּע**.—2) *ear-lap*. Kidd. 21^b, v. *preced.*

מִלְחָה, **מִלְחָה**, **מִלְחָה**. f. = מַלְא II, word; thing, affair &c.
Targ. Prov. XXV, 15. Targ. Y. Num. XXXI, 8 רְקוּסִינ' מ' (not מִלְחָה) some sorcery; a. fr. — Bets. 38^a וְרֵחוּבֶל רֵאמָא
that I may say something acceptable. — Gitt. 23^a לֹא מ' דֹּא
דֹּא דֹּא דֹּא what I said that... was nothing (was not
correct). — Tem. 4^b, a. fr. כֻּלּ מ' דֹּא דֹּא כל anything that

the Law says not to do, if done &c., רָחֵי. Shebu. 34^b, a. fr. דְּלֵא רִמְיָא וְכ' כל מ' דלֵא רִמְיָא a thing in which one has no interest, is not noticed exactly. Ab. Zar. 18^a בִּי מ' דִּילֵא וְכ' it is something disgraceful to me that &c. B. Mets. 114^b; Taan. 21^b, וְחִיָּק. Sabb. 81^b מ' אִמְרָה אִיִּירָה she spoke a word (magic spell). Gitt. 30^a, v. אָכֵן. Ab. Zar. 66^b; a. e. דִּילֵא מ' דִּירָה the flavor (of a forbidden thing) is something substantial (fit to affect ritually the substance receiving it). Gitt. 52^b וְכ' בִּעֲלָמָא מ' it is merely a favor he does the court; a. v. fr.—מִנָּה הָא מ' = מִיִּירָה מִיִּירָה, v. מִיִּירָה II. Hull. 10^b; a. fr.—Esp. עֲבִיר מ' (euphem., sub. v. רָאִי מִיִּירָה) to let blood; to be bled. Taan. 21^b עֲבִיר מ' כִּי הָא מ' when he (the surgeon) bled a person. Hull. 111^a בְּיוֹמָא (בְּיוֹמָא מִיִּירָה: Rashi:) he was bled (Rashi: בְּיוֹמָא מִיִּירָה). Sabb. 129^a sq.; a. e.—Pl. מִיִּירָה, v. מִיִּירָה II.

מֵי m. pl. (b. h.; cmp. מְדוּר) *water, fluid; secretion; solution.* Constr. מַי; pl. מִימוֹת, constr. מִימָיו. Snh. 108^b גִּלְגַּל מֵי הָעֵין שְׂדוּמָה לֵב the eye-ball which (in restlessness) resembles water, v. גִּלְגַּל. Par. VIII, 9 וְכִי הַמִּיּוֹם רַב smitten waters (springs or lakes formed through a cataclysmic, v. Snh. l. c.). Ib. הַמְכוּזִים הָאֵלֶּם, v. יָצוּב, a. v. fr. מֵי רֶאשִׁיטוֹן juice of fruits (wine, date-honey, &c.). Pes. 35^a, sq.; a. fr.—מֵי urin. Ker. 6^a; a. fr.—מֵי בֵּית הַמֶּלֶךְ urinary. Meg. III, 2; Y. Ber. II, 4^c bot.—Hag. 3^a שׂוֹתִין אֲנִי מִימֶיךָ we drink thy water, i. e. we depend on thy teaching; B. Mets. 84^b כָּל מִימָתוֹ רַב Taan. 16^a; a. e.—Hor. 14^a; a. e.—מימֶיךָ אֲנִי שׂוֹתִין all the waters of the world; a. fr.

מ'מ. v. מִימִין, *pl.* מִימִיִּים

מִיָּמֹס, v. מִיָּמֹס.

מים. v. מימי, מימות

מִצְוָה m. ch.=h. מִצְוָה, 1) *word, command*. Targ. Gen. XLI, 44. Targ. Ps. XIX, 4; a. fr.—2) (hypostatized) מִצְוָה (רִיבִי) the Word, i. e. *the Lord* (used in Targum to obviate anthropomorphism). Targ. Gen. III, 10. Targ. Y. ib. 9; a. v. fr.—לְמִצְוָה, לְמִצְוֵי, v. אָמַר.

מִי־מָרָם, Cant. R. to VII, 9; v. מִי־מָרָם.

ממנוש. v. מימש

מִן I from, v. מִן.

מין II m. (b. h.; cmp. מאן, מר, *kind, genus, species*.
 Peah II, 5 אחד מ' one kind of seed. Ter. II, 4 אין חורמין א' one species to redeem fruits of another species. Ib. 6 הקשרות cucumbers and melopepons are considered as the same species. Bicc. III, 10 במינו מ' what you add to the legally required quantity of first fruits must be of the same species; what is used for decorating the first fruits, מ' בשאינו מין must be of a different kind. —Hull. 100^a, a. fr. מין במינו לא בטל, v. גָּזַל. Ib. 97^b, a. fr. בשאינו מין a heterogeneous mixture (of forbidden and permitted things); a. v. fr. —Pl. מין, constr. מיני. Peah I. c. רעה שני מ' if he planted on it two different

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מִיִּנְתָּנָא, מִיִּנְתָּנָא v. sub. מִיִּנְתָּנָא.

מִי־יָנֹכַח, v. sub מִי־יָנֹכַח, מִי־יָנֹכַח, מִי־יָנֹכַח.

מִיעוּט, מֵעוּט m. (*מעט*) 1) *reduction of size, the space reduced.* Erub. 77^a ואם יש במיעוטן וכ' if the reduction of the height (by lowering the wall or raising the embankment) extends over four handbreadths; כנגד המ' only as far as the reduction extends.—2) *minority.* Y. Pes. VII, 34^e bot. 'כרוב' במ' (not 'כרוב' במ') do we treat the case as if it were a majority (of unclean persons), or as if it were a minority? Ib. אין חירם במ' (not 'במ') if you will consider it a minority. Y. Kidd. I, 59^b top. Yeb. 119^a מפילוח מ' a minority of women miscarry; a. e.—3) *the least-of.* R. Hash. 11^a; Yeb. 42^a; Nidd. 38^b (ref. to I Sam. I, 20) מ' וכ' the least of *khufoth* (plural number) is two (seasons, of three months each), the least of *yamin* is two days; a. e.—4) *narrowing qualification, limitation.* Yoma 43^a; B. Kam. 86^b, a. fr. מ' אחר מ' ואין מ' אחר מ' רור מ' אחר מ' וזהו מ' אחר מ' אחר מ' A limitation following a limitation, and a double limitation serves to widen the scope (because the repetition indicates that no limitation is meant, but only an exemplification); Y. Peah V, end, 19^d (corr. acc.). Y. Hor. I, beg. 45^e מ' אחר מ' אחר מ' three successive limitations. Lev. R. s. 24, end מ' לרק לשון מ' it says 'only' (Deut. XXVIII, 13) which intimates a limitation; a. fr.—P. מהי דרוש Tosef. Shebu. I, 7 מעט, מעט, מעט, מעט interpreted the Bible texts with a view to

widening and narrowing the limits of the respective laws. Y. Sabb. VII, 10^b *akh* and *hu* (Ex. XII, 16, are limiting qualifications intimating that you must not cut, grind &c. (on the Holy Day). Y. Ber. IX, 14^b bot., v. אָךְ I; a. fr.

מִצְוָה ch. same. Erub. 77^a *אִי אֶחָד מִן* if the reduction has any effect. Yeb. 119^a *מִן דְּמַפְלִיחַ וּבִי* add the minority of miscarrying women to the half of female births, and the male births will be a minority. Hull. 6^a, a. fr. *לִמְ* takes into consideration the minority (the possibility of the rarer cases). Yeb. 119^b, a. e. *לֹא* *דִּמְ* a minority of a minority he does not take into consideration. Kidd. 80^a *כַּמֶּאֱדָרְסָא דְּרַמִּי* a minority is considered as non-existent.—*Pl.* מִצְוָה. Snh. 45^b, sq. דְּרִישׁ רִיבּוּי, v. preced.

מִצְוֵן, מִצְוֵן, v. sub *מִצְ*.

מִצְוֵן, v. *צִוָּן*.

מִצְוָה, v. *מִצְוָה*.

מִצְוָה, v. *מִצְוָה*.

מִפְּחֻזָּנָא (a feigned part. Ithp. of פָּחַד, denomin. of פָּחַד, a substitute of פָּחַד which again is a substitute of פָּחַד, v. *פָּחַד*) *I will be a pahiz*. Ned. 10^b *מִאי* *מִאי* how is it, if one says *mipp'hazna* (for *mipp'zihna*)?

מִפְּחָרָא, v. *מִפְּחָרָא*.

מִפְּחָרָא, v. *מִפְּחָרָא*.

מִפְּסָלָה, מִפְּסָלָה, v. *מִפְּסָלָה*.

מִפְּקָא, מִפְּקָא m. (פָּקַע) 1) *exit, end*. Targ. Ex. XXXIV, 22 (ed. Berl. *מִפְּקָא*; cod. 7 *מִפְּקָא*; oth. *מִפְּקָא*; v. Berl. Targ. O. II, p. 31); ib. XXXIII, 16.—*Pl.* מִפְּקָא. Y. Ter. VIII, 46^b bot., sq. *מִפְּקָא שְׁבַר* = h. *מִפְּקָא שְׁבַר*. III. —2) *going out*, v. *מִפְּקָא*.

מִיץ to suck, v. *מִיץ*.

מִיץ m. (b. h.; *מִיץ*) [*that which is won by squeezing*], juice. Y. Naz. I, 51^b *שֶׁל עֵרְלָה מִן* the juice of 'Orlah fruits (v. *עֵרְלָה*).

מִיָּצָב, v. *מִיָּצָב*.

מִיָּצָה f. (*מִיָּצָה*) [*that which is squeezed in*], the joint or collar of reeds, stalks &c. Kel. IX, 8 *שִׁנְיָה שֶׁל שִׁיפּוֹן* the second joint of a stem of oats; *מִן* of reeds.

מִצָּה, מִצָּה m. (מִצָּה) 1) *squeezing, wringing out* (of the blood of the sacrifice). Zeb. 52^a. Ib. 65^a; a. fr.—2) (cmp. *מִצָּה*) *exact measure*. Bets. III, 8 *מִפְּנֵי* ... *אֶת בְּהוֹל* in week-days he did the same (filled the measures beforehand) for the sake of exact measure (in order to allow the liquids to settle). Ib. 29^a they collected three hundred *garab* of oil *וּמִדְּרוֹת* as the surplus in his accounts realized from the remnants in the measures; Tosef. ib. III, 8 (v. ed. Zuck. Var.).—Trnsf. *הַנֶּפֶשׁ מִן* [the squeezing of the soul out of the body], agony of death.

Tanh. Mick. 10 (ref. to *מִצָּה*, Ps. XXXII, 6) *מִצָּה* let him pray that he may be spared the agony of death.—[the pressing through of the day], sunrise and sunset. Gen. R. s. 92 (ref. to Ps. I. c.) *מִן הַיּוֹם* at evening-time; Y. Ber. IV, 7^b bot. *לְעֵרָה מִצְוֵן שֶׁל יוֹם* (pl.) at morning and at evening, v. *מִצְוֵן*.—*מִצְוֵן* final (exact) judgment (after death); *מִן הַחֲשׁוֹבִין* final count (of sins). Gen. R. I. c.—*Pl.* מִצְוֵן, with suffix *מִצְוֵן* (cmp. *מִצְוֵן* for *מִצְוֵן* s. v. *מִצְוֵן*; v. supra.

מִצָּה, מִצָּה m. (מִצָּה) *middle, midst*. Targ. Job VII, 12 (Ms. *מִצָּה*). Targ. Y. Deut. XXIII, 11.

מִצָּה, מִצָּה m. (σποδισμός) *spoon*.—*מִצְוֵן* (*mystromacherion*, an instrument having a spoon on one side and a knife on the other (cmp. Sm. Ant. s. v. Cochlear). Lev. R. s. 33, beg. (ref. to Prov. XVIII, 21) *מִצָּה* Aquila interpreted it, 'a spoon-knife', death on one side and life on the other; Yalk. ib. 661 *מִצָּה* *מִצָּה* (read: *מִצָּה*); Yalk. Ps. 768 *מִצָּה* (read: *מִצָּה*).

מִצָּה, Sabb. 154^b, v. *מִצָּה*.

מִצָּה, v. *מִצָּה*.

מִצָּה, מִצָּה m. (מִצָּה) *central, middle, between extremes*. Targ. Y. Num. XVII, 12, sq. (ed. Amst. *מִצָּה*). Targ. Y. I, ib. XXII, 24. Targ. Y. I Ex. XIV, 27; a. fr.—B. Mets. 108^a [read:] *מִצָּה* *מִצָּה* (Bashi: *מִצָּה*) in the centre of his (the seller's) land).

מִצָּה, מִצָּה m. (= *מִצָּה*) *central, middle, between extremes*. Targ. Y. Lev. XIV, 17, v. *מִצָּה*.—Ned. 31^b top *מִצָּה* (B. N. *מִצָּה*) middle goods (holding the mean between goods which the seller is anxious to get rid of, and such as are sought after eagerly); v. *מִצָּה*.—*Pl.* מִצָּה. Targ. II Chr. VI, 18 (ed. Lag. *מִצָּה*).—Ber. 18^b. Targ. 6^b *מִצָּה* in between (the other ingredients). B. Mets. 108^a, v. preced.—Naz. 56^b *מִצָּה* those intermediate in the chain of tradition need not be mentioned (only the first and the last). V. *מִצָּה*.

מִצָּה, v. *מִצָּה*.

מִצָּה 1) part. Hif. of *מִצָּה* q. v.—2) *pathway, narrow, balk*, v. *מִצָּה*.

מִצָּה, מִצָּה, v. sub *מִצָּה*.

מִיקָר, Pa. *מִיקָר*, v. *מִיקָר*.

מִיקָל, מִיקָל, v. *מִיקָל*.—[Y. Dem. III, beg. 26^a *מִיקָל* *מִיקָל* read: *מִיקָל*].

מִיקָם, מִיקָם m. (קָם) *standing*. Targ. Josh. IV, 3 *מִיקָם* (h. text *מִצָּב*).

מִיקָמָה, v. *מִיקָמָה*.

מִיקָן (מִיקָן; cmp. *מִיקָן*) *to mock*. Targ. Ps. CXIX, 51 *מִיקָן* ed. Lag. (ed. *מִיקָן* ... *מִיקָן*).

מִיקָר m. (קָר) *cooling*. Tosef. Sabb. XVII (XVIII), 18; Sabb. 151^b *מִיקָר* cooling vessels (glass &c.). Ib. 53^b *מִיקָר* cooling (as placing in water) is not gener-

text אֶלֶן). Ib. O. XXXV, 8 (h. text אֶלֶן). Targ. Deut. XI, 30 (h. text אֶלֶן). Ib. III, 10 (h. text מִשְׁפָּחָה); a. fr.—Lev. R. s. 12, beg. מִשְׁפָּחָה עֵבֶד בִּיתוֹ finally he (the drunkard) will make his house a level (v. מִשְׁפָּחָה). Sabb. 110^b דְּבִיתִי (sub. מִבְּתוֹרֵתָא דִּי) give me of what grows in the waste places of the valley (or bed) of leek.—Pl. מִשְׁפָּחָה (מִשְׁפָּחָה). Targ. O. Num. XXII, 1 (Y. מִשְׁפָּחָה, corr. acc.). Targ. O. Deut. XI, 30; a. e.—Gen. R. s. 42 (transl. Gen. XIV, 6) מִשְׁפָּחָה דְּפִתְרִין. Ib. end (ref. to אֶלֶן, ib. 13) דְּמִשְׁפָּחָה מִי. Sabb. l. c. דְּמִשְׁפָּחָה (Rashi מִשְׁפָּחָה, Ms. M. מִשְׁפָּחָה, v. מִשְׁפָּחָה a. מִשְׁפָּחָה).

מִשְׁפָּחָה II, מִשְׁפָּחָה camp, v. מִשְׁפָּחָה.

מִשְׁפָּחָה, מִשְׁפָּחָה v. sub מִשְׁפָּחָה.

מִיתָה I ch.=h. מִיתָה to die, be dead. Imperf. מִיתָה. Targ. Gen. V, 8. Ib. XLIV, 20. Targ. O. Num. XX, 29 אִרִי מִיתָה (Var. מִיתָה, דְּרֵאָה מִי. Berl. Targ. O. II, p. 44). Targ. O. Gen. II, 17 מִיתָה מִיתָה (ed. Amst. מִיתָה); a. v. fr.—Part. מִיתָה. מִיתָה, מִיתָה, מִיתָה; f. מִיתָה; pl. מִיתָה. Targ. Y. Num. XXII, 30 מִיתָה (ed. Amst. מִיתָה). Targ. Ex. XII, 33; a. fr.—Ber. 31^a דְּמִיתָה that we must die. Y. Peah I, 15^c bot. מִיתָה she (his mother) died. Snh. 97^a מִיתָה לא הוּא מִיתָה none of that place ever died before his time; a. fr.

Af. מִיתָה to cause death, slay. Targ. O. Gen. V, 24 אִמְרָה ed. Berl. (oth. ed. אִמְרָה, אִמְרָה). Ib. XXXVIII, 7 אִמְרָה ed. Berl. Targ. I Sam. XIV, 13 מִיתָה (ed. Lag. מִיתָה Polet); a. fr.

מִיתָה II m., מִיתָה I, מִיתָה c. (preced.) dead; corpse. Targ. Deut. XIV, 1. Targ. O. Num. XIX, 11 (ed. Amst. מִיתָה); a. fr.—Y. Bicc. III, 65^b מִי קוֹמֵי מִי who rise before the dead (being carried to burial); a. fr.—Pl. מִיתָה. מִיתָה. Targ. Num. XVII, 13; a. fr.—Y. Kidd. I, 61^c bot. מִי כִּד הוֹוִין קִירְמִן על מִי (not קִירְמִין) when they stand by the dead (lamenting); a. e.

מִיתָה II m., מִיתָה coming. Targ. I Sam. XVI, 4 מִיתָה ed. Lag. (ed. Wil. מִיתָה); a. fr.—Gen. R. s. 60 (ref. to מִיתָה, Gen. XXIV, 62) מִי מִיתָה he came from coming? Where did he go to?—Pl. מִיתָה (with sing. sense; cmp. מִיתָה). Targ. O. Gen. XXIV, 62 (מִיתָה).—Gitt. 30^a מִיתָה מִיתָה this is not called 'coming home' (as fulfilling the condition). Keth. 17^a בְּרִיךְ מִיתָה blessed by thy coming for peace; Snh. 14^a מִיתָה.

מִיתָה f., constr. מִיתָה = h. מִיתָה. Targ. Y. I Gen. XXXV, 8; a. e.

מִיתָה, מִיתָה v. מִיתָה.

מִיתָה f. (b. h.; מִיתָה) death, penalty of death. Sabb. 156^b מִיתָה מִי an unnatural death; צִמָּה מִי natural death. Snh. 68^a אִם יָמוּתוּ מִיתָה עֲצָמָן if they shall die a natural death. Ib. XI, 4 (89^a) מִי בְּכִי' death at the hand of the court. Ib. 5 מִיתָה בִּידֵי אִם he must be put to death by man (court); מִיתָה בִּידֵי שָׁמַיִם he shall be put to death by the Lord. Keth. 37^b אִרְבֵּיתָה מִי one continued act of execution (comprising lashes and putting to death); a. fr.—Pl. מִיתָה. Snh. VII, 1 דְּאַרְבַּע מִי נִמְסְרוּ לְבִי' four forms of capital punishment have been entrusted to the courts.

Sot. 8^b מִי דִּין אֲרַבַּע מִי the divine judgment taking the place of the four forms of capital punishment (which the Jewish courts can no longer decree) has not ceased; a. fr.

מִיתָה, מִיתָה m. (מִיתָה) stretching, drawing tight. Y. M. Kat. I, 80^d bot.—מִי מִיתָה a pin used in weaving or embroidery to draw the thread tight, spool. Kel. XIII, 5 (Talm. ed. מִיתָה). Ib. חֲרוֹקִינָה מִי (ed. Dehr. מִיתָה, v. מִיתָה II a. מִיתָה). Ib. 8; Yeb. 43^a לֵנֶר אוֹ לֵמָ' (Kel. ed. Dehr. מִיתָה) made for snuffing the light (v. מִיתָה) or as a spool.

מִיתָה, מִיתָה m. (מִיתָה) stretching, v. preced. Orl. I. 4 מִי מִיתָה (Ms. M. מִיתָה, v. preced.).

מִיתָה, מִיתָה m. pl. (μειθρία) borders, frontiers. Gen. R. s. 50, beg. Ar. (v. אִרְבֵּינָה I); Lev. R. s. 27 מִיתָה (corr. acc.).

מִיתָה f. (מִיתָה) death, dying. Targ. Y. I Num. XVI, 29; a. fr.—B. Bath. 16^b; Taan. 23^a, v. מִיתָה.

מִיתָה (a feigned part. Ithp. of מִיתָה, denomin. of מִיתָה, a problematic substitute of מִיתָה, itself a substitute of מִיתָה; v. מִיתָה) I will be a nahiz. Ned. 10^b; v. מִיתָה.

מִיתָה m. (מִיתָה) [death,] the deceased. Yeb. 37^b, sq. מִי מִיתָה the son of the deceased person.

מִיתָה m. (מִיתָה) bringing home, drawing towards one's self. Sabb. 102^a, v. מִיתָה; [Rashi: מִיתָה rope].—[Ukts. I, 2 מִיתָה, v. מִיתָה.]

מִיתָה, מִיתָה v. מִיתָה.

מִיתָה (a feigned part. Ithp. of מִיתָה, as a dialectic substitute of מִיתָה, denom. of מִיתָה, a substitute of מִיתָה, itself a substitute of מִיתָה) I will be a na'iz. Ned. 10^a; v. מִיתָה.

מִיתָה m. (b. h.; מִיתָה) cord, rope.—Pl. מִיתָה. Num. R. s. 12, end. Yalk. Ex. 374; a. e.—[Tanh. Ki Thetsé 4 מִיתָה, read: מִיתָה.]

מִיתָה, מִיתָה v. מִיתָה.

מִיתָה, מִיתָה v. מִיתָה.

מִי thy water, v. מִי.

מִי m. (b. h.; מִי) lowly. Sot. 10^b (play on מִי, Ps. LVI, 1) מִי וְהָאֵל מִי שְׁהוּהָ מִי וְהָאֵל מִי everybody. Lev. R. s. 34 מִי כָל מִי the poor man is called makh, because he is lowly before everybody, he is like the lowest threshold; Midr. Prov. to ch. XXII מִי עַד הָאֶסְקוּפָה מִי he is lowly (bent down) to the lowest threshold.

מִי, מִי m. (= מִי) crushed, battered.—מִי מִי a battered Zuz (which cannot be passed). Sabb. 129^a; B. Kam. 37^a (Ms. M. מִי); Bekh. 51^a מִי.

מִי, מִי v. מִי.

מִי, מִי f. (מִי, Pi.) broom; also the fan-shaped twig of the palm-tree. Ukts. I, 3 מִי מִי של חֲמֵרָה.

the stem of 'the broom' of the palm-tree; Tosef. ib. I, 4 מכביר. Tanh. Mas'é 13 (ref. to הכביר, Is. VIII, 23) הכביר he swept them off as with a broom; Num. R. s. 23, end; Lam. R. introd. (R. Abbahu 2) כבמכביר v. חמם. Tosef. Sabb. VI (VII), 7 'של שב על חמ' sit on a broom (a superstitious practice); a. e.—*מכבירות*. Succ. 13^b מ' palm-twigs on which there are dates; Y. Bets. IV, 62^c top. Pes. 56^b של מ' the dates hanging on the branches. Y. Peah IV, beg. 18^a המרים במ' (leave for the poor) dates on the branches. Y. Maasr. I, 48^d bot.—[Sabb. 113^b מכבירות v. פבר. I, Pi.]—[Ruth R. end מכבירות some ed., read: *מכבירות*.]

מכבד, v. preced.

מִכְבִּיר, Targ. II Sam. XVII, 28, v. מִכְבֵּא.

מכבש v. מכביש

מַכְבִּיחָהּ f. ch. (מָכַן) = h. מְבִיחָה, *brooch, buckle*. Sabb.
62^a, expl. מִכְבִּיחָהּ.—Ib. 156^b, v. הַיָּד II.

מִכּוּר v. מִכּ, מִכָּבֵּר

מִכְבֵּרָה f. (b.h. מִכְבֵּר; פֶּבֶר; v. פְּבֵרָה) sieve.—Pl. מִכְבֵּרוֹת. Gen. R. s. 39; Yalk. ib. 62; Yalk. Neh. 1071; Ruth R. end (not מִכְבְּרוֹת).

מַכְבִּישׁ m. (עֲבָשׁ) *clothes-press; screw, vise*. Tosef. Sabb. XVI (XVII), 5 כְּלִים ... שֶׁל בַּעֲלִי מ' (ed. Zuck. מִים for מִים, corr. acc.) a domestic clothes-press which has been unscrewed to take out clothes. Sabb. XX, 5 מ'... מַחְדִּירֶיךָ ו' you may unscrew a domestic clothes-press but not screw it (on the Sabbath). Ib. כְּבוֹשְׁתֵי (מ') שֶׁל כֹּרֶסֶת the washers' clothes-press. Kel. XVI, 7 שֶׁל חֹרֵשׁ מ' the carpenter's vise (for straightening wood), v. מְכַבֵּשׁ; Tosef. ib. B. Bath. I, 8 מַכְבִּישׁ שֶׁל גִּבּוֹר מ' שֶׁל שֹׂקֶה ו' the leather worker's press on which he stretches the hides. Y. Sabb. XX, end, 17^d; a. e.

I. פֶּדִי, v. מִפְּדִי.

מַכָּה f. (b. h.; נִכָּח; wound, plague, stroke, blow. Sabb. 134^b. Meg. 13^b (ref. to Esth. III, 1) רְפוּיָא . . . אחר שבא למ' after the Lord had prepared the healing of the wound (the means of salvation); a. v. fr.—בְּכוּרֹת מַכָּה בְּצוּרָה—מ' מדרור &c., v. respective determinants. Sot. III, 4 מכה פרושין Y. ed. (Bab. a. Mish. מַכּוֹת) the wound inflicted by the Pharisees, i. e. injury done under the pretext of strict adherence to the letter of the law, or of benevolence; Y. ib. 19^a מ' פ' זה שחיא נוטן עצה וכו' 'the plague of the Pharisees' is he who advises heirs to evade paying alimentation to the widow. Ib. גנבי בה מ' פ' (collect. pl.) the Pharisean plague has struck her; ib. גנבי בו מ' פ' his friends under the pretext of benevolence have deprived him of the benefit of the poor-law; Y. Peah VIII, 21^a bot.—Sot. 10^b (play on מַכּוֹת חֲמֵה וכו' מַכּוֹךְ, v. מַכּוֹךְ) שחיחה מכתו חמה וכו' his defect was a perfection, for he was born circumcised; [Rashi: 'the place where he was to be wounded'].—Pl. מַכּוֹת. Ex. R. s. 10; a. fr.—Snh. I, 2 בשלשה מ' corporal punishment (lashes, v. מַלְקוֹת) must be decreed by a court of three. Ib. 10^a הארריית לחמששלש מ' a number of lashes which is divisible by three (39); a. fr.—Maccoth (*Punish-*

ments), a treatise of the Mishnah, Tosefta, Talmud Babil.
a. Y'rushalmi, of the Order of N'zikin.

מִבְּחָר f. (b. h.; בָּחַר) *burnt spot on the skin, burn*. Neg. IX, 1 כל שהוא מבחמת האש זו היא מ' all wounds produced through fire (directly or indirectly) are called 'burns'. Ib. VIII, 7 מחירת חמ' the cicatrization of a burn. Ib. IX, 2; Sifra Thazr., Neg., Par. 4, ch. VII אין שחין ומ' וכ' an inflammation and a burn cannot be combined (to make up the minimum size required for uncleanness); a. fr.

מִכְלִין *m. (כִּין) a straightening device, vise.* Pesik. Zutr., Haáz. (p. 111 ed. Bub.) נָחַנּוּ בְּמִי וְלֹא רִכְּ he placed it (the crooked wood) in a vise, and it was not straightened; (Sifrē Deut. 308; Yalk. Deut. 942; Yalk. Ez. 362, corrupt versions); cmp. מַכְבֵּשׁ.

מִכְוָר, **מִכְ**, pr. n. *Mikhar*, *Makhar*, a district of Peraea. [The situation of *Machaerus* forbids its identification with our w.] Targ. Y. I, II Num. XXXII, 1; ib. XXI, 32 (Y. I מכבר; h. text יעזר). Ib. XXXII, 35 (Y. I מ' גרמא, II ייגברא; h. text ייגברא).—Y. R. Hash. II, 58^a top וגרר מ' חרי; (Bab. ib. 23^b; Tosef. ib. II (I), 2 חריים (ויכיר), v. גדר. Y. Shebi. IX, 38^d bot; (Tosef. ib. VII, 11 חריים וחכיריה' ed. Zuck., v. Var. ib. note).—Tam. III, 8 מ' חר (Talm. ed. 30^b bot); Yoma 39^b מכור (Ms. O. מכור; Ms. M. מכאור; Ms. M. 2 חריים).

מְכוּלִין m. pl. (פֶּלֶל, פֶּלֶל; comp. פִּרְיָה) *curtain, cover*.
Targ. II Kings XXIII, 7 (Ar. מְכִילִין).

מְכוּן m. (b. h.; פֶּן) *defined place; plan; residence*.
 Sot. VIII, 3 מְכוּנוֹ בֵּית עַל מְכוּנוֹ he who rebuilds a house
 on its old place and plan. Lam. R. introd. (R. Joh. 1) לְמִכְוֵנִי
 לְמִכְוֵנִי to my original residence (heaven).—Esp. *Makhon*,
 name of one of the seven heavens. Hag. 12^b.

מִכּוֹנָה f. (preced.) a place where animals are kept ready for slaughtering; stall, coop.—*Pl.* מִכּוֹנוֹת. *Ohol.* VIII, 1.—[Y. Sabb. XVII, 16^b top וּבִמְכוֹנָה, v. פּוֹכֵנָא.]

* **מְכִינֶתָּהּ** f. (פון *Pa.*) *looking out, lurking*.—Targ. Jud. V, 11 בֵּית מְכִינֶתָּהּ לִישְׁטוֹן the place where robbers lie in wait.

מִכּוּר, v. מִכּוּר.

מְכִירָה v. מְכוּרָה.

מִכֹּרֶת, v. מְכֹרֶת.

פֶּדֶן, v. מְכֹרֵךְ.

ב. פורסיון v. מכורסיניץ.

מְבוּשׁ I m. (נָכַשׁ) *hoe, spud; digging with the spud.* B. Bath. 54^a כיון שהכיש בה מ' אחד וכו' (Ms. R. שונכש בה) as soon as he has inserted the spud once, he has taken possession of the entire field. [ב. בדר. מְבוּשׁוֹ בלבד only the place where he dug.—Y. Ned. IV, beg. 38^c קורדרו של מ' נִימְבוּשׁ v. מ'.

מְכוּשׁ II m. (כָּשַׁשׁ, v. כְּשֹׁשׁ) 1) *clapper of a bell*. Midr. Till. to Ps. VII, 10 וּמְכוּשׁוֹ שֶׁל רֹכַב . . . לפעמון like a golden bell whose clapper is made of a jewel.—2) *hammer*,

Nif. נָמַךְ to be crushed. Sif. é Deut. 296 נָמַכְתָּ, v. חָשַׁל.
Nithpa. נִתְמַכָּה, v. מִתְמַכָּה.

מָכַךְ ch. same, to lower, level; to humiliate. Targ. Y. Ex. XII, 37 לְמִיכָכְךָ וְכִי to level mountains. Targ. Ps. XXXV, 15 (h. text נָכַס).—*Part. pass.*: מְכֻכֵּךְ, pl. מְכֻכֵּיךְ laid under, bolstered. Targ. Ez. XXIII, 41, v. next w.

Pa. מָכַךְ same. Targ. Y. Num. XIV, 14. Targ. Prov. XXII, 22.—Targ. Lam. III, 34. Targ. Ps. CXLVII, 6 [read:] מְכֻכֵּךְ, v. מְכֻכֵּךְ; a. e.—Yoma 84^b מְכֻכֵּךְ Rashi a. Ms. O. (ed. מְכֻכֵּךְ, v. Rabb. D. S. a. l. note 9; Ms. L. מְכֻכֵּךְ סְכוּכֵי, v. מְכֻכֵּךְ) he subdues the flame (and produces a coal fire which can be utilized).

Ithpa. מְכַכֵּךְ to be humbled, cast down. Targ. Ps. XLII, 6; a. e.

מְכַכֵּךְ m. (preced.; cmp. מוֹכֵךְ) bolster, cushion. Targ. Ez. XXIII, 41 מְכַכֵּיךְ מִי דִיקָר ed. Lag. (ed. only מְכַכֵּיךְ דִיקָר, corr. acc.) bolstered with cushions of honor. Targ. II Sam. XVII, 28 ed. Lag. (ed. מְכַכֵּיךְ, corr. acc.; h. text מְשַׁכֵּב). Targ. Am. VI, 7 ed. Lag. (ed. מְכַכֵּיךְ).

מְכַכֵּכָה, v. מְכַכֵּךְ.

מְכַלֵּ m. (נָכַל) fraud, adulteration. Mekh. Mishp. s. 13, v. קָלָם.

מְכַלֵּא, v. מְכַלֵּא.

מְכַלֵּאָה, v. מְכַלֵּא.

מְכַלֵּה מִי, f. (בָּלָה) perfection.—*Pl.* מְכַלֵּהוֹת. Men. 29^a (expl. מִי זָהָב (vessels) made of pure gold. Men. 29^a (expl. מִי זָהָב, II Chr. IV, 21) שְׁכִילָתוֹ לְכָל זָהָב וְכִי it used up all the locked up gold of Solomon.

מְכַלֵּה m. (בָּלָה) Destroyer, name of an angel of judgment. Deut. R. s. 3, v. וְשִׁמְדָּה.

מְכַלֵּהָה, v. מְכַלֵּהָה.

מְכַלֵּל, v. מְכַלֵּל.

מְכַלֵּלָה, Cant. R. to II, 15, v. בִּלְטוּרָה.

מְכַלֵּלָהָה pr. n. pl. (כָּלָל) Makhlalta (Crown). Targ. Y. Num. XXXII, 3; 34 (h. text מְכַלֵּלָהָה). Ib. 35 מְכַלֵּלָהָה (Y. II מְכַלֵּלָהָה; h. text מְכַלֵּלָהָה).

מְכַלֵּלָהָה, v. מְכַלֵּלָהָה.

מְכַלֵּלָהָה, Yalk. Dan. 1061 some ed., v. מְכַלֵּלָהָה.

מְכַמֵּר, pl. מְכַמֵּרִין, v. next w.

מְכַמֵּרָה, f. (b. h.; כָּמַר to hide) trap, small fisher's net, contrad. דִּיקָר. Y. Pes. IV, 30^d top; Y. M. Kat. II, end, 81^b top מִי צָד הָיָא בְּמִי one may fish with the small net. Y. Yeb. XVI, 15^d top (prob. to be read: רִחוּ... pl.), v. כָּמַר.—*Pl.* מְכַמֵּרִין, מְכַמֵּרִין, מְכַמֵּרִין. Tosef. Bets. III, 1; Y. ib. 62^a top. Yeb. 121^a מְכַמֵּרִין; Tosef. ib. XIV, 6 מְכַמֵּרִין (Var. מְכַמֵּרִין, read מְכַמֵּרִין, fr. מְכַמֵּרִין). Kel. XXIII, 5. Makhsh. V, 7. Pirké d'R. El. ch. LI מְכַמֵּרִין נֶאֱחָזִין will be caught in the nets laid for them; a. e.

מְכַמֵּרִין (v. מְכַמֵּרִין) to crush.

Nithpalp. מְכַמֵּרִין to be crushed. Snh. 101^b (Ar. ed. pr. מְכַמֵּרִין); cmp. מְכַמֵּרִין.

מְכַמֵּרִין, v. next w.

מְכַמֵּרִין pr. n. pl. (b. h. מְכַמֵּרִין) Mikhmas in Benjamin. Men. VIII, 1 (Bab. ed. 83^b מְכַמֵּרִין, corr. acc.; v. Rabb. D. S. a. l.); Tosef. ib. IX, 2 מְכַמֵּרִין ed. Zuck. (Var. מְכַמֵּרִין).

מְכַמֵּרִין, v. מְכַמֵּרִין.

מְכַמֵּרִין m. (b. h., v. מְכַמֵּרִין) trap, net. B. Kam. 117^a.—[מְכַמֵּרִין, Esth. R. to VI, 10 ed. Wil., read מְכַמֵּרִין.]

מְכַמֵּרִין, v. מְכַמֵּרִין.

מְכַמֵּרִין f. constr. (compound of מְכַמֵּרִין, a. e. מְכַמֵּרִין; cmp. מְכַמֵּרִין) of those like. Targ. Ps. LXXIII, 15 ed. Lag., v. מְכַמֵּרִין.

מְכַמֵּרִין, v. מְכַמֵּרִין.

מְכַמֵּרִין, v. מְכַמֵּרִין.

מְכַמֵּרִין, v. מְכַמֵּרִין.

מְכַמֵּרִין, Men. 83^b, v. מְכַמֵּרִין.—[Gen. R. s. 31 מְכַמֵּרִין, some ed., v. next w.].

מְכַנֵּס m. (כָּנַס) 1) storing up, laid-in stock. Y. Kil. II, beg. 27^c מִי דִרְךָ in the way of storing up (for home consumption). Gen. R. s. 31 מְכַנֵּסִין, v. מְכַנֵּסִין. Y. Dem. III, 22^c top מְכַנֵּסִין מִשְׁרָאֵל רֹב the larger portion of his storage comes from Jews.—2) מְכַנֵּסִין בֵּית מִי the lower side of the shovel, v. מְכַנֵּסִין. Y. B. Mets. IX, beg. 12^a.

מְכַנֵּסִין, m. du. (b. h.; כָּנַס) [clothes of retirement,] undergarment, drawers. Yoma VII, 5. Ib. 23^b מְכַנֵּסִין יָהָא דְּבִר קִידָם לֹא that there must be no garment put on before (under) the drawers; a. fr.

מְכַנֵּסִין, ch. same. Targ. O. Lev. VI, 3; a. e.

מְכַנֵּסִין f. (כָּנַס) gathering in. B. Mets. 21^a דְּבִר מְכַנֵּסִין דְּרִי the season of storing up the grains from the threshing floor; ib. מְכַנֵּסִין (corr. acc.). [Ar. s. v. כָּנַס, reads מְכַנֵּסִין, and explains: the sweepings of the threshing floor.]

מְכַסֵּ (denom. of next w.) to pay toll on. Midr. Till. to Ps. OXVIII, 20 מְכַסֵּ אֵין אֵין אֵין unless thou payest the toll on all thy goods, thou wilt have nothing left.—V. מְכַסֵּ.

מְכַסֵּ m. (b. h.; כָּסַס) [marking off, counting,] toll, tax. Succ. 30^a מְכַסֵּ בֵּית הָאֵל the custom-house. Sabb. 33^b; Ab. Zar. 2^b מְכַסֵּ בָּרָם you put up bridges in order to raise toll on them. Ib. 13^a מְכַסֵּ לִי אֵין to him shall the toll be remitted. Tanh. Lekh 5 מְכַסֵּ מִי שֶׁל חֲמֵן collect the duty as if it were wheat; a. fr.—*Pl.* מְכַסֵּאֵין. Ab. d'R. N. ch. XXVIII.

מִכְסָא **מִיָּב**, ch. same. Gen. R. s. 40 לִמָּה לְמָה (לְבִי מִי) when he arrived at the custom-house. Ib. מִי pay toll. Ab. Zar. 4^a וְכִי לִימָה they released him from taxes for thirteen years. [מִכְסָא, infin. of מִכְסָא, v. גִּסְתָּן.—Pl. מִכְסִי בִי מִי Custom House, name of a place. Keth. 112^a top; Yeb. 45^a; Gitt. 46^b; v. מִכְסָא II.]

מִכְסָא, v. מִכְסָא.

מִכְסָאנִי, v. מִכְסָאנִי.

מִכְסָא m. (b. h.; מִכְסָא II) 1) *tent-cover*. Sabb. 28^a; a. e.—Pl. מִכְסָאנִי. Ib. Num. R. s. 12, end; a. e.—2) (v. Lev. III, 3) *the cover of the inwards, peritoneum*. Y. Hor. I, 46^a top מִי וְשֶׁל (not וְלִימָה) and the fat of the peritoneum.

מִכְסָא, **מִכְסָאנִי** m. pl. (כֶּסֶר, cmp. Arab. *kasar* and denom.) *division, settlement* of shares (cmp. מִכְסָא. Y'lamd. to Num. XXIII, 10, quot. in Ar. שָׁלַךְ וְחֶשֶׁשׁ. Balaam) takest thy share and makest a settlement, thou shalt agree with (or thank) me. [Ar. refers to מִכְסָא.]

מִכְסָא, Y. Sabb. VI, end, 8^d לִמָּה קָרִיב, read: מִכְסָא, v. מִכְסָא.

מִכְסָאנִי, Mekh. Yithro, Amal., s. 2 end, read: מִכְסָאנִי m. pl. (μαγιστρων) *magistrate's assistants*.

מִכְסָאנִי, v. מִכְסָאנִי.

מִכְסָא (denom. of next w.) to *chastise*. [Targ. Ps. XCIV, 12, מִכְסָאנִי, Var. ed. Lag., read: מִכְסָא, v. גִּסְתָּן.]

Ihpa. מִכְסָאנִי to be chastised. Targ. Job XXXIII, 19.

מִכְסָא m. (כֶּסֶר) *chastiser*.—Pl. מִכְסָאנִי. Targ. Prov. XXIV, 25 (ed. Lag. מאכְסִי, Ms. מאכְסִי).

מִכְסָאנִי f. (preced.) *chastisement, rebuke*. Targ. Ps. L, 17. Ib. XXXIX, 12 (some ed. מִכְסָא, corr. acc.); a. e.—Pl. מִכְסָאנִי (v. next w.). Ib. XXXVIII, 15. Targ. Job XXIII, 4 מִכְסָאנִי ed. Lag. (corr. מִכְסָאנִי or מִכְסָאנִי; oth. ed. sing.).

מִכְסָאנִי same. Targ. Job XXXI, 23 מִכְסָאנִי Ms. (ed. Lag. מִכְסָאנִי; ed. Wil. מִכְסָאנִי).

מִכְסָא, Y. Succ. II, end, 53^b, read: מִכְסָא.

מִכְסָא f. (b. h.; כֶּסֶל) *doubling, coupling*. Erub. 53^a מִי that is the reason why it is called 'double cave'. Ib. מִי why is it called &c.?—Gen. R. s. 98 וְיִשְׂרָאֵל hear, oh Israel, our father of the double cave!; a. e.

מִכְסָא (b. h.; cmp. כֶּסֶר) to *sell*. Sifré Deut. 169 (ref. to Deut. XVIII, 8) מִי מִי מִי what have the fathers sold to one another? (Answ. the weekly turns); Succ. 56^a; Y. ib. V, end, 55^d. B. Bath. 64^b, a. fr. מִי מִי the seller is presumed to sell liberally, i. e. to sell all except that which is specified as excluded; מִי מִי he sells only that which is specified as sold. Ib. IV, 1 מִי if one sells . . . , he has not implicitly sold &c. Sot. III, 8 מִי מִי a woman cannot sell her

daughter; a. v. fr.—Part. pass. מִכְסָא; f. מִכְסָא. pl. מִכְסָאנִי. Tosef. Ab. Zar. III (IV), 18 מִי he is sold (the sale is valid). B. Bath. IV, 3. Tosef. B. Kam. VII, 8 מִי wine casks which have been sold to the shopkeeper (awaiting delivery); a. v. fr.

Nif. מִכְסָא to be sold. Sot. I. c. מִכְסָא . . . מִי a man can be sold for his theft, but a woman cannot &c. Mekh. Mishp. s. 2; a. fr.

מִכְסָא, *Ihpa*. מִכְסָא (denom. of מִכְסָא) to be made acquainted. Targ. Prov. XIX, 14 Var. ed. Lag. (ed. מִכְסָא, v. מִכְסָא).

מִכְסָא m. (b. h.; מִכְסָא) *sale*. Kidd. 6^b מִי if the transaction is a sale (of land), he has not acquired possession (by delivering the purchasing money as a loan). Ib. 47^a מִי and they agree in the case of a sale. Keth. XI, 4 מִי her sale is invalid; a. fr.—V. מִכְסָא.

מִכְסָא m. (b. h.; נֶכֶר) *acquaintance, friend*. Y. Gitt. III, 45^a מִי לֵבִי has the poor man a friend? i. e., is he who separates the poor man's tithes permitted to reserve them for a certain person?—Pl. מִכְסָא, constr. מִכְסָא. Ib. מִי כְּרוּנָה the Mishnah speaks of friends of priests or Levites (to whom the owner is in the habit of giving the priestly shares); Bab. ib. 30^a. Ib. מִי לֵבִי (sub. כְּרוּנָה) the Mishnah does not distinctly speak of friends. Hull. 133^a; a. fr.

מִכְסָא ch. same. Targ. II Kings XII, 6.—Pl. מִכְסָאנִי. Ib. 8.

מִכְסָא f. pl. 1) (מִכְסָא) *sales, transf. m.* (cmp. מִכְסָא) *seller*. Gen. R. s. 98 (ref. to Gen. XLIX, 6 מִכְסָא) for whom are those weapons fit? לִמְכֹּרֵיהֶם to their seller, to Esau who sold the birth-right (to their father).—2) (מִכְסָא, fr. מִכְסָא, cmp. מִכְסָא) *friendship, neighborhood, neighbors*. Tanh. Vayhi 9; Gen. R. s. 99 (ref. to Gen. I. c.) מִכְסָא מִכְסָא (ed. Wil. מִכְסָא) and some say *m'kherothem*, means their neighborhoods (ed. Wil.: and some say, read it *m'khorothem*) as we read (Ez. XVI, 3) &c.—V. מִכְסָא.

מִכְסָא, Y. Hall. I, 58^a top מִי (ed. Krot. מִי) prob. to be read מִכְסָא, the dough prepared by sellers (intended to be used as leaven).

מִכְסָא m. (b. h.; כֶּסֶל) *hindrance*. Succ. 52^a מִי ישַׁעִיָּה Isaiah called the evil inclination 'hindrance' (Is. LVII, 14).

מִכְשִׁיר m., pl. מִכְשִׁירִין 1) *preparatory means, preliminary acts*. Meg. 7^b מִכְשִׁירִין אוֹכֵל נֶפֶשׁ acts preliminary to the preparation of food (as grinding the slaughtering knife &c.). Ib. מִכְשִׁירִין וְלֹא מִכְשִׁירִין it says (Ex. XII, 16) 'that' (alone may be done), but not its preliminaries. Ib. מִי acts which might have been done a day before. Erub. 102^b, sq. מִכְשִׁירִין requirements of a religious act (to be performed on the Sabbath, v. מִכְשִׁירִין). Sabb. 136^a מִי requirements for circumcision. Tosef. Pes. V, 1; Y. Sabb. XIX, 17^a top; a. fr.—2) *Makhshirin* (things which make an object fit for levitical uncleanness, name of a

מִלֵּא I m. (מִלְאָה) *store, goods, merchandise.* Pes. 31^b

and the goods (in the store) belong to gentiles. Tosef. ib. I (II), 17 של ישראל אל if the goods belong to an Israelite. Pes. 53^b כל המטיל מ' לכיסו one who throws the profits of merchandise into the purse of scholars, i. e., gives scholars an opportunity of gaining a livelihood.—Sabb. 56^a בעלי בתי הם they (the sons of Samuel) forced goods on private people (abused their station by making people their mercantile agents or their customers); Tosef. Sot. XIV, 6; ib. 5; a. e.

מלאי II m. *husk, glume*, v. מלע.

מלאי* m. ch. (מלי) *helve of an axe*. Y. Bets. II, 61^c top, quot. in Hiddushé Meiri, v. מלי.

מלאי m. (b. h.; לַאֲד to work, cmp. מלאך messenger, esp. angel. Gen. R. s. 50 אחד עשה וכ' one angel never performs two missions. Snh. 96^a שמואל נקרא אברהם the name of the angel that came to Abraham was Night. Gen. R. s. 9 מלאך חיים angel of life. Ib., a. fr. מלאך מות (abbrev. מ"מ) angel of death; a. v. fr.—Pl. מלאכים. Ib. s. 50 ולא שני מ' nor do two angels go on one mission. Ib. they appeared to him as angels. Ib. after they have done their mission, the text calls them messengers. Y. R. Hash. I, 56^d bot. את שמות המלאכים the names of the angels, too, came (to Palestine) with them (the exiles) from Babylonia; Gen. R. s. 48.—מלאכי (מ"ח, מ"ש) (abbrev. מ"ח) the ministering angels. Sabb. 55^b רבינו ר' הורא the teacher who said (ib. top) that the angels asked the Lord &c. Ned. 20^a דבריהם דבריהם four things did the ministering angels tell me; ib. מלאכי רבנן 'the ministering angels' means teachers; ib. מלאכי מ"ח ministering angels in the true sense.—Tosef. Sabb. XVII (XVIII), 3 מלאכי שטן messengers of hindrance, opp. to מלאכי מ"ח.—Y. Shebu. VI, 37^a bot., a. fr. מלאכי מ"ח, v. חפלה.—Hag. 5^b, a. fr. מלאכי (ח) שלום the angels of peace; a. v. fr.

מלאכא, מלאך ch. same. Targ. Y. I Ex. IV, 25; a. fr.—Pl. מלאכין, מלאכין. Targ. Gen. XIX, 1; a. fr.—B. Bath. 75^a מלאכי חרי מ' בדיקע וכ' two angels in heaven, Michael and Gabriel, differ. Ib. הוא מ' שרר וכ' he saw ministering angels sitting &c. Koh. R. to IX, 11 (ref. to Ps. LXVIII, 13) מלאכי אפר even the chiefs of the angels, Michael and Gabriel, were afraid of Moses. Taan. 24^b, v. מלאך; a. fr.

מלאכת, מלאכה f. (b. h.; preced.) *work, trade, vocation; task*. Ab. I, 10 אוהב את המלאכה love trade, opp. to רבנות, office. Ned. 49^b, v. מלאכה. Ber. 17^a מלאכתו בעיר my work (study) is done in town, וכ' והוא מלאכתו בשדה and his, in the field &c., v. מלאכה. Ab. II, 14 מלאכתו של מ' thy employer (the Lord). Ib. 15 מלאכתו של מ' the day (life) is short, and the task great. Ab. d'R. N. ch. XI והוא עשה בו מ' (not ויעשה) and they made him work on the Sabbath. Sabb. VII, 1 מלאכה, v. אב; a. v. fr.—Pl. מלאכות. Ib. עשה מ' היתר he did several (forbidden) labors on several successive Sabbaths. Ib. 2, v. אב; a. v. fr.

מלאכות f. (b. h.; denom. of מלאך) *messenger's func-*

tion, angeldom. Gen. R. s. 50; Yalk. ib. 84 לבשו they put on the appearance of angels.

מלאכי (b. h.) pr. n. m. *Malachi*, the prophet. Meg. 15^a מה מ' מ' M. means Mordecai, וכ' מ' M. means Mordecai, and why is he called M. (minister)? Because he was vice-roy. Ib. מה מ' the prophet's real name was M. Ib. מלאכי נביא in the prophetic book of M.—Ex. R. s. 28; a. e.

מלאכה, v. מלאכה.

מלאכה f. ch.=ה. מלאכה, (the priestly gift from) the fruits laid in store. Targ. O. Num. XVIII, 27 ed. Berl. (oth. ed. מלאכה; Ms. I מלאכה, II מלאכה; Y. חמרא ומלאכה).

מלבוש m. (b. h. לְבַש) *dress, cover*. Shek. V, 1 על המ' v. מלבוש. Hif.—Deut. R. s. 7, end מלבושו its dress (shell), v. מלבוש. Sabb. 113^a שבת כמלבושך וכ' that thy Sabbath dress be not the same as thy weekday dress.

מלבין, v. מלבין.

מלבינין, מלבינין m. pl. (a corrupt. of mala pumica) *pome-granates*. Y. Sabb. VI, 8^a bot.; Y. Yeb. XII, 12^d top, v. מלבינין.

מלבינהא, v. מלבינהא.

מלביש, v. מלביש.

מלבין, מלבין m. (b. h.; לְבַן I, v. מלבין) 1) *press, frame, mould*. Sot. 11^a (ref. to Ex. I, 11) הביאו מ' וכ' they brought a brick mould and suspended it from Pharaoh's neck; Ex. R. s. 1. Zeb. 54^a מ' שלשים וכ' a frame of thirty-two by thirty-two cubits (which was filled with stones, cement &c.). Y. Sabb. XII, beg. 13^c כוונתו מ' וכ' like taking a frame and putting it over the piled up bricks (which cannot be called building). Tosef. ib. XIII (XIV), 15 מ' של המיטה the frame (bottom) of a bedstead. Tosef. Erub. XI (VIII), 17 מ' של ספקרית a window frame. Tosef. B. Bath. II, 14 מ' או צורה וכ' a window frame or the shape of a door; B. Bath. III, 6. Tosef. Kel. B. Mets. V, 9 מ' להדירה a bedstead bottom intended to be moved from one bed to another, opp. intended for one particular bed. Tosef. Ohol. XIII, 5 [read:] מ' מ' וכ' מ' שהוא מלובש וכ' the frame of a large saw. Neg. XIII, 3 מ' חבטי וכ' a casing to protect that portion of the beam which rests on the wall.—Gen. R. s. 38; Yalk. Prov. 961 (ref. to Prov. XXVII, 22) כוונתו מ' כוונתו מ' one undertaking to crush barley in a frame; a. fr.—Pl. מלבינים, מלבינים. Neg. I. c. B. Bath. 69^a מ' של פתחים מ' של חלונות window frames; sockets for the legs of a bedstead. Kel. XVIII, 3 מ' לוי stands for the musical instruments of the Levites; Tosef. ib. B. Mets. V, 9 מ' לוי ed. Zuck. (corr. acc.); a. e.—2) (from its shape) a small garden-bed, a plot (of three hand-breadths in width).—Pl. as ab. Peah III, 1. Ib. 4 מ' חבטים מ' של חבטים plots of onions between vegetables. Ib. VII, 2 מ' של שורות מ' three rows at a distance of two mal-

benim (six hand-breadths) from one another; Tosef. ib. III, 10. Ter. IV, 8 (sub. רבלי) figs pressed in quadrangular moulds, opp. עגולים.

מִלְבָּנָה ch. same, *a quadrangular piece*. B. Mets. 116^b ארבעה ריבוא מ' a wide piece of cemented bricks of a fallen wall (Ms. F. ריבוא לריבוא a brick wider than the usual size, v. Rashi a. l.).

***מִלְבִּינִי, מִלְבִּנְתָּא** f. (preced. wds.) *quadrangular frame*. Targ. Y. Num. XXXIII, 20 [prob. to be read:] מִלְבִּינְתָּא דבִּינִי (*pl.*) building moulds.

מִלְבִּשְׁתָּא, v. רִבְשְׁתָּא.

מִלֵּג (comp. Syr. מִלֵּג, P. Sm. 2131) *to pluck, to strip* (of hair, feathers &c.). Tosef. Bets. III, 19 'וכ' מִלֵּגְךָ את ראשך you may cleanse the head and legs of an animal (by scalding).

מִלֵּג ch. same, *to pluck* (comp. Pesh. Deut. XXIII, 26). Gen. R. s. 45, beg. (expl. מִלֵּג) מִלֵּגְךָ מִלֵּגְךָ Ar. whatever thou pluckest, is plucked; (ed. מִלֵּגְךָ מִלֵּגְךָ) כמה דרומא מִלֵּגְךָ מִלֵּגְךָ as you say, 'pluck, pluck'; Y. Yeb. VII, 8^a bot. כמה דאמר מִלֵּגְךָ מִלֵּגְךָ (corr. acc.).

מִלְגָּן m. (transpos. of מִלְגָּן) *pitch-fork; the cook's fork*. Sabb. XVII, 2 (122^b); Mish. a. Ms. M. מִלְגָּן; Y. ib. 16^b top לקמן אתחיל ליתן את המ' ליתן את המ' the kitchen fork to place food for a child upon it. Tosef. ib. X (XI), 7; Sifra Vayikra, Hobah, ch. IX, Par. 7, a. e., v. מִלְגָּן.

מִלָּה f. (b. h.; מִלָּה III) *word*. Lev. R. s. 16 (prov.) מִלָּה מ' where a word is worth a Sela, silence is worth two; Meg. 18^a (v. Rabb. D. S. a. l. note 1). —Pl. מִלִּין, מִלִּין. Cant. R. to IV, 4, v. קָצַב; a. e. —Ch. מִלָּה, v. מִלָּה.]

מִלָּה, Y. Naz. II, 51^d bot., v. דל"ה.

מִלְחָמָא, v. לְטַמְּרָא.

מִלָּה m. (b. h.; מִלָּה) *fulness, contents*. Mikv. III, 1, sq. מִלָּה מִלָּה מִלָּה until a quantity equal to its original contents and something besides have run off. Y. Succ. I, 51^d top מִלָּה מִלָּה an *exedra* which is (on one side) entirely open towards the public road. Ib. bot. מִלָּה מִלָּה as far as the bucket is let down into the water (for filling it). Hull. II, 3 מִלָּה מִלָּה if the slaughtering knife has the length of the width of the neck. Kidd. 33^a מִלָּה מִלָּה as far as his eye can reach. Sabb. 30^a, a. e. נִימָא כַּמִּי כַּמִּי as much as a hair's breadth. Sifré Num. 160 (expl. אבן יד, Num. XXXV, 17) מִלָּה מִלָּה as large as the grasp of the hand; a. fr. —[Tosef. Ohol. XVII, 3 טַמְּרָא מִלָּה, v. לְטַמְּרָא.]

מִלָּה ch. same. Targ. Y. Num. XXXV, 17. Targ. O. Deut. XXXIII, 16 (Y. מִלָּה, v. מִלָּה II); a. e. —Ab. Zar. 29^a מִלָּה מִלָּה מִלָּה as much as one can pinch with five fingers; מִלָּה מִלָּה מִלָּה as much as one can pinch with thumb and little finger; a. e.

מִלָּה m. same, *full capacity*. Gitt. 70^a מִלָּה מִלָּה

(Ar. מִלָּה, v. פֶּסֶס 2. Ohol. XIV, 2 מִלָּה; Tosef. ib. XIV, 7 מִלָּה the full extent of the hole which the carpenter's borer is capable of making, opp. מִלָּה מִלָּה, v. מִלָּה. Ib. 4, a. e. —Pl. מִלָּה, מִלָּה (b. h.) [filling one's hands,] *investment, inauguration*. Lev. R. s. 11, a. fr. ימי מִלָּה the seven days of the inauguration of the priests (Lev. VIII). Y. Yoma I, 38^b bot. מִלָּה מִלָּה of what nature were the sacrifices at the inauguration?; a. e. —*Milluim*, name of the first division of Sifra Sh'mini.

מִלִּיגָה m. (מִלִּיג, v. מִלִּיג) [*plucking*,] *usufruct*. —עבֵר מִ' a wife's estate of which the husband has the fruition without reservation for loss or deterioration, contrad. to עֲצָן בְּרִיט, v. בְּרִיט. Yeb. VII, 1; Tosef. ib. IX, 1. Keth. 79^b מִלִּיגָה מִלִּיגָה a domestic animal belonging to the wife &c. —Gen. R. s. 45 מִלִּיגָה מִלִּיגָה הָרָה וְכ' Hagar was a handmaid of Sarah whom Abraham had to support but could not sell; a. fr.

***מִלִּיגָה** m. ch. (v. מִלִּיג) *a hairless skin, bag*. —מִלִּיגָה מִלִּיגָה documents. Keth. 85^a. B. Bath. 151^a.

מִלִּיגָה, מִלִּיגָה c. (μύλαγμα) *any emollient, plaster, poultice*. Sifra B'har ch. I (ref. to Lev. XXV, 6) מִלִּיגָה מִלִּיגָה but not to use (the fruits of the Sabbathical year) for a poultice; Succ. 40^b; B. Kam. 102^a. Tosef. Dem. I, 25 מִלִּיגָה מִלִּיגָה flour to make poultices; a. fr. —Transf. *a soothing remedy*. Sabb. 119^b מִלִּיגָה מִלִּיגָה hot water after the exit of the Sabbath is soothing. Deut. R. s. 8 מִלִּיגָה מִלִּיגָה the Law is an emollient for every wound; Midr. Till. to Ps. XIX מִלִּיגָה מִלִּיגָה soothing for the heart; Yalk. Ps. 675; Lev. R. s. 12 מִלִּיגָה מִלִּיגָה (corr. acc.)

מִלִּיגָה m. of *M'loga* (supposed to be a Babylonian place), מִלִּיגָה name of a particular *Kab* measure. Pes. 48^a מִלִּיגָה מִלִּיגָה (Ar. a. Ms. M. 2 מִלִּיגָה of *Magla*, v. Rabb. D. S. a. l. note 100). Ib. מִלִּיגָה מִלִּיגָה (Ms. M. 2 a. oth. אה אה...).

מִלִּיגָה m. *creditor*, v. מִלִּיגָה.

מִלִּיגָה f. (מִלִּיגָה) *loan, debt*. Keth. IX, 2 מִלִּיגָה מִלִּיגָה לו' פקדון או 2 מִלִּיגָה מִלִּיגָה and left a trust or a loan in the hands of strangers. Ib. 84^a מִלִּיגָה מִלִּיגָה a loan is made to be spent (opp. to trust). Kidd. 6^b, a. e. מִלִּיגָה מִלִּיגָה if one betroths a woman to himself by remitting her indebtedness to him, she is not betrothed (there being no consideration offered to her at the time); מִלִּיגָה מִלִּיגָה offering as a consideration the benefit of the loan (by extension). Ib. 47^b, a. fr. על מִלִּיגָה a verbal loan, מִלִּיגָה מִלִּיגָה against a note. Ib. 46^a, a. e. מִלִּיגָה מִלִּיגָה if one betroths a woman with remittance of a loan and the offer of a P'rutah besides. —Bekh. 48^a, a. e. מִלִּיגָה מִלִּיגָה an obligation arising from a Biblical law, e.g. the duty of redeeming the first-born; a. fr.

מִלִּיגָה f. (מִלִּיגָה) *funeral escort, wailing ceremonies*. Midr. Till. to Ps. CIV, 26 (play on מִלִּיגָה, ib.) מִלִּיגָה מִלִּיגָה זה טוב יותר מִלִּיגָה (the reward of the hereafter) does him more good than that funeral service (with its eulogies, Koh. XII, 5; ed. Bub. מִלִּיגָה מִלִּיגָה; Yalk. Ps. 862 מִלִּיגָה מִלִּיגָה זה טוב יותר מִלִּיגָה (corr. acc.).

בֵּית מִלְוָן pr. n. pl. *Beth Milwan* (prob.=b. h.
בֵּית מִלְוָן, II Kings XII, 21; cmp. מִלְוָה. Y. Meg. IV,
75^c bot.

מלִּירֵחָא v. מלוּרֵחָא.

מַלְיוּמָה, מַלְיוּמָא m. (a Babylonian corrupt. of $\mu\alpha\mu\iota\sigma\mu\alpha$, numisma) *stamp* of a coin. Ber. 53^b כְּדִי שִׁיכִיר *when one can distinguish the stamp of* a Tiberian coin from that of a Sepphorian coin.

מִלֵּחַ, v. מְלַחֵחַ, מְלַחֵחִים, pl. מְלַחֵחִים, מְלַחֵחִים.

מַלְחִין m. (b. h.; מֶלֶח) *a salt-plant, sea-purslane* (Halimulus).—**פְּלִמְחִין**, **מִלְחִין**, **מִלְחָה** Kidd. 66^a. Pesik. R. s. 15 כל **מ' וְכ' אוֹכֵל מ' וְכ'** whoever believes in him (the Messiah), is contented to live on salt-plants &c.

מְלִיחָה ch. same. *Pl.* מְלִיחִין. Targ. Zeph. II, 9 (h. text תְּרִיל).

מִירְכֹּהֶם, v. מִלֵּוֹם.

מִלּוֹטוֹמִּירָא, v. מִלּוֹטוֹמִּירָא.

מִרְפָּאֵי v. מִלְרֵי.

מְלוֹתָא f. (מְלִי) *place for drawing water, well*. Lev. R. s. 21 מְלוֹתָתָן דְּנִשְׂא לִיהָ עַל מְלוֹתָתָן *sat down by the place where the women draw water*; Pesik. Aḥārē, p. 176^b; Yalk. Lev. 571 מְלָחוֹן; (Keth. 62^b אֲגוּדָא דְּנַחֲרָא).

מִלּוּוֹרֵתָא v. מִלּוּרֵתָא

מַלְלֻךְ (b. h.) pr. n. m. *Malluch*, an Amora. Hull. 49^a
וְכ' עֲרַבְהָ מ' you quote M. the Arabian, but he said &c.
Ib. מ' אֶתְרִיבָה דְּר' the home of R. M. (in Arabia). Y. Succ.
III, beg. 53^c. Y. B. Bath, 16^a top; a. fr.

מִלִּירָא v. מְלִירָא

מְלוּכָה f. (b. h.; מֶלֶךְ) *rulership, office*. Midr. Prov. ch. XXI בְּיַד עוֹלָה לֵב וְיָ when a human being rises to rulership, he is in the hands of the Lord; Yalk. ib. 959. Sabb. 56^b יִחַדְקוּ אֶת הַמֶּלֶךְ shall divide the rulership between themselves. Num. R. s. 3 מְלָכִים rulers; a. e.

מִי־לִי, v. sub מִלִּיל, מִלִּילָא, מִלִּיל.

מְלוֹךְ m. (b. h.; לון I) *lodging*. Snh. 95^b לְבוֹרָה ... צָדִיק *this righteous man (Jacob) has come to my lodging place*; Hull. 91^b, v. לִיָּהּ. Midr. Prov. ch. IX שְׁמֵנֶה *a beautiful lodging has been offered thee in the hour of thy death*; a. fr.

מִלִּירֵסָא v. מִלִּוִּסָא

מלוש m. (ליש) *kneading trough*. Y. Gitt. VIII, 49^b bot.

מֶלַח (b. h.; denom. of מָלַח to salt, brine; esp. (in ritual law) to strew salt on raw meat to resorb its blood. Midd.V,8 הֵיוּ מְלָחִין שְׂרִירָתוֹ כִּי they put salt on the hides of sacrifices.—Hull. 113^a יָפָה יָפָה יָפָה אֵלָּא אֵלָּא unless one salts it carefully and washes it thoroughly. Ib. מְרִירָה וּמְלָחָה וְכֵן מְרִירָה וּמְלָחָה וְכֵן one must first wash the meat, then salt it and again

wash it. B. Bath. 74^b and preserved it in salt for the benefit of the righteous &c. Hull. l. c. **כֶּסֶל** a clean fish which was salted together with an unclean one; a. fr.—Part. pass. **מְלֵחָה** (v. **מֵלֵחַ**); pl. **מְלֵחִין**. Ib. both were salted, opp. **תַּפְלֵי**. Yalk. Ps. 887 **מ' מְלֵחָה** salty secretions.—Y. Taan. IV, 69^b top various kinds of salted food. Y. Sabb. I, 3^c bot. **מְלֵחֵי גוֹיִם** brines prepared by gentiles; a. fr.

Hof. הֶחֱלִילָה, הֶחֱלִילָה to be strewn with salt. Sifra Vayikra, N'dab., Par. 9, ch. XI הֶחֱלִילָה שֶׁלֹא no salt had been put on it.

Pu. מְבִיחַ same. Part. מְבִיחָא *salted*, *transf. bright*. Kidd. 29^b אִם הָיָה בְנוֹ זָרִיד וְזָמַר (Var. וְזָמַר) if his son is eager to learn and bright; [our w. missing in Tosef. Bekh. VI, 10).

מֶלֶח I ch. same. Targ. Lev. II, 13. Targ. Y. Gen. XXXI, 19.—Sabb. 75^b וְכִי בִשְׂרָא רִמֵּי he who salts raw meat (on the Sabbath) &c. Hull. 113^a מִן לֵיחַ גִּרְמָא גִּרְמָא salted each piece separately. B. Bath. 74^b לִימְלִיחָהּ לְנִקְבָּהּ let him preserve in salt the female (Behemoth); a. fr.—Part. pass. מְלִיחַ, מְלִיחָה, pl. מְלִיחִי, pl. מְלִיחִי. Ib. כּוּרָא מִן מְעִיל fish in salt is good; מִן מְלִיחָה meat in salt is not.—Ib. צִיפִיר מִן מְלִיחָה fowls in salt; a. fr.—V. מְלִיחָה.

Itzpe, אִצְפֵּה, אִצְפֵּה to be strewn with salt, be salted. Targ. Ez. XVI, 4.—Hull. 112^b. Ib. 97^b רֹב אִצְפֵּהוּ were (ritually) salted.. with the nervus ischiadicus left therein; a. fr.

מִלָּח II, **פָּא. מִלָּח** (denom. of **מָלַח**) to row; to balance. Keth. 85^a **קָמַלְח מִפְּנֵיָהּ** (not **מִימִלָּח**) rowed the boat (as an act of possession). B. Kam. 117^b **מ' בִּיהַ דָּר מִיִּנְיֵיהּ** (Alf.) one of them tried to keep the boat in balance (against the ass that threatened to upset it); [ed. **לִיָּד לְחַמְרָא** (Var. **מִלָּא**, v. Rabb. D. S. a. l. note 90) he tried to counter-balance the ass].

מֶלַח c. (b. h.; cmp. מלל [brittle], salt. Ker. 6^a; B. Bath. 20^b סוּמִיּוֹת מ' (sub. אֶרֶץ) sea-salt, v. אֶסְתְּרוּקְיָתָא. Hull. 112^a נֹאכַל מִחֲמַת מֶלַחוּ is eaten on account of (with) the salt it has absorbed. Keth. 66^b (prov.) מִן מִמּוֹן חֶסֶד מ' ממון חסד the salt (means of preservation) of wealth is its diminution (by charitable deeds), and some say *hesed* (benevolence). Gen. R. s. 51 מ' חַטָּהּ בַּמִּי she (Lot's wife) sinned through salt; וְהָיָה לִי מִמֶּנִּי וְהָיָה לִי מִמֶּנִּי she went to all her neighbors and said, give me salt for we have guests; a. fr.

מֶלַח, מֶלַח, מֶלַח ch. same. Targ. Lev. II, 13 constr. ed. Berl. (Var. מֶלַח, מֶלַח, v. Berl. Targ. O. II, p. 32; Y. Targ. II Chr. XIII, 5, Targ. Y. Gen. XIX, 26 (v. Gen. R. s. 51 quot. in preced.); a. fr.—Kidd. 62^a; Hull. 113^a, v. גִּלְגִּיתָא. Bekh. 8^b כִּי סָרִיב מֶלַח when salt becomes unsavory, where-with do they salt it? B. Bath. 74^b מֶלַח מַעֲלִי (differ. vers. in Ms. M., v. Rabb. D. S. a. l. note) as to the female (Behemoth), its brine is more savory. Yeb. 63^a, v. חֲסוּדָה II; a. fr.—Pl. מֶלַח, מֶלַח. Pes. 8^a מֶלַח salt-store. Ab. Zar. 33^a מֶלַח מֶלַח מֶלַח מֶלַח poured wine into a Jew's salt-store (Rashi: a vessel filled with salt).

מַלְיָה m. (b. h.; cmp. meaning of ἄλς a. מַלְיָה) *mariner, sailor*. Koh. R. to IX, 8.

מלחא ch. 1) same.—*Pl.* מלחא. Gitt. 73^a, v. אגרי II. Taan. 24^b וכן מלאכי מלאכי (differ. vers. in Ms. M.; v. Rabb. D. S. a. l. note) I saw angels disguised as boatmen who brought sand and loaded the ships.— 2) *dealer in sailors' outfits.* Y. B. Mets. IV, end, 9^d, v. סרההא.

מלחא v. מלח ch.

מגדל מ' מלחא pr. n. pl. *Tower of Malha*, near Caesaraea (v. Hildesh. Beitr. p. 9). Y. Dem. II, 22^c.

מלחא pr. n. pl. *Milhaya*, native place of R. José, prob. in Galilee (v. Hildesh. Beitr. p. 9; Neub. Géogr. p. 269). Y. Ab. Zar. II, 41^c top. Gen. R. s. 42. Lev. R. s. 26. Lam. R. to I, 9; Yalk. Is. 302 ממלי (corr. acc.).

מלחמה f. (b. h.; II) *war, contest.* Sot. VIII, 1, a. fr. מ' מלחמה chaplain of the army (Deut. XX, 2); v. מלחמה I. Ib. 7 מלחמה דרשור (Bab. ed. 44^b, *pl.*) secular (political) warfare; מ' מלחמה a war for religious causes; מ' מלחמה a war of duty. Ib. 44^b מ' ירושע וכן the war of conquest under Joshua, all agree, is a war of duty &c.—Meg. 15^b מלחמה של חורה disputes about the Law; a. fr.—*Pl.* מלחמות. Sot. l. c. מלחמות בית דוד לירוחה the wars of the house of David for extending the dominion. M. Kat. 25^b (in a eulogy) מ' ועמו ספר גוע... an offspring of worthies came up from Babylonia and with him came the book of wars (allegorically for *knowledge of the Law*; oth. interpret. *R. Hamnuna* who came with Rabbah). Snh. 97^a מ' בשביעיה in the seventh Messianic year there will be wars; a. fr.

מלחח f. (מלח) *saline atmosphere, corrosion produced by saline influences.* Ohol. III, 7 שאלכור... a cave formed through saline corrosion.

מלחחא f. ch. (preced.) *salt deposit in a cavity in which sea-water was allowed to evaporate.* Sabb. 66^b. Ib. 73^b, v. קנה I.

מלח (b. h.) [*to stand forth, project* (cmp. בלט),] *to escape.*

Pi. מלח *to rescue.* Midr. Till. to Ps. XLI רעה מלח on the day of evil I shall save thee. Taan. 23^a מלח thou hast saved it (the generation) through thy prayer. Yalk. Ps. 777 מלח Michael helped David to escape from within and Jonathan from without; a. e.

Nif. מלח *to be saved, to escape.* Esth. R. introd. ראש מלח Noah is the first of those saved (mentioned in the Bible). Koh. R. to IX, 15 כל השומע ליצר טוב נ' who-soever listens to the suggestions of his good inclination will be saved; a. e.

Hithpa. מלח same. Yalk. Deut. 854 מלח and you will be saved from the judgment of &c.

מלח ch. same. *Hithpe.* מלח *to be saved.* Targ. Prov. XIX, 5 נחמל (ed. Wil. נחמל; Ms. נחמל).

מלח m. (b. h.), pl. מלחין, v. מלחש.

מלחמין, v. מלחמין.

מלחמין, v. מלחמין.

מלחמין, v. next w.

מלחמין m. (denom. of מלח, fr. לטח or לטח *to wrap, cover*; cmp. Syr. מלח P. Sm. 2136) *frame or casing around the beam-rest in the wall* (corresp. to מלחין).—*Pl.* מלחמין. B. Kam. 67^a (expl. צלעה, Ez. XLI, 26) מ' (Ms. M. מלחמין; Ms. H. מלחמין, Ms. R. מלחמין), v. מלחמין.

מלחמין f. (מלח; cmp. מלחמין) *crumbling, corrosion.* Targ. Prov. XII, 4. Ib. XIV, 30 מלחמין (Var. ed. Lag. מלחמין, cler. error). Targ. I Chr. XIV, 1.

מלחמין, v. מלחמין, a. מלחמין.

מלח *to speak*, v. מלח II.

מלח ch. = h. מלא, 1) *to be full.* Targ. Josh. III, 15; a. fr.; v. next art. Ab. Zar. 28^a מלח מלח, 2) *to fill.* Targ. Gen. I, 22. Targ. Deut. VI, 11 (O. ed. Vienna מלח *Pa.*); a. fr.—Part. מלח; f. מלח; pl. מלחין. Ib. O. XXIX, 10. Targ. Josh. IX, 21 (ed. Wil. מלח). Targ. Gen. XXIV, 11; a. fr.

Pa. מלח 1) *to fill.* Targ. Jer. XIII, 13; a. fr.—Lev. R. s. 21 מלח fill thy vessel; Pesik. Aḥarē, p. 176^b; Yalk. Lev. 571 מלח (read: מלא; Keth. 62^b מלח Ab. Zar. 29^a מלח and fill it with water. Taan. 29^a; Shebu. 10^a; Pes. 77^a מלח they made the Tammuz of that year a full month (of thirty days); a. e.—2) *to complement, compensate, replace.* Targ. O. Gen. II, 21 מלח ed. Berl. (ed. Amst. מלח, corr. acc.).—B. Mets. 105^a מלח he took pains to make up for the loss. Ib. מלח thou didst take pains to make up &c.; a. e.—[3] *to comfort.* Targ. O. Gen. XXXIV, 3 ed. Berl. (v. Berl. Mass., p. 27); v., however, Kidd. 50^a, quot. s. v. מלח II.]

Hithpe. מלח *to be filled, full.* Targ. Gen. VI, 13. Targ. Ex. XL, 34 מלח (filled); a. fr.

מלח, Y. Hall. I, 57^d מלח, v. מלח. Yalk. Is. 302 מלח, v. מלח.

מלח m., **מלח**, I c. ch. = h. מלא, *full.* Targ. Deut. XXXIII, 23 (Var. מלח, מלח, מלח). Targ. Ruth I, 21; a. fr.—Erub. 84^a מלח when the pit is full of water; a. fr.—*Pl.* מלחין. Targ. Deut. VI, 11; a. fr.—[Targ. O. Deut. XXIII, 26 מלחין ed. Berl. those ears which are full (ripe); oth. ed. מלחין.]

מלח II m. (preced.) *fulness.* Pesik. Haḥod., p. 53^a (ref. to Ps. LXXXIX, 38) מלח like the moon growing to fullness. Ib.; Yalk. Ex. 190 מלח this (Solomon's reign) is the full moon; Yalk. Chr. 1082; (Pesik. R. s. 15 מלח).—Constr. מלח (= h. מלא) *the fill of, as much as.* Targ. Ex. IX, 8. Targ. Ps. XCVI, 11; a. fr.—Meg. 16^a מלח a handful.—V. מלח.

מלח f. (b. h.) 1) *full*, v. מלא. 2) *fulness, full growth.* Pesik. Haḥod., p. 53^a (ref. to Ps. LXXXIX, 38, v. preced.) מלח אם זכיתם... if you will do good,

you shall count (your historical records) by the nation's growth to fulness, opp. decrease פגם; Pesik. R. s. 15, a. e., v. preced. Gen. R. s. 12 על מליאתן ... על מליאתה those things had been created in perfect condition. Ib. s. 14 על מליאתה fully developed. Num. R. s. 12; a. e. — Gitt. 70^a Ar., v. מלוא — 3) (the priestly gifts from) the ripe or stored fruits. Tem. 4^a (ref. to Ex. XXII, 28) מ' זו ברכורים m'leah means the first fruits; Mekh. Mishp. s. 19 ברכורים מ' that means the first fruits which are taken from the fulness (the stored fruits). Ib. ... ברכורים שחם קרויין first fruits which go by four names, *reshith* ... and *m'leah*; Yalk. Ex. 351.

מליאדין, read: מליאדין.

מליאתא f. pl. women drawing water, v. מלי.

מלינאלה m. (μελίγαλα, S.) honey- and milk-cake. Y. Hall. I, 57^d, v. דבקשן.

מלייתא f. (מלי) filling, replacing, v. מלי. Pa.

מליח m. (מליח) 1) preserved in salt, pickled. Hull. 113^a מ' כרוחה ... מ' חפיל. Ib. 97^b, a. fr. כרוחה ... what is preserved in salt, is ritually to be considered as if boiled or roasted; a. fr. — [Pl., v. מליח] — 2) salted relish, dessert. Ber. VI, 7. Ib. 44^a מ' וכ' Ms. M. (ed. מליח, corr. acc.; v. Rabb. D. S. a. l. note) a meal without salted preserves is no meal.

מליחא ch. same, v. מליח I.

מלייא, v. מליא.

מלייתא, v. מלייתא — מלייתא.

מליין, מליין, v. מליין. ch. מליין.

מליכא m. (מליך) counsellor. Targ. II Sam. XV, 12 (ed. Lag. מליכא; Levita מליכא).

מליא, v. מליא.

מליא f. ch. = next w. — Pl. מליין. Targ. O. Deut. XXIII, 26 (ed. Berl. מליין, v. מלי).

מליח f. (b. h.; I) ripe ear, esp. parched ear. — Pl. מליח. Maasr. IV, 5 מ' המולל he who rubs parched ears; Tosf. Mets. I, 20. Tosf. Ter. III, 18 ... if one brought ears to his house with the intention of parching them. — Y. Pes. III, beg. 29^d, v. לעשרתן. Pesik. R. s. 43, a. e., v. קמה; a. fr.

מליסא m. (P'ales noun of מלי, cmp. מליסא) [water-pot (cmp. ὕδρα),] a cooking vessel. Targ. I Sam. II, 14 (ed. Lag. מליסא, Var. מליסא; h. text מליסא). Targ. Y. Num. XI, 8 מליסא Levita (ed. מליסא, h. text מליסא). — Pl. מליסא. Targ. II Chr. XXXV, 13 (h. text מליסא).

מליח, מליח m. (= מאלח; אלה) teacher. Targ. I Sam. XIX, 20. Targ. Ez. III, 17. — Pl. מליחין. Targ. Jer. VI, 17. Targ. Is. I, 4; a. e.

מליין, v. מליין.

מליצה f. (b. h.; I) speech, argument, defence; (in an evil sense) sneer, scorn. Midr. Prov. to I, 6 מ' זו הוזהרה ולמה נקראה, m'leah (ib.) means the Law proper &c., and why is it called m.? Because it saves those engaged in it from the judgment of Gehenna; why is it called m'leah (scoff-producing)? Because whoever desires to scoff, will be amply supplied with scoffing. — 2) metaphor. Cant. R. to I, 1 מ' משל... מ' יש להם מקרא... they find confirmation in plain Biblical prose, in proverbs, and in metaphors.

מליקה f. (מליק) pinching a bird's head. Sifra Vayikra, N'dab., ch. VIII, Par. 7; Zeb. 65^a מ' שקבע לה כהן the pinching, for which function the Text appoints a priest; a. fr.

מלישות, Tosef. Neg. IV, 10 ed. Zuck. מ' (oth. ed. מלישות, read with R. S. to Neg. X, 10 מלישות).

מלייתא f. (מלי) filling up, complement. B. Bath. 104^b top [read:] ואי איתא דחיה מ' דחשה וי' (v. Rabb. D. S. a. l. note 40) and if there is a surplus, it must go to make up the nine kab.

מליחא, מליחא, מ' (מליחא) f. (preced.) 1) mound, rampart. Targ. II Sam. V, 9; Targ. I Kings IX, 24 (ed. Lag. מליחא; h. text מליחא). Targ. II Sam. XX, 15 (h. text מליחא); a. e. — Pl. מליחא, מליחא. Targ. Jer. XXXII, 24. — 2) stuffing. Pes. 74^a, v. מליחא.

מלי: (= מה לך) what is it to thee?; of no practical value. Sabb. 150^a sq. מ' ושל מה בכך (Ms. M. מה מ' ושל מה בכך) (v. Rabb. D. S. a. l. note) accounts of 'what is it to thee?' and of 'what is in it?', i. e. for no practical purpose. [Oth. opin., v. Ar.]

מלי (b. h.) [to lead in council,] to preside; to officiate; to be ruler. B. Bath. 164^b מ' שנה מניין לו שדרם when he has been in office one year, they date (in documents) 'the second year'. Meg. 11^a (ref. to Esth. I, 1) מ' מעצמו started a dynasty with himself (had no claims of succession). Ib. מ' בריפה, v. מליחא. Zeb. 118^b מ' עשרה שנה שמו ושנה שמו, ten years during which Samuel ruled alone, and one year during which Saul and Samuel ruled conjointly; Tem. 15^a; a. fr.

Nif. מלי [to be led,] 1) to take council, to ask advice or permission. Ber. 3^b מ' בטהדין they ask the Sanhedrin for their confirmation. Ib. 4^a במיפושבשח I consult the opinion of M., my teacher. Ib. 29^b מ' בוקין וצא and when thou art about to go on a journey, take council of thy Maker (pray) and go out. B. Mets. 14^a מ' למה צריך למה צריך the scribe must ask for authorization (to insert in the contract); a. fr. — 2) [to take council with one's self,] to reconsider, change one's mind. Gitt. III, 1. Dem. III, 2 מ' ... הליקח if one buys vegetables ... and then decides to return (the goods). Ib. 3 מ' להצניע if he took

them up to eat them and changed his mind (deciding) to keep them; a. fr.

Hif. *to appoint or elect for rulership, to acknowledge the authority of.* Snh. 64^a שְׁמַלְכֵיהוּ עֲלֵיהֶם v. מוֹלֵךְ. Y. Ned. IX, beg. 41^b (ref. to Ps. LXXXI, 10) זֶר שְׁבָרְכֶךָ allow not the tyrant within thee (the evil inclination) to rule over thee. Ab. Zar. 18^a זֶר אֹמֵר וְזֶר אֹמֵר this (Roman) nation has been given the rulership by divine decree. R. Hash. 16^a אֲמַר לִפְנֵי מַלְכוּתוֹ . . . recite before me verses of homage (v. מְלָכִיתָ) in order that you may declare me your ruler; a. fr.

מְלִיךְ: מְלִיךְ ch. same, 1) *to rule.* Targ. Gen. XXXVII, 8; a. fr.—Part. מְלִיךְ. Targ. Jer. XXXIII, 21 (ed. Wil. מְלִיךְ, corr. acc.); a. fr.—Ab. Zar. 10^a בְּעִינִי דְּמְלָכָהּ I desire that my son Severus be king after me; ib. דְּמְלָכָהּ.—Ber. 64^a Rabbah officiated (as teacher and judge); a. fr.—2) (mostly מְלִיךְ) *to decide.* Targ. Is. XIV, 27. Ib. XXIII, 8 (ed. Ven. מְלִיךְ). Ib. 9 מְלִיכָה ed. Lag. (some ed. מַלְכָּה, read: מְלָכָה); a. fr.—Part. pass. מְלִיךְ. Ib. XIV, 26; a. e.—3) *to advise.* Targ. II Sam. XVII, 7. Targ. I Kings I, 12; a. fr.

Pa. מְלִיךְ 1) *to advise.* Targ. Job XXVI, 3.—2) *to decide,* v. supra.

Af. מְלִיךְ 1) =preced. **Hif.** Targ. I Kings III, 7; a. fr.—2) *to counsel, persuade.* Targ. Josh. XV, 18. Targ. Y. Deut. XXX, 6; a. e.—[Targ. Prov. VIII, 15 מְלָכִין ed. Lag. *rule* (oth. ed. מַלְכִין).]

Ithpa. אֲמַלְכֵה, **Ithpe.** אֲתַמְלִיךְ, אֲתַמְלִיךְ = preced. **Nif.**—Targ. Is. XXXII, 7; a. fr.—B. Bath. 4^a דְּעִבְרִין בְּתַר דְּעִבְרִין do people ask for advice (or permission) after they have acted? Ber. 27^b אֲתַמְלִיךְ וְכִי consult my family. Ib. אֲתַמְלִיךְ וְכִי he went and consulted his wife. Ned. 54^a כָּל מִלְחָה דְּצִוִּיר שְׁלִיחָה לְאַמְלוּכָהּ וְכִי any change of order for which the messenger has to ask special authorization, is heterogeneous (to the object of the original commission); a. fr.—כל מִלְחָה דְּרִמְלִיךְ שְׁלִיחָה עִלָּה וְכִי a change for which the messenger asks for instructions is homogeneous. Sot. 43^b אִי אִי אִי if he reconsiders his original disposal; a. fr.

מֶלֶךְ m. (b. h.; preced.) *leader in council, chief, king.* Ber. 3^b הַמֶּלֶךְ אֲדֹנֵינוּ our lord the king! Tosef. Snh. VIII, 5, a. fr. מַלְכֵי הַמַּלְכִּים מֶלֶךְ the Most Supreme King (the Lord). Ib. IX, 8 מַלְכֵי הַמַּלְכִּים מֶלֶךְ a king even a king of kings (great sovereign). Snh. 38^a, a. fr. מֶלֶךְ (v. מֶלֶךְ) a human chief. Ab. Zar. 10^a מֶלֶךְ מֶלֶךְ אֲדֹנֵינוּ מֶלֶךְ אֲדֹנֵינוּ they (the Romans) do not allow the son of a king to succeed his father. Kerith. 5^b מֶלֶךְ מֶלֶךְ a first king, starter of a dynasty. Shebu. 6^b מֶלֶךְ מֶלֶךְ this hyparch's chief. Num. R. s. 18 מֶלֶךְ מֶלֶךְ Moses has made himself the chief, and Aaron is high priest &c.; a. v. fr.—Pl. מְלָכִים. Hor. 12^a מֶלֶךְ מֶלֶךְ how are kings anointed? By drawing with the oil the outlines of a crown; Ker. 5^b. Ib. מְלָכֵי בֵּית דָּוִד the kings of the house of David (southern kingdom); מֶלֶךְ יִשְׂרָאֵל the kings of the northern kingdom; a. v. fr.—Pl. *Princess*, name of a demon afflicting the eye, also a certain disorder of the eye, v. פַּח I. Sabb. 109^a (Var. חורין, בַּת חורין, v. Rabb. D. S. a. l. note).—Pl. מְלָכִים, Tosef. B. Kam. IX,

27 מֶלֶךְ מֶלֶךְ the 'princesses' (humors of the eye) escaped (in consequence of a blow).

מֶלֶךְ, מֶלֶךְ, מֶלֶךְ ch. same. Targ. Ps. XXIV, 7; 9. Targ. Ex. I, 8; a. fr.—Snh. 110^a הָיָה הָיָה he (Moses) himself is chief. Y. Yeb. XVI, 15^c, v. אֲרִיסְתִּינִס. Y. Ter. VIII, 46^b bot. הָיָה הָיָה he (Dioclet) became king; a. fr.—Pl. מְלָכִים, מְלָכִים, מְלָכִים. Targ. Gen. XXVII, 6. Ib. XIV, 5. Targ. Prov. VIII, 15; a. fr.—Gitt. 62^a שְׁלָמָה עֲלֵיכֶם מֶלֶךְ (to scholars) peace be with you, chiefs!—Shebu. 6^b שְׁלָמָה עֲלֵיכֶם מֶלֶךְ two kings and two viceroys (hyparchs); a. fr.

מֶלֶךְ, מֶלֶךְ, מֶלֶךְ m. (preced. wds.) *counsel, advice.* Targ. Is. III, 8. Targ. Y. Deut. VIII, 18 (O. עֲצָה; h. text פָּח); a. fr.—Pl. מְלָכִים, מְלָכִים, מְלָכִים. Targ. Is. XXV, 1. Targ. Job XII, 17 (not מֶלֶךְ). Targ. Hos. X, 6; a. e.

מֶלֶכָּה, v. מְלִיכָה.

מֶלֶכָּה f. (b. h.; מְלָכָה) *queen, king's wife.* B. Bath. 15^b מֶלֶכָּה שְׁבָא כל הַאֹמֵר מֶלֶכָּה שְׁבָא וְכִי whoever says *malkath Sheba* (I Kings X, 1) means a woman is mistaken; ...it means the kingdom (מְלָכָה) of Sheba. Sabb. 119^a שְׁבָא הַמֶּלֶכָּה the queen Sabbath; a. fr.

מְלָכִין f. (מְלָכָה) *consultation.* Gen. R. s. 8; Yalk. ib. 13 (ref. to Gen. I, 26) מְלָכִין לִירָה הָאֵלִים this does not mean holding council (with the ministering angels).

מְלָכִין, v. מְלָכִין.

מְלָכִין f. (b. h.; מְלָכָה) 1) *kingdom, government; office.* Ab. III, 5 עֹל מֶלֶךְ the yoke of (secular) government (burden of office). Ber. 13^b, a. fr. עֹל מֶלֶךְ the yoke of (submission to) divine government. Gitt. VIII, 5, v. הַיָּמִין. Ber. 48^b, a. e. מֶלֶךְ מֶלֶךְ, v. חָבֵר. Sot. 11^b (ref. to Gen. I, 21) מֶלֶךְ מֶלֶךְ dynasties.—מֶלֶךְ מֶלֶךְ to rebel against the government, to commit treason. Snh. 49^a; a. fr.—מֶלֶךְ מֶלֶךְ the wicked government (Rome). Ber. 61^b Ms. M. a. early ed. (later ed. מֶלֶךְ) a. fr.—מֶלֶךְ מֶלֶךְ connected with the court (influential). B. Kam. 83^a. Gitt. 14^b; a. fr.—Pl. מְלָכִין. Gen. R. s. 44 גִּדְּוִינִים וְכִי אַבְרָהָם . . . גִּדְּוִינִים the Lord showed him (Abraham) four things: future punishment, (persecution by foreign) governments &c.; Mekh. Yithro, s. 9 מֶלֶךְ מֶלֶךְ the four empires which were destined to subject his descendants. Ber. 34^b, a. e. אֵלֵּא . . . בֵּין אֵלֵּא there will be no difference (in the conditions of life) between the present and the Messianic days except (the delivery from) the oppression of governments; a. fr.—2) (in liturgy) *a benediction invoking God as king* (מֶלֶךְ מֶלֶךְ). Ib. 12^a מֶלֶךְ מֶלֶךְ כל בְּרָכָה שֶׁאֵין בָּהּ מֶלֶךְ a benediction in which the word 'king' does not occur, is no benediction.—Pl. מְלָכִין the references to the divine kingdom in the Musaf of the New Year's Day, the section called *Malkhiyoth*. R. Hash. IV, 5. Ib. 6 עֲשֵׂרָה מֶלֶךְ the recitation of ten Biblical verses referring to the divine government. Ib. (32^b) מֶלֶךְ מֶלֶךְ Ms. M. (ed. sing.), v. זְכוּרֹתָ. Y. ib. III, 58^d; a. e.

מְלָכִין f. same, *kingdom, rulership.* Targ. Ob. 21. Targ. Jud. IX, 9; a. fr.—B. Kam. 113^a, v. מְלָכִין.

Ber. 58^a דרקינא מ' דארעא כעין מ' royal majesty on earth is similar to that of heaven. Ab. Zar. 10^b חשיבי רמ' יסני מלכו וכו' (the notables of the (Roman) empire. Tam. 32^a וכו' let him shun government and governor; וכו' ירחם מ' וכו' let him be a friend of government and ruler and (use his influence to) do good to mankind. Pes. 113^a מלכותיהוה וכו' their rulership dwells behind their ears, i. e. they may rise to power at some future time. Ab. Zar. 2^b וכו' משכי במלכותיהוה (or 'מלכין', pl.) they will continue in power until the Messiah comes; a. fr.—Pl. מלכונא, מלכונא, מלכונא. Targ. Gen. XXV, 23. Targ. Deut. III, 21; a. fr.

*מלכיא, מלכיא c. (מלכא, cmp.) *deliberation, vacillation*. Pesik. R. s. 15 פסוק דרא מלכא לבך cut (end) this deliberation of thy heart (decide); Pesik. Hahod. p. 43^a מילתא (read: מילכיא, and insert מלכא); Yalk. Gen. 77 קטע דדין מלכי מלכך (read with Matt. K. to Gen. s. 44: (מלכיא); Gen. R. s. 44 קטע דדין מושגא מן כדו (ed. Wil. מושיגא; Ar. s. v. קטע: (דח) פטטיא; Midr. Till. to Ps. XI, end דחא מיליא (ed. Bub. מילתא); Yalk. Ps. 737 דדין מלכיא (corr. acc.). מושגא, seems to be a corrupt. of πετάνοια in the sense of *change of mind*, the Greek equivalent of our w.]

*מלכיא f. (μαλαξία, malacia) *want of appetite, nausea*. Deut. R. s. 6 באחורו מ' שעלה מ' (לארורה) whose sister was suffering from malacia.

מלכיא, מלכיא (b. h.) pr. n. m., *Rab Malkia*, an Amora. Sabb. 46^a; a. e., v. next w.

מלכיא pr. n. m. *M'lakhiu*, 1) father of R. Kahāna. Erub. 8^b.—2) Rab M., an Amora. Keth. 61^b; Macc. 21^a; Nidd. 52^b. וכו' אמר ר' מ' אמר ר' וכו' Rab M. reports in the name of R. Ada &c.; Bets. 28^b Ms. M. (v. Rabb. D. S. a. l. note). Ib. (mnemonical rules by which to distinguish between the subjects reported by R. Malkia and those by R. M'lakhiu); ib. וסימנך מלכיא and the mnemotechnical mark is: the Mishnah is queen, i. e. all opinions referring to Mishnah (and Boraitha) belong to Rab Malkiya (*God is King*).

מיל, מלכא m. (מלכא) *counsel, wisdom*. Targ. Prov. VIII, 14. Ib. XXIV, 6 (ed. Lag. מולכנא); a. e.—V. מולכנא.

מלכא f. ch.=h. מלכא. Targ. I Kings XI, 19; a. fr.—Ker. 28^b; Pes. 57^a; a. fr.—Pl. מלכא, מלכא. Targ. I Kings XI, 3. Targ. II Esth. V, 1.

מיל, מלכא f.=מלכא, *counsel*. Targ. Ps. XXXIII, 11. Ib. I, 1; a. e.—Pl. מלכא, מלכא. Ib. V, 11; a. e.

מיל, מלכא f. (preced.) *consultation, meeting of councilmen*. Targ. Prov. XI, 14.

מלל m. (denom. of מול) *border, hem*. Kel. XXVIII, 7; Sabb. 29^a חוץ מן המ' שלש על the measure of three square handbreadths of which the Rabbis speak, means exclusive of the portion used for hemming. M. Kat. 26^b מרוך המ' הקורע he who rends his garment only

as far as the hem goes; Y. ib. III, 83^b top חמ'—Denom.:

מלל I to hem, edge. M. Kat. 26^a למולקן... hemming. Kil. IX, 9 מולל ער וכו' he hems (the purple band) before he knots it.

מלל II (b. h.) 1) to crush, squeeze, esp. to rub ears for husking the grain. Taan. 6^a רבר שמל v. מלכוש. Maasr. IV, 5, v. מליה. Bets. 13^a במלירות למולקן with the intention of husking them when parched. Tosef. Sabb. XVI (XVII), 22; Sabb. 12^a מולל he rubs it between two fingers; a. fr.—Part. pass. מלול. Tosef. ib. XIV (XV), 17 מולל את המ' you may husk that which needs husking.—2) to stir a mush, make a pulp. Pes. 40^b והרוצה שהמלול אין מוללך... וכו' you must not stir a dish (in the usual way) on Passover, but he who desires to make a mush, must put in the flour and then add vinegar.—Part. pass. as ab. Tosef. Maasr. I, 7 המלול מן ed. (ed. Zuck. המאמל, Var. (חממל) out of the olive pulp.

Nif. מלל to be compressible, (of webs) to be soft and downy. Gitt. 59^a (ref. to מלחוח, II Kings X, 22) דבר חממל a cloth which can be compressed (creased) and stretched (again, showing no creases when unfolded); [Rashi: a stuff the thread of which is twisted between the spinner's fingers and stretched].—V. מלמח.

מלל I ch. same, v. מגל ch.

מלל ch., constr. of מלל.

מלל III, Pi. מלל, מלל (b. h.; denom. of מול) [to present, show; cmp. מלל, מלל, מלל] to proclaim, utter, speak. Hor. 13^b; Meg. 18^a; Macc. 10^a (ref. to Ps. CVI, 2) למי נאה למלל וכו' whom does it become to utter the mighty deeds &c.?—Y. Keth. II, 26^d bot. פלוי מלל על פלוי אשתי we heard that man speaking of (pointing out) that woman as his wife; ימי מלל על בניה speaking of her children; a. e.—[Lev. R. s. 27 מלל, read: מל, v. מל II, 2.—Lam. R. introd. (R. Hān. 1) ממללים, v. למלם.]

מלל II, Pa. מלל, מלל ch. same, in gen. to speak (corresp. to b. h. מלל, מלל). Targ. Gen. XXXIV, 3 (O. ed. Berl. מלל). Ib. XVII, 22, sq.; a. v. fr.—Part. מלל &c. (in ed. frequ. with one מ, corr. acc.). Targ. Job II, 10; a. fr.—Kidd. 50^a ממלל מילי עלוי (= ממלל) they speak against me.

Ithpa. מלל 1) to be spoken, said, told. Targ. Ps. LXXXVII, 3. Targ. Y. Ex. XX, 16; a. e.—Y. Shek. VI, 50, top (play on מידן, Ez. XLVII, 5) [read:] מהו מלל וכו' דמלל מלל וכו' what is me *sahu*? Waters which are spoken of in the world (v. שיה).—2) to converse. Targ. Y. Ex. XXXIII, 9. Targ. Ez. II, 2; I, 28; a. e.

מלל (מלל) m. (preced.) *word, speech*. Targ. Job XV, 11. Targ. II Esth. VII, 9 מלל (constr.); a. e.—Pl. מלל, constr. מלל. Targ. Y. II Deut. XXXI, 24 (ed. Amst. מלל).

מלל, מלל m. (מלל I) 1) only in דמלל embers. [Comm. identify our w. with preced., referring to the double

meaning of לחש.] Ab. Zar. 28^b (Var. מולגא, v. Rabb. D. S. a. l. note 400).—Pl. מלגא, מלגא. Sabb. 109^b די מילגא דנ' (Ms. M. 'במל') between the embers.—*2) gold ore as broken in the mine. Keth. 67^a במ' Ar. (ed. במלגא) it means ore (Rashi: gold leaf).

מלגא m. (= מאלגא, v. אלג) spy.—Pl. מלגיא (מלגיא). Targ. Y. II Deut. I, 1 (Y. I אלגיא).—[מלגיא, v. מלגא.]

מלגותא f. (מלג II) speaking. Constr. מלגותא. Targ. Y. Ex. XXXIII, 16.

מלמד m. (b. h.; למד) ox-goad. Kel. IX, 6, v. הרבן. Y. Snh. X, 28^a מ' שהוא מלמד וי' it is called *malmed*, because it trains the cow &c.; Pesik. Bahod., p. 153^a; a. e.

מלמוול m. (מל II) pl. מלמוולין crumbs. Mikv. IX, 2 'המ the crumb-like particles of dirty or sweaty hands when they are rubbed against each other.

מלמוולא ch., pl. מלמוולין same. Y. Pes. III, beg. 29^d, v. ליש.

מלמל (Pilpel of מלל) to talk, v. למלם.

מלמלא (מלמלא) f. (מל II; cmp. מלילת) cloth of a fine and downy texture. Gitt. 59^a, explained דבר הנמלל דבר, v. מלל II, Nif.

מלניא, v. מלני.

מלספונן Tanh. Yithro 7, v. מילספון.

מלע m. (לע, v. לעע) whiskers; של שריבולין *glume*, the outer husk of grains.—Pl. מלעין. Ukts. I, 3; Hull. 119^b, sq. מלעא; Tosef. Ukts. I, 2 מלעין של שובלין ed. Zuck. (R. S. to Ukts. I. c. מלעין; Var. Tosef. ed. Zuck. סלע, corr. acc.).—Hull. I. c. במלאי שבין המלאים when he takes hold of a number of glumes (which do not break).

מלפא, pl. מלפין, v. מלפין.

מלפא, infinit. Paël of אלפא or ילפא. Y. Kil. IX, 32^b bot.; Y. Keth. XII, 35^a bot. מ' גלר, v. אלפא II.

מלפין, Tosef. Ukts. II, 10, v. מילספון.

מלפנא m. (v. מלפין) teacher. Yeb. 21^b הוית מ' thou shalt be a teacher. Gen. R. s. 68, beg. מלפנא, v. מלפנא.

מלפפנא, v. sub מלפפ.

מלק (b. h.) to pinch a bird's neck with the finger nail. Zeb. VI, 5; Ib. VII, 5; a. fr.—Part. pass. מלקין; f. מלקותא. pl. מלקותא. Sifra Vayikra, N'dab., Par. 9, ch. XI מלקותא רשור a bird that has been pinched for a profane purpose, opp. מצורח מ' Ib. מלקותא ישראל birds pinched by Israelites (not for sacrificial purposes), opp. כהנים מ'.

Nif. מלק to be killed by pinching. Y. Sabb. II, 5^a bot. מלקותא after the pinching has been performed. Ab. d'R. N. ch. I כמה עופות נמלקו עליך how many birds have been pinched for thee (the altar)!; a. fr.

מלק ch. same. Targ. O. Lev. I, 15; a. e. (Y. חום).

מלקומ m. (לקט) bag. Kel. XVI, 7 של בקר the bag

for receiving the excrements of working cattle; [Tosaf. Yom. Tob. a. l. attests a version מלקוש]. [Tosef. Kel. B. Mets. III, 14, v. מלקט II.]

מלקוש m. (b. h.; לקט) late rain. Taan. 6^a בניסן מ' the late rain (the *mallush* of the Bible) is the rain in Nisan. Ib. (play on מלקוש וי' קשיותו) Rashi (ed. מלקוש) something which crushes the stiffneckedness of the Israelites (who humble themselves in prayer for rain); דבר יורד על המלוח ועל הקשין which falls upon both the ears and the stalks; Yalk. Deut. 863. Sifré Deut. s. 41; a. fr.

מלקושא ch. same. Targ. O. a. Y. II Deut. XXXII, 2. —Pl. מלקושין. Targ. Y. Ex. XL, 4.

מלקות f. (לקח) the punishment of lashes. Macc. I, 3 שווא חייב מ' ארבעים that he (has done something for which he) is subject to forty lashes. Y. Naz. IV, 53^a bot. מ' חורא ארבעים וי' the Biblical punishment consists of thirty-nine lashes; a. fr.—Pl. מלקותא. Snh. 81^b של כדירות מ' the punishment of lashes for offences punishable with extinction. Ber. 7^a, v. מדרות I; a. fr.

מלקותא ch. same, chastisement. Targ. Y. Deut. XXV, 3. Targ. II Sam. VII, 14.

מלקחת, v. מלקחת.

מלקחין m. du. (b. h.; לקח) tongs; (in Midr.) two pairs of tongs. Pesik. R. s. 33; Yalk. Is. 271 (ref. to Is. VI, 6) מרו במ' why with two pairs?; v. next w.

מלקחת f. (preced.) tongs. Pesik. R. s. 33; Yalk. Is. 271 מ' אחר (some ed. מלקחת) he took another pair of tongs.

מלקט I m. (לקט) gatherer, eclectic scholar. Ab. d'R. N. ch. XVIII, end מ' יפה יפה בלא וי' a discriminating eclectic scholar without any pride.

מלקט II m., מלקטא f. (לקט) pinchers for picking hair, wool &c. Macc. III, 5; Naz. 40^b, v. לקט. Kel. XIII, 8 (ed. Dehr. 10) מלקטא ועשאן למלקטא and he makes use of them as pinchers; Yeb. 43^a למלקט. Tosef. Kel. B. Mets. III, 14 (המלקט של כובשין) the fullers' pinchers (with which they remove knots in a web). Sabb. 97^a א' אפסר... שחילקט במ' וי' a public road cannot be made even (as skin is made) with pinchers and razors.

מלקטי, Y. Naz. I, 51^b bot., כמ' קריין, read: חלקטי, v. קריין.

מלקטא m. ch., pl. מלקטין (preced. art.) snuffers. Targ. Y. Num. IV, 9 (Ar. ed. Koh. מלקטין, Var. מלקטין; h. text מלקתי). Targ. Y. Ex. XXV, 38; XXXVII, 23 מלקטין (מלקטין) (Ar. מלקטין).

מלקטת, v. מלקט II.

מלקטא, v. מלקטא.

מִלְקִים v. מִלְקֵט II.

מִלְרִין, מִלְרִין v. בִּלְרִין.

מִלְרַע v. לְרַע.

מִלְשִׁין m. (לְשִׁין) slanderer, informer. Midr. Till. to Ps. CXX.

מִלְשִׁינָא ch. same. Targ. Ps. CXX, 3.

מִלְשִׁינִיתָא f. (preced.) slander. Targ. Ps. LIII, 4.

מִלֵּת v. מִילָּת.

מִלֵּת v. מִילָּא I.

מִלְתָּא v. מִילָּתָא.

מִלְתָּא mound, v. מִלְתָּא.

מִלְתָּא place for drawing water, v. מִלְתָּא.

מִלְתָּחָא f. (b. h.) wardrobe. Gitt. 59^a, v. מִלְל II.

מִלְתִּין v. מִילָּת.

מִלְתִּירָה read מִלְתָּרָה.

מִלְתָּרָה, מִלְתָּרָה v. אֲמִלְתָּרָה.

מִם, מִם Mem, name of the thirteenth letter of the alphabet. Sabb. 103^b שם סרומה מ"ם Ms. O. (ed. סרומה) the Mem in *shem* is closed (final letter); ib. שמינן פרוחה מ"ם שמינן פרוחה (ed. פרוחה) the Mem in *Shim'on* is open (initial letter). Ib. 104^a שם סרומה מאמר וכ' the open and the closed Mem intimate that there are subjects in the Law which are open to all, and such as are closed (esoteric studies). Y. Meg. I, 71^d מהו דין דכתבי מ"ם מ"ם וכ' why is it that the letters Mem, Nun &c. are written in two ways?—Maas. Sh. IV, 11; a. fr.—Pl. מִמִּין, מִמִּין Sabb. 103^a one must not write מ' סמכין וכ' Mem like Samekh or vice versa; a. e.

מִמָּא v. מִמָּא.

מִמָּח Y. Erub. IV, end, 22^a בית מ' v. מִמָּל.

מִמָּח v. מִמָּח.

מִמִּין (b. h.) pr. n. m. Memucan, one of the seven princes of Persia and Media. Meg. 12^b; Esth. R. to I, 14 (play on the name), v. מִמִּין a. כִּין.

מִמִּילָּא (מִמִּילָּא) m. pl. (מִלְל II) frail, short-lived people (by the way of play on מִמָּלָא, q. v.).—Fem. pl. מִמִּילָּא (מִמִּילָּא) (מִמִּילָּא) frail words (untenable arguments). Yeb. 75^b sq. מ' אמרירו מיל' (Var. משום דאמרו מ' אמרירו מיל' because you are frail, you speak frail words; (Var. משום דאמרו מ' אמרירו מיל' because you are descendants of &c.); B. Mets. 109^a; B. Bath. 137^b (Ms. R. דאמרו); 151^a (ed. Pes. מִמִּילָּא).

מִמִּין v. מִמִּין.

מִמִּין m. (contr. of מִמִּין, v. מִמִּין, q. v.) accumulation, wealth, value (in Greek writers: Mammon). Tanh. Matt. 7 'אתה חיבתם את מִמִּין אתם you loved your wealth (of cattle) more than your souls; Num. R. s. 12. Ib.; Tanh. l. c. 6 money is named mamon, that which thou countest is nothing. B. Mets. 2^b, a. fr. property of doubtful ownership (with several claimants). Tosef. B. Mets. VII, 13; B. Kam. 116^b the loss of a caravan attacked by robbers (the redemption paid them) is apportioned according to the value of the freight which each passenger carried, contrad. to לפי נפשו according to the number of passengers. Ib. 83^b עין חחר עין מ' 'eye for eye' (Ex. XXI, 24) means a fine in value, opp. עין ממש an actual putting out of the eye; a. v. fr.—[Pesik. R. s. 21 (ed. Fr., p. 105^b) אין עין ממש, thou canst not define its value; Fr. a. l. emends בטימין, v. בטימין.—Pl. מִמִּין. Snh. I, 1, v. דין; a. fr.

מִמִּין, מִמִּין ch. same. Targ. Gen. XXXVII, 26 מה מ' (Y. הרי"ה מ'; h. text בצע מ'). Targ. Ex. XXI, 30 (h. text פקד מ'); a. fr.—B. Kam. 15^a פלגא נוקא מ' the payment of 'half-damage' is considered as a due indemnity, opp. קנסא penalty. Ib. 108^a חרי גוויי מ' two kinds of indemnity (for the same action); ib. חרי ממונא two indemnities; a. fr.

מִמִּין f. (מִמִּין) appointed, deputy, superintendent, in gen. officer. Tosef. Pes. II (III), 11 חרי המב' Pes. 49^a מ' זונין המב' Zunin the deputy of Rabban G. (superintendent of the College). Sot. 42^a על גביו מ' who has a superior in office. Ib. הוא מ' סגן לאר מ' the deputy high priest is no active officer. Snh. II, 1 מ' ממצעו וכ' the m'munneh places him between himself and the people; ib. 19^a חרינו מ' the sagan (Tosef. ib. IV, 1) is the same as the m'munneh (in Mish. l. c.), i. e. the deputy high priest. Shek. V, 4 על מ' who was the superintendent of seals &c.; a. fr.—Pl. מִמִּין, מִמִּין. Ib. 1 חרי המ' וכ' those were the special officers in the Temple; a. e.

מִמִּין m. (מִמִּין) touch, feeling. Targ. Y. II Gen. XXVII, 22 (Y. I מִמִּין ... מִמִּין).

מִמִּין m. (מִמִּין) pestilence, death. Targ. Ps. LXXXVIII, 50 (Var. מִמִּין).—Constr. מִמִּין. Targ. Jer. XVI, 4; a. e.

מִמִּין m. (v. מִמִּין) twisted yarn, cord. Y. Sabb. VII, 10^a top.

מִמִּין m. (מִמִּין) druggist. Targ. Y. Ex. XXX, 25; 35, v. מִמִּין.

מִמִּין v. sub מִמִּין.

מִמִּין m. (b. h.; מזר, sec. r. of מזר, emp. מִמִּין, v. Arnheim Hebr. Gr. p. 173) [rejected, outcast] bastard. Yeb. IV, 13 כל שאר מ' who is a mamzer? The issue of any connection forbidden in the Torah; (oth. opin.) כל שחיבין עליו כרה וכ' the issue of a connection forbidden under the penalty of extinction; a. fr.—Pl. מִמִּין, מִמִּין. Kidd. III, 13 ליטור מ' there is a possibility for the issue of bastards to be rehabilitated. Yeb.

VIII, 3. Y. ib. 9^c bot. ממזריהן the bastards among them; a. fr.—*Fem.* ממזרה. Tosef. Kidd. V, 2. Yeb. 78^b; a. fr.

ממזרה *ch. same.* Targ. O. Deut. XXIII, 3.—Yeb. 78^b; a. e.—*Fem.* ממזרה, ממזרה. Lev. R. s. 32; Y. Yeb. VIII, 9^c bot. שמע קלון קריין ממזרה ו' he heard people call (certain persons) bastards.

ממזרה *f. (preced.) the legal condition of a mamzer, bastardship.* Y. Gitt. IV, beg. 45^c לרד שלא רבוא לרד 'מ in order to prevent cases of bastardship. Ib. באין 'מ בניה לרד her children will be subjected to the restrictions of &c. Y. Kidd. I, 58^d top 'מ בנדים ואת ו' the difference between the two opinions concerns bastardship, and you say so (that the several followers of the two opinions did not hesitate to intermarry)?; Y. Yeb. I, end, 3^b ממזרה (corr. acc.). Yoma 18^b 'מ . . . וממלא and fills the world with cases of bastardship; Yalk. Lev. 617; (Yeb. 37^b ממזרין; a. e.

ממזר *m. (preced.) descendant of a mamzer, belonging to the mamzer class.* Kidd. IV, 1; Tosef. ib. V, 1.

ממזרה *v. ממזר.*

ממזרה *v. ממזר.*

ממזר *m. (מזק) scorner.* Targ. Prov. IX, 7; a. fr.—*Pl.* ממזר, ממזר. Targ. Ps. I, 1; a. e.—Ib. XXXV, 16 ממזר ממזר *scorning words* (ed. Wil. 'ממזר).

ממזר *f. (preced.) scorn.* Targ. Prov. I, 22; a. e).

ממזר *m. (b. h.; מכר) sale.* B. Bath. 155^b 'מ ממזר her sale is valid.—Ib. ממזר their sale &c.; a. e.—ממזר commerce, commercial transactions. B. Mets. 79^b; a. e.

ממזרה *Targ. Prov. XV, 13, read with ed. Lag.: ממזרה.*

ממזר *m. (מלל II) crushing tool, press-beam (or stone) for olives; mill.* B. Bath. IV, 5; expl. ib. 67^b ממזר. Tosef. Ter. III, 13 'מ ומהלך 'מ when he puts them in the mill and walks over them crosswise; Y. ib. III, 42^b top 'מ מהלך 'מ. Maasr. I, 7 'מ מבין 'מ Mish. ed. (Bab. ed. 'ממזר); Y. ed. a. Ms. M. 'מ (מן 'מ) from the pulp under the press; Tosef. ib. I, 7 'מ ממזר ed. Zuck. (Var. 'ממזר, 'ממזר).

ממזר *pr. n. m. Mammal.* Tosef. Erub IV (III), 17 בית 'מ the family of M.; Y. ib. IV, 22^a 'ממה (corr. acc.).—Yeb. 105^a; Y. Bets. I, 60^b top, a. fr. 'מ (בא) אבא בר 'מ.

ממזר *I ore, v. ממזר.*

ממזר *pr. n. pl. Mamla, a place whose inhabitants were short-lived.* Gen. R. s. 59, beg.; Midr. Sam. ch. VIII; a. e.; v. ממזר.

ממזר *m. (מלל II) speech.* Targ. Gen. XI, 1. Targ. Ex. XXXIII, 11 (h. text פנים); a. fr.

ממזר *m. (b. h.; מִסְכָּה) mixture, mixed drink.* Num. R. s. 10 אין 'מ אלא אין 'מ mimsakh (Prov. XXIII, 30) means a mixture of wine with wine.

ממזר *pr. n. pl. Mamtsi, a Palestinian border town* (v. Hildesh. Beitr., p. 26). Y. Shebi. VI, 36^c 'מ רבנא; Tosef. ib. IV, 11 דעכא 'מ (Var. דעב); Sifré Deut. 51 מניא רבנא; Yalk. Deut. 874 מניא רבנא.

ממזר *pr. n. pl. Mamtsia.* Y. Succ. IV, 54^b bot., v. מוזא II.

ממזר *v. sub 'ממזר.*

ממזר *m. (מקק) decay, worm-eaten material.* Sabb. IX, 6 (90^a) 'מ ספרים ומ' Y. ed., Ms. O. a. Ar. (v. Rabb. D. S. a. l. note 60; ed. מקק) worm-eaten sacred books and their worm-eaten bands.

ממזר *I (b. h.) pr. n. m. (or pl.) Mamre.* Gen. R. s. 42, end (ref. to Gen. XIV, 13) 'מ . . . ארז it was a place called M.; 'מ . . . גברא it was a man &c.—Men. 85^a name of an Egyptian sorcerer, v. ירוחני.

ממזר *II m. (מרי) rebellious,* (על פי ב"ד) an elder disregarding the decision of the Supreme Court. Snh. XI, 1 (84^b); 2 (86^b). Y. Sabb. I, 3^d; a. e.

ממזר *f. Mamru, name of a plant.* Gitt. 69^a, v. דומרי.

ממזר *v. ממזר.*

ממזר *v. ממזר.*

ממשל *m. (משש) [something tangible,] substance; substantial, real.* Ex. R. s. 14, beg. (ref. to וימש, Ex. X, 21) 'מ שורה there was substance in the darkness (it was thick). Ab. Zar. 67^a 'ממשל אסור כל ששעמו וממשל אסור anything the taste of which (in a mixture) as well as its substance is forbidden. Ib. 'ממשל אסור a mixture in which there is the taste of a forbidden thing whose substance, however, is not visible, is forbidden. Hull. 108^a 'ממשל אסור that a forbidden substance should ritually affect a mixture in which is left a taste after its removal, is in all cases a Biblical rule. Snh. 63^b יודעין . . . שאין בו 'מ the Israelites knew very well that there is no reality in idols, yet they worshipped them for the sake of being permitted public licentiousness. B. Kam. 83^b 'ממשל מיתה 'מ actual putting to death. Snh. 64^a, v. נבש, a. v. fr.—Y. Ber. III, 6^d bot. קרים 'ממשל its substance remains (on the skin, even if dried up).

ממשל *ch. same.* Targ. Y. II Deut. XXXII, 17.—Sabb. 152^b bot. 'ממשל 'ממשל Ms. O. a. Ar. (ed. 'ממשל, v. Rabb. D. S. a. l. note 10) that there is substance in him (that it is not a mere apparition).—[משש constr. touch, v. 'ממשל.]

ממשל *parable, v. משל.*

ממשל *f. (b. h.; משל I) rulership, power.* Koh. R.

מִכְנִיךְ m. (μάγανον) same, 1) *charm, potion*. Gen. R. s. 88 עשו לוֹ לַחֲנִיךְ מ' (ed. Wil. מִכְנִיךְ, pl.) they prepared

a charm for him to choke him.—2) *art, contrivance*. Ex. R. s. 18 (play on גניתי, Ps. LXXVII, 7) מ' שעשית וי' (ed. Wil. *pl.*) thy contrivance in Egypt (in not sending the plague of the first-born at once). Ib. מי ידע מ' וי' (ed. Wil. גנני, corr. acc.) who understands thy contrivances at the Red Sea (when those who had drowned the Israelitish children, were drowned)? Tanḥ. B'har 2 דופך ר' (שלו) אני מ' שלי וי' (the poor) rich &c. Y'lamd. to Deut. VII, 12, quot. in Ar. הפך הקב"ה עלי מ' the Lord turned the plan (of drowning the Israelites) against him (v. supra).—3) *mechanic contrivance, machine*. Lev. R. s. 20, beg. לא היה מנהג מ' שלי Ar. (ed. מנהגי) he did not know the mechanism (of the throne of Solomon); Pesik. Aḥarē, p. 168^a מנהג מ' שלי מנגנן (corr. acc.).—Tanḥ. Vaēthḥ. 1 מנגנן (corr. acc.).—Yalk. Esth. 1046; Targ. II Esth. I, 2 by machinery (in the throne of Solomon).—*Pl.* מנגנני. Ib. Yalk. I. c. מנגנני הרי מנגנני פוקעים a. fr. (v. supra).—מנגנני, v. preced.

מִנְדָּה f. (Ezra IV, 13; = מְדָה; emp. מִנְדֵּעַ a. מְנִידֵעַ) *land-tax*. Esth. R. introd.; Gen. R. s. 64, v. מְדָה; Ned. 62^b; B. Bath. 8^a וְזוֹ מִנְדַּת הַמֶּלֶךְ מ' *mindah* is the king's share (of the crops).

מַנְדִּיר *pr. n. pl. K'far Mandu* (Kafr Menda, north of Sepphoris; v. Sm. Bible Dict. s. v. Madon, a. Fischer a. Guthe Map of Palestine). *Pesik. Shub.*, p. 163⁷; *Yalk. Job* 906; *Gen. R.* s. 52 a. *Lev. R.* s. 1 ed. Wil. *מַנְדִּיר*.—*[Tosef. Yeb. X, 3 כפר מנדיר ed. Zuck., Var. מַנְדִּיר.]*

מנדי, v. preced.

קרייזן v. מנדראן

מנהיג v. מנהיג

מגיסטיר. v. מנדמפיר

מְנִידָע, מְנִידָע m. (= מַדָּע; comp. מְנִידָה) *knowledge, wisdom*. Targ. Y. Deut. I, 13 מְנִידָע מְנִידָע possessors of knowledge (O., v. מַדָּע). Targ. Job XXXIII, 3; a. fr.

מנדעוּתא f. same. Targ. Koh. IX, 11.

מַלְעִים, v. מַנְדִּיעִים.

מַדְעָתָא f. (v. preced. wds.) *sentiment, disposition*.—*Pl.* מַדְעָתָא (cmp. הַדָּעָה). *Targ. Job XXXVI, 4* (some ed. *sing.*; *Ms.* מַדְעָא; *h. text* רַעוּת).

מִקְרוֹן v. מַבְדֵּק, מַבְדֵּקוֹן.

מִנְדְּרֵנָה, Y. Naz. I, 51^a bot., read: מִנְדְּרֵנָה.

מנה m. (b.h., from which מנא, mina; מנה) [one hundred,] *Maneh*, a weight in gold or silver, equal to one hundred common or fifty sacred shekels (v. Zuckerm. Talin. Münz. p. 7, sq.). Bekh. 5^a של קורש כפול היה *מנה* the sacred *Maneh* was double the weight of the common. Ib. VIII. צורר *במ' מנה* taking the Tyrian *M.* as a standard. Ib. 49^b של צורר *מנה* ... צורר *מנה* 'the Tyrian *M.*' ... means

the standard of the Tyrian system (one Sela. = 4 Zuz, Rashi). Keth. I, 2 מארים ואמנה מ' . . . ברוכה the widowhood of a maiden is two hundred (Zuz), and that of a widow (remarried) is one hundred (Zuz, a common Shekel). B. Kam. 90^b מדינה תנן מ' צורי תנן או מ' does the Mishnah (VIII, 6) mean a Tyrian or a country Maneh (twelve and a half Zuz)? Shebu. VI, 1 לי בריך מ' thou owest me one hundred denars. Snh. VIII, 2 בשר מ' meat of the weight of a Maneh. Shebi. I, 2 באיטלקי מ' ששים the weight of sixty M. in the Italian system. Ker. 6^a; a. fr.—Erub. 85^b bot. מ' פני מקום לכן מזה מ' make room for one worth one hundred M. (in gold).—Trnsf. מ' בן פרס a Maneh son of a Pras (half a Maneh), i. e. a distinguished son of a less distinguished father. Taan. 21^b.—Pl. מנין. Y. Shek. VI, 49^c bot. מ' . . . אלה the weight of fifteen hundred M. Ker. I. c.; a. e.—Chald. form: מני. Targ. Ez. XLV, 12 (Kimhi מניא).—Pl. מניא, מנין, מניא, מנין. Ib. Targ. Is. VII, 23. Targ. I Kings X, 17; a. e.—Esth. R. to VI, 10; Lev. R. s. 28.—Sabb. 133^b הרבה שב מ' (not מניא, v. Rabb. D. S. a. l. note 90) fat weighing seven M. (Rashi: seven portions of fat). Y. B. Kam. IX, 6^d bot. [read as Tosaf. to Bab. ib. 100^b]: מ' מממנין וכו' the weight of wool worth five M., dyeing material worth five, and ten M. wages. Y. Meg. IV, 74^d bot. מני (corr. acc.); a. e.

מִנְחָה I f. (b. h.; preced.) *share, portion*. Bekh. V, 1
 מ' כנגד מ' שווקלין you must weigh one piece (of the meat
 of the first-born) against another piece (of secular meat
 of ascertained weight). Gitt. 59^b, a. e. יִשְׁטַל מ' מ' יִשָּׁה ראשון
 that he (the priest) have the privilege of first choice
 (when a division is made). Sifrē Deut. 53; Yalk. ib. 875
 יִשָּׁה מ' the best portion (at the meal). Yalk. Num. 765,
 end ו' מלך שבריר לעצמו מ' ו' a king who selected a portion
 for himself, and another came and spoke disparagingly
 of it; a. fr.—*Pl.* מִנְחָה. Sabb. 149^a; Tosef. ib. XVII (XVIII),
 5. Ib. 4 מְפִיטִין עַל מְנוּחֵיהֶן cast lots for their portions (at
 the table); a. e.—V. מִנְחָה.

מִנָּה II *to count*, v. מְנִי.

מִנְהַג m. (b. h.; נָהַג) *conduct, manner, usage*. B. Mets. VII, 1 מִנְהַג הַמְּדִינָה the usage of the country. Tosef. ib. VII, 13 הוֹלְכֵי שִׁירָא מ' the usage among members of a caravan; ib. 14 הַסַּפְנִין מ' the usage of shippers (in cases of jetsam). Y. Pes. IV, 30^d תוֹפ' אֵינוֹ מ' אֵינוֹ אֵינוֹ this is no religious usage (deserving recognition); 'מ' it is &c. Hull. 13^b אֲבוֹתֵינוּ בִּירְדִּין מ' אֲלֵא ... נֹכְרִים the gentiles outside of Palestine are not to be considered as idolaters, they only continue the usages of their ancestors. Ab. Zar. 54^b עוֹלָם כַּמְּנַהֲגוֹ הַיָּדוּשׁ the world (nature) follows its laws. Pesik. Aḥārē, p. 168^a, v. מִנְּהֻגֵּי: a. fr.—*Pl.* מִנְּהֻגֵּי. Lev. R. s. 20, beg. מִנְּהֻגֵּי its arrangements, v. מִנְּהֻגֵּי.

מִתְּחֵלָה ch. same. Targ. Ruth IV, 7; a. e.—Sph. 46^b בְּעֵלְמָה מ' a mere usage (is incidentally recorded in the Bible, not meant as a law). Ib. לֹא לְשַׁחֵר מ' in order not to depart from the common custom; וְלִשְׁתַּחֲוֹת מ' intimating that they will be treated differently from the common usage (as a disgrace). Nidd. 66^a אֲמִינָה לֹךְ מ' אִסּוּרָא וְזֹאת אִמְרַת מ' I speak of a legal prohibition, and

she (Judah) had found rest (among the nations), she would not have returned (to the Lord); a. e.

מִנְהוֹרֵי f. (נָהַם) *roaring*. Yalk. Ps. 864, v. מִנְהוֹרֵי.

מְנַהִיגִי m. (נהג) *leader, director*. Gen. R. s. 39, beg.; a. e. **הַמְנַהֵּג הַזֶּה בָּלֵא מ'** is it possible that this world has no leader? — B. Bath. 91^a sq. **וְכִי שֶׁאֵין מְנַהִיגוֹ וְכִי** woe to the world (humanity) whose leader is gone, woe to the ship whose captain is gone!; a. e. — **פְּלִיגִים** **מְנַהִיגִים** Gen. R. s. 24 **דִּיר וְדִיר וְדִיר וְדִיר** generation after generation and their several leaders. Ib. s. 12 **הֵן יִמְנְהִיגֵיהֶן** created them (the heavens) and their directing agencies, v. **נְהִיגָה**. — **נְהִיגָה**. — **נְהִיגָה**. — **נְהִיגָה**.

II. מִנָּה v. מִנָּה חֲפֵי = מִנָּה חֲפֵי

מְנַחֵם m. (נִחַם I) [*light-giver,*] *morning star*. Y. Yoma III, beg. 40^b; Y. R. Hash. II, beg. 57^d, v. בֵּרַק I.

מְנַחֲרֹתָא f. (preced.) *fine appearance, display of dignity*. Ned. 38^b עבדיו ... למ' עבדיו Ar. (v. Asheri a. l.; ed. למנחרותא; Var. in R. Nissim למנקרותא) slaves are mainly used for display (and need no fattening food).

יודר 14^a Snh. *who is he?, who is it?* (= *מִן הוּא*) *who is he?* *who is it?* *who is the one?* R. J. &c.; a. fr.—*Fem.* *מִי* (= *מִן הוּא*). Sabb. 140^b *do not call, Who is he? (at the door)* but *'Who is she?'*—Esp. *מִי* (*הִיא*) (ellipt. for *מִן הוּא*) (*הִיא*) *whose opinion is this?* Hull. 15^b *אֵלֶּה הֵם* *whose opinion is it (you represent)?* This is neither Rabbi's nor &c. Succ. 3^a *he said this to thee,—do you know whose opinion he represents?* Beth Shammai's &c.; a. fr.—[B. Bath. 91^a *מי*, v. next w.]

מְנוּבִּיחָא, מְנוּבִּיחָא m. (comp. of מָנוּחַ a. בִּיחָא) *manager of the house, executor*. B. Bath. 91^a (prov.) עַד מְנוּבִּיחָא . . . קִימָא מַנּוּ ב' Ms. M. (ed. 'רַבָּנָא, v. Rabb. D. S. a. l. note) before the dying man is dead, his executor stands (ready to assume the administration).

מָנוּחַ m. (b. h.; מנח) *shaking*; ראש מָנוּחַ *shaking of the head, ready assent, submission*. Sabb. 104^a (ref. to the shapes of certain letters, v. קָפָה) שְׁנֵיתֶיהָ דְּחוּרָה בְּבִי' (Ar. only (בב') the Law has been given under repeated signs of assent.

מִנְטוּלִין II a. מִטוּל v., מִנְטוּלִין

מנוולתא f. (נורל I) *nasty, muddy*. Taan. 6^b, v. טבה.

מִנְחָה, v. מְנִיחָה.

מָנוַח I (b. h.) pr. n. m. *Manoah*, 1) the father of Samson. Ber. 61^a. Num. R. s. 10. B. Bath. 91^a; a. fr.—2) *M.*, father of R. Huna. Taan. 9^a.

מְנוּחָה II m. (b. h.; נִיחָה) *rest*. Sabb. 152^b מ' לֵחַן (Ms. M. מְנוּחָה) find *rest*. Lam. R. to I, 3 וְכ' מ' אֵילֵךְ if

מְנוּחָה f. (b. h.); same. Num. R. s. 10 קְרִיאתָא חֲנוּחָה inspiration is called resting (ref. to Jer. LI, 59, a. Is. I, 2). Ber. 64^a מְנוּחָה אֵין לָהֶם מְנוּחָה scholars are never at rest (constantly progressing). Ex. R. s. 1 רַחֵם אֶת עַמּוּךְ מְנוּחָה we saw that they had no recreation from labor; a. fr.—*esp. the seat of the central sanctuary* (with ref. to Deut. II, 9). Tosef. Zeb. XIII, 20; Zeb. 119^a, sq.

מִפְּרִי, v. sub 'מִפְּרִי.

מִזְנוּמָכוּס, v. מִזְנוּמָכוּס.

גַּמַּר, v. מְנוּמַּר.

מְנוֹךְ m. (b. h.; מְנָה; sub. אִישׁ) *manager, executor*. Gen. R. s. 22 (ref. to Prov. XXIX, 21) סוּפו לְדוּרוֹת... שֶׁמֶנֶכְךָ כָּל מִי שֶׁמֶנֶכְךָ... if one indulges his passion in his youth, it will be his ruler in his old days; (Yalk. Prov. 962 בְּיָוֶה, some ed. מִישָׁל; ib. 961 מוֹרָק). Succ. 52^b, v. אֲבִיבִיז.—[Cant. II, 12 מִנֵּי עֲבוּרֵי הַיּוֹם, a corrupt gloss, perhaps for עֵינִי שֶׁמֶנֶכְךָ, a reference to Ex. R. s. 23.]

מִנְיָנָא m. (v. מִנְיָא; מִנְיָ) *the ordinary daily food*. Targ. Y. II Deut. VIII, 3 (h. text לֶחֶם).

מזגורי v. מזגורי

מָנוֹס *m. (b. h.; גִּידָם) refuge.* Ex. R. s. 1 למשה 'suffered Moses to take refuge with an idolater. Yalk. Job 906; Yalk. Jud. 41, v. לִיָּן; a. e.

מְנוּסָה f. same. Midr. Till. to Ps. LXVIII 'אין להם מ' have no resort to which to flee.

מְנוֹרָה f. (b. h.; נֵר) *candlestick, lamp*. Pesik. Ekah, p. 123^a, a. e., v. נֵר. Gen. R. s. 20 מ' של זָהָב ונֵר וּכ'. a golden candlestick with an earthen lamp on top (typical of a noble woman married to an ignoble husband); a. fr.—Esp. *the candlestick in the Sanctuary*. Num. R. s. 15. Men. 29^a. Tam. III, 9; Yoma 21^a, v. נֵרֵינוּ; a. fr.—*Pl. מְנוֹרוֹת*. Men. l. c.

מִנְהֵי v. כִּפָּר מ', מְנוּרֵי

מִנְחָה v. מִנְחָה,

מִנְדְּנָא, read: **מִנְדְּרָנָא**.

מְנַזֵּיר, מְנַזֵּירָה (a feigned denom. of נָזַר, with suffix of first person) *I will be a Nazir* (substitute of Nazir), v. next w.

מִנְזִירָא (v. preced.) *I will be a Nazik* (substitute for Nazir). Y. Naz. I, beg. 51^a [read:] חֲרִידָן אֵינִי what are the substitutes of substitutes? . . . *I will be a Nazik, a Nazih &c. Ib.* אֵין אֵלֵי כִּנְיָנִי כִּנְיָנִי מִמֶּשׁ אֵינִי אֵילוֹ הָאוֹמֵר מִנְזִירָא שְׂמָא אֵינוֹ נֹזֵר כִּךְ הָאוֹמֵר מִנְזִירָא מִפְּוִחָא כְּאוֹמֵר מִנְזִירָא these are not substitutes of substitutes; these are direct substitutes. If one said *manzirna* (*I will be a Nazir*), is he not a Nazir? So he who says &c. (turning the sub-

stitute nouns into verbs) must be considered as if he had said *manzirna*. Ned. 10^b [read:] מְנוּחָה מְנוּחָה.

מְנוּחָה, מְנוּחָה (v. preced.) *I will be a Nazir*. Y. Naz. I, beg. 51^a (not 'מְנוּחָה'), v. preced.

מְנוּחָה m. ch. = h. מְנוּחָה, 1) *rest, relief*. Targ. O. Gen. VIII, 9. Targ. Deut. XXVIII, 65 (Y. some ed. מְנוּחָה). Targ. Ps. CXVI, 7 מְנוּחָה (Ms. נִדָּה, Regia 'נִדָּה').—2) *going to rest, decline* (v. next w.). Targ. Gen. III, 8 מְנוּחָה יוֹמָה (h. text יוֹמָה).

מְנוּחָה f. (b. h.; נִיחָה; cmp. נִיחָה) 1) [*laid down*,] *offering, present*.—Pl. מְנוּחָה. Num. R. s. 13 שלשלמה הביאו מְנוּחָה as the nations brought gifts to Solomon &c.; a. e.—Esp. (in ritual) *meal-offering*. Men. I, 1 מְנוּחָה הוֹטָה the sinner's meal-offering (Lev. V, 11). Ib. X, 6 (68^b) מְנוּחָה the meal-offering connected with animal offering (e. g. Lev. VII, 13). Ib. XII, 3 מְנוּחָה I vow a *minhah* of barley; a. v. fr.—Pl. as ab. Ib. I, 1; a. fr.—*M'nahoth*, name of a treatise of the Mishnah, Tosefta, and Talmud Babil of the Order of Kodashim.—2) (cmp. preced. 2) [*decline*,] *afternoon* (corresp. to b. h. מְנוּחָה); (פְּרִיטָה) *afternoon-prayer, Minhah*. Ber. IV, 1 (26^a) מְנוּחָה תפלת חמ' עד הערב the *Minhah* may be read until sunset; ib. 26^b מְנוּחָה תפלת חמ' עד הערב the *Minhah* may be read &c., because the daily sacrifice of the afternoon could be offered until sunset. Ib. פלג מ' עד פלג מ' up to the middle of the afternoon. Ib. גדולה מ' קמא the large (first) afternoon, i. e. the time from six and a half hours after sunrise to sunset (the day being divided into twelve hours); מ' קטנה (מ' אחרונה) the smaller (later) afternoon, i. e. from nine and a half hours to sunset. Ib. אחרונה פלג מ' טעה ולא התפלל מ' if by mistake he failed to read the *Minhah*; a. fr.

מְנוּחָה (b. h.) pr. n. m. *Menahem*, 1) King of Israel. Yalk. Kings 236 (from Seder 'Olam).—2) name of the Messiah to come. Snh. 98^b. Y. Ber. III, 5^a top; Lam. R. to I, 16; Pirké d'R. El. ch. XIX בן יוסף מ'—3) M., associate judge of Hillel. Hag. II, 2. Ib. 16^b יצא מ' M. resigned from the judgeship to enter the King's (Herod's) service.—4) M. bar Simai, surnamed 'the son of saints'. Pes. 104^a; Ab. Zar. 50^a; (Y. ib. III, 42^c top נחום איש קודש קדשים)—5) name of several scholars. Y. Maasr. V, end, 52^a M. bar Mabsima.—Y. Erub. VII, 24^c top.—Tosef. ib. XI (VIII), 10 איש גליא מ' (Keth. 60^a נחום). Tosef. Shebu. I, 7 איש גב' מ', v. גב'—Tosef. Keth. V, 1; a. fr.

מְנוּחָה, מְנוּחָה v. מְנוּחָה.

מְנוּחָה m. (b. h. נִיחָה) *diviner*, v. נִיחָה.

מְנוּחָה, מְנוּחָה ch. same. Targ. O. Deut. XVIII, 10.—Pl. מְנוּחָה, מְנוּחָה. Targ. Y. Lev. XXVI, 30; a. e.

מְנוּחָה, מְנוּחָה f. ch. = h. מְנוּחָה, 1) *offering; meal-offering*. Targ. Lev. II, 1; a. fr.—Pl. מְנוּחָה. Targ. O. Num. XVIII, 9 ed. Berl. (ed. 'מְנוּחָה').—2) *afternoon, afternoon*

prayer, Minhah. Targ. I Kings XVIII, 29.—Y. Pes. V, 30^d top.—Sot. 39^b דְּעֵנִית ב' in the *Minhah* of the fast-day.—Pl. מְנוּחָה. R. Hash. 31^a דְּשִׁבְרָא ב' in the *Minhah* of Sabbath days; a. e.

מְנוּחָה f. (correct מְנוּחָה, mantela, παντήλιον, of Semitic origin, v. מְנוּחָה II) *naphkin, handkerchief*. Y. Ber. III, 6^d bot. ו' דִּקְקָא אָמ' in Asheri to Ber. 24^b (ed. Rashba, אָמ' עֲשִׂיתִי, Var. אָמ' עֲשִׂיתִי, corr. acc., and read: אָסוּר מוֹחֵר who spits into his handkerchief.—Pl. same. Gen. R. s. 5; s. 28 וּבְמִנְחָה, וּבְמִנְחָה (corr. acc.), v. מְנוּחָה II.

מְנוּחָה m. (נִיחָה) 1) (infin. of נִיחָה) *the charge of*. Targ. Y. Num. III, 36 (O. דְּמִסְרִי לְמִיטְרָה ed. Berl., oth. ed. לְמִיטְרָה).—2) [*guard*,] *border, edge* of a cloak (corresp. to Lat. clavus). Targ. Y. Ex. XXVIII, 31; 34.—Transf. (like clavus) *tunic*. Targ. I Chr. XV, 27.

מְנוּחָה, מְנוּחָה v. מְנוּחָה.

מְנוּחָה, מְנוּחָה pr. n. *Land of Minni* (supposed to be *Mingas* in Armenia). Targ. Ps. XLV, 9; (Targ. Jer. LI, 27 דְּמִינִי).

מְנוּחָה pr. n. m., v. מְנוּחָה.

מְנוּחָה v. מְנוּחָה.

מְנוּחָה a *weight*, v. מְנוּחָה.

מְנוּחָה, מְנוּחָה (b. h.) *to divide, distribute; to count*. Bekh IX, 7 וּמוֹנִין א' וּמוֹנִין ב' בְּשֵׁבַע אֶחָד ו' (Bab. ed. 58^b) and he counts with the rod, one, two &c. Ib. מְנוּחָה רְבוּעִין if he counted them while they were crouching. Shebu. 34^b bot. מְנוּחָה מְנוּחָה (not מְנוּחָה, v. Rabb. D. S. a. l. note) I counted (delivered) to thee a Maneh (as a loan) in the presence &c.; ib. R. Hash. 12^a מְנוּחָה לְמַבּוּל ו' the Jewish scholars count the dates of the flood in accordance with R. El. (beginning the year with Tishri), and the astronomical calendar in accordance with R. J. (beginning with Nisan). Pesik. R. s. 15, beg. מְנוּחָה לְלַבְנָה אין מוֹנִין לְלַבְנָה Pes. R. s. 15, beg. מְנוּחָה לְלַבְנָה we count by the moon (fix the date of the new month) only when seen after sunset. Succ. 29^a, a. fr. מְנוּחָה לְלַבְנָה regulate the seasons by the moon (have a lunar year). Men. 65^b, a. e. מְנוּחָה יָמִים ו' count the required number of days and proclaim (one day as) the New Moon Day. Yoma V, 3; a. fr.—Part. pass. מְנוּחָה; f. מְנוּחָה; pl. מְנוּחָה; מְנוּחָה; מְנוּחָה a) *counted*. Taan. 8^b דָּבָר חֲמ' that which has been counted (is known by number). Bekh. IX, 7 מִן הָאֶחָד מִן הָאֶחָד one of the sheep already counted.—b) *classified; (pl.) class*. Hag. 17^b עֲצָרָה אֶחָד מִן הָאֶחָד מִן הָאֶחָד (עֲצָרָה) as the New Moon festival belongs to its class (of days), so does the Pentecost (which is determined by counting weeks) belong to its class (of weeks), i. e. the pilgrim's sacrifice (חֲגִיגָה) may be offered during the entire eighth week from Passover; R. Hash. 5^a מְנוּחָה (v. Nif.) entered for a share in the sacrifice. Zeb. V, 8 מְנוּחָה אֵלָּא לְמַנְיוּ אינו נאכל אלא למנויו can be partaken of only by those registered for it. Pes. V, 3 (61^a) מְנוּחָה לְאֹכְלֵי (Bab. ed. למְנוּחָה) if while slaughtering he had

in mind such as were unable to partake of it (sick persons &c.) or such as had not been registered for it. Ib. 61^a bot. (אוכליו למניין) ארוקש אוכליו למניין (Ms. M. (ed. incorr. למניין) the partakers (to be held in mind) are analogous to the registered. Ib. 70^a למנינה Ms. M. (ed. incorr. למניין) it (the pilgrim's sacrifice) can only be partaken of by those registered for it; a. fr.

Nif. נִמְנָה (1) *to be counted*. Num. R. s. 1 אינן נִמְנָהם are neither numbered nor measured. Bets. 3^b, a. e. נִמְנָה שררכו לִימְנוֹתוֹ v. א. ר. Gitt. V, 6 נִמְנָה (usu. נִמְנָה) they (their votes) were counted, they resolved, v. (וְנִמְנָה) II; a. fr.—2) *to be counted on for a share in the Passover lamb, to be registered* (Ex. XII, 4). Pes. VIII, 3 לשלם לִימְנוֹתוֹ persons may continually be entered for a share in it, as long as there remains for each &c. Ib. נִמְנָה וְנִמְנָה they may be entered and withdraw again. Ib. 89^a נִמְנָה but as for registering (additional names). Tosef. ib. VII, 7 נִמְנָה וְנִמְנָה (ed. Zuck. incorr.) if some of them wish to withdraw and have others entered on their share &c.; a. fr.—3) *to be specified*. Y. Taan. IV, 68^b (ref. to Mish. IV, 5) לִימְנוֹתוֹ . . . מה ראה what reason was there for that specification of the time when each family of priests and the people had to offer wood?; Y. Shek. IV, beg. 47^d; Y. Meg. I, 70^c top.

Hif. הִנְמָה (ד') *to cause to be entered; to add to the number of sharers; to transmit one's share to another person*. Y. Pes. VIII, 36^a top אורו על חנם he gave him a share gratuitously. Tosef. ib. l. c. הִנְמָה בני חבורה שרצו להִנְמָה (לִימְנוֹתוֹ) members of a party who desire to give others a share in their own portion. Ib. הִנְמָה אחרים (פסרו) he who assigns to others a share in his portion; a. fr.

Hof. הִנְמָה *to be added to the number; to be entered as a member of a group or of a family*. Tosef. ib. 3 ד' if he (the orphan) has been entered as his guest by one of the guardians. Ib. 6 בני חבורה שהִנְמָה וְנִמְנָה (שנמנו) members of a group who have been entered (in a body) in addition to the original participants; a. e.

Pi. נִמְנָה (מ') *to appoint, elect*. Gitt. V, 4 אבריו לִימְנוֹתוֹ שמי' for whom their father had appointed an executor. Ib. לִימְנוֹתוֹ אבריו whom the father . . . has appointed. Taan. 10^b לִימְנוֹתוֹ כל שראוי לִימְנוֹתוֹ who is worthy to be elected manager &c.; a. fr.—Part. pass. נִמְנָה pl. נִמְנָה. Sot. 42^a לִימְנוֹתוֹ what purpose is a deputy high priest appointed?; Yoma 39^a מִימְנָה ed. (corr. acc.); v. Rabb. D. S. a. l. note); a. fr.—Hor. 13^b שמי' אבריו ממינים פרנס וְנִמְנָה (מן הממונים = שממי' אבריו) whose father is of those worthy to be elected manager (v. Taan. l. c.).—V. נִמְנָה.—Esp. *to ordain as teacher and judge*. Y. Snh. I, 19^a bot. שלא וְנִמְנָה a court that ordained without the consent of the Nasi. Ib. כל אחד מִמְנָה וְנִמְנָה each teacher used to ordain his own pupils; a. fr.

Hithpa. הִתְנַמָּה, *Nithpa. נִתְנַמָּה* (1) *to be appointed, designated as deputy, to be ordained*. Sifra Ahāré Par. 5, ch. VIII הִתְנַמָּה לִימְנוֹתוֹ to imply the other priest that is designated as a deputy. Y. Bicc. III, 65^d top חכם וְנִמְנָה when a scholar is ordained, his sins are forgiven. Ib. וְנִמְנָה זה שהיה מִמְנָה בכס' before him who

has been ordained for money, we must not stand up, nor do we call him rabbi, and the cloak upon him is like the cover of ass. Yoma 22^b. Y. Shek. V, 48^d bot. מא' if this one appointed superintendent of wicks, was privileged to be counted among the great of the generation, how much more you who are to be appointed over the preservation of lives (as directors of charities). R. Hash. II, 9 (25^a) שְׁנֵי מִמְנָה who have been ordained as a court for all Israel; a. fr.—2) (of things) *to be assigned*. Tosef. Sot. VII, 20 נִתְנַמָּה if a livelihood has been assigned to a man (by Providence, i. e. if he has succeeded in establishing a livelihood), he must buy a house; וְנִתְנַמָּה (v. ed. Zuckerm. note) if more has been provided for him, he must buy a field . . . and then marry a wife.

מְנָה (1) *to count*. Targ. Ps. LXXVIII, 9 מְנָה (ed. Lag. מיני, corr. acc.) they calculated the term (of redemption). Targ. Num. I, 44; 49; a. fr.—Men. 66^a לִימְנוֹתוֹ to count the days . . . and the weeks (of the Omer). Ib. מְנָה יומיו Ms. M. (ed. מני) the scholars of . . . counted the days but not the weeks. Hull. 60^b לִימְנוֹתוֹ the Israelites shall count days and years after thee (the moon); a. fr.—[Yalk. Is. 337 רמנין, v. מני.]—2) *to appoint*, v. infra.

Pa. מִנָּה (1) *to appoint, ordain*. Targ. O. Gen. XLI, 33, sq. (Y. Pe.); a. fr.—Y. Bicc. III, 65^c bot. מִנָּה מִימְנָה they wanted to ordain him; ib. d' top מִימְנָה and they ordained him. Sot. 40^a למנינה the scholars agreed to appoint him first; a. fr.—Part. pass. מִנְּמָה pl. מִנְּמָה appointed; officer (v. מִנְּמָה). Targ. Y. Num. II, 5. Targ. Jer. XXXVII, 13. Targ. I Chr. IX, 19; a. fr.—2) *to assign, commit*. Targ. Ps. XXXI, 6. (h. text אֶפְסָרִי). Targ. II Chr. XII, 10; a. e.

Af. אֶמְנָה (1) *to register, enter, designate for a share*. Pes. 89^a מִימְנָה מִימְנָה that he had originally designated them for participation in the Passover meal; a. e.—2) *to take a vote*. Ib. 52^a מִימְנָה Ms. M. (ed. מנין, read מנין), v. נִמְנָה II.

Ithpa. אִתְנַמָּה, *Athpe. אִתְנַמָּה* (1) *to be numbered, counted; to vote*. Targ. Num. II, 33; a. fr.—Sot. 40^a, v. supra. Gitt. 56^b וְנִתְנַמָּה (not . . . ואמינא . . .) the nobles of Rome have agreed to place thee at the head; a. e.—2) *to be appointed; to be ordained*. Targ. Ps. CX, 4; 6; a. fr.—Y. Bicc. l. c. מִימְנָה מִימְנָה (read: רמנין) one of those ordained for money's sake. Ib. (adapting Hab. II, 19) וְנִתְנַמָּה א' וְנִתְנַמָּה has he not been ordained for money? &c. Ib. מִימְנָה לא קבל עלי' מִימְנָה; a. fr.—3) *to be designated for a share*. Targ. O. Ex. XII, 4.—Pes. 89^a וְנִתְנַמָּה כל חד וחד וְנִתְנַמָּה בהדי' כל חד וחד (v. Rabb. D. S. a. l. note) and let them be designated as participants with each of them (and let each of them be designated &c.). Ib. מִימְנָה מִימְנָה after the lamb is slaughtered how can he be entered? Ib. 60^b מִימְנָה אחריו (v. Rabb. D. S. a. l. note 200) and other persons will be entered for a share in it; a. e.

Nif. נִמְנַעַת 1) *to restrain one's self; to shrink.* Eduy. IV, 8; Yeb. I, 4 וְכִּי לֹא נִמְנַעַת (מ) לִישָׁא וְכִי they did not refrain from intermarriage. Ib. וְכִי לֹא נִי (לחירות) עוֹשִׂין מִחֵדוֹת וְכִי they did not shrink from relying on one another in the observances of levitical pureness; Tosef. ib. I, 10. Ib. 12 מִן וְכִי נִמְנַעַת (אבל) מִמִּנְעֵן וְכִי they did not shrink (from interchange) where the case was doubtful &c.; Yeb. 14^b. Gitt. 38^a וְכִי מִלְּהוֹדוֹת וְכִי they hesitated to lend money to one another; a. fr. — 2) *to be withheld.* Num.

R. s. 15 'נמנעה השמחה וכו' (some ed. נמנעת) joy was withheld from the wicked and given to &c.

Hif. מנעין to keep apart. Y. Taan. I, 64^b שאת מנעיןן וז מוז for thou keepest them (the rain-drops) from commingling (v. נפסס); Y. Ber. IX, 14^a top ממנימן (corr. acc.).

מנע ch. same, to diminish; to withhold. Targ. Gen. XXII, 16. Ib. XXX, 2. Targ. O. Deut. XIII, 1 (h. text נרע); a. fr.

Itkpe. ארמנע, ארמנע 1) to be diminished; to cease, omit. Targ. Ex. V, 11 (O. ed. Vien. ארמנע; h. text נרע). Ib. IX, 29 (h. text ודל). Targ. Deut. XXIII, 23 (O. ed. Vien. ארמנע). Targ. Jud. XV, 7; a. fr.—2) to restrain one's self; to refuse, shrink. Targ. Ex. XXIII, 2; a. e.—Gitt. 52^b אחי לארמנעי אה he might shrink (from becoming a guardian). Y. Sabb. VII, 9^b bot. מרמנעין, לא, v. ארמנע; a. e.

מנעול m. (b. h.; נעל) lock. B. Bath. 65^b; Tosef. ib. III, 1 ארמנע ואת דמ' the bolt (fastened to the wall) and the lock (fastened to the door), opp. to מפתח the portable key. M. Kat. I, 10. Zab. IV, 3; a. fr.—Transf. the lock of the buttock, anus. Koh. R. to III, 19; Gen. R. s. 17 (some ed. מנעל); Yalk. Koh. 969 מנעל; v. ארמנעין.

מנעל, מנעול m. (b. h.; נעל, v. נעל) foot-covering, shoe, contrad. to סנדל sole. Kel. XXVI, 4. Esth. R. to IV, 15, v. נהך. Yeb. XII, 1. Tosef. ib. XII, 10 'במ' שנפרם וכו' with a torn shoe which still covers the larger portion of the foot; a. fr.—Pl. מנעלים, מנעלין. Sabb. 129^a. Pes. 113^b, v. מנעל. Y. Sabb. VI, 8^a; a. fr.—Kil. IX, 7 מנעלות הפיגון, מנעלות הפיגון, v. ארמנעין.

מנעל, v. מנעול.

מנפח f. (נפח) 1) fan. Kel. XVI, 7 (Ar. מנפח). Yeb. 63^a מנפח Ar., v. נהך ch.—V. מנפח. —*2) (v. מנפח) מנפח. —Pl. מנפחין. Mekh. B'shall, s. 2 מגפוח (corr. acc.); v., however, מנפחין.

מנפוח, Pesik. R. s. 17, read: מנפחים.

מנפול m. (μονοπώλιον) a trading mart enjoying a monopoly. Dem. V, 4 בלוקה מן דמ' when he buys (loaves of bread) in a monopolized market (where the numbers of bakers and of retailers are limited). Y. ib. 24^d top איזוהי מ' מ' what sort of a mart? Where there are nine sellers supplied by eight bakers, so that eight may have bought from one baker severally, but one baker must necessarily have supplied at least two sellers.

מנפס pr. n. pl. (Μένφ, Μέμφις) Memphis, in Egypt. Pesik. R. s. 17 מנפס; Pesik. Vayhi, p. 63^b מנפס (corr. acc.) the Biblical Nof is Memphis; v. מנפס.

מנפס, Tosef. Kel. B. Mets. III, 1 ed. Zuck., v. מנפסין.

מנפסין m. pl. Mants' fakh, a vox memorialis for the five letters (ב, ג, ד, ה, ו, a. ה) which have separate forms at the end of words. Y. Meg. I, 71^d מ' הלכה וכו' the double forms for the five letters are a Mosaic tradition. Ib. מדוי מ' what does the vox M. in-

timate? What the inspired seers (prophets) have instituted for thee; Gen. R. s. 1. Ib.; Sabb. 104^a; Meg. 2^b צופים מ' אמרו M. intimates that the seers indited them; Num. R. s. 18; Tanh. Korah 12.

מנקדוהא, v. מנקדוהא.

מנקט, Ab. d'R. N. ch. XVIII, end, v. מלקט.

מנקטא f. (נקט) holder, פארי, a band on which various trinkets are suspended. Sabb. 59^b (defining קטלא), v. פארי.

מנקיות f. pl. (b. h.; נקט; v. מנקת) tubes. Men. 97^a (ref. to Ex. XXV, 29) קנים מנקיותיו אלו by m'nakiyoth are meant the tubes placed between the show-loaves to let the air pass; Rashi: 'which keep the bread clean from mould', fr. נקת; v. נקת I Pi.—[LXX translates our w. with αὐατοι.]

מנקירותא, מנקירותא f. (נקר II) cleanliness. Hull. 105^b (Ar. מנקר). Ab. Zar. 30^a (Ar. מנקר; Ms. M. נקירותא.)

מנקת, v. נקט, a. נקת.

מנרה f. ch.=h. מנורה, lamp. Targ. Ex. XXV, 31; a. fr.—Y. Yoma III, 41^a top, expl. נברשה. Gen. R. s. 63, end (translat. צפה הצפירה, Is. XXI, 5) מ' arrange the lamp; Cant. R. to III, 4 'וכ' אקירמ' thou (Belshazzar) hast put up the lamp, kindled the light; a. fr.—Pl. מנרה. Targ. Jer. LII, 19; a. e.

מנשה (b. h.) pr. n. m. Manasseh, 1) son of Joseph; also the tribe of Manasseh. Gen. R. s. 84 לשבטים מ' גרם לשבטים of Manasseh. Gen. R. s. 84 לשבטים M. was the cause that the sons of Jacob rent their garments (Gen. XLIV, 13; v. Gen. R. s. 91); a. fr.—2) M., King of Judah. Snh. X, 2; Tosef. ib. XII, 11. Yeb. 49^b מ' הרג וכו' M. put Isaiah to death; a. fr.—3) M., grandfather of Jonathan (Jud. XVIII, 30). Tosef. Snh. XIV, 8; B. Bath. 109^b וכו' מ' בן מ' was he the son of M.? Was he not the son of Moses? Ib. וכו' מ' עשה מנשה מ' because he acted like king Manasseh &c.—4) M., a scholar. Y. Meg. II, 73^a bot.

מנשיא, מנשיא pr. n. m. M'nashia. Y. M. Kat. III, 83^c top; Y. Meg. III, 73^b מנשיא (corr. acc.).

מנה f. (b. h.; מנה) 1) portion, share. B. Bath. 12^a מ' מנה המלך—I sell thee a portion of my vineyard. ב' I sell thee the king's share (annona). Ned. 62^b; B. Bath. 8^a, v. מנה. Ab. Zar. 71^a מ' מלך עלי מ' settle for me the annona (in kind or money).—2) appointment; מנה, במנה (abbrev. ע"מ) on condition that, for the sake of. Tosef. Dem. VI, 13 (.. מוחלה ע"מ לעשות כן ed. Zuck. (Var. מוחלה עמו ב' כן but if he originally had made that agreement (of dividing the profits) with him. Ib. VII, 3 מ' with the condition that the tithes be mine. Y. B. Mets. V, 10^b bot. מ' לעלות לו וכו' with the condition that he will give him (as his share) one new-born animal or one crop of wool. Ab. I, 3, v. עבר. Tosef. Snh. XI, 2 יודע אני ויודע I know (the nature of the offence and

its penalty), and on that condition I am committing it; Mekh. Mishp. s. 20 כן ירדע אני ע"מ (read: (ע"מ). Kidd. 6^b להחזיר a present made with the condition that it shall be returned (possession for the time being); a. v. fr.—Ab. Zar. 37^a, a. fr. מעכשיו ע"מ . . . כל האומר if a man says 'on condition', it is to be considered as if he had said 'from now', i. e. the stipulated transaction takes retrospective effect when the condition is fulfilled.—B. Bath. X, 8 (175^b) על מנתו להחזיר Ar. (ed. אמיתו, v. אמתו) he extended the loan to him (the friend) on the condition which he (the guarantor) offered.

מִנְחָה ch. same. Targ. II Sam. VI, 19 (ed. Wil. **מִנְחָה**). — B. Bath. 167^a (in a contract) מִנְחָה רְאוּבֵן וְשִׁמְעוֹן the share of Reuben and Simeon the brothers. B. Kam. 113^b מִנְחָה מִן הַבֶּלֶךְ = מִן הַבֶּלֶךְ, v. preced. B. Mets. 109^b מִן הַבֶּלֶךְ thy share. Yeb. 37^b; a. e. — על מִן, v. preced. Targ. Y. II Gen. XLIV, 18 עַל מִן מִינְחָה וְכֵן even if it must be done against the will &c. — *Pl.* מִנְחָה. Targ. II Esth. II, 9.

מֶם I m. (מָסַם) 1) (cmp. מָסַם II) *juice*. Num. R. s. 14 (למשמורת, Koh. XII, 11) כָּמֶם מְרוֹחַ (bitter) as the juice of bitter things, v. מָסַם II. — 2) *melting, fainting*. Lam. R. to I, 1 שָׂרָחִי, v. לָמַם.

מס II m. (b. h.; =מנס; נסה=*impost, tribute, tax.*
Lam. R. to I, 1 שררן, v. למס a. מסא I.—*Pl.* מסין, מיסין.
Y. Dem. II, 22^d top במי שנחכבשו the places which
were made tributary (under Joshua) are considered as
conquered (belonging to the Holy Land); Y. Shebi. VI, 38^c
bot. בעלי מיסין (corr. acc.); Gen. R. s. 98. Lev. R. s. 33,
end לא למסד אלא למפלה במ' וכו' (this ועבדתם, Deut. IV,
28) does not mean 'to worship' but 'to serve' by paying
imposts, *annonae* &c. Ib.; Cant. R. to II, 14 אמר... אמר
לם (some ed. לפסים) if it be a question of
taxes... thou art king over us... (we recognize thy
sovereignty)... but &c.

— *Pl.* מִסֵּר, מִסֵּר. Targ. Josh. XVII, 13; a. fr.

מִסָּה I m. ch. = מִסַּ I, *melting*; מ' דלירא *faint heartedness*. Lam. R. to I, 1 שרתי, v. לָמַס.

מִשָּׂא II m. (קָשָׁה, v. יָבֵשׁ) *peel, shovel* for taking bread out of the oven. Taan. 25^a וְיָבֵשׁ מִן הַבֶּזֶק bring the shovel, for thy bread is getting charred. Bekh. 27^a שָׂקְלָה לָּהּ בְּרִישׁ מִן הַמִּשָּׂא she takes the priest's gift of the dough on the point of the shovel (to avoid direct contact).

מָסַח *to melt*, v. **מָסַח** a. **מָסַח**.

מִסְתָּאָה **מִסְתָּאָה** m. (סָאָה) *repulsive; unclean*. Targ. O. Lev. V, 2 (Y. **מִסְתָּאָה**). Ib. XIII, 45; a. fr.—Eduy. VIII, 4 Ms. M. (ed. **מִסְתָּאָה**); Ab. Zar. 37^a; a. e.—*Pl.* **מִסְתָּאָה**, **מִסְתָּאָה**. Targ. Lev. XI, 26; a. fr.—*Fem.* **מִסְתָּאָה**, **מִסְתָּאָה**. Targ. Ez. IV, 14. Targ. Lev. V, 2; a. fr.—Y. Kil. IX, 32^c bot. **אֶרֶצָא** **מִסְתָּאָה** an unclean land (outside of Palestine); Y. Keth. XII, 35^b **מִסְתָּאָה**.

מסתריא v. מסאחריא

מִסְתַּמָּא, v. מִסְתַּחֲתָא

מִסְאֵב. v. מִסְאִיר.

מְסָאנָא m. (סָאן *to tread*; v. סִינָא *shoe*. Targ. Ps. LX, 10 (ed. Wil. מְסָנִי *pl.*); a. e. — Gitt. 56^a מ' הוּה שְׁלִיפָא she happened to be barefooted. Ib.^b הוּה סִימִי חר' מ' (not מְסָנִי) he had put on one shoe. Kidd. 49^a, v. בְּרִיעָא. Gen. R. s. 41, beg.; s. 52, end, v. שׁוּלְמִיסִין; a. e. — *Pl.* מְסָנִי. Lam. R. to I, 5 חֲרִיךְ מְסָנִי both my shoes. Taan. 22^a מ' אֲרֻכִּים black shoes (worn by gentiles).—Contr. מְסָן, מְסָנָא, מְסָנִי q. v.

מִסְתַּנֵּה, Y. Dem. II, 21^d bot.; v. מִסְתַּנֵּה.

נוֹנֶסֶת m. (נוס: to move; *Hif.* to drive; v. Fl. to Levy Talm. Dict. III, p. 313^a) *ox-goad*. Pesik. Baḥod., p. 153^a; Lev. R. s. 29; Yalk. Lev. 645 מַאֲסָתָה (corr. acc.); Yalk. Num. 782. [Ar. s. v. מִסְתָּה: סָקַר.]

מִסַּר *to saw*, v. II. מִסַּר.

מִסְרָא v. מִסְאֲרָא

מִסְתָּא f. (מִסָּא; v. P. Sm. 2179; 2391) *balance, pair of scales*. Targ. Prov. XVI, 11 ed. Lag. (ed. Wil. מִסָּא). Ib. XI, 1 ed. Lag. (Var. מִסְתָּא, corr. acc.; ed. Wil. מִסָּא). Ib. XX, 23 (ed. Lag. a. oth. מִשְׁתָּא); v. מִסְתָּא.

מִיֶּסֶב v. מִסֵּב, מִסֵּב

מִיִּם m. (b. h.; סֶבֶב) *dining couch*. Sabb. 63^a top וְכ' **וְכ' רֹחַב** on a wide couch or on a narrow couch (an obscene disguise for a fat or a lean woman, v. **מִיִּם**).—Cant. R. to I, 12 **בְּסֶבֶב בְּרִיקֵי** 'on his couch' (ib.), in heaven.

מִסְבֵּחַ f. (preced.)¹ *banqueting party*. Sabb. 149^b bot.—2) *banquet, dinner*. Ber. 52^b סַחֲמֵי מִסְבֵּחַ כּוֹתִים (Ms. M. חֲסֵמֵי גִיּוֹרִים) the banqueting of gentiles is presumed to be dedicated to idolatry. B. Bath. 120^a בְּמֵהֶם הֵלֵךְ אַחֵר וְקָנָה in sitting down for a festive meal age takes the precedence.—3) (b. h.) *winding staircase*. Tam. I, 1 הַדּוּלְגָה וְכִ' מֵהַדּוּלְגָה (to a well) under the Temple. Midd. IV, 5; a. fr.

מִסְבָּתָא, **מִסְבָּתָא** ch. same, *winding staircase*. Targ. Ez. XLI, 7 (h. text וּמִסְבָּתָא).—**מִסְבָּתָא**, **מִסְבָּתָא** Ib. Targ. I Kings VI, 8 (h. text לְוִלִּים).

* **מסבֿה** m. (סבֿה) *a netted, meshy plant, perh. pine-cone.*
 Par. III, 3 וּבִ' קוֹשֶׁרִין מִקְלוֹמ' (Var. אוֹ מִ' they tied (to the
 top of the rope) a stick with a cone (to which the ashes
 would adhere).

מסובל v. מסבלי

מְסוּסְלָא, מְסוּסְלָא, a corrupt. for מְסוּסְלָא m. pl. (μέδσπλια) medlars. Y. Sabb. VII, 10^a bot. [read:] וְהוּן מְסוּסְלָא וּמְסוּסְלָא he who spreads (for drying) dates, grapes or medlars and gathers them (on the Sabbath).

מסג m. (סג I) *multitude*. Targ. Y. Deut. X, 22. Targ. O. Gen. XXX, 30; a. e.—[Targ. Is. V, 24, v. מסגן.]—V. מסג III.

מסגירא, v. מסגירא.

מסגן m. (סג I) *greatness*. Targ. Is. V, 24 (ed. Lag. מסגן).

מסג m. (b. h.; סג I) *enclosure*. Ex. R. s. 15 ונעל בפניה he locked the enclosure up before it (the cattle). Y. B. Kam. V, 4^d bot.; ib. VI, 5^b bot. (in Chald. diction) דאיה לא מ' (לית) when it (the stack of grain) has an enclosure around it.—2) *locksmith*; (allegorically) *scholar*. Snh. 38^a; Gitt. 88^a; v. סג.

מסג, **מסג** ch. same, *enclosure, prison*. Targ. Ps. CXLII, 8.

מסגירא pr. n. pl. *Misgaria*, in Babylonia. Kidd. 72^a (Bashi: **מסגירא**).

מסגרת f. (b. h.; סג) *rim*. Men. 96^b מסגרתו the rim of the table; Succ. 5^a; Yalk. Ex. 369.

מסח, v. מסח.

מסח f. (b. h.; נסח) *trial; wonder*.—Pl. מסח. Pesik. R. s. 33. Deut. R. s. 7, v. מסח.

מסחדא m. (סחד) *witness*. Targ. Job XVI, 19.

מס m. (מסח; emp. חמסס) *a liquid substance used for curdling*. Gen. R. s. 4, end מ' טיפה אחת של מ' one drop of m'so. Ib. s. 14; Lev. R. s. 14; Yalk. Job 905.

מס, Sabb. 78^a, read with Ms. M. מאסן=מסן, v. מאס.

מסואה, v. מסואה.

מסויבת m. (סבב; v. מסבב) *reclining; invited guest*. Lam. R. to IV, 2 (in Chald. diction) מ' לית את thou art not invited.—Pl. מסויבין *guests, dining party*. Gen. R. s. 71 מ' לית את רוב מ' של לאה היו אצל' ו' most of the guests (assembled at Boas' wedding, Ruth IV, 11) were descendants of Leah, and yet they made Rachel the chief person (placing her before Leah); Ruth R. to l. c.; Pesik. Ronni, p. 141^b (not מסובין); a. e.

מסויבתא f. (סבא; v. מסבבא) *keeper of a wine shop*. Ab. Zar. 70^b מסויבתא לגייה Ms. M. (ed. incorr.) a shopkeeper who gave her key in charge of a gentile woman.—[Sabb. 105^b Alf. Ms. מס', v. מסבבא.

מסובל m. (סבל) *load*.—Pl. מסובלי. B. Bath. 86^a מסובלי Ar. (Ms. H. מסבלי. Ms. M. מסבלי; v. Rabb. D. S. a. l. note; ed. מסבלי q. v.) in the case of loads of garlic (which are not packed in bags or baskets).

מסובריא, v. מסובריא.

***מסוגין** m. pl. (סוג; emp. סג) *low border-marks* (v. מספס). Y. B. Bath. II, 13^b bot. ו' אילין דעבדין מ' ו' if partners of a property divide off between one another by means of border-marks (which can easily be stepped over); they may object (to opening a school; v. Tosef. ib. I, 4).

מסוה m. (b. h.; סוה, Ges. Thes. p. 941) *cover, sheath*; the (iron) sheath of the ploughshare. Tosef. Kel. B. Bath. I, 7 (R. S. to Kel. XXI, 2 שבמערד (חמ' שבמערד). Erub. 22^a Ms. O., v. משוא.

מסווין m., **מסוון** f. pl. (preced.) *veils, masks*. Lam. R. to IV, 3, v. ירודא.

מסופף, v. מספף.

מסור *load*, v. משור.

מסוד, מסיד, Lev. R. s. 22, beg. למ', v. סבך.

מסויקן m. (סכן II) *critically ill*. Gitt. VI, 5 את' חמ' the same applies to one taken sick; Y. ib. 48^a, sq. מ' כל שקפץ ו' m'sukkan is he who was suddenly overcome, contrad. to הולח Ber. 62^b הוא סבר מ' הוא and he thought his health was endangered (by a delay); Tam. 27^b הוא מ' דינמא a fr.—Fem. ססויקת. Hull. II, 6 השרחש את' חמ' he who slaughters a beast which threatens to die.—[Midr. Prov. ch. XXII בחייו מסוכן, v. סכן I].

מסוכסכת, מסוכסכת, v. ססכת.

מסוכריא, מסוכריא m. (סכר) *stopper*. Sabb. 111^a bot.; Keth. 6^a; Bekh. 25^a מ' דנויחא (Ar. s. v. סכר, a. Ms. M. a. F. Sabb. l. c.: **מסוכר**) the stopper of the brewing boiler (made of soft material, as rags &c.).

מסולים, מסוליים, מסוליא, read:

מסוליים m. (denom. of סוליים) *a shoe consisting of a mere sole*. Yeb. 103^b פרט לסנדל חמ' ו' to exclude the sandal which consists merely of a sole and has no heel; Yalk. Deut. 938 מסוליא, מסוליא; Kidd. 14^a sq. פרט למסולים (Ar. לסוליים).

מסומים, v. מסומים.

מסומר, v. מסמר.

מסוסא m. (מסס; v. חמסס) *stomach* (of man). Koh. R. to XII, 4 (ref. to מחנה, ib.) טחין מ' דלית מ' because the stomach grinds no more; (Sabb. 152^a קורקבן; Lev. R. s. 18 חמסס).

מסוסטולא m. pl. (μυσστούλον, -a) *intercolumniation, space between two columns*. Y. Ned. III, 37^d bot. אנה אירא על חמייה (עומרי) I saw the tanned slough of a serpent stretched over eight intercolumniations; Y. Shebu. III, 34^d עיבדי על חמייה מסוסטל II.

מסוסלה, v. מסבסלה.

מסופות, Tosef. Sabb. VIII (IX), 22 ed. Zuck., v. מספס.

מסוקווא, מסוקווא, v. next w.

מסוקיתא f. (נסק) *ascent, step*. Targ. Y. I Num. XXXIV, 4 (some ed. מסוקווא; Y. II מסוקווא). Targ. Is. XV, 5.—Pl. מסוקיתין. Targ. Y. Ex. XX, 23; a. fr.—Targ.

Ps. CXX, 1 מסוקתא דחזקתא (ed. Wil. מְסֻקֵּן) on the rise of the depths (v. Succ. 53^a); ib. CXXI, 1 מְסֻקֵּן ed. Lag.; ib. CXXIII, 1 מְסֻקֵּן (h. text דמַעֲלוֹת).—[Koh. R. to XII, 5 איז חזק מסוקתא (not מסורית) are there any steps to go up?, a Var. lect. inserted in the text; v. מְסֻקֵּן.]

מְסֻקֵּן f. (preced.) *going up*. Targ. Y. I Deut. XXXII, 49.

מְסֻר m. (מְסֻר) *informer, traitor* (delivering Jews into the hands of the Roman government). B. Kam. 119^a ממין מְסֻר the property of an informer. Ker. 2^b; B. Kam. 5^a Ms. M. (ed. בוֹסר, corr. acc.); a. fr.—*Pl.* מְסֻרוֹת. Y. Sot. IX, end, 24^a, a. e. מְפַנֵּי הַבֵּי (studying Greek was forbidden) on account of the informers (whose familiarity with Greek tempted them to treason, v. Bab. ib. 49^b). R. Hash. 17^a דמֵי (v. Rabb. D. S. a. l. note 50) the heretics and the informers.—*Fem.* מְסֻרָה. Midr. Till. to Ps. XII הוא אימחך (ed. Bub. אומתיה מסיראה, corr. acc.) may thy own people turn informer against thee; Yalk. Ps. 656 (not אימחך).

מְסֻרִין, Koh. R. to XII, 5, read: מְסֻקֵּין, v. מְסֻקֵּן.

מְסֻרָה f. (מְסֻר) *(a chain of) tradition*. Sot. 10^b דבר זה מְסֻרָה we hold a tradition from our fathers that &c. Hull. 63^b עֵוֶן טָהוֹר נֶאֱכַל בָּמִי as for eating clean birds we rely on tradition (there being no rules for distinguishing them in the Biblical law).—Esp. *the traditional Scriptural text without vowels*, contrad. to מְקַרָּה the traditional vocalization, v. אָם. Y. Meg. IV, 74^d bot. (ref. to Neh. VIII, 8) 'they explained the reading', זה הָיָה this means the traditional text; Bab. ib. 3^a אלו המסורות (some eds. מסורה; v. Rabb. D. S. a. l.); Ned. 37^b המסורות. Ab. III, 13 חזקתא הוּא הַמִּסְתָּדָה the tradition is the fence for (preserving the integrity of) the Torah. Zeb. 37^b, sq. אהני מְסֻרָה the traditional vocalization is a help (in interpretation), and so is the traditional literal text (e. g. Lev. XXIII, 42, which may be interpreted as singular number, and which is read as a plural); a. fr.—*Pl.* מְסֻרוֹת. Tanh. Vaethh. 6 נשלו מִי חֻמְתָּהּ וְכִי הָיוּ הַמִּסְתָּדָה traditions of wisdom were taken from Moses and given to Joshua.—Meg. 3^a; Ned. 37^b, v. supra.—[*Massorah*, the collection of textual readings systematically arranged.]

מְסֻרָה ch. same. Targ. Job XV, 18. Targ. Is. XXX, 11 מְסֻרָה (Bxt. מְסֻרָה, corr. acc.).

מְסֻרָה, Tosef. Pes. II (III), 3 דמֵי ed. Zuck. (Var. המסירה, read: חֲרוֹסֶת or חֲרוֹסֶת (v. Pes. 40^b)).

מְסֻרָה f. (= מְסֻרָה q. v.) *bath*. Snh. 62^b; Erub. 27^b, v. רִבֵּל. B. Mets. 6^a, sq. מְסֻרָה... מְסֻרָה (not עליה) there was a bath-house which two contested, one saying, it is mine &c. Lev. R. s. 28, end [read:] מְסֻרָה אֲסֵר מְסֻרָה he put on his bathing apparel, v. מְסֻרָה.

מְסֻרָה m. (מְסֻר) *balance*, v. מְסֻרָה.

מְסֻרָה f. (מְסֻר) *bath; bath-house*. Kidd. 33^a היה מְסֻרָה sitting in the bath-house; v. מְסֻרָה.

מְסֻרָה m. (מְסֻר) *squeezing appliance, wringer*. Tosef. Kel. B. Mets. VI, 7 של דלה מְסֻרָה a wringer on hinges.

מְסֻרָה, v. מְסֻרָה.

מְסֻרָה, Targ. I Sam. XVII, 6 (Kimhi in ed. Ven. I מְסֻרָה, read: מְסֻרָה (v. מְסֻרָה) *scaly*. [The entire clause קולסא... וְכִי דִנְחָשָׁא is a misplaced and corrupted gloss to verse 5, ref. to וְשֻׁרִין קִשְׁקִשִּׁים of the text, v. מְסֻרָה a. גְּלִיבִין.]

מְסֻרָה m. pl. (מְסֻר) *emp. (מְסֻרָה) feasters, those who feast mourners*. Targ. II Esth. I, 2 (3) מְסֻרָה ed. Lag. (ed. מְסֻרָה, corr. acc.; ed. Frf. מְסֻרָה).

מְסֻרָה, **מְסֻרָה** f. (מְסֻר) 1) *balance, pair of scales*. Targ. Ps. LXII, 10.—*Pl.* מְסֻרָה. Targ. Job VI, 2 ed. Lag. (ed. Wil. מְסֻרָה). Ib. XXXI, 6 מְסֻרָה Ms. (corr. acc.; ed. מְסֻרָה). Targ. Y. Deut. XXV, 15 (not מְסֻרָה).—2) *weighing counter, esp. butcher's stall*. Hull. 132^b הֵיטָב הֵיטָב הֵיטָב he put up a permanent stall for selling meat. Shebu. 42^a וְכִי אִתְּרִיבָה אֲמִי you sat by the stall and took your (advanced) money as the meat was being sold. B. Kam. 23^b וְכִי אֲמִי הֵיטָב (sell your animal to the butcher, and) sit by the stall and get your money (v. Rabb. D. S. a. l. note); a. e.

מְסֻרָה m. (Ithpe. noun of סָבַב) = *אֶסְרִיב, porch*, esp. *dealer's stall with a bench attached to the house*. Y. B. Bath. II, beg. 13^b וְשִׁירָה בֵּה חֵד מְסֻרָה sold his dwelling and reserved for himself one porch.

מְסֻרָה, **מְסֻרָה** f. same. Cant. R. to VI, 12 אֵין מְסֻרָה (not מְסֻרָה) if he looks up to that stall where he used to sit tailoring &c.—*Pl.* מְסֻרָה. Y. Bets. I, 60^e bot. מְסֻרָה... עַל מְסֻרָה sit not on the outer benches of the hall of Bar Ula, for they are cold.

מְסֻרָה f. h. same (cmp. אֶסְרִיב, אֶסְרִיב). Y. Kil. IX, 32^a מְסֻרָה placed on a stationary stone bench, opp. מִשְׁכָּה, couch. Y. Erub. VII, 24^b bot. מְסֻרָה עָשָׂה מְסֻרָה if he attached a porch along the whole front of the wall.—*Pl.* מְסֻרָה. Y. Pes. V, 32^e bot. מְסֻרָה they made for them projecting boards (along the wall, that they should not step on the blood; Bab. ib. 65^b (אֶסְרִיבָה, v. רְמַסְתִּי אֶסְרִיבָה).

מְסֻרָה, Targ. Is. XXX, 11 Bxt. Lex. p. 1462, a corrupt, v. מְסֻרָה.

מְסֻרָה m. (מְסֻר) *a blow, slap*. Tanh. Hayé 3 מְסֻרָה he slapped him in the face; a. e.; v. מְסֻרָה.—*Pl.* מְסֻרָה. Yalk. Koh. 968 (play on אָפָה, Koh. II, 9) מְסֻרָה הָיָה לִי הָיָה עִמָּדִי the lesson which I learned with 'heat' remained to me; ... the very lesson which I learned with (my teachers') slaps stood by me; Koh. R. to l. c. מְסֻרָה בָּאָה מְסֻרָה (v. Matt. K. a. l.).

מְסֻרָה *secret*, v. מְסֻרָה.

מַסְטִימִי m. (סָטִי) *one who diverts judgment from its straight path* (=h. מַסְתֵּה דֶרֶךְ, *prevaricator*. Targ. Is. LVIII, 6 מִן דֶּרֶךְ (h. text מוֹסְתֵה דֶּרֶךְ).—Gen. R. s. 50 (fictitious name of a Sodomite judge) רַב מַסְטִימִי דִּין (=רַב מַסְתֵּה דֶּרֶךְ, some ed. בסְטִימִי דִּין. corr. acc.) Chief Prevaricator (Snh. 109^b רִיבֵּי מַצְלֵי דִּינָא; Yalk. ib. 84 (corr. acc.).

מַסְמִידִין, v. preced.

מַסְמִיכָה f. (μαστίχη) *gum mastic*. Gen. R. s. 91 end; Yalk. Gen. 149 (expl. לִשְׁמִיכָה, Gen. XLIII, 11; ed. מוצטבה, מוצטוכה, מוצט' corr. acc.). Tosef. Sabb. XII (XIII), 8, v. לֵעָם.

מסמירים, v. next w.

מִסְתָּרִין, מִסְתָּרִין, מִסְתָּרִין m. sing. a. pl. (μυστή-
ριον, -α) *secret*. Midr. Till. to Ps. IX, 6 אֲנִי וְאֵלֶיךָ
ed. Bub. (ed. מִסְתָּרִין, corr. acc.) this secret I reveal
to thee. Gen. R. s. 50; s. 68 כִּי שָׁגַר מִן הָאֵרֶץ because they
revealed the mysteries of the Lord (Gen. XIX, 13); Yalk.
ib. 84 מִסְתָּרִין Gen. R. s. 71 כִּי שָׁגַר מִן הָאֵרֶץ secret-keeping, dis-
creet men. Ib. s. 98; Tanh. Vayhi 8; Pesik. R. s. 21 מִסְתָּרִין
(corr. acc.). Y. Gitt. II, 44^b top כִּי שָׁגַר מִן הָאֵרֶץ a secret letter; (Y.
Sabb. XII, end, 13^a מִסְתָּרִין (מִסְתָּרִין); a. fr.—Targ. Y. I Gen.
XXVIII, 16 מִסְתָּרִין (some ed. מִסְתָּרִין, corr. acc.). Targ. Y.
Num. XVI, 26 מִסְתָּרִין (some ed. מִסְתָּרִין, corr. acc.).—[Gen.
R. s. 50; Yalk. ib. 84, v. מִסְתָּרִין.]

מִסְטֹר m. (סַטַר) *slap in the face*. Ex. R. s. 15 מ' סַטַר, סַטַר מ', מ' מְסַטֵר. Num. R. s. 20, end מְסַטֵר אֶחָד וְכ' סַטַר מ' he slapped one of the boys; (Tanḥ. ed. Bub. Balak 30, note 175 מַסַר).—V. מַסַר.

מִסְטִירִין v. (מִסֵּפִי, מִסֵּבִי) מִסְטִירִין

מִסְתָּרִיקוֹן m. (μυστηριώδης) of a secret nature. Y.
Sabb. XII, end, 13^d, v. מִסְתָּרִיקוֹן.

מגיסטריני v. מסמירני

מָסָה, **מָסָה** (b. h.) to melt, flow; to cause running off, effect curdling. Midr. Till. to Ps. LXXXVIII, 25 שֶׁלֹּא יִמָּסָה that the manna might not melt.—Denom. מָסָה.

Hif. הִמְסָה *to cause to flow*. Ib. to Ps. VI, 7 הִחֲרִיל בִּיכָה *he began to weep and make his bed flow with (his) tears*; Yalk. Ps. 636.

Pi. מָסָה same, to dissolve, weaken. Deut. R. s. 7 (play on מָסָה, Deut. XXIX, 2) וְגִפְתִּיחַן מִמָּסוֹת הַמִּצְרַיִם the plagues weakened the bodies of the Egyptians; Yalk. ib. 940.

Nif. נִמְסָה *to be melted, to fall away.* Tosef. Sot. III, 4
 נִמְסָה יְרֵכָהּ *her thigh will fall away.*

מָסַח, מָסַח ch. same, *to flow, melt away*. Targ. II Sam. XVII, 10 מָסַח מָסַח (ed. Wil. מָסַח *Af.*), v. מָסַח.—Part. מָסַח f. מָסַח. Targ. O. Num. V, 21 (ed. Vienna מָסַח = מָסַח, v. *infra*).

Pa. מִסֵּי *to cause melting, falling away.* ^uTarg. Ps. XXXIX, 12 מִסֵּרָה. Targ. Y. Num. V, 22 מִסֵּרָה = לִמְסָה. — Part. pass. מִמְסָה, מִמְסֵר, f. מִסֵּרָה (מִ), v. *supra*. Pes. 28^a Rashi מִמְסָה is not dissolved in water, v. מִמְסֵר.

Af. וְעַתָּה same. Targ. O. Num. l. c.; a. e.—Targ. II Sam. l. c., v. supra.

Ithpe. אֶתְּחַמֵּם to be melted, fall away. Targ. Num. V, 27. Targ. O. Lev. XXVI, 39 (וַיִּמָּס); a. fr.—Targ. Y. Gen. VII, 21 אֶתְחַמְּסִי (not אֶתְחַמֵּם; h. text וַיִּגֹּשׁ).

Ittaf. אִתָּאף same. Targ. Ps. LXXVIII, 6 Ms., v. מֵאִס. Ib. LXXVIII, 3 Ms. (ed. *Ithpe.*); a. fr. (in Ms.).

אַסִּי, v. מַסִּיר, *pl.* מַסִּירִי

מִסִּיא, Targ. Is. III, 20 ed. Lag., v. מִזִּיא.

מַסִּי = מַמְסִיָּה, v. מַסִּי.

מִיֶּסֶב: some ed., read מ' אֶפְרַיִם 8, Targ. Y. Gen. IV, **מַסִּיב**

מסיבת, מסיבת, v. sub מסב

מְסִיָּה f. (מָסָה) *melting, losing courage*. Yalk. Ex. 251; (Mekh. B'shall., Shir. s. 9 נְמִיסָה).

מספריא v, מסייפא

מסוד, v. מסיד.

*מְסִיכָה f. (הסך את רגליו, *Hif.*) *easing one's bowels*. Y. Yoma III, 40^b bot. סְמִיכָה (corr. acc.), v. הפָּגַל.

מַסְלָה, מַסְלוֹת f. (b. h.; סלל II) *path, road*. Yalk. Deut. 907, v. מַסְלֵי.—*Pl.* מַסְלֵי, מַסְלֵי. Ber. 59^b; Lev. R. s. 23 כְּכִבְרֵי בְּמַסְלֵיהֶם the planets on re-entering their periodical orbits.

m. (a popular corruption of semissis) *semissis*, a Roman value, equal to half an as or six ounces. Tosef. B. Bath. V, 12 שני קונטריון a semissis is equal to two quadrantes; Kidd. 12^a משכס שני ארבעין; Y. ib. I, 58^d שני קדיונטס מ' קושרנקין; Pl. קרימיקסין. Tosef. l. c. משכס שני ארבעין א as has two semisses; Kidd. l. c. מומ' M. Y. l. c. מטומיטין.

מַסִּים, a species of *wood*, v. **מַסֵּם** III.

מִסְמָחָא, v. מִסְמָחָא.

מסיע, Y. Taan. IV, beg., 67^b, v. תסיע.

מִסְפָּס m. (= מִסְפָּסָה; סִפָּה; cmp. מִסְפָּס, מִסְפָּסָה with which our w. interchanges) *border-mark, partition consisting of wooden or stone pegs*, contrad. to מוֹרֵצָה or כוֹתֵל partition wall. Erub. 72^a (Ms. O. twice מִסְפָּס, v. Rabb. D. S. a. l. note 10), opp. to מוֹרֵצָה עֲשִׂירֵה a partition ten handbreadths high. B. Bath. 2^b בעלמא בּוֹמֵ (Ms. M. בְּמִסְפָּסִין, v. Rabb. D. S. a. l. note) where there are only pegs as border marks, opp. כוֹתֵל. Ib. bot. בּוֹמֵ (Ms. M. פֶּס, emended) (מִסְפָּס). Ab. Zar. 70^b; Y. ib. V, 44^d bot. חֹצֵר חֲלֻקָּה בּוֹמֵ a court which is divided off by mere marks (cmp. מְסִינֵין). Tosef. Sabb. VIII (IX), 22 [read:] כִּדִּי לַעֲשׂוֹרֵי מֵ (Var. ed. Zuck. (ed. מוֹסְפֹת) large enough to be used for a marking peg.—Pl. מִסְפָּסִין. Yalk. Ex. 422 [read:] הָיוּ עֲשִׂירֹת מִלְּמַעְלָה a sort of marks were on top (to distinguish between the Holy and the Holy of Holies; ib. 370 פֶּסֶסִין דִּהָיָה וְכִ).

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מְסִימָם ch. same, 1) *to press, squeeze*. Hull. 4^a מְסִימָם
לִיה מְסִימָם he holds the bird's head closely in his hand
 (so that no mark, if there was any on it, could be rec-

ognized).—2) to stimulate, sustain strength. Yeb. 42^b 'לִיהָ לִיהָ מִמֶּמֶסָא she may sustain the child's strength with eggs and milk (replacing the mother's milk).

Ithpa. אֶתְמִסְמָא, אֶתְמִסְמָא to be squeezed, mashed. Y. Yeb. VIII, 9^a top; Y. Sabb. XIX, 17^a bot. [read:] חָדָא אֶתְמִסְמָא לִיהָ וְיָמִית a son was born to him with his membrum mashed, and he died.

מִסְמָא III, מִסְמָא m. (v. מִסְמָא I) *polished wood*, prob. (= אֶלְמִיגָא, cmp. מִיגָא) *coral-wood*. Hag. 28^b בְּלִי מִסְמָא Ms. M. (some ed. מִסְמָא, read מִסְמָא; Ar. מִסְמָא vessels of polished wood, opp. אֶבְסִלְגָא to Men. 97^a.—[Kidd. 12^a מִסְמָא, v. מִסְמָא.]

מִסְמָא, v. מִסְמָא.

מִסְמָא, Targ. Ez. XLIII, 14 Ar., v. מִסְמָא.

מִסְמָא m. (b. h. only in pl.; סִמָּר) 1) *a pointed object, nail, pin*. Sabb. VI, 10 (67^a) מִן הַצְלִיב (Y. ed. מִן הַצְלִיב) a nail from the gallows of an impaled convict (used as an amulet). Kel. XII, 4 הַגֶּרֶע' מִן הַדָּמָא the blood-letter's pin (v. infra); מִן הַגֶּרֶע' the style of the sun-dial; מִן הַגֶּרֶע' the weaver's pin. Ib. 5 מִן הַחֲרוּקִי וְכִי; Tosef. ib. B. Mets. II, 14 מִן הַשֶּׁמֶט מִן הַשֶּׁמֶט an iron pin which was bent in order to be used as a key. Kel. I. c. מִן הַשֶּׁמֶט the banker's pin for fastening the shutters, v. תִּרְסִי. Num. R. s. 14 מִן הַשֶּׁמֶט a nail which has a big knob.—Tosef. Kel. B. Mets. IV, 3 מִן הַשֶּׁמֶט a staff to the end of which a pin was attached for the sake of taking hold of the threshing floor (of making it stationary); ib. V, 10. Ib. B. Bath. VII, 2 מִן הַשֶּׁמֶט the builder's cord to which a pin is attached (i. e. plumb-line). Ib. B. Mets. II, 11 מִן הַגֶּרֶע' the scraper's pin (fastened to the smith's block); a. fr.—Pl. מִסְמָא, מִסְמָא. Gen. R. s. 68, end. B. Bath. 7^b מִן הַשֶּׁמֶט drive nails into it, i. e. remember it well. Tosef. Kel. B. Mets. II, 11 מִן הַשֶּׁמֶט a store-keeper's bowl (?) studded all over with nails. Tanh. B'haäl. 15 (ref. to Koh. XII, 11) מִן הַשֶּׁמֶט (like guards) and we read *k'masm'roth* (like nails) to teach thee, if thou drivest them like a nail into thy heart, they will guard thee; Num. R. s. 4. Esth. R. to VI, 10 מִן הַשֶּׁמֶט I prepared for thee ropes and nails (for impaling); a. fr.—(2) (*pl.*) *cloves*. Num. R. l. c. מִן הַשֶּׁמֶט as sweet to their hearers as cloves.—(3) a *peg-shaped attachment to a loaf, knob*. T'bul Yom I, 3 מִן הַשֶּׁמֶט the knob on the back of the loaf (supposed to serve as trade-mark).—(4) a *wart or corn* (cmp. Lat. *clavus*).—Pl. מִסְמָא. Sifra Thazr. Neg., Par. 1, ch. II דָּמָא; Tosef. Neg. II, 12 מִסְמָא (*sing.*).

מִסְמָא, מִסְמָא ch. same, pin, nail. Targ. Y. Num. XXV, 3.—Y. Hag. III, beg. 78^d מִן הַשֶּׁמֶט each took one nail and drove it in. Y. Pes. V, 32^b top [read:] מִסְמָא גִבְדָּא קִבְעָא let this be fixed in thy memory like a nail; Y. Yeb. XIII, 13^c top מִסְמָא (*corr. acc.*); a. e.—Pl. מִסְמָא, מִסְמָא. Targ. Jer. X, 4; a. e.—Y. B. Bath. II, 13^b bot. [read:] מִסְמָא מִסְמָא refused to one another the fastening of the weaver's pin to the party wall.—[מִסְמָא, v. מִסְמָא.]

מִסְמָא f. *wart or corn*, v. מִסְמָא h., end.

מִסְמָא f. (סִמָּא) *one of the marked-off tiers or settles of the altar* (v. Midd. III, 1). Targ. Ez. XLIII, 14; 17 (ed. Lag. מִסְמָא; a. e. מִסְמָא; ed. Wil. מִסְמָא, Ar. מִסְמָא; corr. acc.; h. text מִסְמָא).

מִסְמָא m. (v. מִסְמָא) *shoe*. Targ. O. Gen. XIV, 23. Targ. Ez. XVI, 10; a. fr.—Lam. R. to I, 5 מִן הַיָּדִים one of his shoes; חָדָא מִן הַיָּדִים the other shoe; a. e.—Kidd. 22^b bot. מִסְמָא (prob. to be read: מִסְמָא) my shoe.—Pl. מִסְמָא, מִסְמָא. Targ. Josh. IX, 5 (ed. Wil. מִסְמָא). Targ. Is. III, 18 (h. text מִסְמָא).—Hebr. pl. מִסְמָא. Y. Pes. X, beg. 37^b, v. מִסְמָא.

מִסְמָא, v. next w.

מִסְמָא m. (סִמָּא) *pure gold*. Targ. Is. XLIII, 12 (ed. Wil. מִסְמָא; ed. Lag. מִסְמָא; h. text מִסְמָא).

מִסְמָא f. (סִמָּא) *strainer; the strained mass*. Sabb. XX, 2 (139^b) מִן הַחֲרוּקִי a mustard mixture in the strainer (v. Bashi a. l.). Ib. 134^a מִן הַחֲרוּקִי you must not strain a mustard mixture (on the Holy Day) in the strainer designated for it.

מִסְמָא f. (preced.) *sieve, basket*. Y. Dem. II, 21^d bot. Ib. מִסְמָא (*corr. acc.*).

מִסְמָא (b. h.) to melt, dissolve.

Nif. מִסְמָא, מִסְמָא, מִסְמָא, מִסְמָא to melt, be liquefied; to fall away; to faint; to despair. Ex. R. s. 25 מִסְמָא (Var. מִסְמָא) they faint. Yalk. ib. 251 מִסְמָא they began to lose heart; Mekh. B'shall., Shir., s. 9 מִסְמָא Deut. R. s. 1, end מִסְמָא may this man's (thy) eye run out. Maasr. I, 2 מִסְמָא pomegranates are subject to tithes when their core becomes pulpy; expl. Y. ib. 48^d bot. מִסְמָא (cmp. מִסְמָא II) when the eatable portion (core) can be mashed under one's fingers; [another definition taking our w. in the sense of *falling away, diminution*; when the ripening core is reduced to half the capacity of the cavity,—upon which the remark is made, מִסְמָא... מִסְמָא perhaps he learned it from the homiletical teachers who interpret *hemassu* &c. (Deut. I, 28), they divided our hearts (an allusion to Num. R. s. 17)].

Hif. מִסְמָא to cause to melt away. Deut. R. s. 2, beg. (ref. to Ps. XXXIX, 12) מִסְמָא אֶתְמִסְמָא (not מִסְמָא) all the delight which Moses longed for, to enter the land,—thou hast caused it to decay as a moth enters garments and makes them decay. V. מִסְמָא.

מִסְמָא ch. same. Targ. II Sam. XVII, 10 מִסְמָא (ed. Lag. מִסְמָא, v. מִסְמָא).

Ithpe. אֶתְמִסְמָא to melt, decay. Targ. Ps. LXXV, 4.—[מִסְמָא, v. מִסְמָא.]

מִסְמָא m. *stomach*, v. מִסְמָא.

מִסְמָא, v. מִסְמָא.

מִסְמָא, v. מִסְמָא.

מָסַע m. (b. h.; נָסַע) *removal; journey; station*. Cant. R. to III, 6 מָסַע מִן הַמָּדָר from station to station; a. fr.—*Pl.* מָסַעוֹת (fem.). Snh. 94^b וְכִי נָסַע מִן הַמָּדָר that wicked man (Senna-cherib) marched ten journeys in that one day; Yalk. Is. 284. Tanh. B'midb. 2 וְבָאָה עִמָּהֶן בְּמִן and it (the well) went with them on their journeys; Num. R. s. 1. Tosef. R. Hash. III (II), 3 וְבָאָה and the signal for marching (Num. X, 2-8); a. fr.—Pesik. R. s. 16 הַמָּסָעִים the marches in the desert.—[Tosef. R. Hash. II (I), 2 מַסְעִיּוֹת, v. מַשְׁעִיּוֹת.]

מַסְעֵד m. (סַעַד) *assistant, attendant*. — *Pl.* מַסְעֵדִים. Par. III, 6 פָּרָה וְכָל מַסְעֵדֶיהָ the red cow and all her attendants.

מַסְעִיּוֹת, v. מַשְׁעִיּוֹת.

מַסְפֵּד m. (b. h.) = הֶסְפֵּד. Lam. R. introd. (R. Joh. 1) מַסְפֵּד מַה לָּכֶם קוֹשְׁרֵינִי why do you compose these lamentations?, v. הֶסְפֵּד.

מַסְפָּדָה, מַסְפָּד, מַסְפָּדָה ch. same. Targ. Gen. I, 10. Targ. Y. Deut. X, 6; a. e.—*Pl.* מַסְפָּדָה. Targ. Am. V, 16 (ed. Lag. a. oth. *sing.*).

מַסְפּוֹמִיָּה, v. אֶסְפָּמִיָּה.

מַסְפּוֹרָה v. מַסְפָּרָה.

מַסְפִּירָה m. (סַפֵּר) *fearfulness*. Targ. Job XLI, 17 (Ms. מַסְפִּיר; h. text מַסְפִּיר). Ib. XXXI, 23 (ed. Lag. מַסְפִּיר; Ms. Var. מַסְפִּיר; h. text מַסְפִּיר).

מַסְפִּיק m. (סַפֵּק II; v. סַפֵּק) *strait, dilemma; difficulty*. Y. Sot. III, 19^a bot. הַכְּתִיבָה עֲצָמָהּ לָמַד הוּא הַמְּרִיבָה she placed herself in such a dilemma (to be suspected of adultery and to have to drink the waters of jealousy). Y. Gitt. VIII, 49^c bot. מַה רָאִיתָ לְהַכְתִּיב עֲצָמָהּ לָמַד הוּא וְכִי what was thy reason for taking such a responsibility (by deciding in favor of a lenient opinion)?—Esth. R. to II, 3 הוּא בָּאוּ לִירֵד הֵמָּה לִירֵד הֵמָּה they (the Persian matrons) came to that trouble (to have to compete with all maidens of the country); a. e.

מַסְפִּיקָה, מַסְפִּיקָה m. (סַפֵּק II) 1) *sufficiency*. Y. Ber. IV, 8^a top [read:] אֵיךְ לָךְ מַה לָּכֶם חֵרָא וְחֵרָא אֲדִכְרִי מִינְהוֹן you have enough material for each Divine Name out of them (the combined benedictions); Y. Taan. II, 65^c top.—2) *Pa.* of סַפֵּק, q. v.

מַסְפָּר m. (b. h.; סַפֵּר) *number, count*. Cant. R. to VI, 9 (ref. to II Sam. XXIV, 9) מִסְפָּר מִן זֶה הַמִּנְיָן וְכִי *mispar* means counting, *mifkad*, summing up. Pesik. R. s. 11 דִּרְי מִן הָיוּ הָיוּ הָיוּ they were a limited number; וְיָחִידוּ לֵיהּ innumerable; a. fr.

מַסְפָּרָה, מַסְפָּרָה m. (סַפֵּר) *tool for cutting hair, razor, scissors*. Targ. O. Num. VI, 5. Targ. Ez. V, 1 (not מַסְפָּר); a. e.—Snh. 96^a חָבֵר לִי מַסְפָּרָה (Ms. F. מַסְפָּרָה) give me a razor; ib. מַסְפָּרָה לִיהּ מַסְפָּרָה; Yalk. Is. 276 מַסְפָּרָה.

מַסְפָּרִים, מַסְפָּרִים m. du. (preced.) *shears, scissors*. Kel. XVI, 8 חֶרֶץ מַסְפָּרָה וְכִי the sheath of a shearing knife or of scissors. Y. M. Kat. III, 82^a top בְּמִן with scis-

sors, contrad. to סִכִּין a. e.—[Tosef. Bab. ib. 17^b; a. e.—[Tosef. Kel. B. Mets. IV, 5 מַסְפָּרִים ed. Zuck., read מַסְפָּרִים]]

מַסְפָּרָה, מַסְפָּרָה f. (preced.) *shearing knife, clipping tool*. Kel. XVI, 8, v. preced. M. Kat. 17^b, a. e., v. preced. Kel. XIII, 1 (Maim. מַסְפָּר, ed. Dehr. מַסְפָּר). Tosef. ib. B. Mets. III, 4 שֶׁל פְּרִיקִים מִן הַשֶּׁמֶשׁ shears consisting of separable blades; Sabb. 48^b; 58^b מַסְפָּר. Tosef. Bets. III, 19, v. סַפֵּר; a. e.

מַסְפָּרָה f., v. מַסְפָּר.

מַסָּק (denom. of a noun מַסָּק, fr. נָסַק to ascend) to *harvest olives*, opp. to נָקַק to pick, glean. Tosef. Dem. VI, 6 וְיִדְרִי לְמַסָּק בִּזְרֵי הָאֵלֶּיךָ if an Israelite rented from a fellow Israelite... his olive trees for harvesting, the rent to be payable in olives; וְיִדְרִי לְמַסָּק בְּשֶׁמֶן payable in oil; Y. ib. VI, 25^b top. Neg. II, 4 וְיִדְרִי לְמַסָּק בְּשֶׁמֶן the position of one taking olives down. Tosef. Toh. X, 4 וְיִדְרִי לְמַסָּק בְּשֶׁמֶן before he plucked them; a. fr.—Part. pass. מַסָּק; *pl.* מַסָּקִין. Tosef. B. Mets. IX, 1.—Denom. מַסָּק, מַסָּקָה.

מַסָּק part. *Af.* of נָסַק.

מַסָּקָה m. (נָסַק) *ascent*.—*Pl.* מַסָּקִין. Lev. R. s. 18; Koh. R. to XII, 5; v. מַסָּקָה.

מַסָּקָה, v. מַסָּקָה.

מַסָּקָה, Y. Bicc. III, 65^d; v. מַסָּקָה.

מַסָּקָה m. (נָסַק) 1) *ascent, height, steps*. Targ. I Sam. IX, 11 (ed. Lag. מַסָּקָה). Targ. Is. XXXVIII, 8; a. e.—2) *final result, upshot*. Meg. 14^b וְכִי הָיָה וְכִי and so it finally came to pass.

מַסָּקִין, v. מַסָּקִין.

מַסָּקָה f. pl. (preced. wds.) *going up, procession*. Targ. II Chr. IX, 4.

מַסָּר (b. h.; sec. r. of מַסָּר, cmp. meanings of b. h. סָרַר) 1) *to seize* (v. Num. XXXI, 5).—Denom. מַסָּרָה. 1.—2) *to hand over; to deliver, transmit*. Ab. I, 1 וְכִי הָיָה וְכִי and handed it (the Law) over to &c. (in the chain of tradition). B. Mets. 8^b (expl. מַסָּרָה דְּבִרָה) like one handing over (giving possession) &c. Ib. 111^b bot. דְּבִרָה שֶׁמַּסָּר אֶת נַפְשׁוֹ (Deut. XXIV, 15) נָשָׂא אֶת נַפְשׁוֹ דְּבִרָה Ms. M. (ed. Dehr. v. Rabb. D. S. a. l. note) a labor for which he binds (obligates) himself; [oth. explan.] ib. 112^a מַה עֲצָמוֹ לְמִירָה (Ms. M. מַה לִּי נַפְשׁוֹ עָלָיו) he delivered himself to death, i. e. risked his life; (Ms. M. for which he surrendered his life to the employer); Sifr. Deut. 279 מַה עֲצָמוֹ לְמִירָה מִן הַלֵּךְ אֶת נַפְשׁוֹ (the employer); a. v. fr.—עַל-דֵּין to surrender one's case against a man (to Providence); v. דֵּין. B. Kam. 93^a; R. Hash. 16^b; a. e.—Esp. a) *to surrender a person to the authorities, to inform against*. Gitt. 7^a וְכִי לְמַסָּרָה לְמַלְכוּת רֹמָא it is in my power to bring them to judgment through the (Roman) government. Tosef. Ter. VII, 20 וְכִי לְמַסָּרָה וְכִי let them

all suffer death rather than surrender one Israelite &c.; a. fr.—V. מָסַר (b)—מָסַר (sub. למירה) *to suffer martyrdom*. Pes. 53^b 'שְׂמָסְרוּ צַמְנָן עַל קְדוּשַׁת ה' *who were ready to suffer death for the sanctification of the Name (of the Lord)*. Yalk. Ex. 182 'אומה המוֹסְרָה צַמְמָה וְכ' *a people that is ready to die for the unity of my Name*; a. fr.—Part. pass. מָסֵר; f. מְסִירָה; pl. מְסִירִים, מְסִירָיו; Kidd. 32^b; B. Mets. 58^b 'לֵבב ה' דָּבַר לָבֹב *to an injunction which is entrusted to the heart (over which human authorities have no control)*, the Text adds, 'and thou shalt be afraid of thy God.' Mekh. Ki Thissa (ref. to לָבֹב, Ex. XXXI, 14) לָבֹב the Sabbath is given in your charge, but you are not surrendered to the Sabbath, i. e., there are higher objects for which the Sabbath law must eventually be violated; Yoma 85^b; a. fr.

Nif. מָסַר to be delivered, transmitted. Num. R. s. 4 'מָסְרָה לֹא בְכוּרָה the birth-right (priesthood) was transferred to him. B. Kam. 82^b 'אֵין נְמָסְרִים בִּידֶיכֶם *they will not be given into your hands, you will have no power over them*; Men. 64^b. Y. Yoma III, 40^d bot. לֹא הָיָה נְמָסָר *it (the pronunciation of the Tetragrammaton) was not communicated to any but &c.*; a. fr.

מָסַר (מָסַר) I ch. same. Targ. Gen. XXXIX, 8. Targ. Am. I, 6. Targ. O. Deut. XXIV, 15; a. fr.—Part. pass. מָסֵר; f. מְסִירָה; pl. מְסִירִין. Targ. Num. III, 9; a. fr.—[Targ. Y. II Gen. XVI, 5 'מָסְרִין בִּידֶיךָ, a corrupt., prob. to be read: 'מָסְרִיהָ עֲלֶיךָ; cmp. B. Kam. 93^a.]—B. Mets. 8^b 'הוּא מֵאֵן קָא מַז לִיה רְלִיקְתִּי *who is there to deliver it to him, that he might take possession?* Y. Yoma III, 40^d bot. אֲנִי מָסַר יְחִידָה לָךְ *I will transmit it (the pronunciation of the Tetragrammaton) to you*. Koh. R. to III, 11 [read:] אִיהָ *there is a person here to whom I might communicate it?*; כִּד אֲתִי מִמָּסָר *when he was about to communicate it*. Kidd. 12^b 'רַמִּי מוֹרְעָה וְכ' *he enters a protest against his own letter of divorce*. Ber. 20^a 'הוּוּ קָא מָסְרִי נַפְשִׁיהוּ *they were ready to suffer martyrdom for the sanctification of the Name*; אֵין לָא מָסְרִין וְכ' *we are not ready to suffer &c.*; a. fr.

Itph. מָסַר to be surrendered, transmitted; to surrender one's self. Targ. Lev. XXVI, 25. Targ. Ps. LXXIX, 11; a. e.—Gitt. 66^b 'מִימָסְרִין; 29^a 'מִימָסְרִין v. מִימָסְרִין II. Snh. 26^a 'מִימָסְרִין have decided to surrender (to capitulate). Koh. R. l. c. מִימָסְרִין לִיה מִימָסָר *he declined to have the Tetragrammaton transmitted to him* (v. Y. Yoma l. c.).

מָסַר II, Pa. מָסַר (denom. of מָסַר) *to saw*. Targ. Is. XLIV, 13. Targ. II Sam. XII, 31 (ed. Wil. מָסַר); Targ. I Chr. XX, 3 (ed. Rahm. מָסַר).—Part. pass. מָסֵר. Targ. I Kings VII, 9.

מָסַר m. (b. h. מְסֹר; מָסַר) *a tool with rough edges or teeth, file, saw*. Sabb. XVII, 4 'הַגְדִּיל מ' *saw for cutting wood*. Kel. XXI, 3; Tosef. ib. B. Bath. I, 8 'מ' מִלְבָּן שֶׁל מ' *the frame of the saw*. Y. Succ. III, 53^c bot. כַּמְיִן מ' *leaves serrated like a saw*; מָסַר; Tosef. ib. II, 7; Bab. ib. 34^a 'רומה למ'. Gen. R. s. 6; Midr. Sam. ch. IX, v. נָסַר; Ex. R. s. 5 'כֵּס' (Var. כְּמָסַר); a. e.

מָסַרָה ch. same. Targ. Is. X, 15 (ed. Wil. מָסַרָה).—Pl. מָסַרִין. Targ. I Kings VII, 9. Targ. II Sam. XII, 31; Targ. I Chr. XX, 3 (ed. Rahm. מָסַרִין).

מָסַרָה, pl. מָסַרִין, v. מָסַרָה.

מָסַרְבֵּי pr. n. m. *M'sarbay*, by-name of the family of Jojarib. Y. Taan. IV, 68^d 'מ' מָסַר בִּיהִרְאָה וְכ' *he was surnamed M., because he surrendered the Temple to the enemy*; על שְׁמִיר וְסִרְבֵּי הוּוּ... the Lord went into judgment... because they rebelled against him.

מָסַרְבָּנָה, מָסַרְבֵּן m. (סָרְבָּ I) *rebellious*. Targ. Ps. LXXVIII, 8 (ed. Lag. מָסַרְבָּנָה, Var. מָסַרְבֵּן; ed. Wil. מָסַרְבֵּן. pl. followed by sing. מָסַרְבֵּן; Ms. מָסַרְבֵּן). Targ. Is. LXV, 2.

מָסַרְדִּי, v. מָסַרְבֵּי.

מָסַרְתָּה m. (סָרְתָּה) 1) *impatient, impetuous*. Targ. Prov. XXI, 5 (h. text אָץ).—2) *rebellious*.—Pl. מָסַרְתֵּיךָ. Targ. Y. Deut. XXXI, 27. Targ. Ps. LXVI, 7 ed. Wil. (ed. Lag. מָסַרְתֵּיךָ; Ms. מָסַרְתֵּיךָ; h. text סָרְתִּים).

מָסַרְתָּאִיהָ adv. (preced.) *impetuously*. Targ. Prov. XXV, 8 (h. text מָסַרְתָּ).

מָסַרְתֵּךָ, v. מָסַרְבֵּן.

מָסַרְתֵּיךָ, מָסַרְתֵּיךָ, v. מָסַרְבֵּן.

מָסַרְתֵּיךָ, v. מָסַרְבֵּן.

מָסַרְתֵּיךָ, v. מָסַרְבֵּן.

מָסַרְתֵּיךָ, Y. Ned. VII, beg. 40^b 'וּפְלוֹלִיָּה מ', a corrupt. מְלִיסִטוֹפִילֹן m. (μελισσόφυλλον, comp. Syr. Melissophyllon, melissa or baum, an herb (v. Sm. Ant. s. v.); v. מְלִיסִיָּה.

מָסַרְתֵּיךָ, v. מָסַרְבֵּן.

מָסַרְתֵּיךָ m. (סָרְתָּה II) *hair-comber*. Lam. R. to I, 15, v. מָסַרְתֵּיךָ.

מָסַרְתֵּיךָ, v. מָסַרְבֵּן.

מָסַרְתֵּיךָ, v. מָסַרְבֵּן.

מָסַרְתֵּיךָ, v. מָסַרְבֵּן.

מָסַרְתֵּיךָ m. (סָרְתָּה I) *band with which the saddle is fastened around the ass' belly*. Tosef. Sabb. IV (V), 2 'שֶׁלָּא יִקְשֹׁר אֶת הַמָּסַרְתֵּיךָ (v. ed. Zuck. note) *he must not tie his band*; Sabb. 53^a 'שֶׁלָּא יִקְשֹׁר בִּי בְמָסַרְתֵּיךָ Ms. M. (ed. Y. ib. V, 7^b bot. הַמָּסַרְתֵּיךָ); Y. ib. V, 7^b bot. הַמָּסַרְתֵּיךָ (read: הַמָּסַרְתֵּיךָ).

מָסַרְתֵּיךָ m. (סָרְתָּה II) 1) *comb, strigil*. Kel. XIII, 8 'שֶׁל מ' מָסַרְתֵּיךָ *hackle for flax*. Ib. 7; T'bul Yom IV, 6 'שֶׁל מ' מָסַרְתֵּיךָ *comb*; a. e.—Tosef. Kel. B. Mets. IV, 4 'שֶׁל מ' מָסַרְתֵּיךָ *comb to which a sting is attached (an instrument of torture comp. מָסַרְתֵּיךָ)*.—2) *an indented attachment to a vessel*

מעֹבֵּה, v. מעֹבָה.

מַעוֹט (not אֶרֶץ, v. Rabb. D. S. a. l. note 9; Ms. M. מַעוֹט, v. מַעוֹט) and they called it the Passover of the crowded, v. מַעוֹט.

מַעוֹט, v. מַעַט.

מַעוֹט, v. sub מַעַט.

מַעוֹט, infin. Pa. of מַעַט.

מַעוֹט, v. מַעַט.

מַעוֹט, v. מַעַט II.

מַעוֹט m (denom. of עֵינַי) *having many eyes or colors*, name of a *plant* (prob. $\sigma\lambda\upsilon\sigma\theta\alpha\lambda\mu\omicron\varsigma = \beta\omicron\upsilon\phi\theta\alpha\lambda\mu\omicron\varsigma$), *Chrysanthemum*. Y. Kil. I, 27^a, v. מַעוֹט.

מַעוֹט, v. מַעַט II.

מַעוֹט m, מַעוֹט f. (עֵלִיָּה, Pi.) *prominent, distinguished*. Ber. 10^b (expl. עֵלִיָּה, II Kings IV, 10) בְּתָרִים 'the most distinguished room (the *exedra*); Ned. 56^a (expl. דְּעֵלִיָּה, Mish. VII, 4) שְׁבָתִים 'the best room. Men. 108^b (Ms. M. שְׁבָתִים) my best room. B. Kam, 18^b (expl. דְּעֵלִיָּה, Mish. I, 4) בְּמִ שְׁבָתִים with the best portion of his estate; a. e.—Pl. מַעוֹט 'the most distinguished of his family; a. e.

מַעוֹט adv. (עֹמֵד) *standing, in a standing position*. Shebu. 38^b וְכִי שְׁבוּעָה an oath must be taken standing, but scholars may remain seated. Ber. 30^a אִמְרֵי רַב הוֹסְדָא אִמְרֵי (he who is walking on the road) must stand still (during prayer), opp. מְדַלֵּךְ; Y. ib. II, beg. 4^a. Sifré Deut. 155 אין שִׁירוֹת בְּשֶׁר אֵלֶּה 'no function is properly performed if the priest is not standing; a. fr.

מַעוֹט I m. (b. h.; עֵינַי) 1) [selection; cmp. מַעוֹט, *residence*, esp. the Temple; v. מַעוֹט by the Temple! Tosef. Keth. III, 2. Tosef. Ker. IV, 4. Num. R. s. 12 בעֵלִיָּוִת thou hast placed thy residence with the uppermost (angels). Koh. R. to XII, 7 מַעוֹט my residence (in heaven) is pure; a. e.—2) *Ma'on*, name of one of the heavens. Hag. 12^b.—3) [that which is looked for.] *sustenance, support* (v. I Sam. II, 29; 32). Gen. R. s. 68, a. e. עֹלָמִי the Lord is the support of his world; cmp. מַעוֹט. —[Ex. R. s. 24 בְּחוֹךְ גִּרְגָּוֹתוֹ, some ed., read: מַעוֹט.]

מַעוֹט II pr. n. pl. 1) (b. h.) *Maon*, in Judaea. Mekh. Yithro, Bahod. s. l. יְהוּדָה 'מַעוֹט, also 'מַעוֹט, *Beth Maon*, near Tiberias. Sabb. 139^a bot. מַעוֹט, beg. the synagogue of M.; (Gen. R. s. 80, beg. מַעוֹט, read מַעוֹט; Y. Snh. II, end, 20^d מַעוֹט; Y. Erub. V, 22^b bot. מַעוֹט; Y. Sot. I, 17^a bot. מַעוֹט (corr. acc.); Num. R. s. 9 (ed. Wil. p. 58).—[Tosef. Shebi. VII, 13 מַעוֹט אֵנָּה Var., ed. Zuck. שְׁמַעֲיָן; oth. ed. מַעוֹט.]

מַעוֹט m. (preced.) of *Maon*. Gen. R. s. 80; beg. יוֹסֵף 'Jose of M.; Y. Snh. II, end, 20^d מַעוֹט (h.); Yalk. Ez. 357 מַעוֹט. —Pl. מַעוֹט. Ib. 'מַעוֹט; Gen. R. l. c. (not מַעוֹט), v. preced.

מַעוֹט m. 1) of *Maon*, v. preced.—2) *the Book M'oni*, name of a Pentateuch copy in Jerusalem in which מַעוֹט was written in place of מַעוֹט (Deut. XXXIII, 27). Y. Taan. IV, 68^a bot. מַעוֹט; Sifré Deut. 356 מַעוֹט; Treat. Sof'rim VI, 4 מַעוֹט (corr. acc.).

מַעוֹט, v. מַעוֹט.

מַעוֹט, v. מַעוֹט.

מַעוֹט, v. מַעוֹט.

מַעוֹט, Midr. Till. to Ps. LXXIII, 4, read with ed. Bub. מַעוֹט, v. מַעוֹט.

מַעוֹט, read: מַעוֹט.

מַעוֹט m. (denom. of עֵרֵב) *one who has become clean with the setting of the sun* (Lev. XXII, 7), opp. to מַעוֹט, v. מַעוֹט I.—Pl. מַעוֹט (דְּשֶׁמֶשׁ) Par. III, 7; Tosef. ib. III, 7. Ib. 6 מַעוֹט, מַעוֹט (corr. acc.).—Fem. מַעוֹט. Sifra M'tsora, Zab., Par. 5, ch. IX.—I. מַעוֹט, v. מַעוֹט I.]

מַעוֹט, מַעוֹט, מַעוֹט m. (v. מַעוֹט) *from goats, goats-hair, horn &c.* Targ. O. Ex. XXV, 4 מַעוֹט ed. Berl. (v. Berl. Targ. O. II, p. 27, a. Massorah, p. 111); Y. מַעוֹט. Ib. XXVI, 7 מַעוֹט ed. Berl. (Y. מַעוֹט). Targ. Num. XXXI, 26. Targ. O. Ex. XXXV, 26 מַעוֹט (ed. Berl. מַעוֹט); Y. מַעוֹט ('מַעוֹט).

מַעוֹט f. (עוֹב, v. infra) *a concrete of stone chippings, clay &c.*, used for paving floors, *pavement* covering the ceiling (דְּתִקְרָה) of the lower story and serving as flooring to the upper story. B. Mets. X, 2 'מַעוֹט אֵת הַמַּעוֹט the dweller below must provide the ceiling, and the one above the pavement. Ib. 117^a 'מַעוֹט אֵת הַמַּעוֹט the plaster preserves the ceiling (thus benefitting the owner of the lower story); (oth. opin.) 'מַעוֹט אֵת הַמַּעוֹט it serves only to level the floor. Succ. I, 7 'מַעוֹט אֵת הַמַּעוֹט a ceiling not covered with pavement; a. fr.—[עוֹב, Neh. III, 8 is supposed to mean: *to form a concrete for fortification purposes*.—Our w. seems to be a hebraization of *caementum* (v. P. Sm. 2137), by confounding it with h. r. מַעוֹט; cmp. מַעוֹט a. מַעוֹט.]

מַעוֹט m. (עוֹל) *spinner*. Koh. R. to VII, 9 (prov.) מַעוֹט 'מַעוֹט על פִּלְתָּהּ כֵּן סִלֵּק לִיה מַעוֹט (not 'מַעוֹט; strike out נִסִּיב, being a Var. lect. or gloss to סִלֵּק) as the spinner winds (the yarn) on his distaff, so will it get off his distaff, i. e. the rash man hurts none but himself; v. מַעוֹט III.

מַעוֹט m. (preced.) *the yarn on the distaff*. Targ. Prov. XXXI, 19 (h. text מַעוֹט).

מַעוֹט (b. h.; cmp. מַעוֹט) *to be thin, minute*.—Part. pass. מַעוֹט, f. מַעוֹט, pl. מַעוֹט. Y. Pes. V, 32^a bot.; Y. Snh. I, 18^c bot. מַעוֹט 'מַעוֹט רוח מַעוֹט 'big in spirit (haughty) and small in learning (of narrow capacity). Tosef. Hall. I, 7; a. e.—Tam. IV, 2 מַעוֹט at least (Talm. ed. 31^a במַעוֹט, comment. במַעוֹט on the *smallest* of the tables).

Pl. מְעַט, 1) to diminish, reduce; to do little. Ab. IV, 10 'do less business, and busy thyself with the Law. M. Kat. 22^a, v. עָסַק. Taan. I, 7 מְעַטְעָם we must reduce business transactions, building &c. Ib. IV, 6 מְעַטְעָם with the beginning of the month of Ab we must reduce rejoicing. Hull. 60^b 'go and make thyself smaller (be reduced). Snh. 17^a 'because you made yourselves small (were modest); Num. R. s. 15. Tosef. Erub. IX (VI), 15 מְעַטְעָם if he reduced the size of the gap by means of stones &c. Y. ib. VII, beg. 24^b 'you may use utensils for reducing the opening. Bab. ib. 77^b 'effects the reduction, i.e. puts the two adjoining places in the legal condition of dwellings connected by a gate; a. fr.—2) (interpret.) to limit, qualify, exclude from the rule. Shebu. 26^a 'היה דורש ליהוה interpreted the entire Law on the principle of 'It includes and it excludes', i.e. on the principle that if, in the Biblical text, a specification is preceded and followed by general terms, both an extension (ריבוי) and a limitation (מיעוט) must be found; e. g. ib. (ref. to Lev. V, 4) 'or if a soul swears', this is a general expression, 'for bad or for good', this limits (the sphere of the law to things which are either an advantage or a disadvantage); 'whatsoever it be &c.', this is again a generalization; now what does it include? All kinds of words (vows); 'וכ' and what does it exclude? It excludes a religious act (the vow of doing a forbidden thing or not doing a commanded thing). Sifra Tsav, ch. XV, Par. 11 'אם מְעַטְעָם אם I exclude them (the gentiles) from the privilege of laying hands on the sacrifice, which has a wider sphere of application, must I not exclude them from the privilege of waving &c.?' a. fr.—Part. pass. מְעֻטָּע, v. מְעֻטָּע.

Hif. מְעַטְעָם to do little, less. Ber. 17^a 'שמא חאמר אני I do much good, and he but little; שונו אחד המרבה ואחד הממעיט we have learned, whether one does much or little (they are equally worthy), provided one directs his heart &c.; Men. XIII, 11; a. fr.

Nithpa. מְעַטְעָם, Hithpa. מְעַטְעָם to be diminished, reduced. Erub. VII, 5 'if the pile of straw has been reduced to less than ten handbreadths. Ib. 54^b; Ab. Zar. 19^a 'מְעַטְעָם he will become less (will decline in learning). Arakh. 30^b 'כספו if his value was reduced. Tosef. Sot. XIV, 10 'הַיָּמִים נִמְעַטְעָם the days were reduced, and the years shortened. Ib. 'הַיָּמִים נִמְעַטְעָם the nations began to grow and the Israelites to be reduced (in rank). Pesik. R. s. 14 'הָיָה נִמְעַטְעָם he became reduced in fortune. Midr. Till. to Ps. XII, 'נִפְשָׁם נִמְעַטְעָם and they feel jealous and angry; Yalk. ib. 659; Lev. R. s. 32, beg. נִמְעַטְעָם (corr. acc.). Sifra l. c. 'נִמְעַטְעָם the sphere of the act of waving is the smaller one; נִמְעַטְעָם the laying on of hands has the smaller sphere; a. fr.—Erub. 80^b 'מֵאֵל נִמְעַטְעָם 'it was reduced' (Mish. VII, 7) means, it was reduced to atoms, v. מְעַטְעָם.—B. Mets. 71^a 'מְעַטְעָם נִמְעַטְעָם h. מֵאֵל.—Tosef. Mikv. VI (VII), 14 'מְעַטְעָם, v. מְעַטְעָם.

I ch., Pa. מְעַט same, to reduce; to exclude. Yoma 74^a 'לֹא מְעַטְעָם מֶלֶךְ this 'none but' is to exclude what (whom)? ... It excludes the king; Shebu. 31^a Ms. M. (ed. לאפיקר); a. fr.

Itlpe. מְעַטְעָם to be reduced; to be excluded. Erub. 79^b 'מֵאֵל מֵאֵל when its size was reduced the day before; a. e.

II m. (b. h.; preced.) a little, little. Ab. I, 15 'ועשה הרבה promise little and do much. Sabb. 31^b (ref. to Koh. VII, 16) 'לרשע but a little wrong one may do?; a. e.—V. מְעַטְעָם.

מְעֻטָּע, מְעֻטָּע m. (עָטָן) vat or pit where olives are packed until they form a viscid mass. Toh. IX, 1 'זיתו חמ' the (intended) exudation produced by lying in the vat, opp. זיתו חמ' the (unwelcome) exudation originating in the pile or basket, v. זיתו חמ' h. Ib. 9; Tosef. ib. XI, 1. Tosef. Maasr. III, 7 'מְעֻטָּע, Ib. 13, a. e. מְעֻטָּע. Y. Dem. VI, 25^d 'של זיתים a mass of olives from the vat; a. fr.

מְעֻטָּע ch. same.—Pl. מְעֻטָּע. Snh. 11^b (Rashi מְעֻטָּע); Tosef. ib. II, 6 'מְעֻטָּע; Y. ib. I, 18^d top; Y. Maas. Sh. V, 56^c top.

מְעֻטָּע f. (עָטָן II) wrap. Tosef. Kel. B. Bath. V, 4.

מְעֻטָּע, v. מְעֻטָּע.

מְעֻטָּע, v. מְעֻטָּע.

מְעֻטָּע, v. מְעֻטָּע.

מְעֻטָּע, v. מְעֻטָּע.

מְעֻטָּע, v. מְעֻטָּע.

מְעֻטָּע, v. מְעֻטָּע.

מְעֻטָּע m. (b. h.; עֵיל) cloak, robe. Ruth R. to IV, 8 (ref. to I Sam. XV, 27) 'מְעֻטָּע של מי whose cloak (did Samuel seize and rend)?; Midr. Sam. ch. XVIII; a. e.—Esp. the high priest's robe. Yoma VII, 5. Zeb. 88^b; Arakh. 16^a; a. e.

מְעֻטָּע ch. same. Targ. I Sam. II, 19. Targ. Ex. XXVIII, 4; a. fr.—Pl. מְעֻטָּע. Targ. Ez. XXVI, 16.

מְעֻטָּע f. (מְעֻטָּע; b. h. מְעֻטָּע) false dealing, bad faith. Sifré Num. 7 (ref. to Num. V, 12, sq.) 'על דבר טויה this (context) proves that ma'al refers to marital faithlessness (not to pecuniary defalcation). Ib. ... 'אין מ' m'alah everywhere (in the Scripture) has the meaning of false dealing; Num. R. s. 8. B. Bath. 88^b 'זה זה הקדים חמא למ' this one (who robbed a man) makes sin precede faithlessness (ref. to Lev. V, 21), whereas that one (who robbed the Temple) makes faithlessness precede sin (ib. 15); a. fr.—Pl. מְעֻטָּע. Num. R. s. 9 (ref. to Num. V, 12) 'שחר מ' הללו וכו' why this repetition of the stem מ'—Esp. m'alah, the law concerning the unlawful use of sacred property (Lev. V, 15 sq.). Tosef. Meil. I, 5 'הציל מן ...

'מ' protects the flesh of the other animal from being subject to the law of *m.*, i. e. no use made of it is considered sacrilege. Ib. 8 יצא ירי מ' is no longer amenable to the law &c.; Meil. 2^a. Tosef. ib. III, 2 לוחקין מ' to what fund does this fine for mal-appropriation go? Meil. 12^a איתר ביה מ' איתר the law of *m.* applies to it; a. fr.—*Pl.* as ab. Zeb. V, 5 אשם מ' the guilt-offering for mal-appropriations of sacred property; a. fr.—*M' ilah*, name of a treatise of the Mishnah, Tosefta and Talmud Babli of the Order of Kodashim.

מַעֲנָה, v. מַעֲנִין, מַעֲנִים.

מַעֲנָה, v. מַעֲנִין, מַעֲנִים.

מַעֲנִין, v. מַעֲנִין.

מַעֲנִין, מַעֲנִין m. (b. h.; עֵין; cmp. עֵין) 1) *spring, fountain; source, issue*. Mikv. V, 1. Ib. 3, v. נָקַל. Ned. 41^b הנובע מ' a bubbling well, v. בּוֹרֵקִים. Tanh. Thazr. 6 מ'... כל שער for each hair... a separate well (which feeds it). Ex. R. s. 24 וְכִי וְכִי (not מַעֲנִין), v. גְּרִיזָה. Gen. R. s. 26; Midr. Till. to Ps. I, 2 מַעֲנִינוּ... the Lord held back his germinating issue. Lev. R. s. 32; Cant. R. to IV, 12 הרוח אלו הזכרים מ' a sealed well' (Cant. l. c.), that means the (pure) males. Yeb. 64^b גורם מ' the well (in her womb) is the cause of the death of her successive husbands. Nidd. 11^b; ib. 35^b מ' מ' אחד הוא מ' it is one and the same source (from which the menses and the blood at parturition issue); a. fr.—*Pl.* מַעֲנִינוּ, מַעֲנִין. Ib. B. Meis. 87^a, a. e. יבש כל חמ' like two springs. Pesik. R. s. 42 רבש כל חמ' he laid dry all the wells (secretory organs) both his own and those of his household &c. Tosef. Sot. XV, 3, a. e. חכמה מ' the well-springs of wisdom. Nidd. 28^b מַעֲנִינוּ his, her (the leper's) discharges; a. fr.—2) (cmp. מַעֲנָה) *inside, digestive organs*. Shn. 81^b עד שיוקטן מַעֲנִינוּ until his bowels are shrunk.

מַעֲנִינָה מַעֲנִינָה ch. same, *belly, womb, bowels*. Targ. Ps. XLIV, 26 (v. מַעֲנָה II). Ib. XXII, 11; a. e.—Taan. 10^b bot. מ' to prevent disorder of the bowels; ib. 11^a מ' he thought the reason for recommending short diet was to prevent disorder of the bowels (of which he was not afraid).—*Pl.* מַעֲנִינָה, מַעֲנִינָה. Targ. Ps. XI, 9; a. e.

מַעֲסָה, מַעֲסָה f. (עִסָה, denom. of מַעֵס) a *paste made of flour on which boiling water is poured*, contrad. to חֲלִיטָה. Hall. I, 6; Pes. 37^b (Ms. O. (המעסה); Eduy. V, 2 (Ms. M. (המעסה); a. e., v. חֲלִיטָה II. Tosef. Hall. I, 2 (המעסה).

מַעֵק, מַעֵק, v. עֵק.

מַעֲקָא I m. (עֵק) *oppressor* (=ח. מַעֲקָא). Targ. Is. LI, 13. Targ. Job XXXVI, 16 (h. text צַר). Targ. Esth. VII, 4; a. e.

מַעֲקָא II f. (preced.) *oppression, distress* (=ח. מַעֲקָא). Targ. Ps. CXIX, 143; a. e.—*Pl.* מַעֲקָא. Ib. CVII, 13; 19. Ib. 6 מַעֲקָא; a. e.—[מַעֲקָא, part. f. of מַעֵק, q. v.]

מַעֵק (b. h.; cmp. מִידָק) *to crush; to dissolve by rubbing*. Lam. R. to I, 1 מַעֵקוּ אור הוֹקֵן (העיר) they crushed an old man to death. Yeb. 34^b מַעֵקוּכּוֹת, v. infra. Tosef. Pes. IV, 3, v. infra.—*Part. pass.* מַעֵקָה, f. מַעֵקָה, pl. מַעֵקִים. מַעֵקִין, מַעֵקִין dissolved by rubbing, crushed. Nidd. 22^b מ' עֵרֶי a foetus which can be squashed by rubbing, although with some difficulty. Y. Dem. VI, 25^d top מ' הירבור a substance pressed into a mass (as olives in the vat) is considered as connected, v. הירבור. Midr. Till. to Ps. LXXIII, 4 מַעֵכָה ed. Bub., v. קָטַף.—Lam. R. l. c. מַעֵכִין (not מַעֵכִין) the Passover of the crushed (crowded); Pes. 64^b פסח מ'... פסח מ' when one old man was crushed to death, and they called it &c. Tosef. ib. IV, 3 נכנסו מ' ישראל the Israelites entered the Temple mount and it could not contain all of them, and they called it &c.; (Var. מַעֵכִין the Passover of the crushers; Var. מַעֵכִין); Pes. l. c., v. מַעֵכָה.

מַעֵכָה 1) same. Nidd. l. c. מַעֵכָה she tests the nature of the foetus by pressing and rubbing with her nail moistened with spittle. Y. Yoma VIII, 44^d bot. מַעֵכָה צריך לַמַּעֵכָה את הללה you must squeeze the core of the olive together (to be used as a standard of size). Yeb. 34^b מַעֵכָה תמר Tamar destroyed her virginity by friction with her finger; (ib. מַעֵכָה brides acting like Tamar). Y. Sabb. XX, 17^c bot. מַעֵכָה (Bab. ib. 140^a מַעֵכָה, v. מַעֵכָה). Keth. 36^b; Gitt. 81^a.—Esth. R. to I, 14, v. מַעֵכָה; a. e.—2) (cmp. מִידָק) *to lower*. Ber. 45^a קיול מַעֵכָה (Var. מַעֵכָה Hif.), v. מַעֵכָה.

מַעֵכָה 1) to be crushed, squashed, rubbed off. Y. Maasr. I, 48^a bot., v. מַעֵכָה. Pes. l. c., v. supra. Tosef. Mikv. VI (VII), 14 מַעֵכָה על הבגדים quot. in R. S. to Mikv. IX, 2 (ed. Zuck. (מחממטין) they are rubbed against (and stick to) the garments, v. מַעֵכָה. Men. X, 4 (66^a) מַעֵכָה שלא that its grains may not be crushed; a. e.—2) *to be lowered, flattened*. Nidd. 47^a, sq., v. מַעֵכָה.

מַעֵק ch. same. Part. pass. מַעֵקָה *having crushed genitals*. Targ. Y. Lev. XXII, 24.

מַעֵק same. Gen. R. s. 57, end; Yalk. ib. 102 (play on מַעֵק, Gen. XXII, 24) מַעֵקוּן crush them; v. מַעֵקוּן.

מַעֵל m. (adopted fr. Deut. XXV, 9) [from on,] *upper* of the shoe. Yeb. 102^a מ' ולא מ' דמ' the text says 'from on' (his foot) but not the cover of a cover, i. e. the upper must be immediate to the skin of the foot, v. אֶפְתָּחָה. Ib. רגלו במ' ליכתוב רומנא א"כ if it were so (that Deut. l. c. meant 'to fasten'), the text ought to have read 'on the upper part of his foot'.

מַעֵל m. (b. h.; denom. of עָלָה or עָלָה; cmp. עָלָה) *circumvention; fraud, adulteration, faithlessness*. Yalk. Ex. 343, v. קָלָם. Num. R. s. 7, v. next w.

מַעֵל (b. h.; denom. of preced.) *to circumvent, defraud*. Sifré Num. 7 (ref. to Num. V, 12) עוֹרָה מ' על רבר עוֹרָה the text says 'she was faithless to him' refer to marital betrayal or to money matters?; v. מַעֵלָה.—Esp. *to make inappropriate use of sacred property, to be guilty of transgressing, be amenable to, the law concerning* מַעֵלָה (Lev. V, 15, sq.). Meil. I, 1 מַעֵלִים בהן in using them inadvertently,

one commits *m'ilah* (i. e. they retain their sacred character in spite of a mistake made at their slaughtering). Ib. אין מועלין בה it has no longer a sacred character. Ib. III, 2 נהנין ולא מועלין you must not make use of them, but if you did, you are not amenable to &c.; a. v. fr. — [Yalk. Num. 765 מועל ומשקר, read מעול, v. עול.]

מַעַל ch. same. Meil. 14^b דקמַעַל בקודשא that he makes improper use of sacred property; ib. דקא מַעַל בקודשים (corr. acc.).

מַעֲלִיָּה **מִי** m. מַעֲלִיָּה infn. (עָלָל); cmp. מִיָּאָה II) *coming in, entering*. Targ. Y. II Ex. XXI, 10 [read: *וּמִיָּפִקְרָהּ* מַעֲלִיָּה וּמִיָּפִקְרָהּ *his visiting her (for marital duties)*; [Y. I *לָהּ לְוִיָּה* read: *מַעֲלִיָּה* or *מַעֲלִיָּה* (fr. *עָלָל*)]. — Keth. 53^a **מַעֲלִיָּה** **מִי** *my very coming in (with you)*. — Pl. constr. **מַעֲלִיָּה** **מִי**. — **מַעֲ** *sunset*. [Dan. VI, 15 **מַעֲ**, ed. Baehr *מַעֲ*]. — Targ. Y. II Num. XXV, 4. — **מִי** *שְׁבִיעָה* &c. **מִי** *(יּוֹמָה רַבְּעָה)* &c. Ib. XXII, 28. — *Sabbath eve (Friday), Passover eve* &c. Ib. XXII, 28. — Targ. Y. Gen. XIV, 13. — Gitt. 77^a. B. Mets. 49^a bot. Keth. 62^b **מִי** *יּוֹמָה כָּל מִי* every eve of the Day of Atonement. Ib. 63^a; a. fr.

מַעֲלָה I m. (part. *Hif.* of **עָלָה**); **Smoke-Raiser**, name of a plant used as an ingredient of frankincense (*Fumitory?*). Ker. 6^a. Tosef. Yoma I, 8 (ref. to **בֵּינָן**, Lev. XVI, 2) **עַל בִּמְלֵךְ שִׁירָה בִּי מ'** this intimates that he must add *ma'ale'ashan*. [Ib. II, 6; Y. ib. III, 41^a **הָיוּ עוֹלֵה בִּקְרָאִים** understood how to make the smoke of the frankincense rise; Bab. ib. 38^a **עַל הַלְהָעוֹת**.]

מעלה II m. (b. h.; preced.) *ascent*.—מעלה אדומים (b. h.) pr. n. pl. *Madlê Adummim*, *Maledomim* between Jericho and Jerusalem. Tosef. R. Hash. I, 15; Y. ib. II, 57^d bot.; Bab. ib. 22^b.

מַעֲלָה f. (b. h.; preced.) 1) *ascent, step*. Midd. II, 3 'מ' the height of every step; a. e.—*Pl.* מַעֲלוֹת. Ib. Succ. V, 4 'שר המ' הירידות עשר מ' חמשה fifteen steps leading down . . . , corresponding to the fifteen 'Songs of Steps' (Ps. CXX to CXXXIV). Ib. 53^a 'הי חמש עשרה מ' those fifteen (Songs of) Steps. Yoma 23^a 'האולם מ' the steps in front of the Temple hall (Tosef. ib. I, 1, פתח); a. fr.—2) *rise*. Num. R. s. 15 'וכ' צדיקים של מַעֲלָה the rise of the righteous is a rise without a decline; a. e.—מַעֲלוֹת של עשו 'Esau's (a Roman's) rise is a rise which may lead to degradation'; a. e.—3) *degree, gradation, superiority; preference; advantage*. Yoma 44^a; Num. R. s. 7 'יש בין מ' רוח מה מ' יש בין ו' now, there is no gradation of sanctity between the interior of the Temple and the space . . . , except &c. Keth. 13^a, a. e. 'עשו ביוחסין מ' where priestly descent is concerned, they put up a higher standard (made the law more stringent). Kidd. 70^b 'רדירה יש מ' this is the distinction of Israelites over converts; a. fr.—*Pl.* as ab. Yoma 44^b 'רדירה מ' the gradations in sanctity are of Biblical origin (v. Kel. I, 8, sq.).—3) *height, on high*. Mekh. Mishp. s. 15 'עין של מ' the eye of the Lord. Tanh. B'shall. 23 'אש של מ' (some ed. שָׁמַיִם), v. מַעֲלָה.—מַעֲלָה a) *on high, in heaven*. Hag. II, 1 (11) 'למ' (Ms. M. a. Y. ed. למעל) what is on high; Gen. R. s. 1; a. fr.—

Freq. מַעֲלָן, מְעַלָּן, שְׁמַעֲלָן, מַעֲלָן, v. מַשָּׂה, b) upward, behind, beyond. Kidd. IV, 5 מִן הַמְזוּבָּה וּלְמַעְלָא, v. בָּרַק; a. fr.—c) (of time) further on. Pes. 50^b, a. fr. מִן הַמִּנְחָה וּלְמַעְלָא from the minḥah time and onward. Ber. 28^b; a. fr.—d) above, of superior rank. Kel. I, 2, sq. מֵרָם לְמַעְלָא of a higher rank (in Levitical law); a. fr.

מעֹלֵי f., v. next art.

מַעֲלִי (מַעֲלִי), pl. of מַעֲלָא.

מַעֲלִי m. (עָלִי; cmp. הַעֲלֵה רֶגֶל) *achievement, profit*; *good*. Targ. II Chr. XIII, 2 שָׁמָא דִּמְ a name of good portent.—Targ. Lam. IV, 9 בְּטֵר דְּלֵא מ' a better off.—Ber. 10^a בְּטֵר דְּלֵא מַעֲלֵי (cmp. הַנְּיָיָה ch.) bad children; בְּטֵר דְּלֵא מַעֲלֵי (cmp. הַנְּיָיָה ch.) good children (Ms. M. וְיֵצֵא דִּמְעֵלִי, v. Rabb. D. S. a. l. note).—Used as adj. B. Bath. 74^b מְלֵחָה מ' (Ms. M. עֵדִיחָה), v. מְלֵחָה ch. Ib. לֵא מ' is of no good. Keth. 105^b מְשִׁיחָה מ' because they are better. Sabb. 129^a בִּיה שִׁמְשָׁא מ' Ms. M. when lying in the sun is healthy. Keth. 62^b צַרִּיט מ' pious and capable; a. fr.

מַעֲלִיָּה c. (preced.) *good, perfect, valid*. Targ. Job XXXIII, 28 מַעֲלִיָּה הַנֶּחֱדָה the perfect light (of the hereafter).—Nidd. 29^a וְלֵד אֵינִי מַעֲלִיָּה a genuine embryo. Gitt. 29^a בֵּית מַעֲלִיָּה a valid divorce. Ber. 11^b, a. fr. מַעֲלִיָּה לִישׁוּנָה a more appropriate expression, opp. דְּבַר מַעֲלִיָּה, v. מַעֲלִיָּה.—Shebu. 45^b הֲאֵלֶּה שְׂמֵעָה מַעֲלִיָּה כִּי הֵיאֵךְ כֹּה אֵינִי מַעֲלִיָּה how fine an argument is this!; a. fr.—Pl. f. מַעֲלִיָּה מִלֵּי מַעֲלִיָּה one of those fine sayings of thine concerning &c.—[Targ. Ps. CXVIII, 20 מַעֲלִיָּה, some ed., v. מַעֲלִיָּה.]

מַעְלִיּוּתָא f. (preced.) *perfection, excellence; improvement*. Shebu. 45^b מֵאֵי מַעְלִיּוּתָא wherein consists the excellence (of the argument)?, v. preced. Men. 43^a אֵי אִשְׁתַּחֲוִי לָכֵּן אֵי אִשְׁתַּחֲוִי לָכֵּן *Ms. M.* (ed. אִשְׁתַּחֲוִי) if it changed for the better. Ber. 56^a מִפְּשַׁע לֵבָי מִפְּשַׁע לֵבָי *גרעינא*. Hull. 5^b דְּרֵיא מַעְלִיּוּתָא *מַעְלִיּוּתָא* does it imply perfection?; a. fr.

מַעֲלֵל m. (b. h.; עָלַל [*bringing about*,] *deed*.—*Pl.* מַעֲלֵלִים. Midr. Till. to Ps. LXII, 13 הַמַּעֲלֵלִי הָרָעִים his evil deeds.

מעללא ch. same, *evil deed*.—Pl. **מעללי**. Targ. Ps. XXVIII, 4 Ms. (ed. **עוררי**).—[Targ.Y. Gen. XLII, 9; 12 Ar. v. **מעלעלא**.]

מַעֲלָה v. מַעֲלֵךְ.

מַעְלָנָה m. (עיל.) 1) *entrance, gate*. Targ. Jud. IX, 40. Targ. Ps. CXVIII, 20 (some ed. מעליה, corr. acc.); a. fr.—Giit. 56^b לֹא אֵינָהּ לֵה it has an entrance (for taking in food), opp. מַסְקָנָה discharge.—*Pl.* מַעְלָנָה Targ. II Chr. XXIII, 14. Targ. Ps. LXXXVII, 2; a. e.—2) mostly *pl.* (=מַעְלָה) *setting*. Ib. L, 1. Targ. Josh. I, 4; a. fr.—[Targ. Ps. XIX, 6 בְּמִיתָה בְּמִיתָה מַעְלָנָה Ms. (read מַעְלָנָה); ed. only מַעְלָנָה בְּמִיתָה.]

מעלעלא m., pl. constr. **מעלעלע** (עלעל) *that which is to be explored, weak points.* Targ. Y. Gen. XLII, 9; 12 Levita (Ar. מעללי; ed. משערתא).

מ' מרא, מעלת pr. n. pl. *Ma'älath M'ra.* Targ.

מעצ', מעצ'רפא I f. (preced.) *press-room* (=h. בִּית

הגיתיהו, v. גת). Targ. Num. XVIII, 27 (h. text יקב).—Ab. Zar. 70^a. Ib. 74^b **מעצרתא** my press-room; a. e.

מעצרתא II f. (עצ'ר; cmp. עצרת, I) *meeting room, school-house*. Erub. 49^a; 60^a.

מעצק (v. מצק) *to beat, stamp; trnsf. to scorn*. Part. מצק, f. מצקא. Targ. II Kings XIX, 21; Is. XXXVII, 22, v. מצק. — Y. Ber. II, 4^d top ואיטון מעצקין לן למחר to-morrow they will be with us (the dead), and now they scorn us (by treading on our graves).

מעקה m. (b. h.; עקה *to restrain*) *railling*. M. Kat. I, 10. Sifré Deut. 229 פטור מן חמ' not subject to the law &c. (Deut. XXII, 8). Tosef. Kel. B. Mets. VIII, 2, v. קעקה; a. e.—**מעקה** pr. n. pl. *Beth-Ma'akeh*. Y. Maas. Sh. IV, 54^d bot., v. משה III.

מעקוצי f. (עקין) *sting*. Koh. R. to VI, 11 [read:] אי' either a bite or a sting; v., however, אמכותי.

מעקתא, v. מעיקא II.

מערב m. (b. h.; ערב) *sun-set, West*. Erub. III, 5, v. ערב. B. Bath. II, 9 מערבא west of the town; a. v. fr.

מערבא, מערבא ch. same. Targ. Prov. VII, 9 מערבא (h. text יום). Targ. Gen. XXVIII, 14; a. fr.—In Talmud Babli **מערבא** *the West, Palestine*. Ber. 2^b במ' in the Palestinian colleges. Yeb. 117^a; a. fr.—[Lev. R. s. 17 במ' read במערבא, v. ערבבא, a. e.].—[Sot. 41^b בר' prob. pr. n. m.]

מערבא m. ch. = h. מערבי *western, western man*. Targ. Is. XXIII, 4. Targ. Joel II, 20; a. fr.

מערבבא, v. ערבבא.

מערבי m. (denom. of מערב) *western*. Zeb. V, 2; a. fr.—Fem. מערבית. Ib. 3 צפונית מ' north-western corner of the altar. B. Bath. 25^b צפונית מ' north-west; a. fr.—[מערב, Tosef. Par. III, 6, v. מערב].

מערבא m. (ערב) *whirlpool*. — Pl. constr. מערבלי. Targ. Job XXXVIII, 16.

מערה f. (b. h.; עור, cmp. אור) *cave*. Y. Ber. IV, 7^d top, v. מיה II. Sabb. 33^b למערהך go back to your cave (hiding place). Yeb. 119^b; a. fr.—**מערה** המכפלה, v. מכפלה. — Pl. מערות. M. Kat. 5^b; a. fr.

מערובה, v. מערוכה.

מערון m. (ערן) *board on which the baked bread is arranged* (Maim.); *rolling pin* (R. S. a. oth.). Kel. XV, 2.

מערוכת ch. same. Y. Sabb. VII, 10^a bot. במ' משם (במערוכה) he who beats flax (on the Sabbath) using a rolling pin, is guilty of an act of the category of grinding (crushing the seeds).

מערוקא, מערוקא, v. מערקא.

מעריב m. (ד' ערב, II) *who causes the evenings to set, name of the first section of the night prayer*. Ber. 12^a 'וכ' פרוח במ' if one began the first section with *ma'arib 'arabim* and closed with 'Creator of the lights'. Ib. 'וכ' סרים במ' if he closed with *m. 'ar*. (in place of 'Creator of the lights').—[In liturgy: **מעריב** (תפלה) *the night prayer*.]

מערבה f. (b. h.; ערה) 1) *arrangement, order, esp. pile of wood on the altar in the Temple*. Yoma 33^a אבירי מעריבה in behalf of the college... as follows: the large pile comes before &c. Tam. II, 3, sq. Tosef. Yoma III (II), 3; Yoma 45^a; a. fr.—Pl. **מעריבה**. Ib. IV, 6; a. fr.—2) *line of battle, battle-field*. Midr. Sam. ch. XI; Yalk. ib. 102 דוד במ' he (Saul) was in the battle.

מערכים, Yalk. Gen. 115, read: מערנים.

מערכים m. pl., constr. מערכי (b. h.; ערה) *arrangements, ordinances, esp. מלחמה (בדן) the regulations concerning excuses from the army to be proclaimed before battle* (Deut. XX, 5—9). Tosef. Sot. VII, 18 on arriving at the frontier he says, מלחמה, כל שומע ילך לשמוע מ' let him who hears (this) go to hear the proclamation of the priest of war (v. משה). what is said in the proclamation before the battle? Sot. 42^b top מלחמה שמעו דברי מ' listen to the words of the proclamation. Ib. VIII, 2 כל אלו שומעין דברי כהן מ' all these listen to the words of the priest appointed over the ordinances of battle and go back &c.; Sifré Deut. 193, sq.—V. ערה.

מערהא, v. מארהא.

מערהא m. (ערק) *run, haste*. Targ. Ps. CXVI, 11.

מערהא m. (preced.) *fugitive*.—Pl. מערהא. Targ. Jer. XLVIII, 19 (ed. Wil. מערהא; ed. Lag. מערהא). Targ. Y. Lev. XXVI, 36 מערהא (מערה).

מערהא, מערהא f. ch. = h. מערה. Targ. Gen. XIX, 30; a. fr.—Sabb. 33^b, a. fr.—Esp. *burial cave*. B. Bath. 58^a דאברהם במ' the cave where Abraham was buried; a. fr.—Pl. מערהא. Targ. I Sam. XIII, 6.—B. Bath. l. c. דודא מצריין מ' undertook to mark the burial caves.

מעשה m. (b. h.; עשה) *deed, act; practice; fact, event*. Yeb. IV, 9 מ' עד שיעשה until thy older brother takes action concerning her (v. חליצה a. רבנים). Ab. I, 17, v. מדיש. Kidd. 40^b, v. לימוד. B. Bath. 130^b אין למדין הלכה... you dare not derive a law either from a theoretical decision or from an act (of your teachers) unless they declare their decision a rule for practical guidance. Ib., a. fr. רב רב a practical decision is a teacher (a guiding precedent). Yeb. XV, 2 ודא and only in the same way as it (the precedent) happened. Ib. 116^b, a. fr. בירדן מ' שדויה on account of an occurrence. Ib. ... בירדן מ' שדויה only for the Jordan and for a ship exactly as the event took place, they established the ordinance &c. Ber. I, 1 ובא וכל' it happened that &c. Bets. III, 2 מעשה

וכ' it happened that a gentile brought &c. Ib. 24^a, a. fr. לטורר מ' לטורר you quote a fact which disproves your rule! Yeb. 70^b בעיני מ' ומ' be (the uncircumcised) lacks an act and this to be performed on his body; a. fr.—מ' (sub. נפִים) *men in whose behalf miracles occur, saints*. Sot. IX, 15; a. fr.—מ' נפִים מ' נפִים, v. respective determinants.—*Pl.* מ' נפִים, constr. מ' נפִים. B. Kam. 95^b, a. fr. כל יום מ' הוא is it not a daily occurrence? Tosef. Nidd. IV, 3 מ' הוליד וכ' my father brought the report of two precedents from Tibin to Jabneh. Ber. 32^b טובים מ' good deeds; a. v. fr.

מַעֲשֵׂה m. (עֲשֵׂה) *stronghold*. Targ. Prov. X, 29 (Ms. עֲשֵׂה).

מַעֲשֵׂר m. (b. h.; denom. of עֲשֵׂר) *tithe*.—מ' תרומת מ' the tithe of the tithe which the Levite owes to the priest (Num. XVIII, 26); מ' ראשון מ' the first tithe belonging to the Levite; מ' שני the second tithe to be consumed by the owner in Jerusalem (Deut. XIV, 22, sq.); מ' עני the poor man's tithe, every third year (ib. XXVI, 12). Maas. Sh. V, 6; a. v. fr.—*Pl.* מ' נפִים מ' נפִים. Maas. I, 1 מ' נפִים is subject to tithes; a. v. fr.—*Ma' asroth, Ma' aser Sheni*, respective names of two treatises of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'raim.

מַעֲשֵׂר מַעֲשֵׂר, מַעֲשֵׂר ch. same. Targ. Num. XVIII, 26 (ed. Berl. מַעֲשֵׂר); a. fr.—Targ. Y. Deut. XII, 6 מַעֲשֵׂר מַעֲשֵׂר (collective noun).—*Pl.* מַעֲשֵׂר מַעֲשֵׂר, מַעֲשֵׂר מַעֲשֵׂר. Targ. Num. XVIII, 28; Targ. O. Deut. I, c. מַעֲשֵׂר מַעֲשֵׂר ed. Berl. (ed. Vienna מַעֲשֵׂר). Targ. Mal. III, 8; 10; a. fr.

מַעֲשֵׂר v. preced.

מַפְּשֵׁת v. sub מַפִּיב'.

מַפְּשֵׁת m. (פַּגִּעַ) *mafi'a (plague)*, name of an animal of which the lion is afraid, *the Ethiopian gnat* (Levys. Zool. d. Talm. p. 316). Sabb. 77^b (Rashi: a small beast frightening the lion with its howl).

מַפְּשֵׁת f. (פַּגִּי) *desolation*. Targ. Is. XLIX, 19.

מַפְּשֵׁת Targ. Y. Ex. XXII, 16 some ed., v. מַפְּשֵׁת.

מַפֵּחַ f. (נֶפֶחַ) 1) *flag*. Num. R. s. 2 מ' לכל נפִים ונפִים מ' צבע מ' for each prince a flag of a different color. Ib. מ' צבע the color of the flag; a. fr.—[*Pl.* מַפֵּחַ. Mekh. B'shall. s. 2, v. מַפֵּחַ].—2) (comp. Lat. mappa, of Punic origin) *napkin, towel*. Ber. VIII, 3; a. fr.—3) *bandage* around a scroll. Y. Meg. I, 71^d; Y. Erub. X, 26^b top מ' ספר שאין עליו מ' scroll which is not bandaged (so that the writing is partly exposed).

מַפֵּחַ m. (b. h. מַפֵּחַ; נֶפֶחַ) 1) *mechanic's bellows*, contrad. blowing tube. Tosef. Bets. III, 15.—2) *smithy*. Tanh. Vayesheb 1, v. גִּיזוֹץ—Gen. R. s. 84 לנפח פוחה, read: מַפֵּחַ, v. נֶפֶחַ.

מַפֵּחַ ch. same, *bellows*. Taan. 12^a מ' מַפֵּחַ belows full of wind (abstinence without merit).

מַפִּים v. פִּלֵּם.

מַפִּים v. פִּלֵּשׁ.

מַפִּיל f. (נֶפֶל) 1) *dropping, throwing seed*. Arakh. 25^a במ' יד כור זרע we assess the value of a field by the quantity of seed... which it takes when strewing with the hand, opp. to שוורר מ' strewing from a perforated bag or wagon drawn by oxen; B. Mets. 105^b; a. e.—Y. Ber. III, 6^e bot. במפלה יד with one and the same throw.—2) *falling in, debris*. Ber. 3^a, sq. you must not enter a ruined building for prayer מ' מפני because it may fall in. Y. Sabb. XVI, 15^d top מ' מיר המ' we must save (on the Sabbath) . . . persons buried under debris. Pes. II, 3 מ' נפלה עליו מ' leavened matter covered with debris; a. fr.—3) (= מַפֵּחַ) *downfall*. Y. Ber. V, beg. 8^d של מחריבוו חחם במ' Jeremiah closed with prophesying the downfall of the destroyers of the Temple; (Midr. Till. to Ps. IV במפלתן).

מַפִּיק m. pl. (v. פִּיקָא II) *gliding, sinking*. Koh. R. to VIII, 11 (in Chald. dict.) ליה ליהו . . . ליהו רומיא עללין . . . (some ed. מַפִּיק) those haughty ones (or Romans) go in, . . . go out, they never slip.

מַפִּיקָא (a feigned denom. of פִּיקָא, v. מַפִּיקָא) *I will be a pazik (a substitute for nazir)*. Y. Naz. I, beg. 51^a מַפִּיקָא (corr. acc.); Ned. 10^b מַפִּיקָא (corr. acc.); v. מַפִּיקָא.

מַפִּיק m. (b. h.; נֶפֶחַ) *blowing, expiring; exhaustion, despair*. Tanh. Sh'mini 11.—[Tosef. B. Bath. II, 17 מַפִּיק, read with ed. Zuck. מַפִּיקָא, v. מַפִּיקָא.]

מַפִּיקָא m., מַפִּיקָא f. ch. same; מַפִּיקָא נֶפֶשׁ *despair*. Targ. Job XI, 20. Targ. Is. XVII, 11. Targ. Deut. XXVIII, 65 מַפִּיקָא (ed. Vien. מַפִּיקָא, pl. constr.; Y. מַפִּיקָא).—[*Pl.* מַפִּיקָא. Targ. Ps. XI, 6 מַפִּיקָא, v. מַפִּיקָא.]

מַפִּיקָא v. מַפִּיקָא.

מַפִּיקָא v. מַפִּיקָא.

מַפִּיקָא Sifrē Deut. 43, v. מַפִּיקָא.

מַפִּיקָא m. v. פִּיקָא.

מַפִּיקָא m. (פִּיקָא) *dismissal from school, reading of Scriptures and prayers at dismissal*.—*Pl.* מַפִּיקָא. Ber. 53^b בעידן מַפִּיקָא (Ms. F. מַפִּיקָא) at the time of their dismissal with devotional exercises; מ' ברלא עידן (Ms. F. מַפִּיקָא) not at dismissal (when they recite merely for practice).

מַפִּיקָא f. (פִּיקָא) *divorced*. Targ. Y. Lev. XXI, 7; 14.

מַפִּיקָא (b. h.) pr. n. m. *Mephibosheth*, son of Jonathan, fabled to be a great scholar and acknowledged by David as his teacher. Ber. 4^a. Num. R. s. 8; a. fr.—Erub. 53^b, v. נֶפֶחַ.

מַפִּיקָא v. מַפִּיקָא.

מַפִּים pr. n. pl. *Memphis* in Egypt. Targ. Jer. II, 16, a. e. (h. text מַפִּים). Targ. Ez. XXX, 13 מַפִּים ed. Wil.—V. מַפִּים.

מפוס, v. פוס.

מפיקים, v. מפוקים.

מפירא, Yalk. Lev. 547, מ' של מעור, read: אפונדה.

מפן inf. of אפן.

מפלה f. (b. h.; נפל) *fall, downfall*. Gen. R. s. 17 חזרה מ' the beginning of (moral) ruin is sleep (laziness); Yalk. ib. 23 מפלה (pl.). Snh. 39^b של רשעים the downfall of the wicked; Midr. Till. to Ps. IV, v. מפולח; a. fr.—Pl. מפולח. Yalk. l. c.; a. e.

מפלצת f. (b. h.; פלץ) *debauchery*, name of an idol. Ab. Zar. 44^a, v. ליצננותא.

מפלה, v. מפולח.

מפלה f. ch.=h. מפולח, a. מפולח. Targ. Ez. XXXI, 13; 16; a. fr.—Pl. מפלחא. Y. Taan. III, end, 67^a חמין מפלחא ruinous houses were there.

מפנה m. (פנה) *vacancy*. Toh. X, 5 מקום חמין a vacant place.

מפני, v. פנים.

מפני, Gen. R. s. 63 רמשה מ', v. פני I.

מפנק m. (part. pass. of פנק) *brought up in wealth, delicate, fastidious*. Targ. Prov. IV, 3; a. e.—Keth. 67^b מ' כולי האי is he used to such comforts?—B. Kam. 84^a וכל מפנקא איכא איניש דמ' וכל מפנקא איכא איניש דמ' one man is delicate and feels pain more intensely, another is hardened &c.; a. e.—Pl. מפנקין. Targ. Is. XLIV, 4; a. e.—Hag. 4^a sq. מ' לאחורי to include delicate persons (that do not walk barefooted). Sabb. 109^a; a. fr.—Fem. מפנקא, מפנקא. Targ. O. Deut. XXVIII, 56 (מפנקא). Targ. Is. XLVII, 8; a. e.—Pl. מפנקא, מפנקא. Targ. Lam. IV, 3.

מפנקא f. (preced.) used as adv. *in the manner of a nobleman*. Targ. I Sam. XV, 32 (h. text מעדנה).

מפנקותא f. (preced.) *good breeding; delicacy, fastidiousness*. Targ. O. Deut. XXVIII, 56 ed. Berl. (Ms. I מפנקי, some ed. אפנקי, v. Berl. Targ. O. II, p. 58; Y. פרניקא.—Pes. 50^b הוא מ' משום it is merely because they are used to indulgence (idleness). Hag. 6^a יחירא חמין Hannah saw in Samuel extraordinary tenderness (saw that he was a very delicate child).

מפנקא, v. מפנק.

מפס, v. מפוס.

מפסולת, v. מפסולתא.

מפסולתא f. (פסע) *trotting*. Targ. Jer. VIII, 16 ed. Lag. (ed. פסיעות, Kimhi פסיעות). Ib. XLVII, 3 (ed. Wil. מפסע).

מפסולת, v. next w.

מפסלה f. (פסל) 1) *plane*. Kel. XIII, 4 (ed. Dehr. 5; Mish. ed. מפסלה; Maim. in comment. מפסלה.—2) *sculptor's chisel*. Tosef. Sabb. XIII (XIV), 17, v. מפסלה.

מפסלה f. ch. (preced.) *sculptor's work, engraving*. Targ. Ps. LXXIV, 6 מפסלה ed. Lag. (some ed. מפסלה; ed. Wil. מפס), v. דיוקסר.

מפץ m. (פצץ to split) *mat of reeds, bark &c.; the poor man's mattress*. B. Mets. 113^b in cases of seizure for debt we must allow וכל מפץ ומיטה a (dining) couch and a couch with matting to the poor man, contrad. to מצע. Sabb. 84^a, sq. Kel. XXVII, 2; a. fr.

מפצא ch. same.—Pl. מפצא. Sabb. 65^a וכל מפצא ומיטה ומיטה ומיטה a (dining) couch and a couch with matting to the poor man, contrad. to מצע. Sabb. 84^a, sq. Kel. XXVII, 2; a. fr.

מפצלה f. *plane*, v. מפסלה.

מפקא, v. מפקא.

מפקנא m. (פקן) 1) =h. מוצא, *coming forth; spring; (of a building) exit; (of troops) exodus, march*. Targ. II Kings II, 21.—Pl. מפקנין. Targ. Ps. CXXXVI, 4.—Targ. Ez. XLII, 11. Targ. Num. XXXIII, 2 (ed. Berl. מפץ; Y. ed. Vien. מפץ; a. e.—2) *discharge from the bowels*. Gitt. 56^b, v. מפקנא.—V. מפקנא.

מפקנותא f. same, 1) *source; mine*. Targ. Ps. OVII, 33. Targ. I Chr. I, 23; a. e.—2) *that which comes forth, sprouting*. Targ. Job XXXVIII, 27.—Targ. Ps. LXXXIX, 35 (Targ. O. Deut. XXIII, 24 מפקנא)—3) *going out, leaving*. Targ. Ex. XXI, 7 (ed. Vienna מפץ). Targ. Ps. LXVIII, 21 מפקנא death.—V. next w.

מפקנא f. (preced.) =h. זריאה, 1) *discharge, excrement*. Constr. מפקנא. Targ. Ez. IV, 12. Targ. O. Deut. XXIII, 14 (ed. Lisb. מפקנא; Ms. מפקנא; a. e.—Sabb. 134^a מפקנא (ברי) its anus.—2) *expense, outlay*. Lev. R. s. 34 מ' דמא (not דמא) who shall make the outlay?; Yalk. ib. 665.

מפרוכה, v. מפרקה.

מפרונא m. (פרן) *wife's settlement*.—Pl. constr. מפרוני. Targ. Y. Ex. XXII, 16 (not מפרוני; O. מפרוני).

מפרחיתא f. pl. (פרח) *loose threads of a tassel, fringes*. Sabb. 59^b.

מפריכה f., pl. מפריכות (פרה) =מבל, *press-beam or stone*. B. Bath. 67^b Ms. M. (ed. מפרי; Ms. R. מפרי); Y. ib. IV, beg. 14^c; Tosef. ib. III, 2.

מפרע, v. מפרע.

מפרנא m., infin. of פרן q. v.

מפרנק m. (part. pass. of פרנק) =מפנק. Targ. Y. I Dent. XXVIII, 54.—Fem. מפרנקא, מפרנקא. Ib. 56 (not מפרנקא; Ar. מפרנקא).—Pl. מפרנקא. Targ. Y. Num. XXXI, 50.

מפרע m. (פרע) *upsetting*; לְמַ (adv.; cmp. הפך) 1) *irregularly, out of order*. Meg. II, 1 לְמַ... הקורא he who reads the Book of Esther in an irregular way (corresp. to סירוסין, ib. 18^b top). Ib. 17^a (ref. to Esth. IX, 27) מִה זמנָה as you cannot disregard the order of these days in celebrating their season, so you must not transpose the order in which the events of these days are described. Ib. (ref. to Esth. IX, 28) לְמַ לא אק חבבם לְמַ לא מִה עשירה לְמַ לא as you cannot subvert the celebration, so you must not subvert the order of recitation. Ber. 13^a; Sot. 32^b; a. e.—2) *backward, retroactively, retrospectively*, opp. מִבְּרֵא וְלִהְבֵּא. Snh. 27^a נפסל לְמַ he becomes disqualified as witness retroactively, i. e. his testimonies are invalidated from the time that he perjured himself (opp. וְלִהְבֵּא, v. מִבְּרֵא III). Erub. 37^b, sq. ... וּנְבִיצָא לְמַ and the retroactive result would be that he drank untithed wine at the time; Y. Dem. VII, 28^b לְמַ to be considered as sour wine at the time, i. e. from the day that he was bound to examine it? Tosef. Sot. XI, 9 מִנָּה לְמַ count thirty-three days backward. Gen. R. s. 49 לְמַ take up the argument going back gradually (from fifty to forty-five &c.); a. fr.—Tosef. Ber. IV, 19, sq. (לְמַ) לְבִרְךָ לֵאמֹר the blessing after meal, opp. לְבִרְךָ לְמַ (Pes. 101^b).

מפרעא f. (פרע) *tearing open*, esp. (sub. בית) *the place of the abdomen which the butcher strikes when tearing the peritoneum*. Hull. 50^b (expl. כרס הפנימי) (some ed. מפרעא).

מפרק m. (פרק; cmp. פָּרַק) *joint*.—Pl. constr. מפרקי. Naz. 52^b מִן יָדֵים וּמִן רַגְלֵים the joints of arms and legs.

מפרקת f. (b. h.; preced.; cmp. אֶפְרוֹחַת) [*that which branches off*], *neck, nape*. Hull. 113^a וְכִי הוֹדֵק מִפְּרָקָהּ he who breaks the neck of a slaughtered animal before it is dead. Zeb. 65^b וְכִי הוֹדֵק שְׂרָרָהּ he cuts (with his nail) the spinal column and the nape; Hull. 21^a; 28^a. Ib. 10^b (in Chald. dict.) בַּעֲצָם דְּמִן אִפְּרִינִים the knife may have been notched on striking the neck-bone; a. fr.

מפרש m. (פרש) *one who undertakes a voyage*. Gitt. VI, 5 וְהוֹדֵעָא וְכִי הוֹדֵעָא one who starts for a sea voyage or a caravan journey.—Pl. מפרשים. מִן יָמִים, מפרשים הים—*sea-farers*. Y. Sabb. II, beg. 4^e, a. e. יָמִים I went around inquiring of all sea-faring people; (Bab. ib. 20^b יָמָא)—[In later Hebr. מִן commentator].

מפרשומתא f. (פרשט; v. פִּשְׁט) *stretching out hands and feet, prostration at prayers* (=ה. דְּשִׁתְּחִינָה). Y. Ab. Zar. IV, 43^d top מִן רַעֲיוֹנָהּ וְיִרְבֵּהָּ the prostration on fast days (that it must not be done on stone floors, v. ib., a. Meg. 22^b), and the arrangement of the calendar with regard to the seventh day of Succoth (that it should not fall on the Sabbath), v. עֲרִבְתָּהּ; Y. Shebi. I, 33^b bot.; Y. Succ. IV, beg. 54^b מִפְּרִשְׁתֵּי.

מפתח m. (b. h.; פתח) *opening, entrance*. Mikv. VIII, 1 מִן לְמַ (Var. לפתח) outside of the (town) gate; Tosef. ib. VI, 1 (R. S. to Mikv. l. c. פתח).—Pesik. R. s. 37 שפתי

וְכִי the opening of his lips is blessing and peace. Sabb. XV, 2 (111^b) מִן חִלּוּקָהּ (מפתח) the neckhole of her shirt; Y. ib. 15^b; a. e.—Pl. מפתחים, constr. מפתחי. Ber. 61^a bot. מִן חִלּוּקָהּ man's evil inclination resembles a fly and is seated between the two valves of the heart; Yalk. Koh. 979; Yalk. Gen. 38.—חִלּוּקָהּ, v. supra.

מפתח ch. same, *opening*. Targ. Ez. XXIX, 21.

מפתח m. (פתח, Pi. 2) 1) *engraver, sculptor*.—Pl. מפתחים. Kel. XXIX, 5 מִקְבָּהּ שֶׁל מִפְתָּחֵי אֲבִינִים the sculptors' mallet (contrad. to סִקָּה stone-cutter).—2) *seal-ring*. Tosef. Sabb. IV (V), 11 שְׁבָצָבֶהָ מִן שְׁבִידָהּ (corresp. to טַבְעָה שִׁשׁ עֵלֶיהָ חוּמָה, ib. VI, 3).

מפתח c. (b. h.; פתח) *key*. Kel. XIV, 8, v. אֶרְבִּיבָהּ. Bech. 45^a. Taan. 2^a, sq.; a. fr.—Pl. מפתחות, מפתחות. Tam. III, 6. Taan. l. c.; a. fr.

מפתחא ch. same. Targ. Jud. III, 25. Targ. Is. XXII, 22. Targ. Y. Deut. XXVIII, 12; a. e.—Y. Bets. I, 60^e bot., v. פְּלוּמְשִׁין; a. e.—Midr. Sam. ch. VII וְכִי יִדְבֵּק בַּמִּגְדָּל וְכִי יִדְבֵּק בַּמִּגְדָּל the key (of the College, i. e. Resh Lakish, the chief arguer, v. infra) is in Migdal Z.; Y. Hōr. III, beg. 47^a מִן וְאֵינִי (אֵינִי) and where is the key?; Y. Snh. II, 20^a top (incorrect version).—Pl. מפתחים, מפתחים. Targ. Y. Deut. l. c.—Y. Sabb. XIX, 16^d bot.—Transf. מפתחא, or מפתחא *a scholar that opens the discussion, arguer*. Y. Sabb. I, 3^a bot., a. e. מִן דְּהוּא אֵין we must not heed what is reported in behalf of R. Shesheth, for he is an arguer, i. e. brings matters up for mere argument's sake; Yalk. Ps. 735 דְּהוּא (read: דְּהוּא).

מפתן m. (b. h.) *threshold*. Ab. Zar. 41^b; Y. ib. III, 42^d top וְכִי הִתְרַשְׁוּ (קדושה) they revered the threshold more than the Dagon; a. e.—Pl. מפתנות. Ib. יִשְׂרָאֵל עָשׂוּ מִן הַמִּשְׁתָּהּ the Israelites worshipped many thresholds.

מצא, מוצא, v. מוצן.

מצא, מוצא, v. מצי I.

מצבא m., **מצבתא** f. (צב) *plant, set*. Targ. Is. V, 2 מִצְבָּה (ed. Lag. מִצְבָּה).—Pl. מִצְבָּהּ. Targ. Mic. I, 6 מִצְבָּה (ed. Wil. מִצְבָּה, ed. Lag. מִצְבָּה).

מצבת f. (b. h.; צב) *array, general assembly*. Tanh. Nitsab. 1 (ref. to Deut. XXIX, 9) וְכִי מִפְּנֵי מִה עָשָׂאן מִשָּׁה מִן וְכִי מִפְּנֵי מִה עָשָׂאן מִשָּׁה מִן why did Moses call them for a general meeting? Because they were to be handed over from one administration to another.

מצבת f. (b. h.; צב) *pillar, statue, monument*. Sifra K'dosh. introd. (idols are named) מִפְּנֵי שֶׁהֵם עוֹמְדִים מִפְּנֵי שֶׁהֵם עוֹמְדִים, because they are made to stand. Sifré Deut. 146 (ref. to Deut. XVI, 22) וְכִי שְׂאֵרְוֹהָ וְכִי שְׂאֵרְוֹהָ if the erection of a pillar which was loved (of the Lord) in the fathers, is hateful in the descendants &c. Y. Ab. Zar. IV, 44^a top מִן אִיזוֹרֵי, v. יִרְדֵּי; a. fr.

מצביתא, v. מצביתא.

מצד, מצדות, v. מצודה.

מצדא I, **מצדתא** f. (צד) *net, trap*. Targ. Jer. XLVIII,

me what thou art commanded to, i. e. *alms*, v. next w.—*Pl.* מצוה, מצוה. Macc. 23^b מ' . . . שש מאות six hundred and thirteen commands (positive and prohibitive). Y. Sabb. i. c.; Y. Hall. i. c. (ref. to המצוה, Lev. XXVII, 34) אם עשיתן במצוותי מ' וכ' if thou doest them as they are commanded, they are deeds of merit &c. R. Hash. 28^b מ' אינו עובר עליהן אלא בזמן ב' one violates the law by adding to the prescribed form of ceremonies only when executed in their due season (e.g. one does not violate the law by dwelling in the Succah on the eighth day). Ib. מצוה מ' אין צריכות כ' Ber. 13^a מ' צריכות כ' Succ. 39^a, a. e. כל המ' כולן מברך וכו' the benediction at the performance of religious ceremonies must precede the act. Nidd. 61^b מצוה מ' בטלות לע"ל no application in the hereafter (e.g. a dead body may be wrapped in *Kulayim*). Ib. חפשי מן חמ' חפשי; a. v. fr.—Ker. 17^b (ref. to Lev. V, 17) מצוה קרינן the traditional reading (v. אס) is *acts* (therefore a doubt between two pieces, one permitted and one prohibited, is required for a sacrifice (אשם תלוי) Ib. מצוה מ' לרכא the requirement of two pieces is not complied with.

מצוה (h. form), **מצוהא**, **מצוהא** ch. same. Targ. Y. I Num. XII, 16.—Targ. Y. II Deut. XXV, 10.—[Y. Kidd. I, 61^b bot. לשונוניא אהא, v. צוהא.—Esp. *charity*. Lev. R. s. 34 let every one distribute charity; a. e.—*Pl.* מצוה, מצוה, מצוה, מצוה. Targ. Y. II Deut. VII, 10. אנה שמעי דהוא עבדי a. e.—Lev. R. i. c. רצוניה דמחקרי Ib. s. 3 ר' he desires to be called a charitable man. Y. Ber. IX, 14^b bot. מ' וכו' פרוש שכמי מחזי טעין מ' וכו' (oth. ed. omit (מחזי) 'a carrier Pharisee', he looks as if carrying religion on his shoulder; Y. Sot. V, 20^c bot. מצוה מ' טעין, Num. R. s. 9 (prov.) למצוה פתח לאסא a gate which opens not for good deeds, will open for the physician; a. fr.

מצוה, v. מצוה.

מצוה, v. מצוה.

מצוה m. (denom. of מצוה) *wrangler, hair-plucker*. Sabb. 152^a מ' קררה (כר) ed. (Rashi מצוהא, Ms. M. מצוהא) Baldhead (wants to be) a hair-plucker! v. מצוה.

מצוה I f. (b. h.; צלל) [*precipitous declivity*], *glen, shaft, fish-pond*. B. Bath. 87^a מ' וילסיה a sand-mound (for glass-making) and a glen (shaft for metal-digging; oth. opin. fish-pond); Arakh. 32^a. Meg. 6^b (missing in editions revised by censors, v. Rabb. D. S. a. l.) וצירי אחר וילסיה (Ms. M. ורסיה) and on the fourth side it (Rome) is bounded by sand-hills (clay-ground) and glens (or shafts).—Ber. 9^b; Pes. 119^a כמ' שאין בה דגה (רגים) (v. Rabb. D. S. a. l. notes) like a pond without fish (oth. vers., v. next w.); Yalk. Gen. 154; Yalk. Kings 204; v. מצוה. Mekh. B'shall., Shir., s. 5 (ref. to Ex. XV, 5, a. Jon. II, 4) יונה ירד וכו' Jonah went down into one whirlpool, but they (the Egyptians) into two; Yalk. Ex. 246.—*Pl.* מצוה, מצוה. Mekh. i. c. מ' אלא מים עזים m. means rapid waters; (Yalk. i. c. ואין מצולה וכו') a. e.

מצוה II f. (נצל; cmp. *refuse, threshed-out* *halms, husks* &c. Ber. 9^b; Pes. 119^a כמ' שאין בה דגן Var. lect. (v. Rabb. D. S. a. l. notes) like husks without grain.—*Pl.* מצוה. Tosef. Ter. X, 3 (Var. ed. Zuck. מצוה, v. מצוה).

מצוה f. ch. = h. מצוה I, *depth, glen*. Targ. Job XLII, 23; a. fr.—*Pl.* מצוה. Targ. Y. Ex. XV, 5. Targ. Ps. LXXXVIII, 7 (ed. Wil. sing.).

מצוה, v. מצוה.

מצוה f. pl. (צפה; cmp. b. h. מכורה, fr. כרה) (also used as sing.) *a tube for measuring distances, a sort of telescope*. Y. Erub. V, 22^d top [read:] מ' ומשער וכו' מ' מ' (cmp. Tosef. ib. VI (V), 13). Y. ib. IV, 21^d bot. מ' (not מצוה) he had a telescope &c. (Bab. ib. 43^b שפופרת), v. מ'.

מצוה f. (צפה, Pi.) *overlaid mouthpiece of a musical instrument*. Kel. XI, 7; Tosef. ib. B. Mets. I, 7 מצוה (corr. acc.).

מצוה m. (צוץ) *chirper*; מ' דחנא [*smoke-chirper*], *cricket* in the chimney. Midr. Till. to Ps. CII, 4 כהרין מ' דח' (my days pass in smoke) like that cricket (ed. Bub. מצוה, ריקרי ריקרי, the cricket on the hearth, v. Bub. a. l. note 14).

מצוה m. pl. (מצץ) *mortals*, v. מצץ.

מצוה m. (b. h. מצוה; מצוה) *leper*. Neg. XIII, 11. Ib. XIV, 1. Meg. I, 7 מוהלש מ' מוסגר, v. מוהלש II. Ned. 64^b; a. v. fr.—*Pl.* מצוה, מצוה. Neg. XIV, 13. Keth. 77^b bot. מ' בבבל there are no lepers in Babylonia; a. fr.

מצוה ch. same. Targ. Y. Lev. XIV, 2; a. e.

מצוה f. (b. h. מצוה; נצה) *quarrel, wrangling*. Snh. 74^a; 79^a; Keth. 33^a (ref. to Ex. XXI, 22) מ' שבמיהה וכו' the text speaks of a fight with murderous intent; Ex. R. s. 1. Y. Naz. IX, end, 58^a (ref. to Ex. i. c. a. 18) והלא מ' היא מריבה וכו' are not *matsuth* and *m'ribah* the same?; Y. Snh. IX, 27^a bot.; Y. B. Kam. IV, 4^c top. Gen. R. s. 50 (play on מצוה, Gen. XIX, 3) מ' גרילה וכו' a great dispute arose (between Lot and his wife) about the salt; Yalk. ib. 84. Pesik. Vattomer, p. 133^b (ref. to Lam. IV, 15) מצוה מ' להקב'ה לא גלו . . . בעלי מ' they did not go into exile until they had become contestants against the Lord. [Not to be confounded with מצוה, pl. of מצוה, a. מצוה, pl. of מצוה.]

מצוה ch. same. Targ. O. Gen. XIII, 7 (some ed. מצוה). Targ. Ps. III, 7 (h. text ורכבוהו). Targ. II Sam. XV, 4; a. e.

מצוה, v. מצוה.

מצוה m. (b. h.; צחה) *forehead*. Koh. R. to XII, 2 ודירה זה חמ' (ib.) means the forehead; Lev. R. s. 18 ודאור זה חמ' (Sabb. 151^b מצוה) as long as it (the plate) is on the high priest's forehead; a. e.—Transf. *effrontery*.

Hithpa. מִתְחַצֵּה to be wrung out; to be emptied, drained

Sifra. Vayikra, Hob., Par. 10, ch. XVIII; Zeb. 64^b שהשרירין ליסוד where the remainder is poured out towards the bottom of the altar; a. fr. [Ib. VI, 4 (64^b) דודה מהמזה, read ממהזה, v. Rabb. D. S. a. l. note 50.]—Y. R. Hash. I, 56^d top; Y. Shek. III, beg. 47^b וכן עד כאן הן מתמזגות לילד וכן up to that time (the first of Elul) the latest births of the old year (of those conceived before the first of Nisan) take place &c.—Tnsf. (with וזשכון) to be exactly counted, to be finally settled. Y. Sot. I, 17^a (he suffers a loss by the death of his ox &c.) והחשכון ממהזה and the account (of his sins) is settled; ib.; Num. R. s. 9 אחת מהארצא וכן ארצא I; Koh. R. to VII, 27.

מצי II ch. same, 1) to wring. Zeb. 65^b לרמץ לרמץ וכן (not רמצי רם וכן, v. Rabb. D. S. a. l. note 1) and since he wrings the blood out, he does the act prescribed for the burnt-offering &c.—2) to suck. Sabb. 54^b לרמצייה, v. רילא. Pa. מצי to give suck. Keth. 60^b ליה טפי she will give him (her own child) more suck.

Ithpa. ארמצי, ארמצי, ארמצי to be wrung out, drained. Targ. Lev. I, 15; a. e.—Targ. Job IV, 12 ארמצי (Ms. ראימצי Ittaf.; h. text שמץ).

מציא m. (נצי) quarreler, v. מצרינא.

מציא, Tosef. Sabb. VII (VIII), 1 וכן, v. רמריא.

מציא f. (מצא) 1) finding, discovery. Y. Sot. I, beg. 16^b (ref. to מצא, Deut. XXIV, 1) אין מ' בכל מקום וכן 'find-ing' means everywhere ascertaining through witnesses.—2) something found. Gitt. V, 3 לא ישבע מ' the finder of a lost object cannot be made subject to an oath (if the owner claims more). B. Mets. 8^a, v. נבא; a. fr.—Pl. מציאור. Ib. II, 1 וכן של וכן the following things if found belong to the finder, and the following must be published; a. fr.—Tnsf. precious things.—Pl. as ab. Gen. R. s. 50 (ref. to הנמצאות, Gen. XIX, 15) וכן שתי מ' two precious acquisitions, Ruth &c.; ib. s. 41; Yalk. ib. 70; 84.

מציאתא ch. same.—Pl. מציאן. Y. B. Mets. II, 8^c bot. וכן עבד גרמיה מהור מ' ועבד he gains for himself the reputation of one returning lost objects, and makes great gains; וכן המי ליה ברייתא מהור מ' וכן people see him return lost objects and give in his trust &c.

מציבות, Tosef. Kel. B. Mets. I, 7, v. מצופות.

מציה, v. מציה.

מציטאר, v. מצטרא.

מצייח f. (מצה) מציח, wringing out the blood. Sifra Vayikra, N'dab., ch. VIII, Par. 7.—Pl. מציות. Hull. 132^b bot. (missing in Tosef. Dem. II, 7; Men. 18^b).

מצילות f., pl. מצילות (b. h. מצלות) 1) bells. Pes. 50^a (ref. to Zech. XIV, 20) כל מ' שחולין וכן all bells which they suspend on the horse... shall be sacred unto the Lord.—[2] (homilet.) shades. Ib.; Y. ib. III, end, 30^b, v. גלל Hif.]

מצילתא f. (נצל) the washers' fork (?). Targ. I Sam. XIII, 21 Kimhi (ed. מצלח, מצי; ed. Lag. קלשון; h. text קלשון).

מצונפא, v. מצנפא.

מציעא m. (מציע) 1) (noun) middle, midst. Targ. O. Num. XXXV, 5 מציע ed. Berl. (oth. ed. מציעא; Y. מציעא).—Constr. מציע. Targ. Ps. XXII, 23; a. e.—Pl. מציעין. Targ. Jud. XV, 4 ed. Lag. (oth. ed. מציעין).—2) (adj.) middle, average. Ned. 31^b top R. N. (ed. מציעא).—B. B. מציעא. v. מציעא I.—[מציעא, Targ. Prov. XXIX, 13 Ms., v. מציעא.]

מציעתא m. (preced.) lying between, central, average. Targ. Ex. XXVI, 28; a. e.—Pl. מציעתא. Targ. Jud. XVI, 29; a. e., v. מציעתא.—Fem. מציעתא, Targ. I Kings VI, 6 מציעתא ed. Lag.; ib. 8.—B. Bath. 107^a מציעתא it is the average (between twenty and thirty).—Esp. מציעתא the middle clause of a Mishnah &c., contrad. to רישא first clause, and סיפא the ending clause. Hull. 94^b; a. fr.

מציעותא f. (preced. wds.) middle, centre; constr. מציעותא. Targ. II Chr. VII, 7. Targ. Ps. XXXVI, 2; a. e.

מציעתא, v. מציעתא.

מציעא, v. מציעא.

מציעא m., pl. constr. מציעין compressed; מ' עינא having blinking eyes. Keth. 60^b bot.

מציק m. (b. h. ציק) oppressor, esp. Roman tax collector, v. מציק II.—Pl. מציקין, מציקין. Sifre Deut. 317; Yalk. ib. 944 מ' שהחזיקו בה וכן the oppressors that have taken possession of Palestine &c.

מציקין m. pl. (Chald. adapt. of h. מציקין) mortals. Y. Kil. IX, 32^b top מ' שרון rest now, ye mortals (it is Sabbath); Y. Keth. XII, 35^a; Koh. R. to VII, 11 מציקין (h. form).

מצלף, v. מצלף.

מצלות, v. מצלותא.

מצלצלון m. pl. מצלצלון, cymbals. Targ. I Chr. XV, 28 ed. Lag. (ed. Rahm. נצלצלון, Var. מצ).

מצלת, v. מצלותא.

מצלתיה, Yalk. Dan. 1061 אלהיה למה קרון למ' (some ed. למכלהיה) read: לצלמי מלכיה, there (Deut. IV, 28) the images of the kings are called gods (authorities); Lev. R. s. 33 למכלהיה.

מצמחא m. (מצח) brightness; מצמחיה רדומא noon. Lev. R. s. 24 (Tanh. K'dosh. 9 צהרים).

מצמץ (v. מצץ) to squeeze, suck, sip. Y. Ter. XI, 47^d bot. במדותסרים למצמץ when they are too poor to be sucked out. Y. B. Mets. VII, beg. 11^b וימצמץ שלא יקלקל בהאדם וימצמץ he must not peel (taste the surface of) the figs

אע"ג דמ' ליה מצרי רב' ch. same. B. Bath. 61^b top
although he mentioned in the agreement the outer bound-

מַקְבָּן m. = h. מַקְבָּר, *mallet*. Bekh. 43^b מַקְבָּן דְּרַמִּי (not מַקְבָּן) a *makḳaban* is one whose head resembles that of a mallet.—*Pl.* מַקְבִּין. Targ. Jer. X, 4 (ed. Lag. מַקְבִּינִי). Targ. Is. XLIV, 12 (ed. Wil. מַקְבִּינִי).

II. קבלא v. מקביל, מקביל

מִקְבִּילוֹת f. pl. (a jocular denom. of מִקְבֵּלָה, adopted fr. Ex. XXVI, 5) *founded on tradition*; *contrad.* מִקְרִיבוֹת a corresponding feigned denom. of מִקְרָא, *founded on the Bible*. Y. B. Kam. VIII, end, 6° לֹא לִמַּד הָיָה אֵילִין אֲרִיזָה הָיָה חֲנִינָה אֲרִיזָה הָיָה חֲנִינָה (לֹא מִן) where didst thou learn these things, founded neither on Bible nor on tradition?

מִקְבֵּלָנָא m. (קָבַל I) *one who takes in, wins.* Targ. Prov. XI, 30, v. next w.

מִקְבֵּל נִפְשֵׁי f. (preced.) *taking in, winning*. Targ. Prov. XI, 30 **מִן נִפְשֵׁי הַכֹּהֲמָה** (ed. Lag. **מִקְבֵּל נִפְשֵׁי**) (the art of) winning souls is wisdom (Lag. a winner of souls is wisdom; h. text **לָקַח נִפְשֹׁת חָכֵם**).

מִקֵּב m. (denom. of **מִקֵּב**) *one whose head is mallet-shaped*. Bekh. VII, 1, v. **מִקְבֵּא**.

מַקְבֵּת *f.* (b. h.; **מַקְבֵּת**) *mallet*. Kel. XXIX, 7 מִשְׁחָרְרֵי מַקְבֵּת the stone-cutters' mallet. Ib. 5, v. מִקְבֵּתָא. Tosef. Sabb. XIII (XIV), 17 וְלֹא יִכֶּה בָּמָּה עִ"ג מַסְכֵּת וּבִי he must not strike (on the Sabbath) with the mallet on the chisel (to open a casket of dates) . . . as one does on week days.—*Pl.* מַקְבֵּתוֹ. Par. III, 11 מִשְׁחָרְרֵי מַקְבֵּת stone mallets.

מִקְרָה v. מִקְנָה

מִקְדָּרִיחַ, **מִקְדָּרִיחַ**. m. *borer*. Kel. XIII, 4. Ib. XVII, 12 כְּמֵלֶכֶת מִן הַגִּידוֹל שֶׁל לִשְׂבָּח וכו' as large as the hole made with the large carpenters' borer kept in the Temple cell, which is the size of an Italian *dipondium* &c.; Ohol. XIII, 1; Tosef. ib. XIV, 1. Ohol. II, 3 בִּקְדָּרִיחַ וכו' באיזה מִן הַבּוֹרֵר do they mean? The small one used by physicians &c. Ib. XIV, 2 כָּל שֶׁהוּא מֵלֶכֶת מִן הַבּוֹרֵר, &c. Tosef. ib. XIV, 7. Tosef. Sabb. XIII (XIV), 17 מִקְדָּרִיחַ; a. fr.—[Num. R. s. 9 מִן הַבּוֹרֵר some ed., read מִקְדָּרִיחַ.]

I. מְקַרִּיין v. מְקַדִּיין

מקד"ש, an abbreviation for מִקְדָּשׁ, *qāḏeṣh*, and שְׁלִישִׁי, *shlishi*, *wrong intention at slaughtering a sacrifice, illegality concerning one part of a sacrifice, the legal effect of the sprinkling of the blood, and the occurrence of the word sh'lishi (third) in both laws under discussion.* Zeb. 28^b.

מִקְדָּשׁ m. (b. h.; קֹדֶשׁ) *sanctuary*, esp. מֶ' or מִ' (abbr. בִּה"מ) the Jerusalem Temple, contrad. מִשְׁכָּן the Tabernacle. M. Kat. 9^a. Erub. 2^a מֶ' אֲשֶׁכְּחָן מִשְׁכָּן דִּיאִקְרִי מֶ' we find that the Tabernacle is sometimes called *mikdash*, and the Temple *mishkan*.—מֶ' ראשון—the first Temple (the Solomonic Temple); מֶ' שֵׁנִי the second (post-exilic) Temple. Yoma 21^b; a. e.—Ib. בִּה"מ ... בְּשָׁעָה when Solomon had built the Temple; a. fr.—*Pl.* מִקְדָּשִׁים. Meg.

16^b שני מִּמְּנוֹ two sanctuaries (that of Shiloh and the Jerusalem Temple); Yalk. Gen. 152.

מוקד, מוקדשא, מוקדש ch. same. Targ. Ex. XXV, 8;
a. fr. — Y. Ber. II, 5^a top ביה מוקד = בית המקדש, v.
preced.; Lam. R. to I, 16 ביה מוקדשון וירידא (not מוקדשין,
the Temple of the Jews. — Pl. מוקדשין. Targ. Ez. XXI, 7;
a. e.

מִקְדָּשָׁהּ f. = h. קְדִישָׁה, *prostitute*. Targ. O. Gen. XXXVIII, 21, sq. (ed. Vien. מִקְדָּשׁ).

מִקְבָּא v. מִקְוֵבָא

מִקְוֶה m. (b. h.; קָהָה) *gathering of water, esp. the ritual bath of purification*. Yoma VIII, 9 (play on **מִקְוֶה** *hope*, Jer. XVII, 13) **מִה מַ' מִשְׁחָה וּכ'** as the bath purifies the unclean, so does the Lord &c. Ib. 31^a **מִ' אֲרֵבַעִים סָא** the contents of a ritual bath must be forty S'ah; Num. R. s. 18. Mikv. I, 7 **וּכ' לִמ' שוּדָה** has the qualification of a ritual *mikveh* when gathered in a pond, *contrad.* **מִיָּקֵן**; a. v. fr.—Tnsf. *means of purification*. Kidd. 64^a **בָּנוּ בְּנוֹת יִשְׂרָאֵל מִקְוֶה טְהוֹרָה וּכ'** daughters of common Israelites are the means of purity (reinstatement to priestly status) for (the issue of) degraded priests, i.e. the daughter of an Israelite woman and a degraded priest may marry into priesthood; ib. 77^a; Tosef. ib. V, 3; a. e.—*Pl.* **מִקְוֹת**, **מִקְנָאוֹת**, **מִקְיָי**. Y. Ter. IV, 43^a *bot.* **שְׁנֵי מִקְוֹת**; Mikv. II, 3 **שְׁנֵי מִ' מִ' אֶחָד** two adjacent reservoirs one of which contains &c. Ib. I, 1; a. fr.—*Mikva'oth*, name of a treatise of Mishnah and Tosefta of the Order of Tohăroth.

מִקְוֵה I ch. (v. preced.) 1) *gathering of merchants, fair, merchants' station*; 2) *goods at the fair*. Targ. I Kings X, 28. — 3) *reservoir*. — **מִקְוֵיָא** Targ. Is. XXII, 11 (h. text **מִקְוֵה**).

*מקור II m. (קדח) acid. Keth. 75^a Ar., v. קדח.

מְקוֹלִים, v. next w.

מִקְבֵּלִין m. pl. (macellum, μάκαλλον) 1) *slaughter-house*. Gen. R. s. 86, beg.; Midr. Till. to Ps. CV, 16.—2) *meat-market, provision-market*. Hull. 95^a מ' וטבחי ישראל **מִקְבֵּלִין** if there are meat-stands (kept by gentiles) in a place where the butchers are Jews. Ib. 92^b top אין שוקלין בשר **מִקְבֵּלִין** they (the gentiles) do not retail carrion in the markets; a. fr.—[Sifré Num. 131 להם **מִקְבֵּלִין** בני they erected markets for them (Var. **מִקְבֵּלִין**), v. **מִקְבֵּלִין** III.]—Y. Hag. I, 76^b top **מִקְבֵּלִין** אפ"ר even if you have to buy your meat in the market (having no sacrifice of your own).

I. קלם v. מקולם

מָקוֹם m. (b. h.; קים) 1) *place*. Ab. Zar. 8^b; Snh. 14^b
בשמך ויקראוך ובמקומך וי. Yoma 38^a bot. גרם, v. חמ' גרם
thou shalt be called by what name thou deservest, and
given the place due to thee &c., i. e. be not afraid of
human envy. Shebu. VII, 4 חזרה השבעה למקומה the oath
goes back to its home, expl. ib. 47^a חזרה שבעה לסנין
the oath goes back to Sinai, i. e. no oath is demanded and

no decision rendered, the case being surrendered to him who proclaimed on Sinai, 'thou shalt not rob'; oth. opin. לה הורה שבויה למחוייב לה oath goes back to him who by right should have been asked to make oath but could not be permitted to swear on account of disqualification, i. e. he must pay; a. v. fr.—כל מ' בכל מ' (abbr. כ"מ, כ"מ) *everywhere*. Sabb. 40^b; a. fr.—כל מ' ש' *wherever*. Erub. 81^b. Meg. 29^a; a. fr.—אורו מ' v. אורו III.—2) *existence, substance*; 'המ' *the Existence, the Lord* (cmp. מ'עין). Gen. R. s. 68 'המ' הקב"ה וקוראין אורו מ' in circumscribing the name of the Lord, why do we call him *Maḳom*? שהוא מקומו של עולם ואין עולמו מקומו because He is the existence (the preserver) of the world, but His world is not His existence; Pesik. R. s. 21; a. e.—Ab. Zar. 40^b לשומרים ברוך המ' שמסר עולמו לשומרים who has given his world over to preservers (who has created remedies). Nidd. 49^b המ' ידעה בעויו ר'ה the Lord be with him. Ber. 16^b; Lev. R. s. 5, v. חסרון; a. v. fr.

מקום, Treat. Sof'rim XXI, 7 ברבי, v. מרום.

מקומא, v. מקמא.

מקוף m. (קוף, קפה; cmp. קופא *needle-eye*) *the eye of the coultter* for the insertion of the horizontal pole. Kel. XIII, 3.

מקור m. (b. h.; קור, v. קרר I) *fountain*, esp. מקור דם, *the interior of the womb* from where the menses are discharged. Nidd. 65^b; Ib. 66^a; a. fr.—[Pesik. B'shall., p. 89^b מקור דם, v. מקור דם, v. מקור דם.]

מקור m. (קור, v. next w.) *beak, a tool for whetting millstones*. Kel. XXIX, 6 (not מקיר).

מקורא ch. same, *beak* of a bird. Gen. R. s. 64, end, the Egyptian heron דמקוריה אריך whose beak is long; Yalk. ib. 111, end דמקוריה (corr. acc.). Gen. R. l. c. ידעב (not מקוריה) he put his beak (into the lion's mouth), and brought the bone out; Yalk. l. c. קיעיה (corr. acc.).

מקורא, v. מקרא.

מקורזל, v. קורזל.

מקושח m. (מקושח; v. נקש) *knocker*. Y. Bets. V, 63^a bot. [read:] מ' דכנישורא מורח the use of the knocker in the synagogue is permitted (on the Sabbath); [oth. emend. v. ed. Krot. marginal note].

מקושח I, v. קושח I.

מקושח II, בן מ' pr. n. pl. (?) *Ben M'koshesh*. Yeb. 15^b; Y. ib. I, 3^a bot. בית קושש.

מקוח, Koh. R. to I, 9 כמה מ' פנסין, a corrupt Var. lect., v. קסילופנס.

מקורו, v. next w.

***מקנא** m. (קנ, cmp. גוז a. Arab. *kazz salire*) *jumper, runner*. Y. R. Hash. II, 58^a top מקונה (corr. acc.) the torches were moved (v. Mish. ib. 4) in the manner of

the runner (in zigzag).—Pl. מקנור. Pesik. B'shall. p. 84^a מקנורי (מקנורי; Yalk. Ex. 225 מקנורי, corr. acc.) his runners before him, his runners behind him (Cant. R. to IV, 12 ועבדים מהלכין אחריו).

***מקנא**... f. (קנ) *calculation*. Y. Shebi. I, 33^b bot. מקנא זהו זהו זהו this calculation has also been adopted (v. מ'שנ'ת): that ten young plants within an area of a Beth-S'ah are equal to three old trees as regards the Sabbatical year laws; Y. Succ. IV, beg. 54^b; Y. Ab. Zar. IV, 43^d top.

מקח m. (b. h.; לקח) 1) *taking*. Ab. IV, 22 שוחד מקח bribe-taking. Pes. IX, 5 מקחו מבעשר it must be selected (designated) on the tenth day of the month (Ex. XII, 3).—2) (traditional pronunc.) *buying, purchase, bargain*. Ib. 112^b ו' אל תעמוד על המ' do not stand bargaining when you have no money. B. Mets. IV, 3 שוחד למ' if the overcharge amounts to one sixth of the price paid. Ib. 50^a ר' לי מקחי give me back my goods. Ib. 51^a לוקח מקחו בידו the purchaser has his purchase in his possession (and can show it to his friends to have it valued); a. v. fr.—אבן רמ' *auction-stone* for slaves. Sifra B'har ch. VII, Par. 6 (Yalk. Lev. 667 הלוקח), v. מקמר. I.—וממכר, v. מקמר.

מקמורא m. ch. (קטר II) *the upper garment with the girdle, walking cloak or sheet*. Y. B. Mets. II, beg. 8^b במ' כרד אשכח found a web wrapped up in a cloak. Ab. Zar. 58^b ו' ארמקמורא עכר ו' before you take off your cloak, go back (and rescind your decision).

מקמור m. h. same. Tosef. Kel. B. Bath. VII, 1 ימ' ו'מקמורין (R. S. to Kel. XXIX, 1 פסיקא ו'מ' shreds of the girth and of the wrapping clothes. Sabb. 120^a; Y. ib. XVI, 15^d top (differ. fr. מעפורה).

מקמריא m. (denom. of קמריא *cucumber-field*. Targ. Is. I, 8 ed. Lag. (oth. ed. מקמריא).—בר מ' pr. n. pl. *Bar-Mikt'ya*. Y. M. Kat. I, 80^b bot.

מקמריא m. pl. (קמט) *objects held in the hand while making oath*. Tosef. Snh. V, 1 [read:] בקישא ו' בקישא ו' בקישא ו' the contestant says, swear to me by thy life, or by the object or objects which I hold (v. קנה); Y. ib. III, beg. 21^a (corr. acc.).

מקמריג, v. קמריג.

מקמריג, v. קמריג.

מקנדה f. (קנר) *fire-pot, fragment of a vessel used for carrying fire*. Sifra M'tsor., Par. 1, ch. I חרס מ' ו' from the word *heres* (Lev. XIV, 5) I might infer that a fragment of a vessel was meant, therefore it says 'a vessel'. Y. Sot. II, 17^d bot. בשטל מ' ו' he who says... you must not use a *makkedā*, means a vessel the larger portion of which is missing. Num. R. s. 9; Sot. 9^a חרס מ' של חרס a piece of an earthen vessel, opp. כוסות משובחין; ib. 32^b. Sabb. XXIV, 5; a. fr.

מקילון m., v. מקילין.

מקומה f. (v. מקמא) *bought object, thing*. Lev. R. s. 5 לי פלגת חתניך איך לך מ' (חתניך) hast thou such and such an object? wilt thou lend it to me?

מקומא, v. מקמא.

מקומא, v. מקמא.

מקל c. (b. h.; קלל to swing) *walking stick*, in gen. staff. Sabb. 66^a של זקנים מ' old men's stick. Kel. XVII, 16; Tosef. ib. B. Mets. VII, 9 מ' שיש בו ברה וכ' a staff which has a secret receptacle for a *m'zuzah* (מוזוזת) or jewels. Ab. Zar. III, 1 מ' שיש בידו מ' a statue holding in its hand a staff; ib. 41^a כמ'... עצמו מ' the staff intimates symbolically that he causes himself to be chastised as with a staff in behalf of the entire world (vicarious sacrifice). Y. Dem. VII, beg. 26^a [read:] מדו (רמיקל) what does it mean that I saw in my dream an officer's staff suspended from my body?—Y. Ned. IX, beg., 41^b מ' דיהה ר"מ R. Meir's staff was in my hand, and it taught me knowledge. Toh. VIII, 9 מ' שריא מלאה וכ' a staff which has become wet with unclean fluids; Tosef. ib. IX, 15 מ' שריא מ' (corr. acc.); a. v. fr.—Sabb. 139^a (ref. to Is. XIV, 5) מ' שריא מ' this alludes to judges who are a staff (of support) to their beadies (conniving at their abuses).—Pl. מקלוח. Pes. V, 9. R. Hash. I, 9 לוקחין בידם מ' they may take sticks with them (for defence); a. e.—Yoma VI, 7 (87^b) במ' קלעין Y. ed. (Bab. a. Mish. בעמקלעו, v. Rabb. D. S. a. l. note 6) he twisted the limbs of the animals around carrying poles.

מקלה m. (קלה II) *roasting place*; מ' ashes from the roast, i. e. *vegetable ashes*, contrad. to אפר which includes any crumbled substance. Taan. II, 1. Ib. 15^b (ref. to יטחנין אפר וכ', ib.) מ' הן מביאין אפר מ' they must bring wood-ashes (not dust, crushed bones &c.). Par. IX, 7 אפר מ' ashes fit for lustration (ashes of the red cow) which were mixed with wood-ashes. Tosef. ib. X (IX), 1 מ' הן כא' מ' they are as unfit for lustration as wood-ashes. Ber. 28^a, a. e., v. מנה II.

מקלה ch. same. Targ. Lam. II, 10.—[B. Mets. 74^a מחוסר מקלה, v. מקלי II.]

מקלומ m. (קלט) *bag* for collecting the excrements of working cattle Y. B. Kam. II, beg. 2^d. Kel. XVI, 7, v. מקלומ.

מקלופין, מגלופין, read מגופנין מ' Targ. Y. Num. VI, 4 and strike out מגופנין, as a gloss to מגופנא v. מקלופא.

מקלט m. (b. h.; קלט) *refuge*, esp. for the unintentional man-slayer. Macc. II, 4. Ib. 6 מ' מקדימין לערי מ' both the innocent and the willful slayers go temporarily to the place of refuge; Sifré Num. 160. Macc. II, 8 רוצח מ' שגלה לעיר מקלט a man-slayer who arrives at his place of refuge; a. fr.

מקלועתא f. (קלע II) *braid, plait*. Y. Sabb. VI, 7^d bot. מ' הוה מובנה מ' דרישה וכ' (hair), and gave (the proceeds) to him (Akiba), that he might study the Law; Y. Sot. IX, end, 24^e קלועתא דשערה.

מקלעות f., pl. *braids, nets*. Yoma VI, 7; v., however, מקלע.

מקמא I m. (קמ) 1) = h. מצמד, *standing, attendance, office*. Targ. I Kings X, 5. Targ. Is. XXII, 19 ed. Lag. (ed. מקומי, מקומי).—2) *that which is placed before the guest, portion, plate*. Esth. R. to I, 4, v. קינרס.

מקמא II, **מקמא**, **מקמא** f. (קמ; v. קמ; emp. Gen. XXIII, 17; 20) *acquisition, bought object, thing*. Y. Ned. XI, 42^c bot. מ' כבא מ' די יב לה when he allows her a good bargain. Cant. R. to VIII, 9 למזבן מקמא to buy some goods.—Targ. Y. Ex. XXII, 7; 10 מקמא Ar. (ed. עיסא; h. text מלאכה).—Gen. R. s. 73 מאן... מקמא... מ' מאן אכל הוה מקמא... מ' (I, 2) who broke this thing (or plate)?—Constr. מקמא, מקמא. Y. Erub. III, 21^b top; Y. Gitt. VII, end, 49^a מ' פלן מ' an estate bearing the name of a certain person; Y. Kidd. III, 64^a top מקמא; Y. Maas. Sh. V, 56^b bot. מקמא.

מקמא, v. מקמא.

מקמא, constr. **מקמא**, **מקמא**, v. מקמא II.

מקנה m. (b. h.; קנה) *property, esp. cattle*. Num. R. s. 22 מ' גרול מ' הוה להם they had a large stock of cattle; a. e.

מקניתא f. (denom. of קני) *a bundle of reeds*. Y. Maas. Sh. IV, end, 55^c מ' מרגלית מ' the bundle of reeds (seen in an alleged dream) means the bolster at the bottom of the bed.

מקפח m., **מקפח** f. (קפח) *a stiff mass of grist, oil and onions*. Ned. VI, 10. Hull. 14^b. Succ. II, 9 מ' שחטרו מ' when a stiff dish gets spoiled. Ib. 29^a גריסין מ' a pulp of grist; Y. ib. II, end, 53^b מ' גריסין מ' a pulp of anything; a. fr.

מקפנא m. (קנא II) 1) *surrounding, circumvallation*. Targ. Lam. II, 8 (h. text חל).—2) *going around*; מ' משדירין מ' nomadic camps, freebooters. Targ. O. Num. XXXIII, 55 מ' מקפנא freebooters surrounding you.

מקצה, Yalk. Lev. 658, v. מוקצה.

מקצוע m. (b. h.; קצע) 1) *corner, angle*. Tam. III, 3; Yoma 15^b מ' צפונה מערבית מ' the corner of the north-western side of the Temple.—2) *store*. Men. 54^b; 55^a, v. מוקצה.—B. Bath. X, 8 (175^b) גרול מ' בכל החורה כולה גרול מ' Ms. M. (v. Rabb. D. S. a. l. note) for there is no store (of wisdom) in the entire Law richer than these (civil laws); Ber. 63^b.—Pl. מקצועין. Tosef. Hag. I, 9 מ' חורה גופי וכ' stores of the law, bodies of Halakoth; Tosef. Erub. XI (VIII), 24 מוקצעי ed. Zuck. (Var. מקצעי).—3) v. next w.

מקצוע m. (b. h. מקצועה; preced.) *a tool for cutting fig-cakes, knife or saw*. Tosef. Sabb. XIV (XV), 1 (ed. Zuck. מקצוע; Sabb. 123^b; Y. ib. XVII, beg. 16^a.—Pl. מקצועה, v. next w.

מקצועה f. (v. preced. wds.) *stored fruits, esp. fig-cake*.—Pl. מקצועה. Ned. VIII, 4 (61^b) מ' שיקפלו ער שיקפלו חמ' מקצועה.

up to the time when people lay the figs in layers; [oth. opin.: people fold up the *knives* (v. preced.) to store them away; oth. opin.: people fold up the *matting* on which the figs are dried before they are stored]. Ib. 82^a. Tosef. Dem. I, 3 משיקפלו המקצעות; Y. ib. I, beg. 21^c המקצעות.

מִקְצָה f. (b. h.; קָצָה; v. קָצָה) *a part; (adv.) partially, in some cases*. Shebu. VI, 3 מִמֶּנּוּ וְכִי since he has admitted a part of what is comprised in the claim (empty 'casks' against the claim of 'pitchers of oil'). Ib. מודה (ב)מ' השענה a. fr. מודה (ב)מ' השענה if he admits that he owes a portion of the vessels claimed.—B. Mets. 3^a, a. fr. מודה (ב)מ' השענה if he admits a portion of the claim must make oath. Y. Shebu. VII, beg. 38^b וְכִי לפי שנהנה מ' ומהנה מ' וכי because he is benefitted to a certain extent and benefits (the owner) to a certain extent, he must swear in some cases and pay damage in other cases. Sifra Sh'mini, Par. 9, ch. XI מ' וטוהרת מ' וטוהרת you make it possible to declare (the seeds) unclean in some cases and clean in others. Ab. V, 8 מִקְצָתוֹ מַעֲשִׂיךְ וּמִקְצָתוֹ if a part of the people give tithes and a part give not, v. בְּצוּרָה. Koh. R. to VII, 27, a. e. הַנֶּפֶשׁ כָּל הַנֶּפֶשׁ מ' loss of a part of one's life (pain, loss of property &c.) is considered like a sacrifice of one's entire life; a. fr.—Ch. v. קָצָה.

מִקְנֵה (b. h.; cmp. מִקְנֵה) *to soften*.

Nif. מִקְנֵה, נִמְוֶה, נִמְוֶה, נִמְוֶה to be softened; to decay; to be squashed beyond recognition. Nidd. X, 4 עַד שִׁמְוֶה הַבָּשָׂר until decay has set in. Bicc. I, 8 נִמְוֶה if the first fruits became decayed. Sifra B'huck, Par. 2, ch. VIII (ref. to Lev. XXVI, 39) אֵינוֹ אוֹמֵר יִפְקֹד אֵלָּא יִפְקֹד it does not merely mean 'they shall decay' (when a portion remains sound), but 'they shall dissolve' (v. Macc. 24^a bot.). Nidd. III, 4 נִמְוֶה the embryo may have been mashed (mixed up with the blood) before it was passed. Y. ib. III, end, 51^a הַיִּמּוֹת הַשֵּׁנִי the placenta was mashed. Bab. ib. 27^a there is no comparison between one presumption that the embryo was mashed and two such suppositions (that the placenta of one embryo and the embryo of another placenta were mashed). R. Hash. III, 8 הָיוּ נִמְוֶה הָיוּ נִמְוֶה they decayed (from the serpent's bites), opp. מִתְרַפְּאִין; a. e.—Tanh. Noah 10 נִמְוֶה יִסְדּוּ; Yalk. Dan. 1060 סִדּוּ v. infra.

Hif. מִקְנֵה 1) to squash. Y. Ab. Zar. II, 40^c bot. הָיָה לֶסֶת she may squash the embryo in her womb.—2) *to enervate, cause consumption*. Keth. VII, 10 מִקְנֵה she (the intercourse with her) will enervate him (the leper).

Hof. מִקְנֵה to be crumbled, to dissolve. Snh. 92^b הָיָה לֶסֶת (Rashi) his (Nebucadnezzar's) pride was crumbled (he confessed his wrong), v. מִקְנֵה; (ed. סִדּוּ its (the kiln's) foundation was crumbled (from the heat); [oth. vers. סִדּוּ the lime in it melted; Tanh. Noah 10 נִמְוֶה יִסְדּוּ; Yalk. Dan. 1060 סִדּוּ].

Hithpalp. מִקְנֵה to be crushed, to pine. Taan. 25^b עַד שִׁיִּתְמַקֵּם וְיִצְטַר until he is made submissive (by starvation) and feels pain.

מִקְנֵה ch. same.

Ithpalp. מִקְנֵה 1) to pine away, be weakened. Targ. Y. Deut. XXXI, 18; a. e.—2) *to decay, melt*. Targ. Job XIV, 10 (חלש). Targ. Ps. LXXXIII, 8 (חלש).—3) *to sneeze, v. infra*.

Ithpe. מִקְנֵה (cmp. מִקְנֵה, Ithpol.) 1) to be languid, to stretch one's self. Targ. I Kings XVII, 21.—2) *[to collapse; v. מִקְנֵה a. e. עָשָׂה] to sneeze*. Targ. II Kings IV, 35 ed. Lag. (ed. Ven. I מִקְנֵה Ithpol. of מִקְנֵה; Regia מִקְנֵה; ed. מִקְנֵה; h. text ויזרזר; Pesh. מִקְנֵה).

מִקְנֵה v. מִקְנֵה.

מִקְנֵה m. (preced.) מ' רִסְפִּיר *book-worm*. Sabb. 90^a.

מִקְנֵה, מִקְנֵה m. (v. מִקְנֵה, Ithpe.) *sneezing*.—Pl. מִקְנֵה. Targ. Job XLI, 10 מִקְנֵה Regia (Ms. Var. מִקְנֵה; ed. ויזרזר; h. text עָשָׂה).

מִקְנֵה v. מִקְנֵה.

מִקְנֵה m. ch.=h. מִקְנֵה, *cooling*; מ' שֶׁטֶה *shady rock*. Targ. Is. XXV, 5 (h. text עֵב).

מִקְרָא pr. n. m. (Μακρός) *Macra*. Gen. R. s. 46 [read:] מ' מסתברא דאזא this interpretation of M. is plausible; (Lev. R. s. 25 מִקְרָא).

מִקְרָא, מִקְרָא m. (קָרָא) *being called, summons*. Y. Ber. II, 4^d top; Y. Meg. I, 71^c (play on מִקְרָא, Prov. V, 18) בְּרִיתִי יְהִי מִקְרָא לְקַבֵּל blessed be thy being summoned to the grave; Yalk. Prov. 937; Koh. R. to IV, 17. Ib. בְּרִיתִי יְהִי מִקְרָא לְקַבֵּל be blessed in the house to which thou wilt be called.

מִקְרָא m. (b. h.; קָרָא) 1) *call, convocation*. Sifra Emor, Par. 11, ch. XIV קָרָא אֵלָּא אֵם עָשָׂה מ' קָדֵשׁ unless one made it (the Day of Atonement) a holy call (observed it). Ib. ch. XIII, Par. 11 בְּנֵי יִשְׂרָאֵל מ' קָדֵשׁ וְכִי the sons of Israel are a holy convocation (called to celebrate the festivals) &c. Mekh. Bo. s. 9; a. fr.—2) *reading, esp. the reading from the Scriptures*. Ber. II, 1 זְמַן מ' מְנִיחָה the time for reading the Sh'm'a. Meg. 3^a, a. fr. מְנִיחָה the recitation of the Book of Esther. Tosef. Ber. II, 20 וְהַפְלָה יֵשׁ שֶׁם מ' reading the Scriptures and prayer are permitted there; Sabb. 10^a; a. e.—Meg. I. c. (ref. to Neh. VIII, 8 מ' וְיִקְרָא) this means the reading of the text; Ned. 37^b; a. fr.—3) *pronunciation, vocalization*; מ' סוּפְרִים the traditional vocalization of the Scripture texts. Ib.—4) *teaching the Bible, primary instruction*. Ib. IV, 3 לֹא יִלְמְדוּ מ' he must not teach him Bible, contrad. to מִדְרָשׁ &c. Ib. 36^b bot. עַל הַמ' where it is customary to take remuneration for teaching the Bible. Y. Meg. III, beg. 73^d; Y. Keth. XIII, beg. 35^c בֵּית סֵפֶר בֵּית סֵפֶר Beth Sepher was the school for Bible, Beth Talmud for Mishnah. Lev. R. s. 2, beg. נִכְסֵיךָ לֵךְ enter the primary school; a. fr.—5) *the Scriptures*. Y. Taan. IV, 68^a bot. עַל כָּל הַמ' v. חֲזוֹן, a. fr.—6) *Biblical verse, text*. Sot. V, 2 מ' מִן הַתּוֹרָה וְכִי there is for it no passage in the Torah intimating that it is unclear. Ib. מִן הַתּוֹרָה מְבִיא לֵךְ מ' מִן הַתּוֹרָה produces for it a Biblical text in evidence &c. Yeb. 11^b, a. e. מִן הַתּוֹרָה מְבִיא לֵךְ a Bible verse can never lose its literal sense (although its meaning

may be extended by the methods of interpretation). Snh. 34^a, a. e. מ' אחד יוצא וכו' v. שנים. Ib. 101^a מעצמו זה נדרש this verse must be interpreted from its own wording. Ib. bot. מ' אני דורש... מ' איך מ' לך how do you know this?.. I interpret Bible verses; a. fr.—Pl. מקריות, מקראות. Men. 19^b; Zeb. 63^b; Sot. 14^b מ' אחד וכו' מ' שניה מוצא שני מ' אחד וכו' wherever there are two possible interpretations of two parallel expressions one of which contradicts the other, and one of which confirms the other &c. Yoma 52^a bot., v. הקרע. Y. Snh. VIII, 26^c top זה אחד משלשה מ' זה this is one of the three passages where the Law speaks metaphorically; Y. Keth. IV, 28^c top; a. fr.

מקרבא, v. מקרובותא.

מקרא, v. next w.

מקראלפרוס m. (μακρο-ελαφρος, a made-up word) *Macro-elaphros* (Tall-Lightfoot). Gen. R. s. 65... שם ודויהה שם Macro-elaphros (corr. acc.) and a woman was there who had a son that was a dwarf, but whom she called M. and said, מ' my son is tall and lightfooted (fit for the body guard); Cant. R. to II, 15 מיקרו ליפארוס (corr. acc.); Yalk. Jer. 332 מקרולפס, מקרולפוס (corr. acc.).

מקרובוהא f. (קרב) coming near; touching. Yalk. Gen. 26 כמה דלא דמכת במקרובוהא וכו' as thou didst not die on touching it &c.; Gen. R. s. 19 כמה דלא מיתה במקריה.

מקרוולפס, מקרולפס, v. מקראלפרוס.

מקרוס m. (μακρός) tall. Yalk. Gen. 114 אם בעיניך שם m. though in thy sight he is tall, in ours he is a dwarf; (Gen. R. s. 65, a. e. מקרוס לפרוס &c., v. מקראלפרוס).

מקרי m. (מקרי I Af.) primary teacher. B. Bath. 21^b וכו' דלא וב' that a teacher cannot prevent a colleague from opening a school in the same avenue. Ib.^a וכו' סך מ' ד' the highest number of pupils for a primary teacher is twenty-five; a. fr.—Pl. מקרי. Ib. וכו' הני תרי מ' ד' where there are two teachers one of whom &c., v. גרס II.

מקרילות f. pl. (a jocular denom. of מקרא, to rhyme with מקבילות) based on textual interpretation. Y. B. Kam. VIII, end, 6^c; v. מקבילות.

*מקרין I pr. n. m. *Macrin*, (supposed to mean) *Macrianus*, one of the thirty tyrants, who after the capture by the Persians of Valerian, was declared Roman emperor together with his sons Macrianus and Quietus. Gen. R. s. 76 (ref. to 'three of the older horns', Dan. VII, 8) שנתנו זה שנתנו (מקדין) those (some ed. מקדין) those (Romans) who gave them (the princes of Palmyra,) their royal titles (v. נצר IV); M. &c.; Yalk. Dan. 1064 מוקירוס וקירוס (omitting מלכותם...) (some ed. וקירוס); Fürst Gloss. Graeco-Hebr. p. 145 quotes: [The other two names, obviously corrupted, refer perhaps to the two sons of Macrianus. V. Fürst l. c. for other conjectures.]

מקרין II m. (b. h. מקרין; denom. of קרין) having horns. Hull. 60^a; Sabb. 28^b; Ab. Zar. 8^a מפרים מ' שור שוקריב... מ' מפרים the ox which Adam offered had one horn in his forehead, for it is written (Ps. LXIX, 32) &c.; מ' חרין משמע but does not makrin mean 'having two horns' (as 'having hoofs')? מ' מקרין it is written without Yod (intimating a defect).

מקרין f. pl. (קרע) rents. Y. Maas. Sh. IV, 55^b bot., v. מרעא II a. איסנוא.

מקראת f. (קרץ) a piece of dough, separated from the main dough in the trough. Tosef. Toh. XI, 2. Toh. I, 8.—Pl. מקרצות. Ib. 7. Tosef. Hall. I, 12 מ' משחעשה from the time the dough is divided up into lumps; Y. ib. I, beg. 59^a מ' משחעשה מ' a. e.

מקרקעא, מקרקע m., mostly pl. מקרקעי (v. קרקע) attached to the ground, real estate, opp. משלמלא. Yeb. 99^a, a. e. עבדא כמ' דמי a slave is legally considered as real estate; B. Bath. 150^a כמקרקעא (Ms. M. pl.). Ib. מ' שאתי there is a difference between movable real estate (a slave) and an immovable estate; ib. 68^a. Ib. 150^b כרובה דמי חקתי רבנן Ms. M. (ed. דאמי) the widowhood which the Rabbis have instituted to be guaranteed by real estate. Ib.^a bot. כרובה אשה מ' הוא the wife's settlement is considered real estate; a. fr.

מקירתא, מקריתא f. (v. מקר) cooling place. Targ. I Kings VII, 2; a. e. בית מקרת מלכיא the royal summer-house (h. text יער הלבנון).—(בית יער) pr. n. M'herta d'Tsullaya (Cooling Shades), name of a field. Y. M. Kat. I, beg. 80^a (ed. מקרת).

מקשאא m. (קשא) one who raises objections, disputant. Gen. R. s. 48; s. 85; Yalk. Gen. 82; B. Mets. 87^a, v. אפרים (cmp. מפתחא).—Pl. מקשאי. Y. Kil. III, beg. 28^c דיון יתבין מ' were sitting and raising questions.

מקשאין, מקשאות v. next w.

מקשה f. (b. h.; = מקשהא, denom. of קשא, v. קשויאם) cucumber field, in gen. truck-farm. Tosef. Ter. I, 4; Y. ib. I, 40^b bot. Tosef. B. Mets. IX, 32; a. e. (v. also מקשה).—Pl. מקשאות, מקשיות, מקשאי. Shebi. II, 1 לישע במ' (Ms. M. מקשה, corr. acc.; Maim. מקשיות, v. מדלעת).—In gen. late vegetables or fruits. Pes. 6^b. Erub. 104^a מקשאי ודלעיו ed. Sonc. (Ms. O. ודלעיו; Ms. M. מקשאי ודלעיו, ed. only ודלעיו) (who guards) his late fruits; a. e. —[Sabb. 90^b חזיר מקשה של חזיר, read: מקשה. v. קשה.]

מקשה m. h. = ch. מקשהא, disputant, undecided. Hor. 14^a מהון ומסיק quick but undecided, opp. to מהון ומסיק slow but coming to a conclusion.

מקשיא = h. מקשה, v. מקשיא.

מקשיי, v. מקשהא.

מקשייא, מקשיא f., part. pass. Af. of קשי.

מִרְאָה, m. (b. h.; רָאָה) *sight, looks, appearance; color, made*. Yoma 74^b מִרְאָה עֵינַיִם באֵשׁ the pleasure of looking at one's wife. Tosef. Neg. I, 2 מִרְאֵן the first inspection of a leprous affection (Lev. XIII, 3), מִשְׁנִי the second (ib. 5) &c. Ib. 4 כל מ' לבן all shades of white; מ' סיבירא grey color. Ib. 5 גְּבוּהָהּ the appearance of an elevation; מ' צל בחמ' as the appearance of a shade thrown on a sunlit object; Sifra Thazr., Neg., ch. I; a. fr.—*Pl.* מִרְאֵרֹא with pronom. suffix) מִרְאֵרִי, מִרְאֵרְךָ &c. Neg. I, 1. Sifra. c., Par. 2, ch. II במראיו retaining its original color; כְּהָה כְּהָה fainter than its original color. Bekh. VII, 5; v. חֲשֵׁה; a. fr.

מִרְאָה f. (b. h.; preced.) 1) *mirror*. Kel. XIV, 6 שְׁעָשָׂה בִּי מִן (not שְׁעָשָׂה) one part of which he polished to serve as a mirror. Tosef. Sabb. XIII (XIV), 16; a. fr.—*Pl.* מִרְאֹת. Gen. R. s. 4 גְּדֻלָּת מִן magnifying mirrors; מִן diminish- ing mirrors; a. e.—2) *picture*.—*Pl.* as ab. Ib. s. 73 חִידָּה בִּיחָךְ מִן didst thou have pictures in thy house? שְׂתוּרָה ... או לְבָנָה of black persons or of white?

מִירְאָה v. מִרְאֵת, מִרְאָה.

מְרִיזָטָאִי v. מְרִאמָאִי

מִדְּרֵאִית *appearance, sight, semblance*, *f.* (ה' עיר, (רָאָה), *f.* Bekh. VII, 3 מִפְּנֵי מִ' ה' because he is repulsive to look at. Lev. R. s. 26; Midr. Till. to Ps. VII מִפְּנֵי ... אֵינוֹ מוֹלִיךְ ... מִפְּנֵי מִ' he does not take his children with him, because he is afraid of the evil eye. — Esp. (ה' ע' מִפְּנֵי מִ' in order to avoid the semblance of wrong-doing, for appearance sake. Bets. 9^a, a. fr. ה' ע' מִפְּנֵי מִ' חֻמֵּי חֻמֵּי מִפְּנֵי מִ' כל מקום שאסרו חכמים מִפְּנֵי מִ' ה' ע' wherever the scholars have forbidden a thing for appearance sake, it is forbidden even in strictest privacy, emp. ה' ע' Y. Erub. VIII, end, 25^b. Y. M. Kat. I, 80^b. ע' מִפְּנֵי מִ' וְלִיזָר לִרְבֵּנָא מִפְּנֵי מִ' do the Rabbis not care for appearance?; a. fr.

מִזְרֵנָּה v. מִזְרָאנָּה

מִרְאֲשׁוֹת f. pl. (b. h.; denom. of ראש *head-part of the bed, bolster, pillow*. Y. Ber. III, 6^d bot. ב' (ב) ... חולה he may suspend them from the head-board of the bed, opp. מרגלות. Yoma 78^a מִרְאֲשׁוֹתָיו put it under his bolster. Sabb. 12^b מִרְאֲשׁוֹתָיו של שכינו למעלה מראשנותיו the Divine Presence is above the head-side of the patient; Yalk. Ps. 741.

מֵרַב, (b. h.) pr. n. f. *Merab*, daughter of King Saul. Snh. 19^b; a. e.

גִּלְדֵּף a. מִרְדֵּף v. מַרְבֵּף, מַרְבֵּף.

מְרוּבֵּה v. מְרֻבֵּה.

מַרְבֵּעַתָּא v. מַרְבּוּעַתָּא, מַרְבּוּעִיתָא

מְרַבֵּינָא m. (רַבִּי) 1) *educator, teacher*. Targ. Prov. II, 17 ed. Lag. (ed. מְרַבֵּינָא *teaching*; h. text (אֵלֶּיךָ).—2) (=h. גֵּרֵלֵךְ) *raised (servant or child)*.—*Pl.* מְרַבֵּינִי, constr. מְרַבֵּינִי, מְרַבֵּינִי. Targ. Y. I Gen. XIV, 14 (II מְרַבֵּינִי, corr. acc.). Ib. XVII, 12. Targ. Y. Num. XIII, 23; 28; a. e.—3) (*pl.*) *sprouts*. Targ. Ps. LXXV, 11 מְרַבֵּינִי צִמְחָה (Ms. תְּלֵמִית; h. text תְּלֵמִית).

מַרְבִּייתָא, מַרְבִּייתָא f.(preced.) nurse, foster-mother.
Targ. Y. II Gen. XXXV, 8 (מַרְבִּייתָא; h. text מִינִיקָה).—
V. מַרְבִּינָה.

מַרְפִּינָא v. מַרְפִּינָא

הָיָה מְבִינָהּ הוּא Kidd. 31^b f.=מְבִינָהּ. מְבִינָהּ (Ar. (מְבִינָהּ) she (whom he calls his mother) was his foster-mother (or nurse).

II. מִרְבִּית, v. מִרְבִּיעוֹת, *pl.* מִרְבִּיעוֹת, מִרְבִּיעוֹת.

מַרְבֵּעַתָּא v. מַרְבִּיעַתָּא

מִרְבִּינָא, Targ. Y. II Gen. XIV, 14, v. מִרְבִּינָא.

מַרְבִּית f. (b. h.; רָבָה) 1) *increase, profit*. B. Mets. 61^a.
—2) *young tree*.—*Pl.* מַרְבִּית, v. מַרְבִּית I.

מִרְבִּיחָא f. 1) = **מִרְבֵּחַ** I, *a growing tree* (not yet fully developed). Y. Shebi. I, end, 33c. מ' .ואֵין חֲמִיר הָרֵא מ' (not **בְּפִרְיָא**) and yet we see young fig trees come out with full fruit; [Y. Orl. I, 61a. . . מִרְבִּיחָא] הֲדֵין מִרְבִּיחָא . . . , a corrupt gloss transferred from Y. Shebi. I.c.]—2) *training, teaching*. Targ. Prov. II, 17, v. **בְּרִינָא**.

מִדְּבִירָא v. מִרְבִּירָא

מִרְבֵּךְ m. (*רִבֵּךְ*) *an irregular pile*. Ohol. III, 7 מִשֵּׁל (Ar. *מירבג*, Var. *מירבן*) a pile of (large) stones; Succ. 20^b מִרְבֵּךְ ed. (Ms. M. 2 *נרִבֵּךְ*). Sabb. 125^b מִרְבֵּךְ Ar. (*נרִבֵּךְ*).

מִרְפִּינְתָא a. מִרְפִּינְתָא v. מִרְפִּינְתָא, מִרְפִּינְתָא

II. מורפית v. מרבעות, *pl.* מרבעה

מִרְבַּעַי (*crouching*; רבע) *f.* **מִרְבַּעֶיהָ**, **מִרְבַּעֶיהָ**, **מִרְבַּעֶיהָ** (*den, resting place*). Targ. Am. III, 4 **מִרְבַּעֶיהָ** ed. Lag. (ed. Wil. (מִרְבּוֹץ). Targ. II Esth. I, 2 **מִרְבַּעֶיהָ**.—B. Bath. 73^a **וְזֶה הוּא הַמִּרְבַּעֶיהָ** the resting place of a small star (Ms. F. **וְזֶה הוּא הַמִּרְבַּעֶיהָ** the transit of &c.; v. Rabb. D. S. a. l. note 40). Ib.⁶ **בֵּית מִרְבַּעֶיהָ** the place where his head rests.

מַרַּת *to sway to and fro, vacillate.*

Pa. מַיִם *to cause swaying.* Targ. II Sam. VI, 6; Targ. I Chr. XIII, 9.

Ihpe. אֶחָפֵי to be swayed, become unsteady. Targ. O. Deut. XIX, 5 Regia a. oth. (ed. Berl. רִחֲפִיךָ, v. Berl. Targ. O. II, p. 55; h. text נִרְחַח).

***מרגוואן** pr. n. pl. *Marguan* (prob. Antiochia Margiana, in Central Asia). Ab. Zar. 31^b (Ms. M. מרגו, Tosaf. R. Elh. מר גוואן, v. Rabb. D. S. a. l. note).

מְרֻנָּעָה f.=b.h. מְרֻנָּעָה (comp. רְגֻנָּעָה), *rest, ease*. Targ. Job XXI, 13 (h. text רְגֻנָּעָה).

רַבִּי v. מַרְבֵּי, מַרְבֵּי, מַרְבֵּי

פֶּרִיסוֹ v. מַרְגָּזוֹת.

מרגלית v. מרגלית

מִכְנֵיזִית m. pl. (transpos. of מְגִזֵּר; מִגְדֵּר) *mincing knives*, *meat-chopper*. Y. Sabb. VII, 10^a bot. כֵּן מִכְנֵיזִית בָּמִי when he chops (meat &c. for sausages) with the chopper, v. בְּרִימָא.

מְרִיבֹנִיתָא f. (רִיבָּ) *irascible, quarrelsome*. Targ. Prov. XXI, 19 (Levita רִיבֹנִיתָא).

מִרְגֵּל I f. (רָגַל, v. רָגַל) *habitual saying, a familiar*

word; מַרְגֵּלָא מ' בפומיה used to say. Ber. 17^a.—Snh. 50^b; Zeb. 36^b (of a traditional law).

מַרְגֵּלָא II m. (v. מַרְגֵּלִיָּה) *a jewel*. Targ. Job XXVIII, 19, v. מַרְגֵּלָא.—Pl. מַרְגֵּלִיָּה.

מַרְגֵּלֹת f. pl. (b. h.; denom. of מַרְגֵּל) *the bottom-part of a bedstead*; (also adv.) *at the bottom of* &c. Y. Ber. III, 6^d bot., v. מַרְגֵּלֹת. Yalk. Ruth 606 שוכבת... נשתהרה... מַרְגֵּלֹת (not שוכבת) she tarried six hours lying at his feet.

מַרְגֵּלִיָּה, מַרְגֵּלִיָּה, v. מַרְגֵּלִיָּה.

מַרְגֵּלִיָּתִים (not מַרְגֵּלִיָּתִים) m. (μαργαριτης) *margarites chersaios*, name of a precious stone. Ex. R. s. 38, end (corresp. to יִשְׁפָּה, Ex. XXVIII, 20).

מַרְגֵּלִיָּה f. (emp. μαργαριτης, μαργαριτης &c., prob. of Semitic origin, emp. רגג, רגג, *gem, jewel, pearl*, mostly pl. מַרְגֵּלִיָּה. Ab. Zar. 8^b וכן ואבן טובה וכן in setting pearls and a precious stone (for an ornament), which is made the base (subordinate) to the other?—Gen. R. s. 31 (expl. צור, Gen. VI, 16) מרגלית a polished gem; Y. Pes. I, 27^b top; Pirké d'R. El. ch. XXIII וכן אחד תלוייה וכן one jewel was suspended in the Ark which lighted up &c.; Snh. 108^b.—Y. Shek. II, beg. 46^c מ' ויעשו אותן מ' why not let them exchange the coins (to be taken to Jerusalem) for a jewel... שמה חזול חמ' the jewel may fall in price. Yoma 75^a לבן כמ' white as a pearl; a. fr.

מַרְגֵּלִיָּה, מַרְגֵּלִיָּה, מַרְגֵּלִיָּה ch. same. Targ. Y. Ex. XXVIII, 10; a. fr.—Y. Dem. I, 22^a top מרגלי מן דמלכא a jewel out of the crown of the King. Esth. R. to I, 6, v. מרגלי. Y. Keth. XII, 35^b; Y. Kil. IX, 32^c bot. אנה מרגלי I am to give up my pearl (soul) in an unclean land; a. fr.—Lam. R. to I, 9 וכן מרגלי this precious idea (emp. מרגלי II); a. e.—Pl. מרגליה. Targ. Y. Ex. XXVIII, 9; 11. Targ. Is. LIIV, 12 מרגלין (prob. to be read מרגלין...). Targ. Ez. XXVII, 16 ed. Lag. (ed. Wil. מרגלין...); a. fr.

מַרְגֵּלֹת f. pl. ch.=h. מַרְגֵּלֹת, (the bolster at) the bottom of the bed. Y. Maas. Sh. IV, end, 55^c, v. מַרְגֵּלֹת.

מַרְגֵּלִין m. pl. (μάργα) *whips, scourges*. Targ. I Kings XII, 11; 14; Targ. II Chr. X, 11; 14.

מַרְגֵּלִיָּה f. (מַרְגֵּלִיָּה) *pearl or jewel*. B. Bath. 146^a וכן שחקי ליה מ' they ground for him a pearl worth &c. Kidd. 26^b וכן הלה בה מ' he set in it (the needle) a pearl (or a precious stone) worth &c. Ib. 18^a בידה מ' נקיש מ' he possessed a pearl (a precious slave). Ber. 33^b לן מ' חקדנו לן מ' they composed for us a precious prayer. Yeb. 94^a מ' ליה מ' E. had an opportunity for a most precious interpretation, opp. חספא. Ib. 92^b, a. e., v. מ' מ' a. fr.—Pl. מַרְגֵּלִיָּה. R. Hash. 23^a מ' מסקן מ' they bring up pearls (from the bottom of the sea).

מַרְגֵּשֹׁת f. pl. (מַרְגֵּשֹׁת) *noises*. Lam. R. introd. (R. Joh. I) וכן מ' מ' this expression (השואר) Is. XXII, 2) serves for three meanings: distress, noises and darkness;

Yalk. Is. 289 מרגשות (corr. acc.).—[Num. R. s. 14 מרגשות some ed., v. מַרְגֵּשֹׁת.]

מֶרֶד I (b. h.; denom. of מֶרֶד; emp. מַעַל a. מַעַל 1) *to rebel, refuse obedience; to protest*. Keth. V, 7 מַרְדָּה she who rebels against her husband (refusing marital duties; oth. opin. refusing to work). Ib. מַרְדָּה על אשהו a husband refusing marital duties (oth. opin. refusing to give her work and support); ib. 63^b. Snh. 49^a, a. fr. מורד מ' he (Caleb) protested against the counsel of the spies. Ib. בגילולי מ' she refused homage to the idols of her father's house; a. fr.—[Y. Maas. Sh. I, 52^d top מַרְדָּה שמרד, read: מַרְדָּה or מַרְדָּה, q. v.]—2) *to incite to rebellion*. Gen. R. s. 23, v. infra.

Hif. מַרְדָּה to make rebellious, to incite. Y. Keth. V, 30^b bot. תחורה המַרְדָּה עלי the Law requires her to be rebellious against him (to refuse sexual connection). Gen. R. s. 26 זה המַרְדָּה עלי this man (Nimrod) made them rebel against me; ib. s. 23 זה המַרְדָּה עלי ('Rashi': the merd).

מֶרֶד II (v. preced., emp. מֶרֶד) *to run, discharge matter; to be sore, inflamed*. Ab. Zar. 28^b; Y. ib. II, 40^d top עין מַרְדָּה an inflamed eye (comment.: 'which rebels', i. e. threatens to burst out of its socket).—Sifra Thazr., Neg., Par. 3, ch. IV מַרְדָּה ומַרְדָּה מַרְדָּה a running (open) wound from contusion or from a burn; Neg. VI, 8; VIII, 5 (המַרְדָּה; not) השחין המַרְדָּה והקרה המַרְדָּה running wounds from contusion, burn or inflammation; Tosef. ib. III, 10 ed. Zuck. (Var. והמַרְדָּה והקרה ed. Zuck. (Var. והמַרְדָּה, corr. acc.; v. R. S. to Neg. I. c.; R. S. to Neg. VI, 8 quotes a Var. 'מורד', v. R. S. to Par. IX, 2; v. מורד). Sifra I. c., Par. 4, ch. VII מורד; Y. Pes. VII, 34^a bot. מורד (corr. acc.); a. fr.

מֶרֶד, מֶרֶד ch. 1) =h. מֶרֶד I, *to rebel, run away*. Targ. I Kings XV, 27 (h. text קשר). Targ. II Kings IX, 14 (ed. Wil. מרד; h. text קשר Hithpa.). Targ. Jer. VIII, 5 למַרְדָּה מ' ed. Lag. (ed. למרד) to run away from (desert); a. fr.—Ber. 44^a מ' until he ran away (bewildered).—2) emp. מֶרֶד II a. מֶרֶד (מֶרֶד) *to rule*. Targ. Lam. I, 7.

Ithpe. מֶרֶד to become rebellious, run away. Keth. 63^b מַרְדָּה Rashi (ed. מַרְדָּה, Alf. מַרְדָּה) ran away (from her husband). B. Mets. 84^b וכן מַרְדָּה אלה (Ms. M. מַרְדָּה, v. מַרְדָּה) she ran away and went to her paternal home.

מֶרֶד I m. (b. h.; denom. of מֶרֶד) [*running away, running against*, emp. מַעַל] *desertion, rebellion*. Pes. 55^b אחר מ' after three days since her (the bird's) deserting the eggs; ib. מַרְדָּה. Midr. Till. to Ps. XC מ' שמרדתי אני וכן I made. Gen. R. s. 23; s. 26 (ref. to ורחל לשון מ' Gen. IV, 26; VI, 1; X, 8) it means desertion from the Lord (emp. מַרְדָּה, מַרְדָּה; a. fr.—מ' אגרה a document stating a wife's, or a husband's, refusal of duties, v. מַרְדָּה I. Keth. 64^a; Y. ib. V, 30^b bot.; Y. Kidd. I, 59^a bot.; a. fr.—Pl. מַרְדָּה *rebellious acts*, contrad. to sins of passion (דיוניות). Tosef. Yoma II, 1; Yoma 36^b; Y. ib. III, 40^d bot., v. מַרְדָּה.

מֶרֶד II m. (v. preced.; emp. מֶרֶד) [*bringing*

down,] subjugation. Gen. R. s. 42 (ref. to Gen. XIV, 4, sq.)
בארבע עשר למִרְדָּן in the fourteenth year counting from
their subjugation; Yalk. ib. 72.

מִרְדָּא (מִרְדָּא) **מִרְדָּא** (Bibl. chald. מִרְדָּא) ch. = h. מִרְדָּא I.
Targ. Josh. XXII, 22 מִרְדָּא ed. Lag. (ed. מִרְדָּא). Targ. II Sam.
XV, 12 (h. text קִשָּׁר); a. e. — Pl. מִרְדָּן. Targ. Job
VIII, 4. Ib. XXXV, 6 מִרְדָּדִי Ms. (ed. מִרְדָּדִי, v. מִרְדָּדִי).

מִרְדָּא f. (מִרְדָּא) **rebellious**. Targ. Y. Deut. XX, 20 (ed.
Amst. a. oth. מִרְדָּא).

מִרְדָּא I **baker's shovel**, v. מִרְדָּה I.

מִרְדָּא II name of a bird, v. מִרְדָּה II.

מִרְדָּא III f. (v. מִרְדָּא II) **moist, green**. Targ. Is. XVII, 6
(h. text פִּרְיָה); cmp. מִרְדָּא.

מִרְדָּא m. (מִרְדָּא; v. מִרְדָּא) **ordure**, a material for vessels.
Ab. Zar. 75^b מִנָּה דִּמְ (some ed. מִרְדָּה; Alf. מִרְדָּא, v. Rabb.
D. S. a. l. note) a **mirda vessel** (v. מִרְדָּא); Tanh. ed. Bub.
Huck. 2 מִרְדָּתָא.

מִרְדָּאִיתָא, v. מִרְדָּע.

מִרְדָּה I f. (מִרְדָּה II) **baker's shovel, peel**. Tosef. Kel. B.
Mets. III, 7. Taan. 25^a (Var. מִרְדָּה).

מִרְדָּה II (or מִרְדָּה) m. **mardeh (mardah)**, name
of a lowland bird. Hull. 65^b Ar. (ed. מִרְדָּא).

מִרְדִּי I m. (?) same. Hull. 62^b מִרְדִּי and this ('hen
of the marsh') is **mardu**. Ib. מִרְדִּי (Rashi מִרְדָּה, v. מִרְדָּדִי).

מִרְדִּי II f., v. מִרְדָּתָא.

מִרְדָּתָא I f. (מִרְדָּה I) **chastisement, punishment**. Ber. 7^a
מִרְדָּתָא מִן אִתְּרוּכָא one chastisement in the heart of man (self-
reproach) is better than many lashes. Gen. R. s. 23, beg.
all (those names) have the meaning of chas-
tisement; ib. s. 57 end. Ex. R. s. 42 (play on רָד, Ex. XXXII, 7)
כָּל הַמְּנִיעַ בְּנֵי מִן הֵם צָרִיכִים Ib. s. 1 they need chastisement. Ib. s. 1
הַמְּנִיעַ מִן הֵם he who refrains from punishing his son; a. e. —
[Pl. מִרְדָּתָא. Tanh. M'tsora, ed. Bub. 3 מִרְדָּתָא דְּלָלוּ
אֵין הַמְּנִיעַ דְּלָלוּ (corr. acc.) these punishments do not come to
thee by mistake (or suddenly, v. מִרְדָּתָא, v. Bub. a. l. note 10),
I have warned thee &c.; Tanh. ed. 1 מִרְדָּתָא דְּלָלוּ וְכִי
(read: מִרְדָּתָא); Yalk. Lev. 558 מִרְדָּתָא דְּלָלוּ וְכִי.]

מִרְדָּתָא II f. (b. h.; I מִרְדָּדִי) **rebellion, disobedience**. —
'**punishment for disobedience**, left
to the discretion of the court, contrad. to the Biblically or-
dained punishment (מִלְּקוּתָא). Naz. IV, 3 (23^a) אִם אֵינָהּ
מִן מִן if she cannot receive the lawful punishment of forty
lashes, let her receive the punishment for rebellion. Keth.
45^b. Sabb. 40^b; Yeb. 52^a; Hull. 141^b. [Rashi: = מִרְדָּה,
'blows enforcing submission', v. מִרְדָּדִי II a. preced. w.]

מִרְדָּתָא I ch. = h. מִרְדָּתָא I, **chastisement, cor-
rection** (corresp. to b. h. מִרְדָּדִי). Targ. Ps. II, 10. Targ.

Prov. XXII, 15. Targ. Y. II Lev. XIX, 20 מִרְדָּדִי (h. text
בָּקָר); a. e. — Pl. מִרְדָּתָא. Targ. Y. ib. XXVI, 18; 23.

מִרְדָּתָא II ch. = h. מִרְדָּתָא II. Targ. I Sam. XX, 30.

מִרְדָּתָא **rudder**, v. מִרְדָּדִי.

מִרְדָּתָא m. (מִרְדָּדִי) **ploughshare**. Targ. Ps. CXXII, 7 (ed.
Wil. מִרְדָּתָא, corr. acc.).

מִרְדָּתָא m. pl. (v. מִרְדָּדִי) **rebellious acts, political
crimes**, esp. the unauthorized exercise of criminal juris-
diction by Jews under the Parthian government. B. Kam.
117^a ... הַשָּׂמַיִם פִּרְסָא דְּהוּ ... הַשָּׂמַיִם פִּרְסָא דְּהוּ ...
... וְאִמְרִי מִן Ms. M. (v. Rabb. D. S. a. l. note) formerly the
rulers were Greeks who cared not about bloodshed (ex-
ecution by unauthorized courts), but now they are Persians
(Parthians) who do care &c., and cry, rebellion! rebellion!
— B. Mets. 39^a מִן בּוֹרָה מִדְּמָה who flees from persecution
for political offenses; B. Bath. 38^b. [Hai Gaon derives
our w. from the Persian, giving it the meaning of **murder**;
Fl. to Levy Talm. Dict. III, p. 317^b suggests **murdan**,
to die.]

מִרְדָּדִי, Gen. R. s. 71 גִּידִין וּמִרְדָּדִי (גִּידִין), v. גִּידִי I.

מִרְדָּדִי (b. h.) pr. n. m. **Mordecai**, 1) the uncle of Esther.
Pes. 117^a מִרְדָּדִי אִמְרִי M. and Esther recited (compos-
ed) those psalms of Hallel. Yeb. 24^b, v. גִּידִי; a. fr. — 2) name
of an Amora. Keth. 87^a. Ber. 31^a; a. fr.

מִרְדָּתָא f. (transpos. of מִרְדָּדִי; מִרְדָּדִי; cmp. מִרְדָּא for
מִרְדָּא &c.) **staff, crutch**. Targ. Y. Ex. XXI, 19 Ar. (ed.
מִרְדָּתָא, misplaced Var. מִרְדָּתָא, corr. acc.).

מִרְדָּדִי, Yalk. Deut. 945 some ed., v. מִרְדָּדִי.

מִרְדָּדִי m. (מִרְדָּדִי = רָדָה to plough) **the handle of the plough**,
having on one end a broad iron blade (חִירְדָּר), on the
other a spud (רִדָּן). Kel. XXV, 2; Tosef. ib. B. Bath. III, 5.
Num. R. s. 14; Pesik. R. s. 3 מִן וְכִי the Mishnah
calls it **marde'a**, whereas the Bible calls it **dar'ban** and
mal'mad. Ib.; Koh. R. to XII, 11 (phonetic etymol.) מִרְדָּדִי
marde'a, because it teaches the (plough-
ing) cow sense. B. Bath. II, 13 (27^b) מִן גְּבִי הַמְּנִיעַ (v. מִרְדָּדִי)
as far as the handle protrudes over the plough (differ. in
comment. which take our w. to mean **ox-goad**). Y. R.
Hash. I, 58^a bot. מִן אִזְרִי מִן אִזְרִי a distance equal to the length
of &c. — Pl. מִרְדָּדִי. Ib. מִרְדָּדִי (fr. מִרְדָּדִי f.). Sabb. 12^b;
149^a שְׁתֵּי מִן the height of two m. — R. Hash. 24^a (Ms. O.
מִרְדָּדִי, v. Rabb. D. S. a. l. note 80); Tosef. ib. II (I), 2
(מִרְדָּדִי, מִרְדָּדִי, ed. Zuck. (Var. מִרְדָּדִי).

מִרְדָּדִי f. (Syr. ברדעא, P. Sm. 604; Arab. bardaat,
v. Fr. Aram. Fremdw., p. 104) **a garment made up of
patches**. Lam. R. to I, 1 רבתי (כוח) מִן (1) חֹד כֹּחַ
(ed. Wil. מִרְדָּדִי, corr. acc.) he has a garment made up of
twenty four patches, v. אִסְכָּתָא II.

מִרְדָּדִי f. (preced.) **pack-saddle or cushion**, consisting
of patches. Sabb. V, 2 (52^b) מִן חֹד חֹד an ass may
be driven out (on the Sabbath) with the cushion tied on
his back (as a protection from cold); ib. 53^a. Tosef. Kil. V,

dripping olives. Y. Maasr. *מְרִירִית* *f., pl.* *מְרִירִיּוֹת* (רִיר) from the time that the olives of the second year in the store-house begin to drip (from the heat).

מִרְיָה *f. intoxicating drink, v. מְרִינָא.*

מִרְיָה *f. (מִר) 1 authority, dominion.* Pesik. R. s. 40 (play on מְרִינָה) בחוכה... ארץ שמִרְיָהּ (not לחוכה) the district in which the lordship of the world resides; ואֵךְ and the place, too, is the ruler of all other places (ref. to בעלְהוּ, I Chr. XIII, 6, as a surname of Zion, v. בְּעִלְהוּ. Ber. 48^a (in Chald. dict.) קא חזית דלא (royal) authority.—2) *domestication.* Sabb. 106^b (v. רִדּוּר) מִרְיָהּ it does not submit to domestication. Tosef. B. Kam. I, 4 אִם דִּדּוּ אִם דִּדּוּ Var. in ed. Zuck. (sub. של; ed. מְרִינָה, מְרִינָה; ed. Zuck. מְרִינָה) if they (the animals) were domesticated, opp. באי מן המדבר.

מִרְיָה, מְרִינָה, מְרִינָה *ch. same, authority, dominion (v. מְרִינָה).* Targ. I Sam. I, 11 (v. מְרִינָה II). Targ. Ez. XVI, 9 מְרִינָה ed. Wil.; a. fr.—Gen. R. s. 55 (play on מְרִינָה) מְרִינָה ed. Wil. (oth. ed. מְרִינָה) the seat of the dominion of the world, v. preced.—*Pl. מְרִינָה, v. מְרִינָה.*

מִרְיָה *m. (בְּרִי, transpos. of בְּרִי; cmp. מְרִינָה) 1 tube, spout; esp. the movable tube attached to the roof gutters (מְרִינָה). B. Bath. III, 6 חֲמִי אֵין לוֹ חֻקָּה no claim, based on undisturbed use, can be made for the special position of the pipe discharging the water into the neighbor's yard; expl. ib. 58^b; Y. ib. III, end, 14^b מְרִינָהּ בחצר רשׁ. מקום חֲמִי the right of a pipe for the discharge of water into the neighbor's court can be claimed on the basis of undisturbed use, but not the special place of its discharge; (Tosef. ib. II, 13 צִינּוּר). Yeb. 75^b כִּי if the mutilated membrum has the shape of a spout (leaving the urinary canal unprotected). Sabb. 146^b מְרִינָהּ גִּידָה מְשֻׁם it is forbidden, lest he shape a regular tapping tube (v. מְרִינָה I).—2) a sort of *cape*, having the shape of a gutter, formed by throwing the edges of a garment over the shoulders backward. Ib. 147^a, v. קִיפָא.*

מְרִינָה, מְרִינָה *ch. same.* Targ. Job XXXVIII, 25 אוֹחֲבִיהָ חֲדָה מְרִינָה (ed. Lag. מְרִינָה).—Hull. 105^b מְרִינָהּ they put it under a spout. Gitt. 69^a מְרִינָהּ *Pl.* מְרִינָהּ. Targ. Koh. II, 8 (h. text שֶׁהָיָה מְרִינָהּ). Targ. Job XXVIII, 4; a. e.—Snh. 109^a; M. Kat. 25^b מְרִינָהּ the spouts of the roofs of Sepphoris.

מְרִינָה *m. (Pers. marzbān, Vullers II, 1161) [custodian of borderland,] prefect, duke.—Pl. מְרִינָה. Meg. 6^b (Ms. O. מְרִינָה, v. Rabb. D. S. a. l. notes 70 a. 90).*

מְרִינָה, מְרִינָה *v. מְרִינָה.*

מְרִינָה *v. מְרִינָה.*

מְרִינָה *f. pl. (v. מְרִינָה) hammers, as instruments of torture.* Lev. R. s. 27 ובמגלגלין Ar. (ed.; Num. R. s. 10, beg.; Cant. R. to V, 16 במִרְיָהּ, read: במְרִינָהּ or במְרִינָהּ) with hammers and whips.

מְרִינָה *m. pl. (בְּרִי, transpos. of בְּרִי, as in מְרִינָה; cmp. מְרִינָה II, מְרִינָה &c.) mats (used for partitions), mat-*

ting. Succ. 20^a, explaining מְרִינָה (v. מְרִינָה) (some ed. מְרִינָה); ib. מְרִינָה... מְרִינָה what is marzublē? R. A. (judging by phonetic resemblance) says, bags filled with foliage; R. S. says, real matting. Ib. מְרִינָה Ms. M. (ed. מְרִינָה).

מְרִינָה, מְרִינָה *v. מְרִינָה.*

מְרִינָה *m., pl. מְרִינָה (v. מְרִינָה) banqueters, merry-makers.* Lev. R. s. 5 (ref. to Am. VI, 7) [read:] מְרִינָה מְרִינָה what is mirzakh s'ruhim? The banqueting of the feasters.

מְרִינָה *m. (מְרִינָה, transpos. of מְרִינָה; cmp. מְרִינָה) hammer (=h. מְרִינָה).—Pl. מְרִינָה. Targ. Ps. LXXIII, 10 (h. text מְרִינָה, v. מְרִינָה). Ib. LXXIV, 6 מְרִינָה (some ed. מְרִינָה, ed. Wil. מְרִינָה, corr. acc.; h. text מְרִינָה).—V. מְרִינָה.*

מְרִינָה *m. (b. h.; מְרִינָה or מְרִינָה, with מְרִינָה inserted) merry-making, banquet, also the banquet given to mourners to cheer them up.* Lev. R. s. 5, v. מְרִינָה. —[M. Kat. 28^b, v. מְרִינָה II].—*Pl. מְרִינָה, מְרִינָה, מְרִינָה.* Sifré Num. 131 חֲדָה מְרִינָה they (the Moabites) again arranged (idolatrious) banquets for them. Koh. R. to VII, 1, end מְרִינָהּ לוֹ מְרִינָהּ all people lament and clap hands over the death of the righteous man (Samuel), and this wicked man (Nabal) holds banquets; Yalk. Sam. 134; Midr. Sam. ch. XXIII. Esth. R. to I, 2; ib. to I, 9; a. e.

מְרִינָה, מְרִינָה *ch. 1) same. Keth. 69^a, v. infra.—Pl. מְרִינָה, מְרִינָה. Targ. Am. VI, 7. Targ. Y. I Num. XXV, 2 (v. Sifré Num. 131, quot. in preced.).—Esp. (banquet) exhilarating the mourner; (מְרִינָה) the place of the mourners' meal. Targ. Jer. XVI, 5.—Keth. 69^a מְרִינָהּ בִּי מְרִינָהּ who sits at the head at mourners' meals? expl. ib. מְרִינָהּ אֵלֶּי (be-marzēha means (house of) mourning (ref. to Jer. l. c.).—2) (מְרִינָה) pl. מְרִינָהּ those who cheer the mourners. Targ. II Esth. I, 3 ed. Frf. (v. מְרִינָה).—Y. Ber. III, 6^a top (reprehending the excesses at mourners' meals). לאֲחַבְלֵינוּ.. (מְרִינָה) after my death do not receive to-day mourning (condolence) and to-morrow merry-makers.*

מְרִינָה, מְרִינָה *v. מְרִינָה.*

מְרִינָה, מְרִינָה *v. מְרִינָה.*

מְרִינָה *v. מְרִינָה.*

מְרִינָה *f. = מְרִינָה I, hammer.* Targ. Jud. IV, 21 (quot. in Rashi to Ber. 34^a top; ed. אֵךְ).—Ber. 34^a מְרִינָהּ לִיהָ we strike him with a smith's hammer, i. e. he must be taught his duty; Meg. 25^a (some ed. אֵךְ). Tanh. Huck. 1; (Gitt. 56^b אֵךְ).

מְרִינָה *(b. h.; sec. r. of מְרִינָה) to soften; to poultice.*

Pl. מְרִינָה 1) to strike a plaster, rub a salve; in gen. to mash, crush. Tosef. Šabb. V (VI), 6 מְרִינָהּ בַּשְּׁבֹר he who mashes ingredients for a plaster on the Sabbath; Erub. 102^b; Y. ib. X, 26^c.—Sabb. 75^b מְרִינָהּ רִשְׁיָהּ he who spreads and presses the poultice over a sore; Y. ib. VII, 10^d top. Ib. XXII, 3 (146^a) he must not put on wax on Mizzab (Mish. Pes. מְרִינָה, v. Rabb. D. S. a. l. note 90) be-

cause it is, an act resembling the spreading of plaster. Sifra Sh'mini, Par. 8, ch. X; Kel. V, 11 מֶרַח בָּשִׁיר if he smeared clay over it; Tosef. ib. B. Kam. IV, 10; 12. Ib. VII, 10 הכּוֹחַל עִם שְׁפוֹחִיָּה וּמִ' and connected its rims with the wall by plaster or pitch; a. fr.—Part. pass. מְרוּחַ *crushed*. Bekh. 44^b וְהָיָה מִמֶּנּוּ אֶשְׁכּוּ (not מְרוּחַ) if *m'roah* meant *crushed*, it ought to read *m'morah* &c.; Yalk. Lev. 632, v. מְרוּחַ.—2) *to pass (the hand) over a viscid mass, to wipe off, rub off*. Y. Sabb. VII, 10^a bot. מְרוּחַ בִּידוֹ מֶרַח he may wipe (or brush) it off with one hand; (Bab. ib. 141^a בצפון (מגדל) —3) *to give a pile of grain an even shape, to finish the process of storing up*. Maasr. I, 6 מֶרַח (מְרוּחַ or מְרוּחַ) (is subject to tithes) as soon as he evens the pile, and if he does not even &c.; expl. Y. ib. I, 49^a bot. מֶרַח מֶרַח מֶרַח when he gives a finish to the surface of the pile. Ib. מְרוּחַ מֶרַח מֶרַח (לִמְרוֹת) when he has not the intention to even the pile; a. fr.—Part. pass. מְרוּחַ, f. מְרוּחָה; מְרוּחָה, f. מְרוּחָה. Bekh. 11^a, sq. מְרוּחָה (Ar. טְבִילִים מֶרַח) untithed grain stored up in proper shape. Y. Peah IV, 16^c bot. מֶרַח כָּרִי a finished pile; a. e.—Tosef. Ter. IV, 15 מְרוּחָה = מְרוּחָה. —4) (denom. of מְרוּחָה) *to winnow*. Part. pass. as ab. Tosef. Maasr. II, 17 עֲשִׂיָּה כָּרִי מֶרַח מֶרַח מֶרַח if one finds winnowed grain (which has been abandoned), if it is made up into a pile, you dare not take it, opp. פִּירוֹת מְרוּחָה scattered; Y. ib. III, 50^c bot. פִּירוֹת מְרוּחָה.

Nif. מֶרַח 1) *to be crushed into a viscid mass*. Bekh. VII, 5 (expl. מֶרַח אֶשְׁכּוּ, Lev. XXI, 20) כֹּל שֶׁמְרוּחָה אֶשְׁכּוּ (Bab. ed., 44^b מֶרַח) whose testicles are crushed; (refuted ib. in Gem.) הָיָה מְרוּחָה v. supra.—2) *to be smeared over*. Tosef. Kel. B. Kam. VII, 10 הִשְׁפָּחָה עִם הַשֶּׁפֶּחָה until it is smeared over so as to be even with the rim. *Hithpa.* מֶרַח, *Nithpa.* מֶרַח *to be shaped into an even pile, to be finished*. Y. Peah I, beg. 15^a נֶחֱמָה עד שלא נֶחֱמָה הכֹּר as long as the pile is not struck off; a. e. [Y. Maasr. I, 49^a bot. מֶרַח מֶרַח, read: מֶרַח מֶרַח, v. supra.]

מֶרַח I ch., *Pa.* מֶרַח same, *to strike off the pile, finish*. Bekh. 11^b מֶרַח מֶרַח מֶרַח who, do you mean, finished the pile?

מֶרַח II (denom. of מֶרַח) *to blow up*.—Part. pass. מֶרַח *haughty, bold*. Targ. Prov. XIV, 13 (ed. Wil. מֶרַח, corr. acc.; h. text סוֹג).—V. מֶרַח.

מֶרַח m. (רַחֵם) *friend*.—Pl. מֶרַחֵם, מֶרַחֵם. Targ. Lam. I, 19. Targ. O. Gen. XXVI, 26 מֶרַח (ed. Berl. מֶרַחֵם, v. Berl. Targ. O. II, p. 10); Gen. R. s. 65 מֶרַח. —Sabb. 32^a, v. בְּיָדָא I.

מֶרַח m. (preced.) *friendly, compassionate*.—Pl. מֶרַחֵם, מֶרַחֵם. Targ. II Esth. I, 2 (3) נְבִיִּיא מֶרַחֵם (ed. Lag. a. oth. מֶרַחֵם). Ib. אֶמְרוּתָא מֶרַחֵם (Var. for מֶרַחֵם, read: מֶרַחֵם).

מֶרַח c. (רַחֵץ) *bath*. Y. Ber. IX, 14^b top תְּפִילָּה הִבֵּי מֶרַח prayer on entering and on leaving the bath-house. Ib. מֶרַח מֶרַח מֶרַח a heated (vapor) bath. Ab. Zar. III, 4, v. מֶרַחֵם. a. fr.—Pl. מֶרַחֵם. Ib. 2^b; Sabb. 33^b. Qant. R. to I, 6 מֶרַחֵם מֶרַחֵם מֶרַחֵם with a slight bath in

one of the bath-houses. Arakh. 32^a מֶרַח; Sifra B'har, ch. V, Par. 4; Y. Maasr. III, end, 51^a מֶרַחֵם; a. fr.

מֶרַח m. (b. h.; רַחֵם) *distance*. Yalk. Prov. 964 שְׂבָאָה מֶרַח for she (Sarah) came from a distant land; a. e.

מֶרַח m., **מֶרַח** f. (רַחֵם) *abominable, unclean*. Targ. Job XV, 16 (h. text נִרְעָב). Targ. O. Lev. VII, 18 (h. text פָּגוּל). Targ. O. Deut. VII, 26 דָּמָּה that which is abominable (cmp. מֶרַחֵם). Targ. Lev. XX, 21 (ed. Berl. מֶרַחֵם; h. text מֶרַח); a. fr.—Pl. מֶרַחֵם. Targ. Y. Deut. XXIV, 4.

מֶרַח f. (preced.) *abomination*. Targ. Deut. XXIV, 4. Targ. Prov. XIII, 19; a. fr.

מֶרַח (Assyr. *Araah samna*, Schr. KAT², 380) *Marheshvan*, the eighth month of the Jewish calendar, containing twenty nine or thirty days, varying between the fifth of October and the second of December. Targ. Y. Deut. XI, 14. Targ. II Esth. III, 7.—R. Hash. 11^b.

מֶרַח I f. (b. h.; v. רַחֵץ) *deep and covered pan*. Men. V, 8; Sifra Vayikra, N'dab., Par. 10, ch. XII; a. e.; v. מֶרַח.

מֶרַח II pr. n. pl. *Marhesheth* (v. Hildesh. Beitr., p. 31). Y. Shebi. VI, 36^c; Tosef. ib. IV, 11 מֶרַח ed. Zuck. (Var. מֶרַח); Sifra Deut. 51 מֶרַחֵם; Yalk. ib. 874 מֶרַחֵם.

מֶרַח (b. h.) *to pluck off (hair, wool &c.); to pull*. Tosef. Sabb. IX (X), 20; Sabb. 74^b וְהִמְרוּחֵם and he who plucks the down off the large feather of the wing. B. Mets. 68^b גִּזְזוּתָא וּשְׁפוּחָה (Ar. גִּזְזוּתָא) they yield wool by being shorn, by passing through water, and by being plucked (in passing bushes &c.; [prob. to be read מֶרַחֵם וּשְׁפוּחָה]).

Pl. מֶרַח 1) same. Naz. 39^b מֶרַח מֶרַח if he pinched his hair (near the root), plucked it off, or trimmed it &c.; (Ar. s. v. מֶרַח: 'created a bald spot by using a depilatory'). Sabb. I. c. מֶרַח מֶרַח מֶרַח he who plucks the down (v. supra) is guilty of an act coming under the head of scraping (leather).—Part. pass. מֶרַחֵם *bald-headed*. Naz. 46^b; Yoma 61^b מֶרַח מֶרַח; Tosef. Naz. I, 6 מֶרַחֵם; Y. ib. VI, end, 55^d מֶרַח מֶרַח (read: מֶרַח מֶרַח or מֶרַח מֶרַח).—2) *to smooth, polish*. Num. R. s. 12 נֶחֱמָה מֶרַח (prob. to be read: מֶרַחֵם) polished bronze.

Nif. מֶרַח *to be plucked, to be bald*. Sifra Thazr., Par. 5, ch. X מֶרַח מֶרַח if his head became bald through sickness.

מֶרַח I ch. same. Targ. O. Lev. XXI, 5. Targ. Jer. XVI, 6; a. e.—Part. מֶרַחֵם, pl. מֶרַחֵם. Targ. Is. L, 6 ed. Lag. (oth. ed. מֶרַחֵם; ed. Wil. מֶרַחֵם).

Ithpe. מֶרַחֵם *to be laid bare, to have the shoulder uncovered (in mourning)*, v. חָלַץ. Targ. Ez. XXIX, 18 (ed. Wil. מֶרַחֵם; h. text מֶרַחֵם; Pesh. חָלַץ).

Pa. מֶרַח, v. infra.

Palp. מֶרַחֵם *to pull to pieces, to divide, plunder*. Targ. Job XVI, 11 מֶרַחֵם ed. Lag. (Ms. מֶרַחֵם, Var. מֶרַחֵם *Pa.*; h. text מֶרַחֵם). Targ. Ps. XXXIX, 3 מֶרַחֵם מֶרַחֵם he lacerates my wound (h. text מֶרַחֵם).—Hull. 92^b מֶרַחֵם לִיהָ מֶרַחֵם he pulled the fatty fibres out (going to the root).

Ithpalp. אִתְּפַלְפֵּט *to be torn to pieces, dismembered.* Ab. Zar. 69^a אִתְּפַלְפֵּט אֵימָר (the mouse in the liquid) was dismembered. Nidd. 56^b אִתְּפַלְפֵּט אִימְרֵיט it would have been dismembered.—[Koh. R. to X, 16 אִתְּפַלְפֵּט, read: אִתְּפַלְפֵּט, v. מַרְט I.]

מַרְטָא II, מַרְטָא m. (preced.) 1) *baldness*. Targ. O. Deut. XIV, 1. Targ. Is. XV, 2; a. fr.—2) *plucked wool, tuft*. Sabb. 49^a מִמֵּי רִבְיִי אִתְּפַלְפֵּט of wool plucked from between the flanks (of a living animal, which contains moisture).

מַרְטוּמָא, מַרְטוּמָא m. (preced.) 1) *tuft of plucked wool, &c.; lint*. Y. Kil. IX, end, 32^d רִמֵּי סִפְלָנִי a compress of wool lint; רִבְיִי of linen lint. Y. Sabb. IV, end, 7^a וְכִי אִילֵּי מֵאָן דְּנִסְבֵּי מִי if one takes a tuft of wool and puts it on his head in cold weather. Y. Yoma VIII, 44^d top; Y. Taan. I, 64^c מִי הָרִי מִי soaked a tuft.—2) *a garment made of (plucked) wool* (v. P. Sm. 2224; Arab. *mirt* species indumenti ex lana &c.), *a coarse garment*. Targ. Prov. XXV, 20. Ib. XXVII, 13.—*Pl.* מַרְטוּמָא. Y. Maas. Sh. I, 52^d bot. מַרְטוּמָא בֵּיהַ מַרְטוּמָא... עַד כְּדוֹן (not טַבִּין... R. S. is still alive, and you hang your garments on him, i. e. you refer to him as your authority)

מַרְטִיסָה, מַרְטִיסָה read: מַרְטִיסָה m. (רִסָּס; comp. hash of small fish or locusts preserved in salt. Y. Ab. Zar. II, 42^a top (v. חוורִיס).)

מַרְטוּמָא, v. מַרְטוּמָא.

מַרְטִינָא, מַרְטִינָא, v. מַרְטִינָא.

מַרְטָא, m. 1) (transp. of מַרְטָא, q. v.) *whip*. Yoma 77^a.—2) *withered flesh*, v. מַרְטָא.

מַרְטָא, v. מַרְטָא.

מַרְטָא I, מַרְטָא (b. h.) *to be strong, fat*.

Hif. מַרְטָא *to fatten, stuff*. Sabb. XXIV, 3 (155^b) אֵין אֵין מַרְטָא (Y. ed. מַרְטָא; Bab. ed. מַרְטָא, v. מַרְטָא II) you must not stuff calves (on the Sabbath), v. מַרְטָא I.

מַרְטָא II, מַרְטָא (b. h.; v. preced.; comp. מַרְטָא *to rebel against*. Part. מַרְטָא) *the rebellious son*, amenable to the law (Deut. XXI, 18–21). Snh. VIII, 1 מַרְטָא מִימֵרִי when is one to be dealt with as a *sorer umoreh*? Ib. 68^b; a. fr.—*Pl.* מַרְטָא, מַרְטָא, v. מַרְטָא II, a. מַרְטָא.

Hif. מַרְטָא 1) *to make strong, energetic*. Gen. R. s. 42, end (play on מַרְטָא) מִימֵרִי שֶׁהוּא פִּיטִים he showed a stern countenance against Abraham (rebuking him).—2) *to provoke, to rebel*. Y. Kidd. IV, beg. 85^b (play on מַרְטָא, Neh. VII, 61) מַרְטָא לֵאלֹהִים they provoked God with their evil doings. Ex. R. s. 1, end (play on מַרְטָא) מִימֵרִי שֶׁהוּא פִּיטִים that they will rebel at the Red Sea; a. fr.—Esp. *to disregard the authority of the Supreme Court* (v. מַרְטָא II). Snh. 14^b; Sot. 45^a; a. e.—3) *to incite one against the other, to arrange a race; to bet*. Snh. 25^b (expl. מַרְטָא יוֹנִים) מִימֵרִי שֶׁהוּא פִּיטִים those who race doves (and bet on them). Sabb. 31^a top מַרְטָא אֵין אֵין מַרְטָא who entered a wager.

מַרְטָא, ch. same; *Af.* מַרְטָא *to provoke*. [Targ. Zech. XII, 10, v. מַרְטָא].—Sot. 35^b top מַרְטָא דִּמְרִימָא

(Ar. ed. Koh. s. v. מַרְטָא דִּמְרִימָא, corr. acc.) who provoked thee that thou didst get angry?; Num. R. s. 5, end.—Gen. R. s. 42 (play on מַרְטָא וְכִי) מַרְטָא וְכִי he provoked and made sport of &c.

Ithpe. מַרְטָא 1) *to get angry*. Num. R. l. c. מַרְטָא; Sot. l. c., v. supra.—2) *to quarrel, rebel*. B. Mets. 84^b מַרְטָא Ms. M., v. מַרְטָא.—Hull. 58^b לְבָקָא ... מַרְטָא Ar., v. מַרְטָא (ed. מַרְטָא ... מַרְטָא she ran away in anger from &c., (מַרְטָא). Keth. 63^b מַרְטָא in Rashi to Job XXXIX, 18 (ed. מַרְטָא).—3) *to refuse to abide by a bargain; to retract*. B. Mets. 77^a מַרְטָא פִּיעֵלִים .. מַרְטָא labor became dearer, and the laborers struck. Ib. מַרְטָא בֵּיהַ מַרְטָא Ar. (ed. מַרְטָא, fr. מַרְטָא, v. מַרְטָא I) and the employer refused &c.

מַרְטָא pr. n. m. *Mari*, name of several persons. Sabb. 154^a (v. marginal note); B. Mets. 110^a מַרְטָא בֵּיהַ מַרְטָא; B. Bath. 149^a מַרְטָא (רַמְסִיס גִּיּוּרָא) —Y. Ber. VI, 10^b top מַרְטָא רַב יִצְחָק בֵּר מַרְטָא (Bab. ib. 51^a top מַרְטָא קִסְקִסָּה); comp. מַרְטָא. —B. Mets. 39^b, v. מַרְטָא. —Bets. 28^b מַרְטָא בֵּיהַ מַרְטָא; a. several others.

מַרְטָא, v. מַרְטָא.

מַרְטָא name of a *jewel* in the high priest's breastplate. Targ. Cant. V, 14 (corresp. to שֶׁחָם, Ex. XXVIII, 20).

מַרְטָא f. (b. h.; רִיב) *strife*. Num. R. s. 3 מַרְטָא בֵּיהַ מַרְטָא those who caused strife between him and her. Ib. מַרְטָא מַרְטָא they, too, were men of strife. Pesik. R. s. 20 מַרְטָא מִימֵרִים אֲנִי מַרְטָא you have at all times been in the opposition. Ib. מַרְטָא מִימֵרִים בְּמִדְּוָה (corr. acc.) you are of the opposition. Midr. Till. to Ps. CIII מַרְטָא מִימֵרִים I entered a contest. B. Mets. 59^a; a. fr.

מַרְטָא a word in an incantation. Sabb. 67^a, v. מַרְטָא.

מַרְטָא, v. מַרְטָא.

מַרְטָא m. (preced.) *rebellious*. Targ. Prov. XVII, 11 מַרְטָא ed. Will. (ed. Lag. מַרְטָא; h. text מַרְטָא).

מַרְטָא f. (מַרְטָא) *rebellion*. Nom. R. s. 18, beg.; Tanh. Kor. I., a. e.

מַרְטָא, Hull. 59^a top, v. מַרְטָא, a. מַרְטָא.

מַרְטָא, v. מַרְטָא.

מַרְטָא m. pl. (Μαρεώτης) *the people of Mareotis*, a district of Lower Egypt with the town of Marea. Targ. Y. Gen. X, 13 (some ed. מַרְטָא); Targ. I Chr. I, 11 ed. Rahmer (ed. Lag. מַרְטָא, read יִי מַרְטָא; h. text מַרְטָא).

מַרְטָא, Pes. 39^a Mus., v. מַרְטָא.

מַרְטָא pr. n. m. (Μαρίων) *Marion*, name of several persons. Y. Succ. II, 53^a מַרְטָא בֵּר מַרְטָא (comp. מַרְטָא); Pesik. R. s. 15 מַרְטָא; Yalk. Hos. 518; a. e.—M. Kat. 11^b מַרְטָא בֵּיהַ מַרְטָא —B. Bath. 12^b מַרְטָא כִּי נִכְסֵי דְּבִי בֵּר מַרְטָא (Ms. M. מַרְטָא; v. Rabb. D. S. a. l. note 10) as (improved as) the estate of the house of Bar M. —B. Mets. 84^b מַרְטָא בֵּר מַרְטָא Ms. M. (ed. מַרְטָא). —Yalk. Ruth 601, v. מַרְטָא.

מַרְטָא m. (מַרְטָא) *rebel*. —*Pl.* מַרְטָא. Pesik. Ekhah, p. 122^b, v. מַרְטָא (v., however, מַרְטָא III).

מַרְיָה, v. מַרְיָה II.

מַרְיָה m. (preced.) a *haughty man*. Targ. Prov. XXI, 24 (h. text דַּרְיָה).

מַרְיָה pr. n. m. *Marya* (cmp. מַרְיָה). Y. Pes. V, 32^c bot.; Y. Peah I, 15^c top מַרְיָה; Y. Ter. XI, beg., 47^c מַרְיָה; Y. Ab. Zar. II, 41^c top מַרְיָה (corr. acc.); Y. Bicc. II, 64^d מַרְיָה; Y. Erub. VII, beg. 24^b כֹּר מ' (corr. acc.).

מַרְיָם (b. h.) pr. n. f. *Miriam*, 1) sister of Moses. Sot. I, 9 (9^b). Ex. R. s. 1; a. v. fr.—2) name of several persons. Lam. R. to I, 16, v. בִּירוּסִים.—Ib.; Pesik. R. s. 29-30-30 (ed. Fr. p. 140^a) M., daughter of Nakdimon.—Lam. R. l. c. M., daughter of Nahtom; Yalk. Deut. 938 (of Tanhum).—M. the hair-dresser; M. the children's nurse, v. יָדָל I, II.—M. a member of the priestly family of Bilgah. Tosef. Succ. IV, 28; Succ. 56^b; Y. ib. V, end, 55^d; a. others.—3) *Imma Miriam*. Keth. 87^a; 88^b.—[Ruth R. to II, 5, v. מִרוֹם.]

מַרְיָמוֹת, Cant. R. to I, 6, read: מַרְכָּבוֹת, v. מַרְכָּבָה.

מַרְיָמָה pr. n. m. *M'remar*, name of several Amoraim. Hull. 62^b. B. Bath. 3^b. Ab. Zar. 33^b בַּעַז מִיְנֵיהָ מִמֵּי (Pes. 30^b מאמִּימָה). Ib. דְּרִישׁ מ'; a. fr.

מַרְיָנוֹס pr. n. m. (Μαρίνος) *Marinus*, name of several persons. Tosef. Toh. VII, 7.—B. Bath. 56^a.—Lam. R. to II, 22. Y. Gitt. IV, 46^a.

מַרְיָה m. (v. מַרְיָה) *weak, ailing*. Targ. Mal. I, 8 דַּמִּי (ed. Lag. מַרְיָה) that which is sick; ib. 13.—Pl. מַרְיָה, מַרְיָה, מַרְיָה. Targ. Y. Ex. XVIII, 20. Targ. Ez. XXXIV, 4 (ed. Lag. מַרְיָה).—R. Hash. 16^a אַקְצִירֵי וְאִמֵּי . . אַקְצִירֵי we pray now for the sick and the ailing; Ned. 49^b קַצְרֵי קַצְרֵי מִמֶּשׁ by *k'tsire* we mean the really sick, by *m'ri'e* we mean the scholars (in delicate health).

מַרְיָעוֹת f. (denom. of רֵעַ) *friendship, sociability, social gathering*. M. Kat. 22^b.—[Tosef. Shebi. II, 4, v. מַרְיָעוֹת II.]

מַרְיָצָה I f. (רָצַץ) *a tool for crushing bones, stones &c.* Shek. VIII, 2 וְהָיָה וְהַמִּיּוֹחֵרִין וְכִי . . . הוּיָן מִן . . . Ms. M. (ed. המימוחין, v. Rabb. D. S. a. l. note; Ms. M. וְהַמִּרְחָצִי; Y. ed. omits our w.) except the basket (for gathering disinterred bones for burial), the shovel, and the crusher, and things specially designated for burial purposes. Y. ib. 51^a bot. אֲבָן מִיֵּד מ' (v. Rabb. D. S. to Bab. ed., p. 68^a; Bab. ed. add לְבִיחַ הַקְבֵּרוֹת) he who calls the tool *m'ritsah* (instead of צַפְרִין) does so, because it makes the stones run (fr. רָצַץ, i. e. makes them portable).

מַרְיָצָה II, v. מַרְיָצָה I.

מַרְיָק, v. מַרְיָק.

מַרְיָקָה, v. מַרְיָקָה.

מַרְיָקָה f. (מַרְקָה) *scouring, washing*. Sifra Tsav, Par. 3, ch. VII הַכֹּס מִן הַמַּרְיָקָה (Lev. VI, 21) means like washing a cup, contrad. to שִׁטְפָה (rinsing);

Zeb. XI, 7. Tosef. ib. X, 14 מַרְיָקָתָן their being washed; a. fr.

מַרְיָה I, **מַרְיָה** m., **מַרְיָה** f. (מַרְיָה) *bitter; embittered, grieving*. Targ. I Sam. XXII, 2. Targ. O. Gen. XXVII, 34 מ' ed. Berl. (ed. מ'). Y. מַרְיָה. Targ. II Esth. IV, 1; a. fr.—[Targ. Prov. XVII, 11 מ' גְּבֵרָה (ed. Wil. מַרְיָה; h. text מַרְיָה).—Ber. 56^a כִּי חָסַד מ' thy business will be bitter (thy goods disliked) like lettuce (v. חָסָא I). Sabb. 127^b bot. B. Mets. 113^b; a. fr.—B. Bath. 20^a bot. בְּמַרְיָה בִּיטֵר (salt) is meant.—Pl. מַרְיָה, מַרְיָה, מַרְיָה. Targ. Ex. XV, 23. Targ. Num. V, 18, sq. Targ. I Kings II, 8 (ed. Lag. מַרְיָה, corr. acc.).—[Targ. Y. Num. V, 24 מַרְיָה, read: רָקָה . . .].—Lam. R. to III, 40, v. בְּשִׁטְפָה.

מַרְיָה II, m., **מַרְיָה** f. (preced.) *bitterness, bitter disposition, grief*. Targ. I Sam. XV, 32 מַרְיָה מוֹתָה (Regia מַרְיָה) the bitterness of death. Targ. Ez. III, 14. Targ. Is. XXXVIII, 17; a. fr.—V. מַרְיָה.

מַרְיָה f. (b. h.; preced. wds.) [b. h. *bile*], *bitterness*, trnsf. 1) *sin*. Ex. R. s. 43 (ref. to יְרוּחַל, Ex. XXXII, 11) מַרְיָה תִּפְּקֵי מִרְיָהּ וְכִי sweeten thou the bitterness of Israel (pardon their sins) and heal them.—Pl. מַרְיָה. Ib. מִי שִׁחֲלָה מִי שִׁחֲלָה one to sweeten our bitternesses (to pray for us). Lev. R. s. 12 (ref. to Deut. XXXII, 32) וְכִי מַרְיָה הֵן הַגְּרָפִים it is they (the grapes) that brought sins &c.—2) (v. next w.; cmp. לִעְנָה II) *curse*. Midr. Till. to Ps. XC, 9 (expl. הָגָה ib.; cmp. הָגָה a. אָגָה) וְזֶה מ' that means 'curse'.

מַרְיָה ch. same, 1) *bitterness*. Targ. Prov. XIV, 10. Targ. Ps. LXXV, 9 ed. Lag. (oth. ed. מַרְיָה). Targ. Esth. IV, 1.—2) *curse*. Targ. O. Num. V, 24; 27 (Ms. I, III מַרְיָה; ed. Berl. a. Y. לָקַח; h. text מַרְיָה); v. preced.

מַרְיָה, v. מַרְיָה.

מַרְיָה, Tanh. M'tsora 1 וְהָיָה מ' v. מַרְיָה I.

מַרְיָה, v. מַרְיָה.

מַרְיָה m. (b. h.; v. preced. arts.) [*poisonous*], קָשָׁב מ' (Keteb) *M'riri*, name of a demon. Num. R. s. 12; Lam. R. to I, 3; Tanh. Naso 23; Midr. Till. to Ps. XCI, 6; Yalk. Ps. 842. Pes. 111^b. Ber. 5^a (quot. fr. Deut. XXXII, 24).

מַרְיָה, v. מַרְיָה I.

מַרְיָה f. (מַרְיָה) 1) *bitter*, v. מַרְיָה I.—2) also מַרְיָה, מַרְיָה = h. מַרְיָה, *gall, bile*. Targ. Y. Ex. XXIII, 25 מ' מַרְיָה מַרְיָה affection of the gall, v. מַרְיָה I; a. e.—Keth. 50^a דִּקְחָה מ' (v. דִּקְחָה) the gall of a white *dayah* (v. דִּקְחָה). Pes. 39^a, v. מַרְיָה. [Ib. מַרְיָה, v. אֲמִירָה, בְּמַרְיָה מַרְיָה.]

מַרְיָה m. (contr. of מַרְשָׁה, v. מַרְשָׁה; cmp. Targ. of מַרְשָׁה, Job XVII, 11: לוֹחִי) *joist, beam* (cmp. מַרְשָׁה). Gitt. V, 5 הָמָּה an illegally taken joist which was placed in a group of buildings. B. Kam. 66^b (ref. to Gitt. l. c.) וְדוּרֵי מ' here is the case of the *maresk* (where the stolen object changed its name), before it was placed it was named *מַרְשָׁה*, and now it is *מַרְשָׁה* (ceiling); a. fr.—Pl. מַרְשָׁה.

Ib. 67^a, v. עוב. Y. B. Bath. I, beg. 12^d מְרִישָׁא דִּירְפָּחָר ע"י מְרִישָׁא it means (a protection) by means of its timber (roofing).

מְרִישָׁא ch. same; (collect.) *timber*. Targ. Hab. II, 11. Targ. I Kings VI, 36; a. e.

מִרְתָּ (מִרְתָּ) m. (denom. of מִרְתָּ) *first flow of trodden grapes, sweet wine*. Targ. Is. XLIX, 26 (h. text עסס); a. e.

מִרְתָּ, v. מִרְתָּ.

מִרְתָּ (denom. of מִרְתָּ; מִרְתָּ) *to be soft; to soften*. Nithpa. מִרְתָּ *to be softened; liquefied* (of the brain or the spinal column). Hull. 45^b, v. מִרְתָּ.

מִרְתָּ ch. same. *Itph.* מִרְתָּ (emp. מִרְתָּ) *to be faint, become unsteady*. Targ. O. Deut. XIX, 5 ed. Berl., v. מִרְתָּ.

מִרְתָּ m. (b. h.; רִכָּב) *riding seat, saddle, handle of the saddle*, esp. מִרְתָּ *that degree of uncleanness which arises from an unclean man's riding* (Lev. XV, 9); *unclean saddle*. Tosef. Kel. B. Bath. II, 7; Erub. 27^a האוכה מִרְתָּ מִמֶּנּוּ טמא טמא מושב ורחופים טמא מִמֶּנּוּ (on which an unclean man sat) is unclean as a seat, and its handle is unclean as a riding implement. Kel. I, 3. Zab. V, 8; a. fr.

מִרְתָּ, מִרְתָּ ch. same. Targ. Lev. XV, 9; a. e.

מִרְתָּ f. (b. h.; preced.) *chariot*. Esth. R. to I, 2 (ref. to II Chr. IX, 17) [read:] שְׂדֵה עֲשִׂי מִרְתָּא שֶׁל מִי שְׂדֵה עֲשִׂי מִרְתָּא שֶׁל מִי it was made like the chariot of him who spoke and the world existed. Num. R. s. 12 מִרְתָּא אִגְרָתִּי Igrath.. and her chariot; a. e.—Esp. *the divine chariot of the vision of Ezekiel* (Ez. I); *מִרְתָּא*, or *the mystic speculations on the divine chariot, esoterics*. Gen. R. s. 82 דַּאבְרָא דְּהַאבְרָא the patriarchs are the divine chariot. Hag. II, 1. Ib. 13^a אֲנִימְךָ בְּמַעֲשֵׂה הַמֶּלֶךְ I shall instruct thee in the secret of the vision of Ezekiel. Ib. עַד דְּהִיכִן מַעֲשֵׂה הַמֶּלֶךְ up to which verse (in Ez. I) do the speculations on 'the Chariot' go (the communication of which is subject to certain restrictions)?—Tosef. Meg. IV (III), 28. Cant. R. to I, 4 (ref. to חֲדָרִי ib.) מִיִּיגְלָה לְהֵם חֲדָרִי מִיִּיגְלָה לְהֵם חֲדָרִי how should Ezekiel be able to reveal to them the inwardness of the Chariot? Ib. 10 בְּסִדְרִי מִיִּיגְלָה לְהֵם hast thou perhaps been studying the secrets of the Chariot?; Lev. R. s. 16 בְּסִדְרִי מִיִּיגְלָה לְהֵם (corr. acc.); a. fr.—Pl. מִרְתָּא. Pesik. Bahod., p. 107^b; Pesik. R. s. 21; a. fr.

מִרְתָּא m. (preced. wds.) *chariot-driver*. Targ. I Kings XXII, 34.

מִרְתָּא ch. =h. מִרְתָּא יִקְרָא *the divine Chariot*. Targ. I Kings VII, 33; a. e.

מִרְתָּ, v. מִרְתָּ.

מִרְתָּ, v. מִרְתָּ.

מִרְתָּ (מִרְתָּ) m. (emp. מִרְתָּ) *markof*, name of a *musical instrument* made stationary. Kel. XV, 6 שְׂדֵה הַמֶּלֶךְ *the m.* (used in the Temple) is not susceptible of un-

cleanness. Ib. XVI, 7 שֶׁל מִי the *m.* used for the accompaniment of songs; Tosef. ib. B. Mets. V, 10.

מִרְתָּא, v. מִרְתָּא.

מִרְתָּ m. =מִרְתָּ. Y. Sabb. X, 12^c. Y. Shek. V, 49^a; a. e.—Pl. מִרְתָּ. Shek. V, 3 Y. ed.; a. e.

מִרְתָּ, v. מִרְתָּ.

מִרְתָּ, v. מִרְתָּ.

מִרְתָּ f. (b. h.; רִמָּה) *fraud, guile*. Num. R. s. 20. Koh. R. to I, 16 הַלֵּב עֹשֶׂה מִיִּיגְלָה the heart plans fraud; a. fr.

מִרְתָּ m. (v. Löw Pfl., p. 252) *Origanum Marjorana, marjoram*, an aromatic plant. Gitt. 69^b top גִּוּוּא דִּמִּי Ar. ed. Koh. (other ed. Ar. דִּינִי . . .; Talm. ed. דִּינִי . . .) a piece of the stem of marjoram.

מִרְתָּ, v. מִרְתָּ.

מִרְתָּ f. (רִמָּה, v. מִרְתָּ) *a wound from stepping on a pointed stone*. Koh. R. to VI, 11 אוֹ חֲדָה מִיִּיגְלָה (חר, v. מִרְתָּ).

מִרְתָּ, v. next w.

מִרְתָּ, a corruption, prob. to be read: מִרְתָּ f. (רִמָּה) *trance, catalepsy*. Gen. R. s. 17 (and thence copied in s. 44; Yalk. Gen. 23 מִרְתָּ; Yalk. Sam. 139 מִרְתָּ).

מִרְתָּ, v. מִרְתָּ.

מִרְתָּ, מִרְתָּ m. (marmor, μάρμαρος) *marble*, in gen. *polished stone*. Targ. Y. Deut. IX, 9, sq.; a. e.—Pl. מִרְתָּ. Ib. V, 19. Targ. Esth. I, 6. Targ. I Chr. XXIX, 2. Targ. Lam. III, 9.—V. מִרְתָּ.

מִרְתָּ m., מִרְתָּ f. (רִמָּה) *uplifted, high*. Targ. O. Ex. VI, 6 (ed. Vien. מִרְתָּ; Y. מִרְתָּ). Targ. Y. I Ex. XIV, 8; a. fr.

מִרְתָּ m. (b. h.; רִמָּה) *that which is trodden upon*. Tanh. ed. Bub., B'resh. 23; Yalk. Dan. 1066 מִיִּיגְלָה לְהֵם how long will they be trodden upon by the nations? Gen. R. s. 21 לְפָנֵי מִלְּאךְ רִכָּב trodden upon by the angel of death.

מִרְתָּ f. (רִמָּה) *casing, ouch*.—Pl. מִרְתָּ. Targ. Ex. XXVIII, 13, sq. (h. text מִשְׁבָּצוֹת); a. e.—V. מִרְתָּ.

מִרְתָּ, v. מִרְתָּ.

מִרְתָּ, Y. B. Bath. X, 17^c some ed., read: מִרְתָּ, v. מִרְתָּ.

מִרְתָּ m. (v. מִרְתָּ) *white marble*. Succ. 51^b שֵׁשֶׁת צִוְּיָה yellow, black and white marble; B. Bath. 4^a; Yalk. Deut. 913.—Pl. מִרְתָּ (marmor) *marble or cemented pavement*. Targ. Esth. I, 6.—Y. Ter. VIII, 45^d bot. יִרְבִּי מִיִּיגְלָה לְהֵם sat in a house the pavement (of which) was worn out.

מִרְתָּ (b. h.) pr. n. m. *Meres*, one of the attendants of King Ahasver. Esth. R. to I, 14, v. next w.

מָרַס, *Pi*, מִירָס (denom. of מָרַס fr. רָסַס) to crush; to rub; to stir. Esth. R. to I, 14 (play on מָרַס ib.) שְׂדֵיחַ מִמָּרָס שְׂדֵיחַ he prepared the hash of birds; ib. (play on מִרְסָנָא, ib.) שְׂדֵיחַ מִמָּרָס אִרְ הַסְלָחוֹר he stirred the flour (making dough). Ib. מִרְסָנָא אִרְ הַסְלָחוֹר (not מִרְסָנָא, v. infra) who will stir before thee the blood (of the sacrifices)?; מִרְסָנָא ... הַסְלָחוֹר who will stir the flour (for the meal offerings)? Ib. (play on מִרְסָנָא מִמָּרָס, ib.) מִרְסָנָא אִרְ I will crush, chop and dissolve their lives &c.; Meg. 12^b מִרְסָנָא בְּרַם לִפְנֵיךְ did they ever stir the blood (of sacrifices) before thee? מִרְסָנָא בְּרַם לִפְנֵיךְ did they ever stir the flour for the meal offerings &c.; Yalk. Esth. 1051 מִרְסָנָא. Yoma IV, 3; V, 3; a. fr. —Shebi. II, 10 מִרְסָנָא בְּרַם לִפְנֵיךְ you may, in the Sabbatical year, stir (mix) the ground of a rice field with water (so as to make it dough-like).

מָרַס ch. same. Targ. Esth. I, 14. —Gitt. 69^a וְכִי מִרְסָנָא וְכִי, and let him rub it (the garlic) with oil. —Part. pass. מִרְסָנָא. Targ. O. Lev. XXI, 20 (h. text מִרְסָנָא, v. מִרְסָנָא). Ib. XXII, 24 (h. text מִרְסָנָא).

מִרְסָנָא (b. h.) pr. n. m. *Mars'na*, one of the attendants of King Ahasver. Esth. R. to I, 14; a. e., v. מִרְסָנָא.

מִרְעָ, *m*, מִרְעָ (רָעַע) shaking, weakening. Y. B. Mets. I, end, 8^a מִרְעָ מִפְּנֵי מִ' כֶּהֱנִי וְכִי because this would injure the privilege of the purchaser.

מִרְעָ I (denom. of next w.) 1) to become or be weak, fall sick. Targ. Is. XIV, 10. Ib. XXIII, 4 (h. text חֲלָהּ). Targ. Ps. XLI, 9 (h. text שָׁכַב, v. next w.); a. e. —2) to be shaken, quake. Targ. Mic. IV, 10.

Af. מִרְעָ to make sick, afflict. Targ. O. Deut. XXIX, 21. Targ. Y. II Gen. III, 15.

Pa. מִרְעָ same. Targ. Jer. XIV, 17; Targ. Nah. III, 19 (not מִרְעָ) grievous (h. text חֲלָהּ). —Part. pass. מִרְעָ suffering, unwell. Targ. Jer. XIV, 18. Targ. I Sam. XIX, 14 ed. Lag. (oth. ed. מִרְעָ, v. next w.). Targ. I Kings XIV, 5 ed. Lag. (oth. ed. מִרְעָ); a. e.

Ithpa. מִרְעָ, *Ithpe.* מִרְעָ 1) to fall sick. Targ. I Kings XIV, 1 (ed. Lag. מִרְעָ). Ib. XXII, 34 ed. Lag. (oth. ed. מִרְעָ). Targ. II Sam. XIII, 2; a. e. —Koh. R. to X, 16 (ref. to שָׁכַב, I Kings III, 19) מִרְעָ עָלָיו (not רָעַע...) she fell sick (fainted and fell) upon him (cmp. Targ. to Ps. XLI, 9); a. e. —2) to feign sickness. Targ. II Sam. XIII, 5, sq. —3) to be shaken, quake. Targ. Jer. LI, 29.

מִרְעָ II, מִרְעָ m. (denom. of רָעַע) sick, suffering. Targ. Y. Gen. XVIII, 1 מִרְעָ מִ' מִרְעָ (not מִרְעָ) suffering from the wound &c.; Targ. Y. I Deut. XXXIV, 6 מִרְעָ מִ' מִרְעָ (not מִרְעָ); Targ. O. Gen. XLVIII, 1 מִרְעָ ed. Berl. (oth. ed. a. Y. מִרְעָ); a. fr. —Esp. (in Talm. also in Hebr. dict.) מִרְעָ dangerously ill, expected to die. Targ. I Sam. XIX, 14 (v. preced.). —B. Bath. IX, 6 מִרְעָ מִ' שָׁכַב if a sick man assigns all of his property to a stranger (as an unqualified donation, v. מִרְעָ). Ib. מִרְעָ מִ' בִּהּ שָׁכַב if it was not stated in the document that he was sick; מִרְעָ מִ' אִמְרָא שָׁכַב

he (the donor) says that he was sick (at the time), opp. בְּרִיא. Ib. 152^a, a. fr. —M. מִרְעָ מִ' מִרְעָ the donation of a sick man; a. v. fr. —Pl. מִרְעָ מִ' מִרְעָ. Targ. Y. I Deut. I, c. Targ. Ps. OXXVI, 1 מִרְעָ מִ' מִרְעָ like the sick when recovering (h. text מִרְעָ מִ' מִרְעָ, v. חֲלָהּ I). Targ. Ez. XXXIV, 4; a. e.; v. מִרְעָ. —Fem. מִרְעָ, מִרְעָ, מִרְעָ. Targ. Ps. LXIX, 21 מִרְעָ מִ' מִרְעָ ed. Lag. (Var. מִרְעָ, cler. error; ed. Wil. מִרְעָ מִ' מִרְעָ). Targ. Cant. II, 5. Ib. V, 8. Targ. Koh. V, 12; 15; a. e. —Pl. מִרְעָ מִ' מִרְעָ. Targ. Y. Gen. XXX, 36 (some ed. מִרְעָ מִ' מִרְעָ).

מִרְעָ III, מִרְעָ c. (preced.) evil, sickness, affliction. Targ. I Kings VIII, 37. Targ. Koh. VI, 2; a. fr. —B. Bath. 153^a (in a formula of a deed of donation) מִרְעָ מִ' מִרְעָ and in consequence of (this) his sickness he departed &c. —Pl. מִרְעָ מִ' מִרְעָ. Targ. O. Ex. XXIII, 25. Targ. Ps. CXVI, 3 מִרְעָ מִ' מִרְעָ. Ms. (ed. מִרְעָ); a. fr.

מִרְעָ, v. מִרְעָ I.

מִרְעָ m. (b. h.; I רָעָה) pasture. Pesik. R. s. 16; Yalk. Kings 176 (expl. רָעָה, I Kings V, 3) מִרְעָ מִ' מִרְעָ directly from the pasture ground. Num. R. s. 10 מִרְעָ מִ' מִרְעָ the whole flock; a. e.

מִרְעָ f. = מִרְעָ III. Targ. Ps. LXXVII, 11 מִרְעָ מִ' מִרְעָ (ed. Wil. מִרְעָ; Ms. מִרְעָ). Ib. XXXV, 13; v. מִרְעָ I.

מִרְעָ I, מִרְעָ m. ch. = h. מִרְעָ. Targ. Y. I Gen. XIII, 7. Targ. II Esth. IV, 1. —Pl. מִרְעָ מִ' מִרְעָ. Tem. 18^a מִרְעָ מִ' מִרְעָ even if you have to take them away from their pastures, v. מִרְעָ. —[Targ. Y. Deut. XXXIII, 24, v. רָעָה II.]

מִרְעָ II m. (v. רָעָה II) dung. Targ. Y. II Lev. XVI, 27 מִרְעָ מִ' מִרְעָ.

מִרְעָ, v. מִרְעָ I.

מִרְעָ I f. (b. h.; I רָעָה) pasture-ground, pasture. Pesik. R. s. 26, end מִרְעָ מִ' מִרְעָ and she (Zion) has become a pasture-ground for the beasts of the field. B. Mets. 86^b (fusion of Hebr. a. Chald.) מִרְעָ מִ' מִרְעָ (v. Rabb. D. S. a. l. note 60) they bring from his pasture an ox that has not been forced (used for labor) &c.; Yalk. Kings 176 (not מִרְעָ מִ' מִרְעָ); a. e. —Trnsf. feeding one's eye, satisfaction. Cant. R. to IV, 5 (ref. to רָעָה, ib.) מִרְעָ מִ' מִרְעָ where did the Israelites have their satisfaction on Egypt?

מִרְעָ II, מִרְעָ I f. = מִרְעָ, evil &c. Targ. Ps. CXXIV, 4 (h. text מִרְעָ); a. e., v. מִרְעָ.

מִרְעָ II f. ch. = h. מִרְעָ. Targ. I Chr. IV, 39, sq.

מִרְעָ, v. מִרְעָ II.

מִרְעָ m. (רָעָה) long pouch thrown over an animal's back, haversack. Lev. R. s. 25; Koh. R. to II, 20.

מִרְעָ pr. n. pl., v. מִרְעָ II.

מַרְפֵּא m. (b. h.; רָפָא) *healing, recovery*. Keth. 103^a מ' לשון חכמים (v. Prov. XII, 18) the tongue of the wise teaches medicine (indirectly, ref. to Pes. II, 7).—Esp. 'your health', a wish uttered to one sneezing. Tosef. Sabb. VII (VIII), 5 (האמר מ' הררי זה וכו' to say *marpê* is a superstitious practice (v. אמורי). Ib. לא אמר מ' מפני וכו' (אמורי). Ib. did not say m. (at college), because it is an interruption of study; Ber. 53^a.

מַרְפֵּא m. (preced.) *surgeon, operator*. Mekh. Mishp., N'zik., s. 4 שהמיה מ' a surgeon who caused the death of his patient (through negligence), v. עָרַם II.

מַרְפִּיּוֹתָא f. pl. name of certain *fruits* (prob. so named from their loosening effect on the bowels, v. רָפָא), perh. a certain kind of *apples*. Y. Maasr. I, 48^d bot.

מַרְפִּיס, v. מַרְפִּיס.

מַרְפִּיקָא, v. מַרְפִּיקָא.

מַרְפֵּס m. (b. h. מַרְפֵּס; רָפַס) *that which is trodden*. Pirké d'E. El. ch. XLVII שלא ישא... כי אם מַרְפֵּס רגלם that no Israelite shall drink the wine of idolaters, but only wine trodden with their own feet (allud. to Ez. XXXIV, 19).

מַרְפֶּסֶת f. (preced.) *a gallery or balcony* to which doors of the upper compartments open, and from which steps lead down to the court. Erub. VIII, 3 אנשי מ' tenants that have a common gallery; ib. 83^b, sq. מ' בני קט"ד מאר מ' בני קט"ד מאר מ' בני קט"ד מאר at first it was thought *marpeseth* (in Mishn. l. c.) meant the dwellers of the upper story, and they are so called, because they go up to their rooms by the way of the gallery; ib. אורן הדירים בני those who have rooms on the gallery itself. Tosef. ib. IX (VI); 19; a. fr.

מַרְפֵּק m. (רָפַק; cmp. Arab. marfik) *elbow*. Sabb. X, 3 (92^a). Arakh. V, 1 עד מַרְפֵּקוֹ up to his elbow (Tosef. ib. III, 2 והאציל). Ohol. I, 8 שנים במ' two joints are in the elbow. Gen. R. s. 44 אותו אוחז במַרְפֵּקוֹ וכו' held him by his elbow that he might not fall; ib. s. 65; Yalk. Gen. 115; Yalk. Is. 313.

מַרְפֵּקָא ch. same; pl. constr. מַרְפֵּקִי same. Targ. Ez. XIII, 18; (Tosaf. to Men. 37^a quotes מַרְפֵּקִי R. S. to Ohol. I, 8 מַרְפֵּקִי; v. מַרְפֵּקִי).

מַרְעֵן (b. h.; sec. r. of מַרְעֵן) *to quicken*.

Nif. מַרְעֵן *to be made rapid, to flow rapidly* in a gutter. Tosef. Par. IX (VIII), 8 המים הנמשכין והמַרְעֵן ed. Zuck. (Var. והמַרְעֵן v. נָגַר; R. S. to Par. IX, 5 והמַרְעֵן) water running slowly in a channel or rapidly in a gutter. Num. R. s. 9 (play on מַרְעֵן, Mic. II, 10) נואף ממזר וכו' Sabb. 105^a (play on מַרְעֵן, I Kings II, 8), v. נִמְרָקֵן.

מַרְצִיּוֹמִי f. (רָצַם) *contusion*. Koh. R. to VI, 11 (a gloss to מַרְצִיּוֹמִי מ' some read *martsumi*).

מַרְצִיּוֹנִי m., only in pl. מַרְצִיּוֹנִים, *packing bags, leather bags*, esp. adapted for ship-loads. Kel.

XX, 1 (ed. Dehr. מַרְצִיּוֹנִי). B. Bath. V, 1. Y. Sabb. X, end, 12^d, v. מַרְצִיּוֹנִי; a. fr.—[Cmp. μάρσιπος, marsupium, prob. of Semitic origin.]

מַרְצִיּוֹת, v. מַרְצִיּוֹת.

מַרְצֵעַ m. (b. h.; רָצַע) *awl, borer*. Kidd. 21^b להביא מ' המ' הגדול 'the awl' (Deut. XV, 17), this includes the largest awl (borer); Sifré Deut. 122; a. fr.—Pl. מַרְצִיעֵן. Kidd. l. c.

מַרְצֵעָא ch. 1) same. Targ. O. Ex. XXI, 6; a. e.—Y. Maas. Sh. V, 56^b sq. מַרְצֵעָא וְעֻקְבָא the awl (penetrating acumen) of Akiba... has been here.—2) (cmp. רָצַע) *strap*.—Pl. מַרְצִיעֵי, contr. מַרְצִיעֵי. Y. Sot. I, 16^d bot. [read:] לא הוּיָן מִיִּתְחֵן סַפְסֻלֵיהּ וּמִלְקָן לֵיהּ וּמַרְצִיעֵן וכו' should we not have brought in benches and straps and smitten him and reconciled him to his wife?

מַרְצֵף, v. מַרְצֵף.

מֶרֶק (b. h.; sec. r. of מֶרֶק; cmp. מַצַּח, Targ. II Chr. IV, 16) *to brighten, cleanse (metal); to scour, scald*. Sifra Tsav, Par. 3, ch. VI; Zeb. XI, 6 מֶרֶק וְשֹׁטֵף וכו' he must scour and rinse it &c.; Tosef. ib. X, 13 מֶרֶק (not מֶרֶקֶן); a. fr.

Nif. מֶרֶק *to be cleansed, purged*. Ab. d'R. N. ch. I, beg. בשביל שֶׁמֶרֶק מִכָּל וכו' that he might be cleansed of all the food and drink in his bowels.—[Tosef. B. Bath. XI, 9 גִּמְרָק, read: נִמְרָק].

Pi. מֶרֶק 1) *to polish up*. Koh. R. beg. סִיחָתָה וּמִרְקָה he chiselled the stone and polished it, v. מֶרֶק. Sabb. 33^a (ref. to חֲמֻרִיק, Prov. XX, 30) הַמֶּרֶק עֲצֻמוֹ וכו' he who polishes himself (makes toilet, prepares himself) for a sinful act; (Rashi: who makes himself free from all other thoughts, devoting himself entirely to sin, v. infra).—2) (cmp. מַכָּה בפְּטִישׁ) *to finish*. Tosef. Hull. I, 2 וְגִמְרָה וכו' and a gentile finished the slaughtering (by cutting farther than the ritual requires); (Hull. 121^b גִּמְרָה); Yoma III, 4 וְגִמְרָה he finishes the flaying. Mikv. X, 1 וְלֹא מֶרֶקֶן he inserted the handles properly but did not finish them off (by fastening &c.). Ohol. XIII, 3 וְלֹא הִגִּיעָה הִפֵּת הַדֶּלֶת in, but did not finish it off (so that it fitted accurately). Y. R. Hash. I, end, 57^c, a. e. מֶרֶק... מִכֵּיּוֹן שֶׁהִתְחִיל inas-much as he commenced the act, we say to him, finish it; a. fr.—3) *to cleanse from sin by suffering, to remove sin, effect forgiveness*. Ber. 5^a יסוריֵי שֶׁמֶרְקֵן כָּל וכו' sufferings which cleanse the entire body of man; ib. מֶרֶקֶן wash away all sins of man; Yalk. Ex. 339; Yalk. Deut. 850. Yoma 86^a מִיָּתָה מֶרְקָה death finishes the atonement (v. supra); Y. Snh. X, 27^c bot. מִיָּתָה מֶרְקָה death removes the last third of sins; a. fr.—Y. Keth. VI, beg. 30^c (in mixed dict.) וְלֹא מֶרְקָה לֵה פֻּרְנָה and does not pay off the entire dowry.—Sabb. 33^a, v. supra.

Hof. מֶרֶק *to be washed off, cleansed*. Snh. 92^a וְהָיָה מֶרֶק Ar. s. v. מֶרֶק 3, ed. Koh., v. מֶרֶק Hof.

מֶרֶק, **מֶרֶקֶן** ch. same, *to polish; to cleanse*. Targ. Is. XXI, 5 (ed. Wil. מֶרֶק). Targ. Y. II Lev. XXVI, 43.—[Y. Bets. I, 60^d קוֹנֵי מֶרֶק קוֹנֵי מֶרֶק read: שֶׁחָק דְּהָא מֶרֶק קוֹנֵי מֶרֶק, v. R. N. to Alf. Bets. I, 7; v. קוֹנֵי מֶרֶק.]

Pa. מֶרֶק same, *to cleanse, clear, finish*. B. Mets. 15^a

(in a deed of sale) ואשפי ואדכי ואמרק וכ' (v. Rabb. D. S. a. l. note 6) and I will satisfy (all claimants) and clear and clean the property &c. Yalk. Is. 352 לה מֶרְקָא to pay it, v. שֶׁבַּח. — Y. Keth. VI, beg. 30^e, v. preced. — [Targ. Prov. III, 11 תמריק, read: תמריק; ib. XIX, 28 ממריק Ms., read: מֶרְקָא; v. מֶרְקָא.]

Ithpa. אֶתְמַרִּיק, *Ithpe.* אֶתְמַרִּיק 1) to be scoured. Targ. O. Lev. VI, 21. — 2) (denom. of מֶרְקָא) to be used for toilet; (of persons) to be perfumed. Targ. Y. Ex. XXX, 32. — [אחמורק, Targ. II Kings IV, 35, v. מֶרְקָא.]

מֶרְקָא m. (preced.; cmp. מֶרְקָא) yellowish, pale. Yeb. 80^a שִׁירָא pale (diluted) beer; (Rashi, another opin.: strong beer). — dilute wine. Gitt. 69^b, opp. חֲרִיא. Trub. 29^b. — [B. Mets. 47^b Ar., v. מֶרְקָא I.]

מֶרְקָא f. (preced. wds.) a sort of earth used for polishing (cmp. מֶרְקָא in Targ. Y. Lev. VI, 21). Mikv. IX, 2 (Barten. מֶרְקָא); Tosef. ib. VI (VII), 13 מֶרְקָא של water mixed with *marekah*. — [Y. Bets. I, 60^d top מֶרְקָא, read: מֶרְקָא, v. מֶרְקָא.]

מֶרְקוּלִיס pr. n. *Mercurius*, name of the Roman divinity, identified with the Grecian *Hermes*; esp. a statue or way-mark dedicated to *Hermes* (v. Lübker Reallex. s. vv. *Hermes* and *Hermæ*). Snh. VII, 6 הִיא זו הִיא the הוֹרֵק אֶבֶן לִמֵּי who casts a stone on a *merculus* (*hermaeon*), that is the way of worshipping it. Ib. 64^a הִיא אֵל מֵי they said to him, it was a *merculus* (at which you cast a stone). Ib. the הוֹרֵק אֶבֶן מִי the Mishnah reads, he who casts a stone on a *m*. Ab. Zar. IV, 1 בְּצֵד מֵי וְכ' if three stones near one another are found by the side of a *m*, they are forbidden for use. Ib. 50^a שְׁנֵי מִן הֵם stones which have fallen off a *m*. — Tosef. ib. VI (VII), 13 a *m*. with all that is on it is forbidden. Ib. 15, sq. (also מֶרְקוּלִיס). Ab. Zar. l. c. מֵי עֵינֵי הָאֵל the original statue of, or heap of stones for, *Mercurius*, opp. to מֵי קֶטֶן a heap of three stones by its side; a. fr. — Abbr. קוּלִיס. — a way-mark dedicated to *M*. (consisting of two stones with a third across the top). Ib.; B. Mets. 25^b (Ms. H. מֶרְקוּלִיס).

מֶרְקוּץ I f., pl. מֶרְקוּצִין (רָשִׁעַ; cmp. רָקִיק) thin cakes, wafers. Y. Taan. IV, 69^a [read: . . . הַיָּה מֶרְקוּץ . . . the town of Tur Simon used to distribute three hundred *griva* (of flour in) wafers among the poor on every Sabbath eve (v. לֶקֶט I); Lam. R. to II, 2 גְּרִיבֵי דִמֵּי כִּשְׁמֵי לֵאמֹר קִישְׁתָּא . . . Ar. Compl. ed. Koh. (defective in eds.).

מֶרְקוּץ II, מֶרְקָע c. (רָקַע *Pa.*) piece of cloth, patch. Y. Snh. IV, 22^b top אִתְקַלַּהּ מֶרְקוּצָא thy patch is peeling off, i. e. thy ignorance is laid bare. B. Bath. 20^a הִיא לֵבֵי דְלִבּוּשָׁא Ms. H. a. Ar. (ed. לקריעה) can be used for a patch on a garment. — Pl. מֶרְקָעִין, מֶרְקָעִין מֶרְקוּצִין (some ed. מֶרְקָעִין) (יחד כוח) רבתי I, 1 (מֶרְקָעִין); Y. Maas. Sh. IV, 55^b bot. מֶרְקָעִין ed. Amst. (ed. Krot. מֶרְקָעִין), v. אִיסְטוּיָא II.

מֶרְקוּשׁ, Tosef. Sabb. XIV (XV), 2, v. מֶרְקָשׁ.

מֶרְקָח m. (b. h.; רָקַח) aromatic herb. — Pl. מֶרְקָחִים. Pirké d'R. El. ch. XXV; Yalk. Gen. 84 בית חֵם drug-store.

מֶרְקָחָה f. (b. h.; preced.) *druggist's preparation, drug; poison*. Gen. R. s. 10 ('Rashi': מֶרְקָחוֹתֶיהָ, pl. of מֶרְקָחָה, v. סָם).

מֶרְקָחָה f. (preced.) a spiced dish. Lam. R. introd. (R. Abbahu 2) (ref. to Ez. XXIV, 10) הִיא גִּיפִן חֹרֵס כְּהִיא מֶרְקָחָה their bodies were bubbling (hot with grief) like a spiced broth; Yalk. Ez. 363.

מֶרְקִיָּה, Y. Bets. I, 60^d top, read: מֶרְקִיָּה, v. רָקָה.

מֶרְקִיעַ, v. מֶרְקִיעַ II.

מֶרֶר (b. h.) 1) to drip; 2) (cmp. אָרַם) to be bitter. — V. מֶרֶר, מֶרֶר, מֶרֶר, &c.

Pi. מֶרֶר to make bitter; to afflict. Pes. X, 5 על מֶרֶר שְׁמֵרֵי הַמִּצְוִת we eat bitter herbs in memory of the Egyptians embittering the lives of our fathers in Egypt. Cant. R. to I, 13 (play on מֶרֶר, ib.) אֲבָרַחֵם מֶרֶרֶר Abraham afflicted himself and plagued himself with sufferings; ib. to III, 6; a. e.

Hif. מֶרֶר same. Gen. R. s. 98 (play on מֶרֶרֶרֶר, Gen. XLIX, 23) מֶרֶרֶרֶר שֶׁלֹּא הָיוּ לְאָחִיו who made his brothers suffer; מֶרֶרֶרֶר שֶׁלֹּא הָיוּ לְאָחִיו whom his brothers made suffer; מֶרֶרֶרֶר שֶׁלֹּא הָיוּ לְאָחִיו whom his mistress made suffer; (v. Matt. K.) whom his mistress made suffer. Sabb. 88^b (play on מֶרֶרֶרֶר, Cant. I, 13) אֲנִי עֹשֶׂה שְׂמִינִי וְיִמִּי לִי וְכ' although my Beloved decrees anguish and suffering for me; a. e.

Hithpa. מֶרֶרֶרֶר, *Nithpa.* נִתְמַרֶּרֶר to become sticky and bitter from handling myrrh. Cant. R. to I, 13 יָדָיו . . . מֶרֶרֶרֶר (Matt. K. מֶרֶרֶרֶר, *Hithpol.*) whoever plucks it (myrrh), gets his hands sticky (and bitter). Num. R. s. 13 (play on מֶרֶרֶרֶר, Cant. V, 1) נִתְמַרֶּרֶר בְּגִלּוֹת וְכ' they became bitter (affected with sin) in captivity, and were sweetened (atoned for their sins) by martyrdom.

Hithpalp. מֶרֶרֶרֶר, *Nithpalp.* נִתְמַרֶּרֶרֶר to get excited (in battle); to be enraged. Pesik. R. s. 29-30-30 (ed. Fr., p. 140^a) מֶרֶרֶרֶר מִן הַיָּה מֶרֶרֶרֶר וְכ' once he became enraged and kicked it (the missile) &c. Ib. נִתְמַרֶּרֶרֶר he was excited in rushing out.

מֶרֶרֶר ch. same, to be bitter; to grieve, mourn. Perf. מֶרֶרֶר, imperf. מֶרֶרֶר, Targ. Is. XXIV, 9. Targ. Is. Sam. XXX, 6; a. fr. — Targ. Zech. XII, 10 מֶרֶרֶרֶר, v. infra.

Pa. מֶרֶרֶרֶר to embitter, aggrieve. Targ. Ruth I, 13 מֶרֶרֶרֶרֶר (some ed. מֶרֶרֶרֶרֶר; Y. II מֶרֶרֶרֶר).

Af. מֶרֶרֶרֶר 1) same. Targ. Ruth I, 20 (not מֶרֶרֶרֶר). Targ. Ex. I, 14; a. e. — 2) to arrange mourning. Targ. Zech. XII, 10 כִּמְאֵה דְמֶרֶרֶרֶר . . . כִּמְאֵה דְמֶרֶרֶרֶר they shall arrange mourning for him, as is arranged for &c. (v. infra). — [מֶרֶרֶרֶר, v. *Rhpa.*]

Palp. מֶרֶרֶרֶר, מֶרֶרֶרֶר to aggrieve. Targ. Prov. XVII, 25. Targ. Y. I Gen. XLIX, 23 מֶרֶרֶרֶרֶר, read: מֶרֶרֶרֶרֶר; (Y. II מֶרֶרֶרֶר, read: מֶרֶרֶרֶר).

Ithpa. אֶתְמַרֶּרֶר 1) to be enraged, fight. Targ. O. Gen. I. c. (Var. אֶתְמַרֶּרֶר, v. Berl. Targ. O. II, p. 18; oth. ed. אֶתְמַרֶּרֶר). — 2) to mourn. Targ. Zech. I. c. Var. (v. Lag. Proph. I, p. XLII).

מֶרֶרֶר m. (preced. wds.) 1) bitterness; trouble; 2) bitter-

מִשְׁאֵרֶת f. 1) (b. h.; שָׁאַר *to swell, rise*; cmp. שְׂאֹר *baking trough or dish*. Tanh. Vaëra 14 (ref. to Ex. VII, 28) מִצִּיּוֹרֵי מִ' מִצִּיּוֹרֵי וּ' when is the trough near the oven?— 2) *to remain* **remainder**.— Pl. מִשְׁאֵרוֹת. Mekh. Bo. s. 13 (ref. to משֹׁאֵרִים, Ex. XII, 34; v. Targ.) אֵלֶּי שִׁיּוּרֵי מִצָּה

that means the remnants of the unleavened bread and the bitter herbs (of the Passover meal); Tanh. Bo 8.

משבא m. (נשב) *bellows*. Targ. Jer. VI, 29 מִשְׁבָּא constr.

משבוג, v. מושב.

משבחה m. (שבח) *singer*.—Pl. מְשַׁבְּחֵיָא. Targ. I Chr. IX, 33. Targ. Jer. XV, 17 (h. text מִשְׁבָּחִים).

משבקה I m. (שבק) *divorcer, former husband*. Y. Keth. XI, 34^b bot. שכונה דְּמִשְׁבָּקִי the neighborhood of my first husband.

משבקה II, **משבקהא** f. (preced.) *divorced wife*. Targ. Y. Lev. XXI, 7 Ar. (ed. מפסרה). Targ. Y. Num. XXX, 10 Ar. (ed. מתרנא).—Gen. R. s. 17 מְשַׁבְּקֵיהָ אֵנָּה I am his divorced wife; Lev. R. s. 34. Ib. עִם מְשַׁבְּקֶהָ with the woman thou hast divorced; Yalk. Lev. 665 לְמִישְׁבָּקֶהָ; a. e.

משבר m. (b. h.; שבר) [*orifice of the matrix*] (in Talm.) *travailing chair*. Kel. XXIII, 4. Gen. R. s. 72; Y. Ber. IX, 14^a bot. בְּיוֹשֶׁבֶת הָרָמִי when she is seated on the travailing chair; a. e.

משבשפא f. (שבש) *a faulty version, a rejected Boraita*, opp. מְהַרְצָא. Gitt. 73^a (ref. to Tosef. ib. VII (V), 2) דִּיא... וְהָא... since there is a contradiction between the first and the second clause, it could not have been discussed at college (or an attempt to harmonize would have been recorded), and (therefore) it is to be rejected. Sabb. 121^b; a. fr.

משדרתא f. (שדר) *sending*. Targ. Esth. IX, 22 מְשַׁדְּרָתָא quot. in Levy Targ. Dict. (ed. לשדרא).

משה (b. h.) pr. n. m. *Moses*, 1) the law-giver, often מִנְיָנֵי מֹשֶׁה M. our teacher. Ber. 3^b. Sot. 12^a; a. v. fr.—Y. Taan. IV, beg. 67^b, a. e. מִן דְּרֵאנָא וְכִי by Moses, I will look (at the priests) and not be diverted. Y. Dem. IV, 24^a top וְכִי בְּדִין הוּא מִיָּדָא will he (R. Haggai) in this case, too, say, by Moses, I know the reason? Said he, by M. &c.; a. fr.—Bets. 38^b שְׂפִיר קְאָמְרִית מִן שְׂפִיר קְאָמְרִית? (Rashi).—Trnsf. *great scholar (that thou art)*!, (mostly ironically). Hull. 93^a. Sabb. 101^b מִן שְׂפִיר קְאָמְרִית great scholar, art thou really right?; Bets. l. c. (v. supra); a. fr.—2) *M. Bar Atrai*, father of R. Huna. B. Bath. 174^b מִן בִּר עֲצָרִי (Ms. M. מצורי); Arakh. 23^a.

משנה (tradit. pronunc. מְשֻׁנָּה) m. (= מִנְיָנֵי, v. שנה) *anything, the least portion, minimum*. Targ. Y. Num. XXXV, 16.—Sifre Num. 160 חֶבְרֹל מִמֵּית בְּמִשְׁחָוָא an iron weapon may wound fatally, be it ever so small of size. Pes. 11^b שָׂעָה וְיָמָא an hour and a fraction of an hour. Hull. 102^b כִּי אֵין אֵין כִּי אֵין כִּי אֵין when one eats ever so little of it, opp. בְּכֹחָא; (ib. top כִּי אֵין כִּי אֵין כִּי אֵין when one eats a little of each, flesh, sinews and bones (so as to make up the size of an olive when combined); a. v. fr.—Pl. מְשֻׁנְיָא. Erub. 87^a וְשֵׁנִי וְשֵׁנִי and two fractions, i. e. ten and a fraction high, and two and a fraction wide.

משתיג, v. מְשַׁתֵּיג.

מסוי (מסוי) *burden, load*. Y. Dem. II, 22^d top אֵין כָּל אֶרֶץ עוֹשָׂה מִן אֶחָד שֶׁל צִימוּקִין (not) the whole of Palestine does not produce one load of raisins. Ib. [read:] אֵין כָּל אֶרֶץ עוֹשָׂה מִן אֶחָד שֶׁל צִימוּקִין does the whole of Palestine not produce &c.? But thus he said to us, no single place in Palestine produces &c. Sabb. 92^a הַמּוֹצִיא וְכִי הוּא הוּא הוּא he who transfers a load from one territory to another at a height from the ground of more than ten handbreadths. Erub. 22^a (ref. to פניו, Deut. VII, 10) כִּי אֵין כָּל אֶרֶץ עוֹשָׂה מִן אֶחָד שֶׁל צִימוּקִין like a man who carries a burden (hanging down) over his face, and is anxious to throw it off; Yalk. Deut. 846 כָּדָם שִׁישׁ לוֹ מִן אֶחָד שֶׁל צִימוּקִין (add: על פניו; Ms. O. Erub. l. c. מְסֻיָּה). Midr. Till. to Ps. XXXVIII (ref. to Ezra IX, 6) כִּי אֵין כָּל אֶרֶץ עוֹשָׂה מִן אֶחָד שֶׁל צִימוּקִין like a man wading through a river, his feet sinking into the ground and a load on his head &c.; a. fr.—Pl. מְשֻׁנְיָא. Y. Dem. II, 22^c הַמּוֹצִיא וְכִי הוּא הוּא הוּא if one brings three loads of provisions at a time, he is not yet considered a huckster (הגור).—Trnsf. אֵין לוֹ מִן שִׁישׁ מְשֻׁנְיָא Y. Ber. III, beg. 5^d אֵין לוֹ מִן שִׁישׁ מְשֻׁנְיָא he has none to take from him his duty (of burying a dead relative).—Pl. as ab. Num. R. s. 1, beg. שִׁדְדִּי מְשֻׁנְיָא he sends important men... to attend to their (political) affairs; (Tanh. B'midd. 1 מְשֻׁנְיָא; ed. Bub. מְשֻׁנְיָא).—(v. פנים) *respect of person, partiality*. Ab. IV, 22; Y. Snh. VI, end, 23^d, sq. מִן פִּי וּמִקַּח וְכִי partiality and bribe-taking. Yeb. 79^a וְכִי מִן פִּי יֵשׁ דְּבָרֵי מִן פִּי יֵשׁ there was partiality shown in that case?; Snh. 104^b; a. fr.

משואה f. (b. h. מְשֻׁאָה; נְשֻׂאָה) *signal, esp. fire signal* announcing the New-Moon.—Pl. מְשֻׁאָה. R. Hash. II, 2, sq. מְשֻׁאָה הֵיוּ מְשֻׁאָה הֵיוּ they raised signals (at the stations); Tosef. ib. II (I), 2 מְשֻׁאָה מְשֻׁאָה ed. (ed. Zuck. מְשֻׁאָה מְשֻׁאָה; Var. מְשֻׁאָה מְשֻׁאָה; a. e.

משואה f. (b. h.; מְשֻׁאָה) *desolation*.—Pl. מְשֻׁאָה. Midr. Till. to Ps. LXXIV, 3 הָרִי הָם עֲשִׂיחוֹת לְנֹרָא the steps (pilgrim's roads) of which thou hast said to us (Deut. XVI, 16) ..., behold they have become desolations; Yalk. ib. 809.

משוכן, Bekh. 44^b, v. אֶשְׁךָ a. אֶשְׁךָ.

משוורא m. (שְׁוֹר; v. שְׁוֹר) [*jumper, rover, freebooter*].—Pl. מְשֻׁוֹרִי. Ab. Zar. 70^a bot. רוב מִן יִשְׂרָאֵל Ar. (Ms. M. מְשֻׁוֹרִי, read שְׁוֹרִי; ed. גִּבְרִי) the majority of rovers (around Pumbeditha) are Jews.

משוורא f. (שְׁוֹר) *stirrup* (for jumping on an animal's back). Snh. 64^b כִּי דְּפֻרְיָא like the stirrup (a ring suspended from a frame) thrust over a bonfire on Purim, Ar. (Rashi: 'like the children's leaping over a bonfire').

משוח, v. מְשֻׁחַ, v. מְשֻׁחַ.

משוח m. (מְשֻׁחַ II) *surveyor*.—Pl. מְשֻׁוֹרִי. Erub. IV, 11, v. מְשֻׁחַ. Kel. XIV, 3 הַמְּשֻׁוֹרִי הֵיוּ הַמְּשֻׁוֹרִי the surveyors' marking pins; Tosef. ib. B. Mets. II, 3 מְשֻׁוֹרִי.

משוחאה ch. same. B. Mets. 107^b.

משומ m. (b. h.; שומ oar. Zab. IV, 3.—Pl. משומין. B. Bath. 73^a ed. (Mss. בשומור, v. Rabb. D. S. a. l. note).

משומא, משומ ch. 1) same. Targ. Ez. XXVII, 29.—Pl. משומין. Ib. 6.—2) light ship.—Pl. as ab. Targ. Is. XLIII, 14 (h. text ויחיהם).

משורי, בשורי v.

משורף m. (משך) one who has his prepuce drawn forward in order to disguise the sign of the covenant. Tosef. Sabb. XV (XVI), 9; Y. Yeb. VIII, 9^a top המושך (corr. acc.). Bab. ib. 72^b דאורייתא מ' that a *mashukh* must be circumcised again is a Biblical injunction; a. fr.—Pl. משורפין. Y. Yeb. l. c.

משורפה f. (b. h.; שרפה—שכך) hedge, a hedged-in place, fold.—Pl. משורפיה. Tosef. Ohol. XVIII, 12 (ed. Zuck., a. R. S. to Ohol. XVIII, 10 משורפה; ed. Zolk. משורפה).

משורפה f. (שלה) a divorced wife taken back after being married to another man (against the law, Dent. XXIV, 4). Nidd. 69^b בה the daughter of a woman illegitimately remarried.

משורש m. (b. h.; שורש; denom. of שלש) pl. משורשים, 1) developed to one third of the full growth. B. Mets. V, 4.—2) group of three. Y. Shebi. I, 33^b מ' השכון the quantity (of one cake of figs) for each three trees out of nine.

משורפד m. (שמיד) one deserving extinction; (interch. in edd. a. mss. with מידר q. v.) open opponent to Jewish law, apostate. Y. Snh. X, end, 29^d מ' משורפד קדשי it comes under the category of dedicated sacrifices of an apostate (which cannot be offered, but are forbidden for private use). Y. Pes. VII, 34^e bot. בהוריהה המ' a heretic inasmuch as he opposes the decisions of the Supreme Court (v. ממהר II). Y. Hor. III, 48^b bot. קורם מ' גר ומ' if a proselyte and a (penitent) apostate ask for charity, the apostate has the preference; a. fr.—[Y. Snh. III, 21^b top מ' רד, v. האסס.]—Pl. משורפדים. R. Hash. 17^a Ms. M. (missing in ed.). Sifra Vayikra, N'dab., ch. II, Par. 2; a. e.

משורפדת f. (preced.) apostasy. Pes. 96^a Ms. M. (ed. המרה דה), v. הקרה; Yalk. Ex. 211 משמדות פסולות (read: משומ' פסולה).

משמשנא, משומשנא m. (שמש) servant, attendant. Targ. Num. XI, 28; a. fr.—Pl. משומשנין. Targ. I Kings X, 5 משומשנא (ed. Lag. ניה..., corr. acc.).—Koh. R. to I, 3 אמר למשמשנאיה וידה ר' אמר למשמשנאיה Lev. R. s. 28 למשמשנאיה.

משורפה m. (denom. of שורפה) (be) excommunicated. Sabb. 67^a (in an incantation).

משורפית f. (next w.) grotto. Tosef. Ohol. XVIII, 12, v. שורפה.

משורפיתא f. (denom. of שרפה tooth) 1) jaw. Erub. 100^a (some ed. ניהה...; Ms. M. שרפיתא) if the roots on the surface are shaped like a jaw-bone (Rashi: 'rocky crag', v. infra).—2) cliff; bluff; grotto. Gen. R. s. 10 מ' שורפיתא the bluffs at Caesarea; (Koh. R. to XI, 1 שורפיתא; ib. to V, 8 שורפיתא).—Taan. 23^a מ' אהררה ליה a grotto formed around him; Midr. Till. to Ps. CXXXVI. B. Mets. 108^b מ' אפסוק if a craggy mound separated the fields. Ib. 109^a מ' אהרר ליה he surrounded the fields with an embankment.

משורפי f. (נשה) blowing. Yalk. Ps. 864, v. מגעירי.

משורפש m. (transpos. of מפורשש, v. פשפש; cmp. פשפש for פספש) small side-door, passage-way (v. Tam. III, 7). Zeb. 82^b מ' דרך (משובש) by the way of small passages in the loft (v. Midd. IV, 5 quot. s. v. ליל). Men. 27^b מ' דרך by breaking through a side entrance (or walking in a zigzag as on winding stairs); [Rashi: = משובש, v. שובש]; Yalk. Lev. 571 משורפש (corr. acc.).

משורקע, v. שרקע.

משוררה f. (b. h.) m'surah, a measure of capacity, one thirty-sixth of a Log. Ab. ch. VI (adopted fr. Ez. V, 11). B. Mets. 61^b; B. Bath. 89^b.—Sifra K'dosh. Par. 3, ch. VIII הגדול במ' זו וזר הגדול 'in measure' (Lev. XIX, 35) that means you must leave a large crest (in dry measure), v. ויר.

משוריא f. (שור) journey.—Pl. משורייין. Targ. Y. I Num. XXI, 1.

משוריר m. singer, v. שיר I.

משורש m. (משש or משש; cmp. דמשש groper, slow walker.—Pl. משורשו. Y. Peah VIII, beg. 20^d, v. משה h.

משורבא, משורב, etc., v. sub משיר.

משח I (b. h.) to stroke, smear; esp. to anoint; to install in office by anointing. Ker. 5^b אח המלכים משהין את המלכים in anointing kings you draw the figure of a crown with the oil on your finger &c., v. בי. Ib. אין משהין מלך a king succeeding his father is not anointed; a. v. fr.—Part. pass. משחין, pl. משחין, משהין a high priest installed with the ceremony of anointing, contrad. to מריבה בגדים, v. קרובה. Hor. III, 4; Meg. I, 9 אין בין כהן מ' בשמן וכ' there is no difference between the anointed and the unanointed high priest except &c. Sifra Tsav, Par. 3, ch. V; a. fr., v. משחין. משהין the priest anointed as the chaplain of the army. Yoma 72^b; a. fr., v. משחין.—Pesik. R. s. 8 מלחמה מ' מלחמה v. מלחמה ביה דוד מ' וכ' Ib. 11^b מ' the kings of the house of David are anointed kings, those of Israel are not installed by anointment; a. fr.

Nif. משח to be anointed. Ib. לא נ' יהוה Jehu would not have been anointed but for the contest of Joram's followers. Ib. וימנו דיה נ' המשכן וכ' with that oil (prepared by Moses) were anointed the Tabernacle &c.;

מָשַׁח (cmp. **מָשַׁח** 1) *to feel, touch*. Targ. O. Gen. XXVII, 22.—2) (with **יָדַי**) *to rub*, whence *to wash and dry*, esp. *one's hands* before and after meals. Ber. 46^b **מָשַׁח יָדַי** wash thy hands. Hull. 107^a **מָשַׁח יָדַי וְיָדֶיךָ** wash your hands in the morning. Ib. ^b **וְלֹא מָשַׁח יָדַי** (and **יָדֶיךָ**) and didst not wash thy hands. Ib. **וְאֵינִי מְשַׁחָא** and I should wash? Pes. 112^a. Ned. 91^a **מְשַׁחָא יָדֶיהָ וְכ'** she washed her husband's hands. Ib. **לְמִשְׁחָא** to wash; a. fr.—Sabb. 77^b **מְשַׁחָא כַּעֲצָא וְכ'** **מְשַׁחָא** was washing a foot in a basin of water.

מְשִׁיכְלָה. m. (בגד, Shaf. of שכל); comp. מְכִילָא, 'wash-basin'. Sabb. 77^b (phonetic etymol.) מ' מאשר כולא 'washing everybody', contrad. משכילתא: 'washing brides' (distinguished people), Kidd. 52^b, v. מַשֵּׂר. — Pl. מְשִׁיכְלֵי. Ab. Zar. 39^a חירור מ' white (glazed) basins. B. Mets. 84^b רמא שיתין מ' sixty basin-fuls of blood. M. Kat. 18^b ב' דמינ רכ' (Ms. M. sing.) basins filled with linen garments (for rinsing in the lake). Gitt. 69^b bot.—Fem. form מְשִׁיכְלָתָא (מְשִׁיכְלָתָא). Sabb. l. c. Ms. M. (ed. מ' (מְשִׁיכְלָה), v. supra. Hull. 47^b משיכותא דמיא וכו' (corr. acc.). a basin of tepid water. Ab. Zar. 51^b ארישה ליה מ' ארישה (v. Rabb. D. S. a. l. note 8) the idolatrous statuary has an inverted washbasin on its head.—2) (cmp. פָּאן, פָּלִי as vessel and garment) a sort of cloak. Lev. R. s. 23 (expl. שמירה, Jud. IV, 18) רבנן רבנן אמרי במ' . . . (in Palestine) say, it means with a sudra (סודרא), while the Babylonian rabbis say *m'shikhla*; Yalk. Jud. 44; Yalk. Lev. 585.

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follow them (the heretics). Snh. 70^a משום ארמשיך הוא it is in order to prevent being carried away (led to intemperance); he will not be carried away (it has no attraction for him); Yalk. Deut. 929. Sabb. 147^b he was drawn after them, he indulged in the luxuries of the place; a. fr.—2) (v. preced. Nif.) to withdraw. Pes. 78^b if these should withdraw (from their participation in the Passover sacrifice), it would remain fit for the others.

מִשְׁכָּה II, **מִשְׁכָּה**, **מִשְׁכָּה** m. (preced.) *hide, skin*. Targ. O. Num. XXXI, 20. Targ. Lev. XIII, 8 (ed. Berl. מִשְׁכָּה). Targ. Y. Gen. III, 14 'מִשְׁכָּה'; a. fr.—Y. Ned. III, 37^d bot. מִשְׁכָּה the hide of a serpent. B. Kam. 66^b, v. אֲרִיזִין. Tanh. B'resh. 7 מִשְׁכָּה עֲרָקָא מִן הָדִין such a strap from such a hide (such poor work with such good material)!; a. fr.—Pl. מִשְׁכָּה, מִשְׁכָּה, מִשְׁכָּה. Targ. Ex. XXVI, 14. Targ. Gen. XXVII, 16; a. fr.

מִשְׁכָּה, **מִשְׁכָּה**, **מִשְׁכָּה** v. מִשְׁכָּה.

מִשְׁכָּב m. (b. h.; שָׁכַב) 1) *couch, bed; grave*. Kidd. 31^b (זממא) מִשְׁכָּב. Keth. 104^a; a. fr.—Esp. מִשְׁכָּב מִשְׁכָּב the uncleanness caused by an unclean person lying on an object, v. מִשְׁכָּב. Kel. I, 3; a. fr.—Pl. מִשְׁכָּב. Keth. I. c. Midr. Till. to Ps. CXLIX; a. e.—2) *sexual connection*. Snh. 55^a; a. fr.—(זכר) *pederasty*. Succ. 29^a; a. fr.—Pl. as ab. Snh. I. c. מִשְׁכָּב שְׁנֵי מִשְׁכָּב two ways (the natural and the unnatural way) of sexual gratification. Ib. 54^a.

מִשְׁכָּב, **מִשְׁכָּב** ch. same. Targ. Lev. XV, 4; a. fr.—Ber. 56^b הַפֶּה מִשְׁכָּב (Ms. M. משכבו h.) (his) couch will be upset (his domestic life disturbed).—Pl. constr. מִשְׁכָּב. Targ. O. Gen. XLIX, 4. Targ. Num. XXXI, 17; a. fr.

מִשְׁכֻּבִּית, **מִשְׁכֻּבִּית**, v. next wds.

מִשְׁכֻּבִּית f. (מִשְׁכָּה) *the shepherd's leading implements, as staff, bell &c.; trans. the bell-wether, leader*. B. Kam. 52^a קנה מִשְׁכֻּבִּית פֶּה שֶׁמֶר לֵז מִשְׁכֻּבִּית (Ms. M. משכבו); Alf. ed. מִשְׁכֻּבִּית, Ms. מִשְׁכֻּבִּית, v. Rabb. D. S. a. l. note) as soon as he delivers the *maskkikh*, the sale is perfected. Ib. מִשְׁכֻּבִּית what is m.? Here (in Babylonia) they explain it, 'the bell'. R. J. says, 'the goat that leads the herd'; Y. Kidd. I, 80^b top, expl. 'the staff', 'the pipe', 'the leader'; Y. B. Bath. III, beg. 13^d, v. מִשְׁכֻּבִּית.

מִשְׁכֻּבִּית f. ch. (preced.) מִשְׁכֻּבִּית *the leading flock*. Targ. Y. Gen. XXX, 40 (ed. מִשְׁכֻּבִּית, corr. acc.; h. text פני הצאן).

מִשְׁכָּן m. (שָׁכַן) *security, pledge*. B. Mets. VI, 7 הלוי... מִשְׁכָּנוֹ וְכִּי if one loaned on a pledge. Ib. מִשְׁכָּנוֹ וְכִּי a man is permitted to hire out the poor man's pledge (for the debtor's benefit). Ib. 82^a (in Chald. dict.) מִשְׁכָּנוֹ וְכִּי when the pawn is not worth the money loaned on it. Ib. מִשְׁכָּנוֹ וְכִּי the creditor owns the pledge (for the time being, and is responsible for it); a. fr.—Ex. R. s. 31 read not (Lev. XXVI, 11) מִשְׁכָּנוֹ but 'my dwelling' but 'my pledge'. Ib. s. 35 (play on משכן of the court) מִשְׁכָּנוֹ שְׁמוֹ מִשְׁכָּנוֹ the sanctuary stands as a pledge, when the Israelites deserve destruction, it is seized on their account.—Pl. מִשְׁכָּנוֹ, מִשְׁכָּנוֹ. Ib. s. 31 (ref. to

משכנוך, Num. XXIV, 5) two pledges (the First and the Second Temple); Num. R. s. 12 מִשְׁכָּנוֹךְ read not thy dwellings &c. (v. supra); Tanh. Naso 14. Ex. R. l. c. (with ref. to Ex. XXII, 25), comp. מִשְׁכָּנוֹ; a. fr.

מִשְׁכָּנוֹ, **מִשְׁכָּנוֹ** ch. same, *pledge, seized goods*. Targ. Am. II, 8. Targ. Gen. XXXVIII, 17; a. fr.—Gen. R. s. 70 (מִשְׁכָּנוֹ) חֲבוֹ לִי מִי לֹלֵת וְכִי give me a pledge that none of you will divulge it; a. e.—Pl. מִשְׁכָּנוֹ, מִשְׁכָּנוֹ, מִשְׁכָּנוֹ. Targ. Y. Gen. XXXVIII, 25 (not וְכִי...)—Gen. R. l. c.—Y. Pes. IV, 31^b bot. מִשְׁכָּנוֹ and their children were placed as pledges with them (for military levies).

מִשְׁכָּנוֹ, v. מִשְׁכָּנוֹ.

מִשְׁכָּנוֹ, v. מִשְׁכָּנוֹ. — [Y. Yeb. VIII, 9^b top מִשְׁכָּנוֹ, read: מִשְׁכָּנוֹ, v. מִשְׁכָּנוֹ.]

מִשְׁכָּנוֹ or **מִשְׁכָּנוֹ**, v. מִשְׁכָּנוֹ.

מִשְׁכָּנוֹ (denom. of מִשְׁכָּנוֹ) *to take a pledge; to seize, levy*. B. Mets. 81^b מִשְׁכָּנוֹ בְּשֶׁנֶּה הִלְוִיָּהּ he made him give a pledge at the time when the loan was transacted; מִשְׁכָּנוֹ וְכִי he seized it (through court proceedings) after the transaction of the loan. Ib. 113^b מִשְׁכָּנוֹ שָׂבָא when the court messenger comes to seize his goods. Shek. I, 3 מִשְׁכָּנוֹ אִי אֲגַיִּן against whom was seizure (for the contribution of the half-Shekel) executed?—Y. ib. II, beg. 46^a מִשְׁכָּנוֹ וְכִי מִשְׁכָּנוֹ וְכִי since the court had a right to seize and did not do so (because the claim was satisfied with another man's money). Cant. R. to I, 4 (play on מִשְׁכָּנוֹ, ib.) מִשְׁכָּנוֹ אֲדִירָה execute levy against me (take my sanctuary, v. מִשְׁכָּנוֹ), yet after these we run. Ex. R. s. 35 מִשְׁכָּנוֹ בְּעֵרָם I take a righteous man from them and seize him for their guilt; a. fr.—Part. pass. מִשְׁכָּנוֹ, pl. מִשְׁכָּנוֹ. Y. Shek. I. c. מִשְׁכָּנוֹ וְכִי in distributing the Temple contributions we do not take into account that which is being collected (and has not yet come in) or that which is to be obtained by seizure. Peah VIII, 8. B. Mets. 73^b, v. next w.; a. e.

מִשְׁכָּנוֹ, **מִשְׁכָּנוֹ** *to be seized*. Ex. R. s. 51, beg. מִשְׁכָּנוֹ שְׁנֵי שְׁנֵי פַעֲמִים וְכִי it (the sanctuary) was twice seized for their sins, v. מִשְׁכָּנוֹ. Ib. s. 35; Tanh. Vayakh. 9 מִשְׁכָּנוֹ וְכִי מִשְׁכָּנוֹ וְכִי, רִחַם הַמֶּלֶךְ מִשְׁכָּנוֹ עֲלֵיהֶם and they (the righteous) will be seized &c. Num. R. s. 12 מִשְׁכָּנוֹ וְכִי the Tabernacle and the Temple shall be seized &c.; a. fr.

מִשְׁכָּנוֹ, **מִשְׁכָּנוֹ** ch. same. Targ. Y. Ex. XXII, 25. Targ. Job XXIV, 3; a. fr.—B. Mets. 68^a מִשְׁכָּנוֹ וְכִי (not מִשְׁכָּנוֹ) A pledged his field to B, and then rented it from him. Ib. 73^b top מִשְׁכָּנוֹ וְכִי מִשְׁכָּנוֹ וְכִי a gentile gave his house (for occupation) as a pledge, and then sold it to &c. Ib. 113^a מִשְׁכָּנוֹ אֲבָל מִשְׁכָּנוֹ but to take a pledge out of his house he (the messenger of the court) is not permitted; a. fr.—Part. pass. מִשְׁכָּנוֹ, f. מִשְׁכָּנוֹ. Koh. R. to III, 2, v. מִשְׁכָּנוֹ. B. Mets. 73^b מִשְׁכָּנוֹ וְכִי מִשְׁכָּנוֹ (יהוה) מִשְׁכָּנוֹ if I

had known that the house was pledged to you. Y. ib. VIII, end, 11^d ביהוה חוזה ממשכנה וכו' his house was pledged to &c.; a. e.

Hipa. ארבעה עשר to be given as a pledge; to be levied upon; to borrow on pledge. Targ. II Chr. XXV, 24 (h. text דעריבור). Targ. Y. Deut. XV, 6; a. e.

משכן m. (b. h.; שכן) dwelling, esp. the sanctuary of the desert, the Tabernacle. Erub. 2^a, v. מקדש. Num. R. s. 12; a. v. fr.—Pl. משכנות. Ib.; a. fr.

משכנא m. ch. same, dwelling, tent. Targ. Job XVIII, 14.—Esp. the Tabernacle. Targ. Ex. XXV, 9; a. fr.—Pl. לארצא מבתא (play on משכני, ib.) Targ. Gen. IV, 20. Targ. Ps. CXXXII, 5. Ib. LXXXIV, 2; a. fr.

משכנותא f. (v. next w.) pledged property, occupancy subject to redemption at the original owner's will. Cant. R. to I, 4 (משכני, ib.) לארצא מבתא to the good land which is called a tenancy (cmp. Lev. XXV, 23); Yalk. ib. 981 משכנא.

משכנתא f. (v. משכון) a loan transaction whereby landed property is transferred to the creditor with the privilege of redemption by returning the loan (v. Sm. Ant. s. v. Pignus). [The particular conditions of the 'מ' depend on local usages.] B. Mets. 67^a בארצא דמסלקי וכו' as to the settlement of a *maskanta*, where the usage allows the debtor to repay the loan at any time, he may reclaim his property as soon as the value of the creditor's usufruct has reached the amount of the loan, but if the usufruct amounts to more, the balance cannot be claimed. Ib.^b top, v. נקריא. Ib. 68^a שום מ' סום a *m.* without a fixed term for redemption is meant for a year (during which the occupant cannot be disturbed), Ib. 110^a, a. e. 'מ' דרורא וכו' the agreement of a *m.* customary in Sura, in which it is written, 'After the lapse of so and so many years, the property shall go back without payment'. Ib. 'מ' שרא the document of a *m.*; a. e.—Yalk. Cant. 981, v. preced.

משל I (b. h.) 1) to handle, to touch. Yoma 46^a משלה ביהוה the flames had attacked them.—2) to attend, manage, control. B. Mets. 75^b עבדו משלהו he whom his wife rules. Hull. 60^b לכו ומשלו ביום וכו' (not go thou and attend by day and by night.—B. Bath. 78^b (ref. to Num. XXI, 27) דמושלם governor, consul. Yad. IV, 8 ארם כותבים את המושל וכו' you write the governor's name and year together with the name of Moses in a document. [B. Kam. 38^a מושלים, censorial emendations for בלכות, v. Rabb. D. S. a. l. notes.]

Pi. משל to handle, dispose of, use. Gen. R. s. 20 יכול עבד משלך you might think, he may use her in whatever way he pleases; Yalk. ib. 32.

Hif. משל to make a ruler. Sot. 36^b עבד משלך a slave whom his master bought for twenty pieces of silver,—wilt thou make him a ruler over us?; a. e.

משל II (b. h.; denom. of next w.) 1) to speak metaphorically. Nidd. V, 7 משל משל the scholars introduced metaphors for designating the stages of female puberty.—

2) to compare, to give an illustration. Toset. Ber. I, 11 משל משל they made a comparison: what is this to be compared to? To &c. R. Hash. 17^b משל לכו וכו' let me tell thee a parable: what is this like to? To &c. Cant. R. to II, 15 משל אר המלכיה אר כשורא מושל אר המלכיה when one wants to find a simile for hostile governments, one compares them to fire; a. v. fr.—Part. pass. משול; f. משולה; pl. משולים. Meg. 16^a משל וכו' לעפר וכו' that nation (Israel) is compared now to dust and now to the stars; a. v. fr.

Nif. משל to be compared (followed by ל, or כ, or כ). Taan. 7^a משל דברי חוריה לאש Ms. M. (ed. באש, v. Rabb. D. S. a. l. note) the words of the Law are compared to fire. Gen. R. s. 41 משל החוריה שמשלה למים the Law which is compared to water; a. v. fr.

משל m. (b. h.; v. משל I) [something tangible, substantial, plausible; cmp. אמחלה, a truth substantiated by an illustration, wise saying; fable, allegory; example; mashal. Cant. R. introd. 'מ' דור קל וכו' do not esteem the *mashal* lightly, for through it man gets at the basis of &c. Ib. 'מ' וכו' יש לו מקרא ויש לו מ' man should take an example (of the Lord). Pes. 49^a bot. 'מ' לענין וכו' it is like mixing grapes with &c.—למה דרבר דומה a. v. fr. preced.—B. Bath. 15^a אלא מ' דור לא דור the story of Job never occurred, but was invented merely as a parable. Snh. 92^b דור אמת מ' דור (the vision of the valley of the dead) was the truth of a *mashal*, (emended:) דור אמת in the truth (the fact of resurrection) there was a symbol (for the redemption of Israel from captivity; Ez. XXXVII, 11).—Y. Keth. IV, 28^a top; Y. Snh. VIII, 26^a top שטאמרי ברורא במ' וכו' this is one of the three verses in which the Law uses metaphorical expressions (Ex. XXI, 19; XXII, 2; Deut. XXII, 17); Mekh, Mishp. 6; a. fr.—Pl. משלות, משלים. Sot. IX, 15 (49^a) משל ר' מ' with the death of R. M. ceased the composers of fables. Cant. R. l. c. וכו' משלותי של וכו' the wise sayings of Solomon. Ib. 'מ' didactic literature, opp. 'מ' שלש three collections of sayings (Prov. I to IX; X to XXXI; XXV to XXXI). Num. R. s. 14, end וכו' אמר ב' God spoke to Balaam only through allegories (visions).—Succ. 28^a משלור שועלין (Ms. M. משלור, v. Rabb. D. S. a. l. note) fox-fables; ב' בושלין washers' fables; B. Bath. 134^a. Snh. 38^b (Ms. M. משלור); Yalk. Prov. 947.—Gitt. 35^a bot. משלור ספר ארוב וכו' copies of the Books of Job and Proverbs (v. infra).—משל (sub. שלמה) Mishle, the Book of Proverbs (commencing with the word *mishle*), Cant. R. l. c. B. Bath. 14^b. Y. Yoma I, end, 39^b; a. e.

משלהי tired, v. שלהי.

משלוח f. (b. h.; שלח) 1) errand, message; substitution. Num. R. s. 14 משלוחו ודוריה וכו' he (Naftali) was zealous in carrying out his mission. Koh. R. to VIII, 8 (expl. משלוח, ib.) אין אדם וכו' ('there is no substitution in war'), none can say to the angel of death, let my slave or an inmate of my house go in my place.—2) letting loose (by divine dispensation), visitation (of wild beasts). B. Mets. VII, 9; a. e., נאב.

משלי, v. משל.

משל, v. משל. **משל** m. (שלי I) *fork*. Targ. I Sam. II, 13, sq. (ed. Wil. מְשִׁלָּא).—*Pl.* מְשִׁלָּא, מְשִׁלָּא, מְשִׁלָּא. Targ. I Chr. XXVIII, 17. Targ. Y. Ex. XXVII, 3 (some ed. מְ). —[Tosef. Sabb. XIV (XV), 3, v. next w.]

משל f. (preced.) *a tool for lifting objects out of a well, lifter*. Tosef. Sabb. XIV (XV), 3 (some ed. משלי, corr. acc.).

משל m. (שלם) *completion, end*. Targ. Job I, 4. —B. Mets. 67^b, a. e. עשר במשלם שניא אילין after the lapse of so and so many years, v. משפנתא.

משמדות, v. משפנתא.

משמדיג pr. n. pl. *Mashmahig* (P. Sm. 2245), a place on an island of the Persian Gulf.—*Pl.* פורורא the port of M., mentioned for its pearl fisheries. R. Hash. 23^a. Yoma 77^a (in a passage omitted in many editions) פ' רמ' (ed. cited in Rabb. D. S. a. l. משרדיג, Ms. O. משרדיג).

משמומא m. (שמיט) *a sneak thief*, opp. to לסטים. Ab. Zar. 15^b במשמיטא בעלמא (Ms. M. בעלמא, Rashi (במשמומא) it refers to an (ordinary) thief who sometimes commits murder to save his own life.

משמוש m. (משש) *touch*. Gen. R. s. 52 ידים מ' אן illicit touch (of her) with his hand. Midr. Till. to Ps. VIII, 4 [read:] מעשה. (ed. Bub. אלה מ' אצבעותיהם (ed. Bub. those above (the angels) and those below have only (as much power as) the touch of thy fingers; ib. to Ps. XIX אצבעו מ' אצבעו ed. Bub. (ed. אצבעו, corr. acc.); Yalk. Ps. 640.—[Y. Ber. III, 6^d bot., v. משש.]

משמע m. (b. h.; שמע) 1) *obedience*. Sifré Deut. 357 ref. to Deut. XXXIV, 9) גדול מ' לך מ' גדול וכן there can be no obedience greater than this.—2) *ordinary sense*.—*Pl.* מ' מ' in its usual sense. Yoma 61^a מ' מ' 'altar' in its usual sense (requires no explanation); הכהנים מ' מ' the priests' &c.; a. fr.

משמע m. (שמע Hif.) *intimation, logical conclusion*. Yoma 42^b, v. מ' מ' II.—Esp. מ' מ' by implication, constructively. Y. Erub. III, 21^b top; Y. Ned. I, end, 37^a, v. מ' מ'. —[Y. Ber. III, 6^d bot., v. משש.] by mere logical conclusion from the text ..., would I not learn that &c.? B. Bath. 110^a מ' מ' when the text says 'the daughter of Aminadab', do I not know that she is the sister of N.? B. Mets. 113^a; a. fr.—*Pl.* מ' מ' Y. Yoma V, 43^a top מ' מ' they differ only as to the grammatical construction of the text (without any difference in the law of the case).—מ' מ' they differ only as to the texts from which the law is derived. B. Mets. 27^a; Snh. 76^b; a. fr.

משמע ch., v. שמע I.

משמעה (משמעה) m. (שמע I) *hearing*. Targ. Job XLII, 5. Targ. Y. I Gen. XLIV, 18 (Y. II some ed. מ' מ'; a. fr.

משמעה f. (preced.) 1) (=b. h. מ' מ' following, suite. Targ. I Sam. XXII, 14. Targ. II Sam. XXIII, 23.—2) (=משמעה) *tradition*. Nidd. 20^a מ' מ' whose own opinion agrees with his tradition (Var. משמעה).

משמר, Y. Shebi. IV, 35^a bot., v. ראשון.

משמר m. (b. h.; שמר) 1) *guard, esp. a division for duty of priests and Levites*. Taan. IV, 2, v. מ' מ'. Hor. 13^a מ' מ' chief of the guard. Taan. l. c. מ' מ' the Israelites attached (as מ' מ') to that division; a. fr.—*Pl.* מ' מ'. Ib. Num. R. s. 3; a. fr.—2) (=משמרה) *watch, a certain portion of the day or the night*. Ber. 3^a מ' מ' at the beginning of every watch.—*Pl.* as ab. Ib.; Tosef. ib. I, 1 בלילה מ' שלש the night is divided into three watches.

משמרה f. as preced. 2, *watch*. Ber. 3^a מ' מ' (at the entrance of) the first watch, &c.—*Pl.* מ' מ'. v. preced.

משמרה f. (b. h.; preced.) *guard, trnsf. (v. מ' מ') preventive measure*. M. Kat. 5^a; Yeb. 21^a (ref. to Lev. XVIII, 30) ל' מ' מ' make a guard to my guard, enact measures to prevent a transgression of Biblical laws.

משמרה f. (שמר Pa.) *filter, strainer*. Sabb. XX, 1 you may suspend (spread out) a strainer &c. Y. Ter. VIII, 45^d מ' מ' a strainer filled with wine; a. fr.—Trnsf. Ab. V, 15 מ' מ' a scholar retaining what is useless and discarding the useful knowledge.

משמש (v. משש, מ' מ') *to touch, feel; to handle, manipulate; to examine, search*. B. Mets. 21^b מ' מ' אדם עשרי למשמש a person (carrying money with him on the road) usually feels for his bag at short intervals. Men. 36^a מ' מ' he puts his hand on them. Erub. 54^b top מ' מ' as often as one searches it (the fig-tree); מ' מ' as often as the suckling touches the breasts. Sabb. 82^a מ' מ' let him manipulate (stimulate the rectum) with pebbles. Erub. 13^b מ' מ' let him examine what he is doing, contrad. to י' מ' search (investigate) his past doings. Keth. 12^a מ' מ' to be around (watch) the bridegroom and bride (in order to prevent deception). Snh. 63^b מ' מ' they (the famished animals) licked them (begging for food); a. fr.—מ' מ' to come gropingly, slowly. Y. Peah VIII, beg. 20^d, v. מ' מ'.—Y. Ned. III, 38^a מ' מ' if he saw the king's cutters come near and nearer, v. קצוץ; ib. מ' מ' if he saw the fire coming near and nearer.

Pulpel מ' מ' to be attended to, watched. Keth. l. c. מ' מ' when he was not watched.

משמש ch. same. Targ. Is. LIX, 10 (h. text גשש). Targ. Ps. CXV, 7 (h. text 'ימש'); a. fr.—B. Mets. 21^b מ' מ' מ' מ' he feels for them (to make sure that he has not lost them). Ib. מ' מ' מ' מ' he has been looking after the fruits (which he was carrying, and found out their loss). Erub. 41^b מ' מ' מ' מ' (not מ' מ') to make shrouds ready for them.

מִשְׁפֶּלֶת f. **מִשְׁפֵּל**, cmp. **פִּשֵּׁל** a *wicker basket carried on a pole over the shoulder*. Kel. XIX, 10. Tosef. ib. B. Mets. VI, 9; a. fr.—**מִשְׁפֵּלוֹת** Kel. XXIV, 9. Shebi. III, 2 **של חֵדֶךְ חֵדֶךְ** baskets (of foliage for dung) of a *lethekh* each. Ib. **וְכִי מוֹסִיפִין עַל הָמֵי** you may add to the number of baskets (to be put on the dunghills) &c. Y. ib. 34^a top **לֹא יִפְרוֹק אֶת הָמֵי** he (the Israelite) must not unload the baskets. Cant. R. to VII, 3; a. fr.

משקרי m. pl. (שקר) *guards*; חלזוני מ' *snail-shells*. Ab. Zar. 28^b ed. (Ms. M. a. Ar. (משקרי).

משקה m. (b. h.; שקה) *drink, liquid*. Sifra Sh'mini ch. IX, Par. 8 דרין מ' 'drink' (Lev. XI, 34) means wine. Ib. מ' spoiled liquid; Pes. 18^a; a. fr.—Pl. משקים, משקין. Ib. 17^b הבאין מחמת ידים מ' liquids which have become unclean through contact with unclean hands. Ib. שנמסאו מ' vessels which have become unclean through the liquids put into them; a. fr.—משקרי בית משבחים, v. מבחריה א. משבחייה.

משקורי, **משקורי**, v. משקרי.

משקול, v. משקל.

משקולת f. (b. h. משקלה; שקל; sub. אבן) *plummet*. Kel. XXIX, 3. כנגד רשט חמ' *plumb-line*. B. Bath. II, 13 המ' measure by the plummet (cutting off all branches as far as they hang over the border line); Tosef. ib. I, 15; cmp. משקלה; a. e.—Pl. משקולות. Kel. XII, 8 Talm. ed. משקולות וחמ' (Mish. ed., a. ed. Dehr. משקולות) two kinds of plummets (R. S. *weights*, v. משקל).

משקולתא, **משקולתא** ch. same. Targ. Zech. IV, 10; a. fr.

משקופי m. (b. h.; שקה) *cross-piece, lintel*. Ab. d'R. N. ch. XXVI, end חילקין מ' the lintel, contrad. to איסקופה. Mekh. Bo, s. 11; Yalk. Ex. 197 וב' חמ' ... שלשה מזבחות our ancestors in Egypt had three altars; the lintel and the two posts; a. e.

משקופי, **משקופי** f. (שקה) *knock, bruise*. Targ. O. Ex. XXI, 25 (not פ' ...). Targ. Y. I ib. XV, 25.

משקוי, **משקוי** m. ch. 1) = h. משקה, *drink*. Targ. Lev. XI, 34; a. e.—Koh. R. to III, 9 חמין חמין (some ed. משקוי, oth. משקרי) one hot drink.—2) = h. משתה, *feast*. Targ. Esth. I, 3. Targ. II Esth. IX, 17, sq. משקין; a. fr.

משקיצתא f. pl. (שקץ) *abominations, idols*. Targ. Y. II Deut. XXIX, 16 מקש' (corr. acc.).

משקל m. (b. h.; שקל) *weighing, weight*. Tosef. Hull. IX, 9 לקח דימני במ' if he bought of him by the weight. B. Bath. V, 10 על כל מ' יום as often as he uses the weights; Sifra K'dosh. Par. 3, ch. VIII על כל מ' (corr. acc.). Ib. (ref. to Lev. XIX, 35), מ' מ' במ' Ker. 5^a לא ירחיק מ' he must not use one weighed species as a weight for the other; a. fr.—Pl. משקלות. Sifra l. c.; B. Bath. l. c.; v. מ'חא. Tanh. Balak 12 מ'על ומשקר במ' (not מעולה) committing wrong and fraud in weights; ib. משקר במ' using false weights; Yalk. Num. 765; a. fr.

משקולתא, **משקולתא**, v. משקולת.

משקרי, v. משקרי.

משר, v. משר.

משר I *garden-bed; plain*, v. משרא.

משר II *camp*, v. משרי.

משרה f. (b. h.; שרה) *infusion; steeping*; ענבים *infusion of grapes*. Pes. 44^a this additional specification of *mishrath* (Num. VI, 8) &c.; a. e.—Tosef. Shebi. VI, 25, v. מ'רסה.—B. Kam. 102^a, a. e. לאכלה ולא you may use the products of the Sabbatical year 'for eating' (Lev. XXV, 6), but not as substances for steeping, v. מ'לוגמא; a. fr.—Esp. a pond for steeping flax &c. B. Bath. II, 10 מ'רדיקין את חמ' ו' you must keep your pond removed from your neighbor's vegetable garden &c. Ib. 18^b the legal distance between a pond and your neighbor's vegetable garden; a. e.

משורי, v. משרי.

משרוניא pr. n. pl. *Mashrunia*, in Babylonia. B. Mets. 107^b בני מ' (Ar. מ'רשן; oth. Var., v. Rabb. D. S. a. l. note 6) the community of M. (to which the adjacent forest belonged).

משרוצא m. (שרצ) *slippery spot*.—Pl. מ'רוצין. Targ. Jer. XXIII, 12.

משרוצתא (preced.) pr. n. *Mashru'itha*, name of a peak. Targ. I Sam. XIV, 4 (h. text מ'וצץ).

משיר, **משיר** m. (שרי) *camp, resting place*. Targ. Y. Gen. XXXII, 9. Targ. Ps. XIX, 5 מ'שירי (Ms. מ'שירי). Targ. Is. XIII, 22 מ'שירי; a. fr.—Pl. מ'שירין, v. מ'שירא next w.

משירא, **משירא** f. same. Targ. O. Gen. XXXII, 9; a. fr.—Constr. מ'שירא, מ'שירא, מ'שירא. Targ. Num. II, 9; a. fr.—Pl. מ'שירא, מ'שירא, מ'שירא. Targ. Gen. XXXII, 8; 11 (Y. מ'שירין, v. preced.). Targ. Num. XXIII, 10; a. fr.—Snh. 26^a, sq. באפי מ'שיריה in the face of his camps (soldiers); מ'שיריהן היכא where are thy soldiers?

משרשיא, **משרשיא** pr. n. m. *M'sharsh'ya*, an Amora. Snh. 63^b. Ker. 6^a; a. fr.

משרת, v. משרה.

משרת f. (נשר) *a depilatory substance*. Naz. 42^a מפני חמ' because he might eventually use a depilatory earth.

משרת, v. משרה.

משרת m. (b. h.; שרת) *servant, attendant*. Y. Ned. IX, beg. 41^b מ'ר מאיר ו' I was the attendant of R. Meir on both his flights; a. e.—[Ber. 68^b מ'ר חזקיהו, v. שרת.]—Pl. מ'שרתים idolatrous temple-servants.

משש (b. h.; v. מוש) *to feel, grope, search*.—Palp. משמש q. v.

משש I ch., Pa. מ'שש same. Targ. O. Gen. XXXI, 34; 37 (Y. פשפש).

משש II, **משש** m. (preced.) *substance; essence; reality*. Targ. Lam. II, 14. Targ. Job XV, 8; a. e.—Ab. Zar. 55^a לית בר' מ' דע' that there is no reality in idols. Pes. 4^b אמו אמו אמו דחמי מירי מ' אית בית has their decla-

מִתְאַיִמוֹת *f., pl.* מִתְאַיִמוֹת (preced.) *twin-teeth (bicuspid), molar teeth.* Bekh. VI, 4 ח' Mish. (Talm. ed. 39^a

מַתְרַגְּמָן m. (תַּרְגֵּם) *interpreter*. Lam. R. to I, 13 (ref. to Esth. VII, 5) וַיֹּאמֶר הַמֶּלֶךְ לְמַתְרַגְּמָן King Ahasver spoke to the interpreter, and the interpreter to Esther; Yalk. Esth. 1058; (Meg. 16^a וַיִּרְדְּמָן —Esp. a) *translator* (into Chaldaic or Greek) of the *Biblical portion read at services*. Meg. IV, 4 לֹא יִקְרָא לְמַתְרַגְּמָן one must not read

for the translator more than one verse at a time. Ib. ער
'מ' occupying no more time (in rolling
the scroll) than the translator requires for interpreting
the verse last read; a. e.—b) = אֲמִירָא q. v. Hull. 142^a
'ר' ... מְחַרְחֵמֵן. Ex. R. s. 3, end; a. e.—Pl. מְחַרְחֵמֵן
Koh. R. to VII, 5. Ib. to IX, 17. Pes. 50^b; a. e.

מְחַרְחֵמֵן ch. same. Targ. Gen. XLII, 23.—Targ. Ex. IV, 16; a. e.—Pl. מְחַרְחֵמֵן
Targ. II Chr. XXXII, 31.

מְחַרְחֵמֵן, v. מְחַרְחֵמֵן.

• **מְחַרְחֵמֵן** m. (denom. of תשע) a group of nine.—Pl.
מְחַרְחֵמֵן. Y. Shebi. I, 33^b מ' חשבון the aggregate quantity
(of one cake of figs) for each nine trees; v. שְׂמִינֵל.

מְחַרְחֵמֵן (b. h.) to extend, stretch (cmp. מִשָּׁח, משך). Kil.
VI, 9 מ' המוחזק זמורה if one trains a vine from one tree
to another. Sabb. 75^a מ' חזק he who pulls the
thread of a seam (bringing the ends closer together), v.
infra. Gen. R. s. 3, a. e. מ' מוחזק היה מוחזק וכו' lest
you say, Michael stretched (the world) in the south &c.,
v. מִדְר. Midr. Till. to Ps. XXIV מְחַרְחֵמֵן. Y. Ber. I, 2^d top
וכ' מ' מוחזק אהל when one stretches a tent-cover, in
course of time it becomes loose; Gen. R. s. 12, end;
Yalk. Is. 314.—Gen. R. s. 10, end, v. Nif.—[Yalk. Prov.
961 מ' מוחזק v. מִשָּׁח. Part. pass. מְחַרְחֵמֵן; f. מְחַרְחֵמֵן;
pl. מְחַרְחֵמֵן; מְחַרְחֵמֵן; מְחַרְחֵמֵן; מְחַרְחֵמֵן; מְחַרְחֵמֵן;
bent; trnsf. (of judgment) ready to be discharged, aimed.
Kel. XXI, 3. Gen. R. s. 35 ... כנגד מ' שדורה מ' כנגד
איהה מרה הדין שדורה מ' כנגד וכו' that very judgment which
was aimed against Israel, did the Lord turn and aim against the Egyptians.
Y. M. Kat. III, 83^c top מ' כנגד וכו' judgment is ready
against the whole family. Pesik. R. s. 38; a. fr.

Pl. מְחַרְחֵמֵן same, esp. to straiten straps; to bring objects
closer together. M. Kat. I, 8 מ' מוחזק you may also
straiten (bed-straps). Ib. 10^a מ' מוחזק .. מ' מוחזק
'you may stretch', means when it (a strap) is lax, you may
straiten it; Y. ib. I, 80^d bot. Tosef. Kel. B. Bath. IV, 10
מ' מוחזק need ... stretching. Midr. Till. l. c., v. supra.
—Y. Sabb. XIII, beg. 14^a מ' מוחזק צדדין (ed. Krot. מוחזק
צדדין, corr. acc.) he who brings the ends of two pieces
close together (by pulling the thread up and knotting it),
v. supra; Y. Kil. IX, end, 32^d מ' מוחזק צדדין (or
מְחַרְחֵמֵן) Hif.; not צדדין; a. e.

Nif. מְחַרְחֵמֵן to be stretched, spread, drawn. Snh. 38^b
מ' מוחזק his limbs were stretched (shaped); (Ab. d' R. N. ch. I
מ' מוחזק); Yalk. Gen. 15. Ib. 16 מ' מוחזק ויולכין (ib. also
מ' מוחזק); Gen. R. s. 10, end מ' מוחזק (the works of crea-
tion) continued to extend (develop). Y. Ber. I, 2^c bot.
מ' מוחזק (or מ' מוחזק) let the firmament be stretched out.
R. Hash. 22^b מ' מוחזק על העמוד shall be stretched on the
pillory. Y. Hor. II, 46^d מ' מוחזק הקשר the bow was bent
(euphem. for erection). Yalk. Ps. 796 מ' מוחזק החרב the sword
(of judgment) was drawn; (Tanh. B'midb. 7 נמשכה; ib.
ed. Bub. 7 נשמש).

Hithpa. מְחַרְחֵמֵן same. Tanh. Hayé 3 מ' מוחזק ויולכין
they would have gone on spreading &c.

מְחַרְחֵמֵן ch. same. Targ. Ps. CIV, 2. Ib. LXIV, 4 Ms. (ed.
מְחַרְחֵמֵן, v. מְחַרְחֵמֵן II).—Ib. I, 4; a. e.—Part. pass. מְחַרְחֵמֵן
(מְחַרְחֵמֵן). Ib. VII, 13; a. e.—Gen. R. s. 63, a. e., v. זָרְחָא.

Af. מְחַרְחֵמֵן same. B. Mets. 107^b מ' מוחזק אשליהן
אי מ' מוחזק וכו' pulling their ropes (to drag boats), v. מְחַרְחֵמֵן. Ib. v. Rabb. D. S. a. l. note) if they can pull their ropes all
along the shore, they will walk there. Keth. 85^a, v. אֲשָׁא;
a. e.

Ithpe. מְחַרְחֵמֵן to extend, spread. Targ. Job XV, 29.

מְחַרְחֵמֵן m. (preced.) 1) extension. Targ. Ps. XIX, 5
מְחַרְחֵמֵן (constr.).—2) tent-pin.—Pl. מְחַרְחֵמֵן. Targ. Y. Ex.
XXXVIII, 20 (not מְחַרְחֵמֵן); a. fr.—3) (with גִּירָא) bow-string.
—Pl. constr. מְחַרְחֵמֵן. Lev. R. s. 5 (expl. רִירָא, Ps. XI, 2) מ' גִּירָא.

מְחַרְחֵמֵן m. (תחל; cmp. תחל) the calyx surrounding
the date in its early stage. Keth. 77^b.—Pl. מְחַרְחֵמֵן. Pes. 52^b;
Ber. 36^b, v. שְׂמִינֵל.

מְחַרְחֵמֵן f. (מְחַרְחֵמֵן) stretching; the borders
of stretched parchment, distinguishable by their darker
color. Gitt. 88^a מ' מ' רידרעא ביה מ' רידרעא when the borders of the
document are distinguishable (evidence that nothing has
been cut off).

מְחַרְחֵמֵן pr. n. m., v. מְחַרְחֵמֵן.

מְחַרְחֵמֵן, v. מוחזק.

מְחַרְחֵמֵן (b. h.) when? Ber. I, 1 מ' מ' Ar. (ed. מאימ'ר). Midr.
Till. to Ps. IV, 3; 5 מ' מ' רידרעא how long will you &c.? Succ.
56^b; a. fr.

מְחַרְחֵמֵן f. Part. Af. of מְחַרְחֵמֵן. Ned. 81^a מ' מ' לידר וכו' leads to
(may cause) &c.; a. fr.—[מְחַרְחֵמֵן, v. מְחַרְחֵמֵן.]

מְחַרְחֵמֵן pl. n. m. (abbrev. of מְחַרְחֵמֵן) Mattia
(Matthew). Shek. V, 1 (Mish. ed. מְחַרְחֵמֵן). Eduy. II, 5 (Ms.
M. מ' מ' Yoma VIII, 6; Ab. IV, 15, a. fr. מ' מ' בן חרש.—Y.
Orl. I, 60^d top מ' מ' רידרעא).

מְחַרְחֵמֵן, Targ. Y. I Gen. IV, 8 מ' מ' אפין, v. מ' מ'.

מְחַרְחֵמֵן I f. (רִשְׁיָא; v. רִשְׁיָא) seat, sitting,
esp. school, academy; council. Targ. I Chr. XI, 25. Ib. IV, 22
מְחַרְחֵמֵן (constr.); a. e.—Ber. 18^b מ' מ' דר' the college of
R. E.—Ib. מ' מ' the heavenly session (of the departed
scholars). B. Mets. 86^a מ' מ' דר' and all those
participating in the heavenly session declared &c. Yeb.
105^b; a. fr. 2) the proceedings at college, subject of dis-
cussions. B. Kam. 117^a מ' מ' ריזמא לרבנן he finished
up (reviewed) the subject discussed that day before the
scholars. Ib. מ' מ' study carefully the subject of discussion
for to-morrow; a. fr.—Pl. מְחַרְחֵמֵן. Gitt. 6^a מ' מ' כיין דאיכא מ' because there are colleges
(in Babylonia). Ib. מ' מ' בגורסיהו וכו' the colleges are en-
grossed in their theoretical studies.

מְחַרְחֵמֵן II f. (היב) answer, argument.—Pl. מְחַרְחֵמֵן.
Y. Gitt. VIII, 49^c top מ' מ' כל אילין מ' the same arguments
which &c.

מחיה, v. מחייה.

מחיין, v. מחין.

מחיללא f. (מחיל, *Taf.* of מול or פל; emp. משיכלא *apothecary's pot.* Targ. Job XLI, 23 'מחיר' ed. Lag. (ed. Wil. מחק).)

מחיללתא f. (preced.) *basin*. Hull. 46^b (Rashi משיכלא).

מחין, v. מחין.

מחין (מחין) m. ch.=h. מחין, *slow, careful.* Targ. Y. I Lev. XXIV, 12 (ed. Amst. מחין; Y. II מחין); Targ. Y. I Num. IX, 8 מחין ed. Amst. (oth. מחין; Yr. II מחין).—Pl. מחין (מחין). Ib. Targ. Cant. V, 12. [The form מחין מרחי=מרחי.]

מחינה, v. מחינה.

מחינה f. (מחין) *deliberation, consideration.* Gen. R. s. 67 'במ' Esau planned against Jacob with deliberateness (taking his time for revenge); Yalk. ib. 115.

מחינה f. (preced.) *slow motion*, opp. מחירה. Gen. R. s. 10.

מחינה f. (מחין) *that which is waited for, hope.* Targ. Job XVII, 15 מחינה.

מחיק m., מחיקא f. (מחק) *sweet.*—Pl. מחיקין, מחיקין; Targ. Cant. II, 5 (ed. Amst. מחיקין).—Meg. 6^a, v. כנרא I.

מחיקה f. (מחק) 1) *sweet taste.* Y. Ber. V, 9^a top.—2) *seasoning, relish.* B. Mets. VII, 1.—3) *sweet-meats, delicacies; sweet drinks.* B. Kam. 85^a. Y. Orl. II, 62^b top. Esth. R. to I, 9 מירי מרוקים. Y. Ned. VII, 40^b bot. 'מירי מן הדורש אסור בכל מיני מ' he who vows abstinence from *tiroshe*, is forbidden all kinds of sweet (unfermented) drinks; a. e.

מחיר m. (חיר, *Hif.*) 1) part. *Hif.* of חיר q. v.—2) *that which makes an object permitted for enjoyment.* Zeb. II, 3 'חיר' the blood (the sprinkling of which makes the sacrifice fit for eating or for the altar); a. fr.—Pl. מחירין, מחירין. Ib. IV, 3; Meil. II, 9 כל שיש לו מ' whatever may become permitted through a certain act, e. g. the meal-offering by taking a handful for the altar. Ib. מחירין those things which cause it to be available. Ib. 10^b דבר שיש לו מ' a thing (sacrificial object) which requires an act to make it permissible, is not subject to *מעיילה*, until the things by which it is made available have been offered on the altar.—Bets. 3^b דבר שיש לו מ' a thing which may become permitted (being prohibited only for the day). B. Mets. 53^a היה דבר שיש לו מ' it would be considered a thing which can be made fit (by redemption); a. fr.

מחירקנה, Y. Ab. Zar. I, 39^c, v. מחירקני.

מחיל m. (מחיל) *cast metal; molten image.* Targ. I Kings VII, 16; 23 (h. text מצח). Targ. Is. XLVIII, 5.

מחכא f., constr. מחכה same. Targ. Ex. XXXII, 4. Targ. Jud. XVII, 3 (ed. Lag. מחכה). Targ. Is. XXX, 22; a. fr.—Pl. מחכא. Targ. O. Num. XXXIII, 52 (Y. מחכאות, fr. מחכה).

מחכילתא, v. מחכילתא.

מחכונת f. (b.h. מחכנת) *measure, required amount.* Tanh. Ki Thetsé 9 שהיה שמם חקוק עליהם במ' הלבנים (the lists) in which their names were recorded with their daily task of bricks. Yalk. Ex. 182 מחכונת הלבנים pl.—Ker. 8^b בכל יום היה מחקן במחכונתא he might prepare every day the quantity of frankincense required for the occasion.

מחכות, v. מחכות.

מחכילתא, v. מחכילתא.

מחכת f. (מחכת) *[molten] metal.* Kel. XIII, 6 עץ המשמש 'מחכת' the wooden part of a utensil which is subservient to the metallic part. Ib. 7 מ' עשאו של מ' he replaced it by a metallic tooth; a. v. fr.—Pl. מחכור. metallic vessels, utensils, tools &c. Ib. XIV, 1. Hull. I, 6; a. v. fr.

מחל I ch.=h. משל II, 1) *to speak metaphorically, recite a mashal.* Targ. Ez. XII, 23; a. fr.—Pes. 114^a מחל מחלין ו' they have a saying (witticism) about it in the West. Y. Dem. I, 21^d top; a. e.—2) *to banter, sneer.* Targ. Prov. XIV, 9 (h. text רליץ).—3) *to place beside, to compare.* Y. Dem. I. c. (play on שמר מרה מאן מ' ליד ו' (שמירה) bitterness—who classed thee among the spices? Ib. (play on מחל מחלין ו' מאן מחל ו' (בוספר) Part. pass. מחל; f. מחל; pl. מחלין compared, comparable. Targ. Koh. XII, 2; a. e.—Hull. 59^b מ' באריא is compared to a lion.—B. Mets. 83^b מ' כחורא are they (robbers) not like wild beasts?—Ber. 53^b, v. infra; a. fr.

אף מחל 1) *to recite a mashal.* Targ. Ez. XXI, 5.—2) *to propound a riddle.* Targ. II Esth. I, 3.

Ilthe מ' אף מחל, אף מחל, אף מחל *to be compared, to be like.* Targ. Ps. XXVIII, 1. Ib. XLIX, 13 (not אף מחל); a. e.—Snh. 95^a ליונה אף מחילה בנסח... the community of Israel is compared to a dove; Ber. 53^b מחילה Ms. M. (ed. מחליה, corr. acc.); Sabb. 49^a אף מחל, read: אף מחל; a. e.

מחל II, מחל m. (preced.) 1) =h. משל, *parable, witty saying, riddle, comparison; by-word.* Targ. Prov. I, 6 (some ed. מחל, corr. acc.). Targ. O. Deut. XXVIII, 37.—Targ. ISam. XXIV, 14 (Bxt. מחל, v. מחל). Targ. Num. XXIII, 7; a. fr.—Y. Dem. I, 21^d top. Pes. 114^a, v. preced.—Gen. R. s. 48, end אמר מ' the proverb says; a. fr.—2) *plausible reason*, v. אף מחל. Y. Yoma III, end, 41^b מצאנו מ' לרבירון offered good reason for their doing so. Y. Keth. II, 26^c bot.—Pl. מחל, מחל, מחל. Targ. Y. Deut. I. c.—Targ. Prov. I, 1; a. fr.—Snh. 38^b ... 'מאיר בפירוקה היה דרש' R. M., when holding sessions, used to spend one third of the time on legal subjects, one third on homiletical preaching, and one third on parables (illustrating Biblical verses). Lev. R. s. 28 ו' וכ' three hundred parables on the fox; a. fr.—Targ. II Chr. IX, 1 מחלון.

מחלה, v. מחלה.

מחלה, v. מחלה.

מחלה m., pl. מחלהים (b. h.; להם, emp. להם) *professing attachment, flatterers, hypocritical sympathizers*. Sifrē Num. 85 (ref. to Num. XI, 1 [read:] אין כמחלהים k'mithon'nim means like those who pretend to sympathize (with their neighbors' troubles, v. אוֹנֵן), and even so we read (Deut. I, 27) *vatterag'nu* &c. 'what does vatterag'nu mean? They were speaking like sympathizers (with ref. to Prov. XXVI, 22); Yalk. Num. 732. Sifrē Deut. 24 (ref. to Deut. I. c.) ואומרים ... ומחלהים כמ' שני וכ' sat in their tents and spoke words like sympathizers and formed crowds like sympathizers, as we read (Prov. I. c.) &c.; Yalk. ib. 805. Ib. בוכין ומבכין כמ' (or במחלהם, sing.; not כמח' weeping and moving to tears like sympathizers.

מחמה, v. מחה I.

מח [to stretch,] (cmp. ארך) *to be long, slow; to wait; esp. (of fruits taken off the tree) to lie over for complete ripening*. Toh. IX, 5 שרמחתי שירוק that they (the olives) may lie over so that they be easy to crush; ib. שרמחתי שירמחתי they may lie over until they be ripe for salting; Tosef. ib. X, 10 שרמחתי ושרמחתי (Hif.) to let them lie over &c.

Hif. מחתי (1) (neut. verb) *to last, remain fresh, keep*. Makhsh. VI, 2 בשביל שרמחתי (Maim. in comment. ed. Dehr. (שמחתי) that they may remain fresh (Maim.). Sabb. XXIII, 5 (of a corpse) בשביל שרמחתי (Ar. שמחתי, Nif.) that it may be preserved.—2) *to keep, to let (fruits) lie over*. Tosef. Makhsh. I. c., v. supra.—3) *to wait, tarry, postpone*. Hull. II, 4. Ib. 47^b מחתי לו עד וכ' postpone his circumcision until &c. Y. Pes. X, 37^d אילו נמחתי וכ' (not מחתי) if we were to wait (with the recital of the exodus) until &c. Gen. R. s. 18 (play on ירבעשו, Gen. II, 25) לא מחתי they did not remain in their happiness for six hours; a. fr.—4) *to be slow, patient*. Ab. d'R. N. ch. I שרמחתי אדם אדם מחתי בדבריו ואל יראה מקפדי על דבריו that man should be slow and patient in giving his opinion, and not angrily insist on his words.

מח ch. same, *to cause delay, to let wait*. Targ. Job XXXII, 4 (חכה מח).—Part. pass. מחתי *waiting, detained*, fr. which מחתי *to wait for, hope; to be slow*. Targ. Lam. II, 16. Targ. Esth. II, 12. Targ. Ps. LVI, 7. Ib. CXXX, 5 מחתי Ms. (ed. אפתינה Af.); a. e.—Yeb. 63^a וכ' מחתי she is slow in taking a wife, opp. קפזי.—V. מחתי.

Af. מחתי *to tarry, remain; to wait*. Targ. Y. I Gen. II, 25 (v. Gen. R. s. 18, quot. in preced.). Ib. XXXI, 28 לא אפתינה לא thou didst not wait for me (give me an opportunity, h. text נשחתי). Targ. I Chr. IV, 18; a. fr.—Yeb. 91^b לא מחתי she ought to have waited.

מח מחתי, v. מחה. Targ. O. Num. XVI, 2; 17 ed. Berl.

מח m. (b. h.; מחן) *giving, gift*.—מחן חוריה giving of the Law, revelation at Mount Sinai. Ber. 58^a bot. Gen.

R. s. 34; a. fr.—שכר מ' reward. Ab. II, 16; a. fr.—דמים מ' sprinkling or smearing the blood (on the altar &c.). R. Hash. 28^b; a. fr.—Zeb. VIII, 10 ארבע במ' ארבע blood requiring four applications mixed with &c.; R. Hash. I. c.; Y. Erub. X, end, 26^d; Bab. ib. 100^a. Ib. ארבע במ' ארבע (Zeb. I. c. במחנה) blood requiring four applications mixed with blood requiring one application; a. fr.—משה ומ' v. משה.

מחנה, v. מחנה.

מחנה pr. n. m. (abbrev. of מחנה) *Matt'na*, an Amora. Hull. 42^b. Y. Taan. III, 67^a top; a. fr.

מחנה c. (מחן) *steaming, reeking*. Pes. 111^b bot. [read:] ארמחנה (v. Rashi a. l.; Rashb. ארמחנה, read ארמחנה כרעה; ed. ארמחנה כרעה; Ms. M. ארמחנה כרעה, Ithpe. of חנה) while his foot is still steaming (from bathing). V. מחנה.

מחנה m. (מחן) *cord*, *strap*. B. Bath. 89^a מחנה Rashb. (ed. מחנה, h. form) the cord of the scales. Men. 35^b top (מחנה) כל הוכי רכי מחנה (מחנה) whenever it is lifted up by its strap and it (the capsule of the T'fallin) follows after it (the strap not breaking). Erub. 34^a מחנה ומ' let him bring it down through the window (of the tower) and with a string. Sabb. 51^b בעלמא במ' (Ms. M. במחנה, incorr.) a mere string would have been sufficient for controlling the animal. B. Mets. 113^b מחנה ומ' he who ties a rope of moist flax around his loins. Y. Ned. III, beg. 37^d מחנה I; a. e.

מחנה, v. preced.

מחנה, v. מחנה.

מחנה f. (b. h.; מחן) 1) *gift, present, donation; grant, privilege*. Y. Peah III, 17^d bot. מחנה מ' .. מ' וכ' what is a mattanah? All my property be given to—as a gift from now, contrad. to מחנה. B. Bath. 147^a מחנה מחנה וכ' how can it be proven that the donation of one expecting to die is legal by Biblical law (without formal possession)? Kidd. 6^b, a. fr. מחנה מ' ע' מ' להחזיר שמה מ' a present made with the condition that it must be returned, is legally a present (the recipient's property for the time being); a. v. fr.—Pl. מחנה. Ber. 5^a; a. fr.—מחנה כרונה.—Tosef. Dem. II, 7 גבולין מ' גבולין the priestly privileges outside of the Temple. Ib. 8 יש לו במ' has a right to priestly gifts. Tosef. Peah II, 13 בכרם מ' ארבע there are four gifts for the poor connected with the vineyard; Hull. 131^a מחנה עניים; a. fr.—2) (Lev. VIII, 15) *sprinkling or smearing the blood (on the altar &c.)*. Zeb. V, 1 מחנה מ' אחד one of those applications if omitted makes the sacrifice invalid. Ib. VIII, 10 מחנה מ' אחד וכ' blood of a sacrifice which requires only one application if mixed with blood &c., v. מחנה; a. v. fr.—Pl. as ab. Ib. V, 3 ארבע מ' שתי שתי ארבע מ' על וכ' four applications (with the finger dipped in the blood) at the four corners. Ib. 4 שתי ארבע מ' שתי two sprinklings appearing like four, i. e. towards two opposite corners of the altar; a. fr.

מחנה m. ch. (מחנה)=מחנה, *teacher of the Mishnah*. Keth. 8^b, contrad. מחנה.—V. מחנה.

מתנניח (b.h.) pr.n.m. *Mattaniah*,¹ original name of Zedekiah, king of Judah. Pesik. R. s. 26; a. e.—2) name of an Amora. Y. Bets. I, 60^c bot. Y. Keth. IV, 28^d bot.; a. e.

מתניין m. = מתנין. Y. Hag. I, 76^c; Midr. Till. to Ps. CXXXVII לא ספר ולא מ' neither a Bible teacher nor a Mishnah teacher.—Pl. מתניין, מתניין, מתניין ... Y. Hag. I. c.; Midr. Till. I. c. מתניין (fr. מתנין). Num. R. s. 12 מתניין; Lam. R. to I, 3 מתניין.

מתנים m. du. (b. h.; מתן, cmp. מתן) *loins*. Nidd. 13^b Pirké d'R. El. ch. XXXI אזור מתנין וב' the girdle of the loins of Elijah. Ib. ch. XXX מתנין, v. נהדר. Snh. IX, 2; a. e.

מתניתא f. ch. = h. משנה, *Mishnah*, esp. (in Babli) collection of *Mishnahs* not embodied in the *Mishnah* of R. Judah, as Boraitha, Tosefta &c., contrad. to מתניין (abbr. *our Mishnah*, i. e. the *Mishnah* proper. Targ. Y. Ex. XXVI, 9.—Taan. 21^a ממטותיך במ' ר' ... מתניתא (differ. in Ms. M., v. Rabb. D. S. a. l.) if there be one that will ask me something from the *Mishnah* of R. Hiya or of R. Oshia which I cannot answer from our *Mishnah*. Y. M. Kat. II, beg. 81^a וב' וריא וב' our *Mishnah* needs (for explanation) that of R. Hiya, and R. Hiya's needs ours. Ib. מתניתא ר' וב' the collection of &c.; a. v. fr.—*Transf. school, college*. Pes. 101^b וב' ר' וב' the school of the house of Rab Hinek &c. (where *Mishnah* was taught). Keth. 104^a bot.; a. fr.—[Y. Ned. IV, 38^c bot. מתניתא, read: מתניין; כסבין וב' Ber. 25^b the two Boraithas quoted contradict each other!—Nidd. 33^b וב' ר' וב' (some ed. מתניתא) and he teaches *Mishnahs*.

מתן pr.n. = h. בָּשָׁן, *Bashan*, the country east of the Jordan, v. מתן. Targ. Num. XXI, 33. Targ. I Chr. V, 12 (ed. Lag. ב', Var. ed. Rahmer במתן בב'); a. e.

מתננה pl. מתננה, v. מתנין.—[*smoking*, v. מתן.]

מתנה f. ch. = h. מתנה, *gift, grant, donation*. Targ. Num. XVIII, 6, sq. Ib. 11; a. fr.—B. Bath. 153^a וב' וב' a deed of donation in which was written &c. Ib. 40^b וב' וב' the protest against a letter of divorce or of donation. Ib. במתנה וב' a deed of donation intended to be kept secret; a. fr.—Pl. מתנה, מתן. Targ. Y. Num. XXV, 13. Targ. Y. II Gen. XVIII, 17; a. fr.—Sabb. 10^b וב' וב' the priestly portions from two oxen (Deut. XVIII, 3). Hull. 131^b. Y. Snb. II, end, 20^d וב' the twenty four priestly gifts, v. במתנה; a. fr.

מתפנקו v. מתפנק.

מתק (b. h.) 1) *to be sweet, palatable*. Ukts. III, 4 עד שמתק until they are made palatable (by pressing). Gen. R. s. 85 וב' וב' may it be sweet to (well agree with) you, v. בָּסֵם.—2) *to partake with delight, smack, gnaw*. Yalk. Job 910 (ref. to Job XXIV, 20) שמתק רמה מהם the worm gnawed at them with delight; Gen. R. s. 33 שמתק

רמה מהם (Pi.) the worms did &c.—Yalk. Prov. 962 שמתק רמה מהם shall finally feed on him; ib. 961 שמתק (corr. acc.).

Pi. מתק 1) *to partake with delight*, s. supra.—2) *to sweeten, season*. Tosef. Bets. III, 15 וב' וב' you must not (on the Holy Day) sweeten a mustard mixture by dipping a live coal into it; Sabb. 134^a; Y. Bets. IV, 62^c bot. Sabb. 90^a למתק קררה to season a dish. Ber. 5^a מלח וב' למתק the meat; a. fr.—*Transf. to pacify*. Y. Ab. Zar. II, 42^a top וב' וב' he knows how to calm the great Ocean. Y. Meg. III, 74^a bot. (in a secret letter) וב' וב' ובקשנו למתק וב' Tamar still endures in her bitterness (hostility), and we attempted to sweeten her (by bribery), 'but the melter has refined in vain' (Jer. VI, 29).—3) *to indulge*. Yalk. Prov. 961 (ref. to Prov. XXIX, 21) כל מי שמתק וב' he who indulges his passion in his youth (v. מתן).—Taan. 9^b, v. infra.

Hif. מתק *to sweeten*. Cant. R. to V, 16 (play on מתקים, ib.) וב' וב' he sweetened (softened) the word for them; Num. R. s. 10, beg.

Hithpa. מתק *to become sweet, to be quieted*. Y. Ab. Zar. I. c. מתקין ... בשעה שהמים when the waters praise their Creator, they grow calm. Gen. R. s. 13, a. e. מתקין (some ed. במר, corr. acc.) the salt water becomes sweet in the clouds; Taan. 9^b Ms. M. (ed. מתקין, corr. acc.).

מתק ch. same, v. מתק.

Pa. מתק *to taste, suck* (v. preced.). Ab. Zar. 18^b שמש וב' וב' he dipped one finger (into it) and sucked the other.

Ithpa. מתק *to become sweet*. Targ. II Chr. XIII, 5.

מתקולתא f. (תקל I) = h. משקולת, *plummet*. Targ. Job XXXVIII, 5. Targ. II Kings XXI, 13.—[Pes. 50^b, v. מתקולתא.]

מתקל m. (תקל II) *stumbling, offense*. Targ. Is. VIII, 14 (ed. Wil. מתקל). Targ. Prov. XII, 13 (not 'מתק'; h. text [מתקל]).—[Targ. Ps. CV, 37, read: למתקל, v. תקל II.]

מתקל m. (תקל I) = h. משקל, *weight*. Targ. Ex. XXX, 34. Targ. Lev. XIX, 35; a. e.—Y. Sabb. XX, 17^c bot. וב' וב' the weight of a Zuz; a. e.—Pl. מתקל, מתקל. Targ. Lev. XIX, 36 (some ed. קלן ...). Targ. Deut. XXV, 15; a. e.—Bekh. 50^a במתקל דינרא (not במתקל) twenty times the weight of a (Tyrian) Denar.

מתקלתא f. same, *selling by weight*. Pes. 50^b שטר אשתי וב' Ms. M. (ed. 'מתקול' 'the earnings of his wife' means when she goes around selling (wool) by weight (but does not refer to woven garments).—Pl. מתקל, v. preced.

מתקנתא f. (תקן) *a firm, decided solution*. Yoma 70^a 'מתקנתא' (Ms. M. 2 מרררר) (from the words of the *Mishnah*) you cannot arrive at a decided answer, but you must adopt either &c.

מתרונה f. (תרן I) = h. משרה, *infusion*. Targ. O. Num. VI, 3 (ed. Berl. מתר).

מתרין Koh. R. to III, 9, v. שר. Af.

מִתְרַבָּא **מִתְ** f. (תָּרַב) = h. גְּרוּשָׁה, *divorced woman*. Targ. O. Lev. XXI, 14. Ib. XXII, 13 (Y. מִיתְרַבָּא, not מִתְ). Targ. O. Num. XXX, 10 (Y. מִתְ); a. e.

מִתְרַבְּרָא, Targ. Prov. VI, 30, v. דָּמָר, a. e. I ch.

מִתְרַבְּרָא מִתְ f. (רַבְּרָא, Palp. of רַבְּרָא) *subject for self-*

נ *Nun*, the fourteenth letter of the alphabet. It interchanges with מ q. v.; with ל, q. v.; with ר, cmp. וְרָחַם a. שָׁנִים a. שָׁנִים; with י as preformative letter, cmp. יָצַב a. frequently inserted, a) in place of Dagesh forte, e. g. מְדַבֵּר = מְדַבֵּר; — b) to avoid a hiatus, as מְדַבֵּר = מְדַבֵּר; — c) affirmative, e. g. מְדַבֵּר = מְדַבֵּר; — d) Nun emphaticum, as אֲנִי מְדַבֵּר; esp. epenthetic Nun between verb and suffix, e. g. מְדַבֵּרְתִּי, Targ. Gen. V, 2; a. fr.

נ' as numeral letter, *fifty*, v. 'א.

נָא I, **נָה** = אָנָּה. Y. Ter. V, 43^c bot. וְנָא I, too, think so. Y. Ber. IV, beg. 7^a וְנָא אמריה וְנָא and I gave a reason for it; a. fr. — V. דָּבָר, **נָה** — Pl. נָה. Y. B. Kam. II, beg. 2^d וְנָא מהו קָנָא אמריה וְנָא why do we say &c.; a. fr.

נָא II m. (also adverb) (b. h.; cmp. נָע) 1) *hurried, half-done*. Pes. 41^a bot. נָא אכלו if he ate it (the Passover lamb) half-done. Ib^b נָא ישנו בבל חאכל נָא is subject to the law (Ex. XII, 9) &c. Tosef. Macc. IV (III), 1, contrad. to יָד. Men. 78^b נָא מצוה, v. וְהִינֵה; a. fr. — 2) *slender, fine, brittle*. — Pl. נָא; f. נָא. Tosef. Kel. B. Kam. II, 9 [read with R. S. to Kel. III, 2: נָא חוסקין וְהִנֵּה] if the vessels were heated but turned out brittle. B. Bath, 97^b (expl. פְּרִיטוּת, ib. VI, 2) נָא וּמְגִשְׁתָּהּ thin, but lined with pitch; Tosef. ib. VI, 3.

נָא III (b. h.) *I pray, prithee*. Yoma IV, 2; a. fr. — Ber. 9^a, a. e. וְנָא אֵלֶּי, v. פְּקִישָׁה.

נָאָה *soot* (?). Lam. R. to IV, 8 (ref. to שָׁחַר, ib.) כְּדָרָא.

נָאָה m. (נָא), corresp. to h. נֶקֶע, cmp. Syr. נֶקֶע P. Sm. 2284) *small cleft, cavity*. — Pl. נָאָה. Kidd. 61^a; B. Bath. 103^a (some ed. נָאָה; Ms. M. חֲרִיצִי; Ms. H. נָאָה; v. Rabb. D. S. a. l. note); Arakh. 25^a נָאָה; Yalk. Lev. 677 בָּאָהָה (corr. acc.). — B. Kam. 61^b top, v. בָּאָהָה.

נָאָה, v. נָאָה.

נָאָה m. (נָאָה, v. נָאָה) *flying off*. Sot. 45^b דָּבָר נָאָה it was the head (of the murdered man) that flew off and fell (at a distance from the body). Ned. 16^a דָּבָר

elevation, object of contempt. Targ. Ps. XXII, 7 (h. text בָּוִי, cmp. preced. w.).

מִתְרַבָּא, v. next w. a. מִתְרַבָּא.

מִתְרַבָּא f. (תָּרַב) *sustained version, a tradition the objections to which have been met successfully*, opp. מִשְׁתַּבָּח. Sabb. 121^b; Pes. 99^b bot.

נָא Rashi (ed. only) **נָא** flew off from, i. e. rejected the reason given by A.

נָאָה m., **נָאָה** f. (b. h.; = נָאָה, v. נָאָה) *suiting, becoming; handsome*. Tanh. B'shall. 11 **נָאָה** וְנָא it is meet to sing unto the Lord. Sabb. 133^b; Naz. 2^b **נָאָה** a handsome Succah; a. fr. — Ib. I, 1, v. נָאָה. — Pl. נָאָה, נָאָה, נָאָה. Sifra Aphäre, end (ref. to Lev. XVIII, 26 **נָאָה** אֲתָם **נָאָה** לְךָ) **נָאָה** you are the proper persons to guard them (the laws of chastity), because you opened (were the first to observe) them. Tanh. Mas'ë 4 **נָאָה** לְךָ **נָאָה** לְךָ they are handsome, and their garments are becoming, they are suited to the land, and the land to them. Ned. IX, 10 **נָאָה** בְּתוּרָא יִשְׂרָאֵל **נָאָה** the daughters of Israel are good-looking, but misery disfigures them. Sabb. l. c. Sifré Deut. 320 (ref. to Deut. XXXII, 19) **נָאָה** לְךָ because they are pleasing to him (he calling them sons and daughters), they are bold before him. Tosef. Sot. II, 3 **נָאָה** she will bear handsome children; Y. ib. III, 18^d bot. נָאָה; a. fr. — נָאָה f. pl. (noun) *beauties*. Lam. R. to II, 2 (ref. to נָאָה, ib.) **נָאָה** all the beauties (excellent men) of Jacob. Yalk. Ex. 244 (ref. to נָאָה, Ex. XV, 2) **נָאָה** I will tell the excellencies and praises of &c.; ib. **נָאָה** וְשִׁבְחֵי; Mekh. B'shall., Shir., s. 3 **נָאָה** שְׁבוּרָא (corr. acc.); Yalk. Cant. 988 **נָאָה** וְשִׁבְחֵי, read: **נָאָה** וְשִׁבְחֵי. Treat. Sofrim III, 13 **נָאָה** הרבה נאָהוּ speak much of his excellencies. Lam. R. introd. end, v. קִינָה; a. fr. — נָאָה (adv.) *becomingly, well*. Tosef. Yeb. VIII, 4, a. e. **נָאָה** לְךָ preaches well, וְנָאָה and acts in conformity (with his words).

נָאָה f. (b. h., v. preced.) *marked off, distinguished place*. — Pl. constr. נָאָה. Deut. R. s. 7 end **נָאָה** שְׁלֵמָה in the grass-covered oases around the well.

נָאָה to be becoming &c., v. נָאָה.

נָאָה m., **נָאָה** f. (b. h.; preced. wds.) *beautiful*. Naz. I, 1 **נָאָה** Y. ed. (Mish. ed. נָאָה; Bab. ed. נָאָה) I will be good-looking (let my hair grow, a substitute for נָאָה, v. נָאָה). Cant. R. to I, 5 **נָאָה** וְנָאָה אֲבוֹתַי and I am beautiful (worthy) through the deeds of my fathers; וְנָאָה וְנָאָה beautiful in the sight of my Master; וְנָאָה וְנָאָה and I proved worthy in the desert; a. fr.

* **נאָמא** pr. n. pl. *Nausa*. Erub. 83^a Bunios sent to Rabbi a modius נאָמא (Var. נאָמא, נאָמא, נאָמא, v. Rabb. D. L. a. l. note 50) copied from the standard measure of N., v. קוּרְטָא.—[Perh. our w. is ναός temple where the standard measures were kept.]

נאָמא, נאָמא, נאָמא, v. sub 'נאָמא.

נאָמא, v. אָמא.

נאָמא, v. קוּרְטָא.

נאָמא (b. h.; cmp. אָמא) *to be becoming, handsome*. *Pi*. **נאָמא** *to beautify, decorate*. Succ. 10^a לְנִמְנֵם *to decorate it (the Succah); a. e.*

Nif. **נאָמא**, *Hithpa*. **נאָמא** 1) *to adorn one's self*. Naz. 2^b (ref. to ואָמא, Ex. XV, 2) אֶנְאָה לִפְנֵי רַבִּי I will adorn myself before him with good deeds; Sabb. 133^b אֶנְאָה לִפְנֵי רַבִּי I will adorn myself before him &c. R. Hash. 26^a אֶנְאָה לִפְנֵי רַבִּי a sinner must not adorn himself (when appearing before the Lord to ask forgiveness). Gen. R. s. 16 (play on נִימְנֵם) אֶנְאָה לִפְנֵי רַבִּי they (the governments) adorn themselves with what they take from Israel; a. e.—V. **נאָמא** I.—2) (cmp. קָנָה *Nif*, a. אָמא) *to be pleased, to enjoy, make use*. R. Hash. 11^a בְּנֵי חַיִּים אֶנְאָה לִפְנֵי רַבִּי (Ms. M. אֶנְאָה לִפְנֵי רַבִּי) for men to enjoy their beauty. Shn. 21^b אֶנְאָה לִפְנֵי רַבִּי שלא יתנאה בשל רבִּי that he make no use of a copy that his fathers have written; (Tosef. ib. IV, 7 יתנאה שלא יתנאה).

נאָמא, part. of נאָמא.—[נאָמא pl. of נאָמא, a. II q. v.]

נאָמא I m. (אָמא II, v. P. Sm. 2260) *lamenting, howling*. Shn. 59^b ירדו נאָמא (Rashi נאָמא; Yalk. Gen. 15 שיבחו), v. קוּרְטָא.

נאָמא II, **נאָמא** m. (אָמא, v. P. Sm. 2260) 1) *fatigue, heavy load*; cmp. אֶנְאָה. Targ. Y. Deut. XXI, 3 סליק רגל עלה רגל ולא אטרחא Ar., read: שבעור רגל רגל סליק עלה רגל ולא אטרחא being a gloss interpreting רגל רגל; cmp. Targ. Y. Num. XIX, 2.—2) *incubus, asthma* believed to be caused by a demon נפלים בן. Bekh. 44^b (ref. to קצרה רוח קצרה Ar. (Rasbi נאָמא or נאָמא, read נאָמא; missing in Talm. ed.) what is it? Nāla. [Prob. version: נאָמא נאָמא ל' מאי ל' חנא רוח בן נפלים וכו']

נאָמא *to speak*, v. נאָמא.

נאָמא m. (b. h.; cmp. אָמא) *faithful, trustworthy*. Ber. 60^a, v. רַבִּי. a. fr.—Esp. *neēman*, one who can be relied upon in matters of tithes and Trumah; cmp. תָּבֵר. Dem. II, 2; Tosef. ib. II, 2 אֶנְאָה לִפְנֵי רַבִּי he who takes upon himself the obligations of a *neēman*, must give tithes both of what he eats &c. Dem. IV, 6; a. fr.—*Pi*. **נאָמא**, **נאָמא**, **נאָמא**. Tanh. Vayesheb 5; a. fr.

נאָמא f. (a corrupt. from mamma, μᾶμμη; cmp. Syr. נאָמא, P. Sm. 2387) *mammy, aunty, old maid, slave*. Sot. 42^b (ref. to אֶנְאָה לִפְנֵי רַבִּי, I Sam. XVII, 4 a. 23, with play on מַעֲרִיב ib., as if מַעֲרִיב ל' (מאָמא פֿיר וּרְחָא ל' (Rashi פֿאפֿי ... וּרְחָא; Yalk. Sam. 125 נאָמא; Ar. ed. Koh. s. v. וּרְחָא;

נאָמא ... Goliath was the son of one hundred papae (fathers) and one old maid; [Rashi: וּרְחָא ל' and one, the real parent; Tosaf. a. Ar. וּרְחָא ל' and one dog; v. Ruth R. to I, 14, a. Midr. Sam. ch. XX].

נאָמא (b. h.) *to be unchaste, voluptuous*, esp. *to have illicit intercourse; to commit adultery*. Lev. R. s. 23 (ref. to Job XXIV, 15) [read:] נאָמא do not say, he only who is unchaste with his body is called a *noēf*, but even he who is unchaste with his eye &c.; Pesik. R. s. 24 (corr. acc.); a. fr.—Esp. **נאָמא** *adulterer, paramour; f. adulteress*. Ib. Num. R. s. 9; Tanh. Naso 4; a. fr.

Pi. **נאָמא** same. Pes. 113^b וְזָקֵן מְנַאֵחַ a lewd old man. Nidd. 13^b הַמְנַאֵחִים בִּיר who commit masturbation. Ex. R. s. 31, end, a. e. (prov.) מְנַאֵחַת בְּרִפְיָהּ she prostitutes herself for apples and distributes them among the sick, v. גִּיָּה ch.—Sot. IX, 9 מְשֻׁרְבֵי הַמְנַאֲפִים וכו' when the lewd men became numerous, the proceedings against the faithless woman (סְוִיָּה) were abolished. Shebu. 47^b מִי שֶׁלֹּא הָיָה עִקֵּב אֶחָד מֵאֵלֶּיךָ Ms. M. a. Rashi (ed. נאָמא) he who follows up the voluptuous (to procure prostitutes for him); a. fr.—(Hull. 63^a, v. אָמא.)

Hif. **נאָמא** *to cause illicit intercourse; to bawd*. Shebu. l. c. (לא חנא לא חנא לא חנא) (Ms. M. only חנא לא חנא) it says (Ex. XX, 14) 'thou shalt not be lewd', (which implies) thou shalt not assist lewdness.

נאָמא ch., *Pa*. **נאָמא** same. Targ. Is. LVII, 3.

נאָמא, Y. Sabb. IX, 11^d top יר, read: יר, as Y. Ab. Zar. III, 43^a bot.

נאָמא (b. h.; cmp. אָמא) [to press, stamp in anger, v. Deut. XXXII, 19,] *to be indignant; to be bold; (act. verb) to reject, insult, blaspheme*.

Pi. **נאָמא** 1) same. Keth. 8^b (ref. to Deut. l. c.) [read:] וְדֹר שֶׁאֲבוֹתָם מְנַאֲפִים לוֹ הַקֶּבֶל וכו' a generation in which the parents insult him, the Lord will &c.; Yalk. Deut. 945 מְנַאֲפִים לִפְנֵי רַבִּי ...—Sifré Deut. 320 מְנַאֲפִים בִּיר. Num. R. s. 7 כָּל מִי שֶׁנִּי שֶׁנִּי לְאַהֲרֹן נַעֲשֶׂה זֶר whoever insults God becomes an outcast (leper). Ib. הֵם נִנְאֲצוּ אֶחָד they insulted me. Ib. שֶׁמְנַאֵץ בְּרַבִּי הַדִּין who makes bold with the words of the Law (blasphemes); a. fr.—2) *to threaten*. Mekh. B'shall, Shir., s. 7 מִנְאֵץ וכו' ... five things did Pharaoh threaten to do; Yalk. Ex. 249. Mekh. l. c.; Yalk. Ex. 250 אֶחָד הָיָה עֹמֵד וְנִי אֶחָד וכו' stood threatening at the palace &c.; a. e.

Hithpa. **נאָמא** *to be insulted*. Midr. Till. to Ps. LXXIV, end עֲשֵׂה בְשִׁבְלִי .. שְׁמוֹתָהּ וְיִתְנַאֵץ בְּעֵלֶם do it for the sake of thy great and holy Name which is blasphemed and insulted in the world; a. e.

נאָמא, v. נאָמא.

נאָמא I f. (b. h.; cmp. אָמא) *groaning*. Ex. R. s. 1 (ref. to Ex. II, 24) נאָמא הַחֲלָלִים the groaning of the wounded. Ib. s. 6; a. e.—Esp. *n'akah* (prayer in distress), one of the expressions for prayer. Lam. R. introd. (R. Hānina); Sifré Deut. 26; Deut. R. s. 2; a. e.

נֶאֱקָה II, **נָקָה** (**אֲנָקָה**) f. (v. preced.; cmp. עֵנֶק [longnecked], camel. Kel. XXIII, 2 (Ar. נֶקָה); Sifra M'tsora, Zab., Par. 2, ch. III נָקָה. Tosef. Kel. B. Bath. II, 7 יִשְׁרִיבָהּ the seat (saddle) on the camel's back. Sabb. V, 1 (51^b) נָא (Ms. M. אֵנִי; Y. ed. הֶנְקָה); Y. Bets. II, 61^c bot. הֶנְקָה.

נֶאֱקָר, Midr. Sam. ch. VII, v. נֶקָר I.

נֶאֱקָה, **נָקָה** ch.=h. **נָאֲקָה** II. Sabb. 51^b.—Lam. R. to I, 1 חֲדָא נָקָה עוֹרִירָא (7 חד מאר) רבתי I. (ed. אֲנָקָה חֲדָא) a blind camel.

נֶאֱר, v. נִיר I.

נֶאֱתָה f. (אֵתָה) [joint], seam of a wound, cicatrix (cmp. נֶאֱתָה II). B. Kam. 85^d, v. פֶּרְבִּיתָה (Ar. נֶעְתָה; ed. אֶרְבִּיתָה).

* **נֶאֱתָה** eggs of lice, Var. in Ar. for אֲנֶתָה II.

נֶבֶא, **נָבֶא**, v. נִבִּי II.

נֶבֶרָה, v. נִבְרָה.

נֶבֶג, **נָבֶג**, **נִבְּג** (cmp. פֶּאֲנָה s. v. בִּיג) to break forth, come to the surface. Succ. 53^b יִנְבְּגִי מֵיָא ... כְּרִינָא Ar. (ed. וְיִנְבְּגִי, v. Rabb. D. S. a. l. note 80; Tosaf. to Bekh. 44^b וְיִנְבְּגִי) we dig a little, and water bubbles forth. Snh. 82^a קְבִירָה נִבְּגָה he buried the skull, but it came up again; ib. 104^a וְהָרָה נִבְּגָה (Mss. F. a. K.); Yalk. Kings 249 נִבְּגָה.

נֶבֶנָה m. (preced.) shoot, twig. Pes. 74^a שִׁטָּה נֶבֶנָה (Ms. M. נֶבֶנָה) a twig (of the pomegranate tree) of this year's growth.

נֶבֶגָה m. (preced.; cmp. בִּקְבֹּקֶן b. h.) a vessel, nabga, a certain measure, v. אֲנֶבֶל. Ber. 51^b וְכֹל הָאֵרֶץ כֹּל הָאֵרֶץ כֹּל הָאֵרֶץ the whole nagba is of the wine over which the blessing has been pronounced.

נֶבֶדָקוֹס, נִבְדָּקוֹס, v.

נֶבֶה, v. נִבִּי I.

נֶבֶו (b. h.) 1) pr. n. pl. *Nebo*, a town on the eastern side of the Jordan. Sot. 13^b (identifying נֶבֶו with נִבִּי). —2) *Mount Nebo* in Moab. Ib.; a. e. —3) *Nebo*, name of an Assyro-Babylonian deity. Snh. 63^b; a. e. —[Tosef. Pes. II (III), 20 דִּרְיָן נֶבֶו, דִּרְיָן נֶבֶו, דִּרְיָן נֶבֶו.]

נֶבִּיָּה f. (b. h.; נֶבֶא) prophecy, inspiration. Y. Hor. III, 48^b bot. (ref. to Zech. III, 8) מִפֶּתֶחַ אֵלֶּה נֶבִּיָּה means prophetic gift. Cant. R. to III, 4; Gen. R. s. 44, v. תִּשְׁמְרוּ. Koh. R. to I, 1 נֶבִּיָּהּ תִּשְׁמְרוּ their prophecy went by their own names ('the words of—'). B. Bath. 12^a מִיִּשְׁלֵה נֶבִּיָּהּ from the day of the destruction of the Temple נֶבִּיָּהּ prophetic inspiration was taken away from the prophets and given to &c. Y. Macc. II, 31^d bot.; Yalk. Ps. 702 שֶׁאֵלֶּי נֶבִּיָּהּ what is the sinner's punishment?—Meg. 14^a נֶבִּיָּהּ תִּשְׁמְרוּ where is thy prophecy? Ib. לִדְעָה. Ib. הִיכָן נֶבִּיָּהּ where is thy prophecy? Ib. לִדְעָה. (Ex. II, 4) to know what will be the end of her prophecy; a. v. fr.—Pl. נֶבִּיָּהּ.

Lev. R. s. 10, beg.; Yalk. Is. 307 פְּשׁוּטוֹת plain words of prophecy, נֶבִּיָּהּ repeated words &c. (as *nahamu nahamu*, Is. XL, 1); a. fr.—V. נֶבִּיָּהּ.

נֶבִּיָּהָא, **נֶבִּיָּהָא** ch. same. Targ. O. Gen. XV, 1. Targ. Num. XI, 28. Ib. 29 (Y. נֶבִּיָּהָא=נֶבִּיָּהָא); a. fr.—B. Bath. 14^b כְּרִיב נֶבִּיָּהָא גִבְרִי וִיב' his (Hosea's) prophecy is joined to Haggai &c. (belonging to the twelve Minor Prophets); a. e.—Pl. נֶבִּיָּהָא. Targ. Ez. XIII, 14, sq.

נֶבִּיָּהָא, v. נֶבִּיָּהָא.

נֶבִּיָּהָא, v. נֶבִּיָּהָא ch.

נֶבִּיב m. (b. h.; נֶבֶב, cmp. פִּירִב) hollow; trnsf. hungry. B. Bath. 12^b (homiletic interpret. of Job XI, 12).

* **נֶבִּזֵּו** m. (בוז) distributor (of royal largesses), chief. Cant. R. to VII, 7 (ref. to נֶבִּזֵּוֹתָךְ, Dan. V, 17) נֶבִּזֵּוֹתָךְ נֶבִּזֵּוֹתָךְ means chief (officer); ib. [read:] נֶבִּזֵּוֹתָךְ ... נֶבִּזֵּוֹתָךְ (ed. נֶבִּזֵּוֹתָךְ, some ed. נֶבִּזֵּוֹתָךְ) there (in Rome) they name an eparch (a high officer) distributor of largesses (Comes Largitionum).

נֶבִּזֵּוֹתָךְ, v. preced.

נֶבִּזְרָאָדָן (b. h.) pr. n. m. *Nebuzaradan*, a high officer of king Nebuchadnezzar. Ex. R. s. 46. Gitt. 57^b. Snh. 96^b; a. e.

נֶבִּזֵּוֹ m. (b. h.; נֶבֶזֶן) bewildered, confused, perplexed. —Pl. נֶבִּזֵּוֹתָךְ, נֶבִּזֵּוֹתָךְ. Mekh. B'shall., s. 1, v. עֲרִיבָה.

נֶבִּזְרָאָדָן, **נֶבִּזְרָאָדָן** (also in two words נֶבֶזֶן נֶבֶזֶן) (b. h.) *Nebuchadnezzar*, king of Babylonia. Ber. 57^b רָאָה נֶבִּזְרָאָדָן when one sees the ruined palace of N. Ib., a. fr. נֶבִּזְרָאָדָן. Ex. R. s. 8 (among the four kings that declared themselves gods); a. v. fr.

נֶבִּזֵּוֹ, v. נֶבִּזֵּוֹ.

נֶבִּזֵּוֹתָךְ m. (נֶבֶל) mean person, scamp.—Pl. נֶבִּזֵּוֹתָךְ. Y. Macc. I, end, 31^b אֵינָן כִּינִי מֵאֵן וִיב' there are plenty of mean persons who see their fellowmen taken out for execution (through false testimony) and say nothing (although they could save them).

נֶבִּזֵּוֹ (נֶבֶר) pr. n. pl. (*K'far*) *Nibbur Hayil*, v. next w.

נֶבִּזֵּוֹתָךְ, **נֶבִּזֵּוֹתָךְ**, **נֶבִּזֵּוֹתָךְ** pr. n. pl. *K'far Nibburayya* (prob.=Nimrin, near Tiberias, v. Hildesh. Beitr. p. 60, note 444), mentioned as the home of one R. Judah and one R. Jacob. Meg. 18^a אֵינָן כִּינִי מֵאֵן וִיב' אֵינָן כִּינִי מֵאֵן וִיב' of *K'far Nibburayya*, and some say, of *Nibbur Hayil*; Keth. 65^a נֶבִּזֵּוֹתָךְ (corr. acc.). Gen. R. s. 7, beg. אֵינָן כִּינִי מֵאֵן וִיב' (corr. acc.); Koh. R. to VII, 23; Tanh. Huck. 6; Pesik. R. s. 14 נֶבִּזֵּוֹתָךְ; ib. נֶבִּזֵּוֹתָךְ or נֶבִּזֵּוֹתָךְ; Pesik. Par., p. 35^b נֶבִּזֵּוֹתָךְ (corr. acc.); Num. R. s. 19 נֶבִּזֵּוֹתָךְ ed. Wil.; Yalk. Gen. 11 נֶבִּזֵּוֹתָךְ (corr. acc.); Y. Yeb. II, 4^a נֶבִּזֵּוֹתָךְ; Y. Kidd. III, 64^d bot.—Y. Ber. IX, beg. 12^d; Midr. Till. to Ps. XIX, 1 נֶבִּזֵּוֹתָךְ ed.

Bub. (oth. ed. זברייא, corr. acc.). Y. Bicc. III, 65^d top. יעקב
איש כ' נ' Midr. Sam. ch. VII (not בב').

נָבוֹת (b.h.) pr. n.m. *Naboth*, a citizen of Jezreel. Snh. 102^b, a. e. (ref. to I Kings XXII, 22) הַרוּחַ הַזֶּה הָיָה לְנָבוֹת the spirit of (the murdered) Naboth. Shebu. 35^b וְכָל שְׁמוֹתָם ... בְּלִי וְכָל all the names (Elohim) mentioned in connection with Naboth (I Kings XXI, 10; 13) are sacred (meaning God).


נבואה, v. נבואה.

נִבְּזוּת, **נִבְּזוּת** f. (= 'נבזו', v. נבזו) *present, largess*.
 Dan. II, 6; a. e.—**נִבְּזוּת**. Targ. Jer. XL, 5 (ed. Wil. נִבְּזוּת).
 —**נִבְּזוּתִי** (fr. נִבְּזוּת), constr. נִבְּזוּתִי. Targ. Y. Deut.
 XXXII, 24.—[Dan. V, 17, v. נבזו.]

נִבְרָךְ (b. h.) *to bark*. Y. Yoma VIII, 45^b top (of the mad dog) בו והכלבים מְבַרְכִין and the dogs bark at him; ib. אֵךְ הוּא מְבַרֵךְ וכו' he barks, too, but his voice is not audible; Bab. ib. 83^b. Ex. R. s. 20, end; a. e.

לְמִיבָרָה ch. same. Targ. Ex. XI, 7 לְמִנְבָּרָה (ed. Berl. לְמִיבָרָה).
Targ. Is. LVI, 10 לְמִיבָרָה ed. Lag. (oth. ed. לְמִי).—Pes. 113^a
do not live in a place כְּלָבָא דְּלֵי בֵּה דֵּלֵא where no dog barks.
Erub. 86^a, v. גְּזִירְתָּא; a. fr.

Pa. פּוּז 1) same. Gen. R. s. 59 end מְפֹזְזִין קַל כְּלָבִיָּא וּשְׁמֵהּ קַל כְּלָבִיָּא (מְבַהֲרִים) and hears the dogs bark; Yalk. ib. 107.— 2) to produce a dull sound. Ber. 57^a וְנִבְהֵר בֹּה נִבְהֵר v. נִבְהֵר I.—Bets. 14^a וְכִי מְפֹזְזִין הַשּׁוֹן the sound produced by pounding spices is a dull one, opp. צִלִּיל.

 (b. h.) *Nibḥan*, name of an idol. Snh. 63^b, expl. *dog* (cmp. preced.).

נִצַּח (b. h.; cmp. בָּטַח, v. Friedr. Del. Proleg. p. 98) *to burst forth, to shine.*

Hif. חִפֵּס 1) *to illumine*. Targ. II Esth. I, 2 (in an enigma about nafta) לְבִרָה כְּמִים וּמִפֵּס it is poured out like water and illumines the house.—2) (cmp. הִצִּיץ fr. צִיץ) *to look*. Yalk. Gen. 76 (ref. to Gen. XV, 5) אֵין חִפֵּס הַאִיקוּרִין (Gen. R.s. 44 הַפֶּקֶה q. v.). Pesik. R.s. 21 [read:] וְכָל מִפִּישִׁים בָּהּ ... בִּי הִיא מִפֵּסַת וְלִחִפֵּס at a portrait, every one says, it is looking at me. Ib. וְלִחִפֵּס בכל אֶחָד וְאֶחָד and for the Lord to look at every one of the Israelites and say &c. Ib. מִזֶּה לָךְ מִבְּרֵס בָּאֹל why dost thou look up to those men? a. fr.

Pi. רִיבֵּט same, *to have a vision*. Snh. 101^b (play on רִבֵּט ולא ראה he (Nebat) had a vision but did not see (interpret it properly); ib. 'שְׁלֹשָׁה נִבְּטוּ רֹכְ' Yalk. Kings 196.

כִּי־יִצְמַח ch. (v. preced.) *to sprout, grow*. Taan. 4^a כִּי־יִצְמַח רֵנִי
 לְ when it once has sprouted, it grows fast. M. Kat. 18^b
 לְ הָדָר (the rumor after having died out) comes up again.

נבט I (b. h.) pl. n. m. *Nebat*, father of Joroboam I.
 Snh. 101^b, v. נבט. Ber. 35^b; a. fr.

נֶבֶט II *Nebat*, an Arabic settlement south-east of Palestine (v. Sm. Bibl. Dict. s. v. Nebayoth). Targ. Is. LX, 7 (ed. Lag. a. oth. **נְבוֹת**). Targ. Y. Num. XI, 22. Targ. Ez. XXVII, 21 (h. text **קֶר**).

נַבְטָאָא m. (preced.) *Nabaṭæan*. Y. Shebi. VI, 36^b bot. (transl. חקדמאי, Gen. XV, 19); Y. Kidd. I, 61^d top נַבְטָאָא; Gen. R. s. 44 end וְנַבְטָאָא; (B. Bath. 56^a בַּתְּנָאָא, transl. דוקיני, Gen. I. c.; v. Rabb. D. S. a. I. note 6). — V. נַבְטָאָא, נַבְטָאָא.

וְנִיפָהּ I, נִיפָהּ (cmp. next w.), *Pi. נִיפָהּ to blow ablaze*.
Tosef. B. Kam. VI, 22; B. Kam. 60^a, v. לְנִיפָהּ.

נָבֵא II, נָבֵא (b. h.; cmp. נָבֵעַ) to burst forth, blow.
 Nif. נִבְּאָה to be inspired, to prophesy. Snh. 39^b ... יִרְבֵּא
 וְיִנְבֵּא עַל יוֹכָיִן let Obadiah come ... and prophesy against &c.,
 a. e.

Hithpa. הִתְנַבֵּא, *Nithpa.* נִתְנַבֵּא same. Ex. R. s. 4 ... כַּמֹּד וְכִי הִתְנַבֵּא עַל שְׁלֹמֹה הַמֶּלֶךְ how much Jeremiah desired not to be a prophet, and yet he prophesied against his will. Sot. 12^b הִתְנַבֵּא עַל מַדְעָה she prophesied unwittingly. Ib. וְכִי הִתְנַבֵּא וְאֵינָהּ יָדְעָה she prophesied but did not know what she prophesied. Meg. 14^a ... נִתְנַבְּאוּ לָהֶם וְכִי אַרְבָּעִים forty-eight prophets and seven prophetesses prophesied to Israel &c. B. Bath. 15^b; a. fr.

נָבִיא, נָבִיא ch., *Ithpa.* אִתְּפָא, אִתְּפָא same. Targ.
 Num. XI, 25, sq.; a. fr.—Meg. 14^b וּבְמִקְוֵי דְקָאִי וּדְמִירוּ דְהִיּוּ
 אִידִי how could she (Huldah) dare to prophesy in
 the same place with Jeremiah? Snh. 96^b דְּאִילֵּי לְהוּ לְיִשְׂרָאֵל
 וְכִי בְּחִירְתָּהּ who had prophesied to Israel the destruction
 of the Temple. B. Bath. 15^b אִיבְנִי לְאֻמֵּי הָעוֹלָם (read.
 אִיבְנִי; Ms. M. אִיבְנִי) they prophesied for the gentiles;
 ib. וְכִי אִיבְנִי אִיבְנִי וְכִי אִיבְנִי so Job likewise pro-
 phesied for the gentiles. Ib. [read:] מִי אִיבְנִי וְכִי
 אִיבְנִי וְכִי (Ms. M. אִיבְנִי, v. Rabb. D. S. a. l. note) did
 not all prophets prophesy for the gentiles?

בְּיָמָיו, בְּיָמָיו, constr. of יָמָיו.

נְבִיאָא m. (b. h.; preced. wds.) *prophet*. B. Bath. 12^a וְכֵן הָיָה אִם חָזַק הָיוּ כְּחֶלְדָּה וְכֵן הָיָה אִם חָזַק הָיוּ כְּחֶלְדָּה was a scholar never a prophet? Ib. חָזַק הָיוּ כְּחֶלְדָּה a scholar is superior to a prophet. Meg. 15^a; a. v. fr.—*Pl.* נְבִיאִין, גְּבוּרִים Sot. IX, 12 הָיוּ בְּתוֹךְ הַמִּשְׁכָּן the early prophets (of the first Temple). Lev. R. s. 1, beg., v. פִּירָה. Pes. 66^a הָיוּ בְּנֵי לִי הָיוּ בְּנֵי לִי if they (the Israelites) are no prophets, yet they are sons of prophets (they will find what is right intuitively); Y. Sabb. XIX, 17^a top. Lev. R. l. c.; Gen. R. s. 74 נְבִיאֵי יִשְׂרָאֵל Israelitish prophets; חָזַק הָיוּ כְּחֶלְדָּה heathen prophets; a. v. fr.—נְבִיאָא (ספר) (sub. ספרי) *N'biim, Prophets*, the second division of the Scriptures. Tosef. Meg. IV (III), 18 מְפַתְּרִין אֵין מְפַתְּרִין we read in the Prophets for the Haftarah no more than three verses at a time (to be interpreted). Meg. 21^b וְכַתְּוִיב אֲדָרָא וְכַתְּוִיב אֲדָרָא and when reading from the Prophets (for the Haftarah), one reads and two may interpret. Ib. 27^a עַל גְּבִי מִדְּיוּחַי ... חֻלְדָּה וְכַתְּוִיב you may put ... parts of the Pentateuch on the Prophets or the Hagiographa, but not the Prophets &c. B. Bath. 14^b שֶׁל נְבִיאִים the order of the books of Prophets; a. v. fr.—*Fem.* נְבִיאָא. Pes. 9^b וְכֵן הָיָה הָיָה הָיָה הָיָה the weasel (*huldah*) a prophethess to know &c.? Deut. R. s. 6; a. fr.—*Pl.* נְבִיאָאוֹת. Meg. 14^a; a. e.

חֲבִיבִי, חֲבִיבִי ch. same; constr. חֲבִיבִי, חֲבִיבִי. Targ. Jud.

VI, 8. Targ. Gen. XX, 7 (O. Ms. II נְבִיאָה). Targ. Deut. XVIII, 20; a. v. fr.—Gitt. 57^b וְהָיָה בָּנוּכִי there was a prophet among us who rebuked us &c.; Lam. R. to II, 2 כְּהֵנָּה לִי כְּהֵנָּה prophet priest was ours &c.; a. e.—Pl. נְבִיאָה, נְבִיאָה; נְבִיאָה (נְבִיאָה) נְבִיאָה; נְבִיאָה Num. XI, 29; a. fr.—Kidd. 49^a נְבִיאָה the Books of the Prophets, v. preced.—Fem. נְבִיאָה, נְבִיאָה. Targ. Ex. XV, 20. Targ. Jud. IV, 4; a. fr.

נְבִיאָה, v. נְבִיאָה.

נְבִיאָה f. (denom. of נְבִיאָה) *prophecy, prophetic mission*. Meg. 15^a וְכִי בְּכִי (מקום) שְׁמִי ... בְּכִי (v. Rabb. D. S. a. l. note) wherever the name of a person and that of his father are mentioned in connection with prophecy, it is sure that he was a prophet and the son of a prophet. Snh. 39^b עָשׂוּ דְּבִירֵיהֶם כְּדִבְרֵי נְבִיאָה for what merit was Obadiah granted the gift of prophecy?—Bekh. 45^a עָשׂוּ דְּבִירֵיהֶם כְּדִבְרֵי נְבִיאָה they made their verdicts like those of prophecy, i. e. they gave no reasons for their opinions. B. Bath. 12^a; Erub. 60^b אֵלֶּה אֵלֶּה אֵלֶּה אֵלֶּה אֵלֶּה אֵלֶּה these are prophetic verdicts, i. e. obviously well-established traditions; a. e.

נְבִיאָה, נְבִיאָה ch. same. Targ. O. Ex. XIV, 31 נְבִיאָה ed. Berl. (oth. ed. נְבִיאָה, Y. (נְבִיאָה). Targ. Prov. XXXI, 1. Targ. Y. II Num. XXIV, 15; 21 (Y. I נְבִיאָה); v. נְבִיאָה.—B. Bath. 15^b עִירָא נְבִיאָה עִירָא their main prophecy was directed to &c.; ib. נְבִיאָה. Meg. 15^a נְבִיאָה בְּנְבִיאָה Ms. M. (ed. נְבִיאָה, v. Rabb. D. S. a. l. note) in the prophetic book of Malachi.

נְבִיאָה, נְבִיאָה, v. נְבִיאָה.

נְבִיאָה, v. נְבִיאָה.

נְבִיאָה, v. נְבִיאָה.

נְבִיאָה (b. h.) pr. n. *Nebayoth*, an Arabic settlement, v. נְבִיאָה II. Targ. Is. LX, 7 (v. נְבִיאָה II).—B. Kam. 92^a אֲפִי even if he offers all the rams of N., he will not be forgiven until &c.

נְבִיאָה, v. נְבִיאָה.

נְבִיאָה, v. נְבִיאָה.

נְבִיאָה, v. next w.

נְבִיאָה f. (נְבִיאָה) *sproutings, leaves and flowers*. Ab. Zar. III, 8 (48^b) מִפְּנֵי שֶׁהָיָה נִשְׁרֵת עֲלֵיהֶם וְכִי Y. a. Bab. ed. (Mish. נְבִיאָה, v. Rabb. D. S. a. l. note 6) because the foliage of the Asherah drops on them &c., v. נְבִיאָה. Ib. 48^b מִפְּנֵי שֶׁהָיָה נִשְׁרֵת עֲלֵיהֶם וְכִי the benefit conferred upon a plant by its foliage, is neutralized by the disadvantage of the shade. Meil. III, 8 (14^a) לֹא בְּשִׁפּוּרֵי וְלֹא בִלְבָבֵי Rashi (Bab. ed. נְבִיאָה; Mish. נְבִיאָה) neither by using the shavings nor by using the sproutings (twigs &c. of the dedicated tree); Tem. 31^b מִפְּנֵי שֶׁהָיָה נִשְׁרֵת עֲלֵיהֶם וְכִי Rashi (ed. נְבִיאָה); Tosef. Meil. I, 25 מִפְּנֵי שֶׁהָיָה נִשְׁרֵת עֲלֵיהֶם וְכִי (Var. מְנִיחָה; נְבִיאָה, corr. acc.)

נְבִיאָה, נְבִיאָה, v. sub נְבִיאָה.

נְבִיאָה, v. נְבִיאָה.

נָבֵל (b. h.; cmp. נָבֵל) *to fade, shrivel, decay*. Y. R. Hash. I, 56^d bot. הָעֵלֶה לִיבֵל, v. הָעֵלֶה III. Erub. 54^a הָעֵלֶה לִיבֵל ... וְכִי Gen. R. s. 53 (ref. to Is. XI, 7) וְכִי Abimelech's grass is dried up and his flower has faded, but &c.; a. e.—V. נָבֵל.

Pi. נָבֵל 1) *to cause fading; to ruin, deface; to disgrace*. Y. Shebi. I, beg. 33^a מִפְּנֵי שֶׁהָיָה נָבֵל after that time (by ploughing an orchard field after the Feast of Weeks) he causes deterioration of his fruits. Ib. IV, 35^b bot.; Y. Maas. Sh. V, beg. 55^d מִפְּנֵי שֶׁהָיָה נָבֵל a tree which fails to mature its fruits; (Hull. 77^b; Sabb. 67^a שְׁמִשְׁרֵי צִדְדֵי שֶׁהָיָה נָבֵל treat him (the idol) like excrements, make him abominable (change his name cacophemistically). Cant. R. to V, 16 מִפְּנֵי שֶׁהָיָה נָבֵל he begrimes himself by working in clay. Ib. מִפְּנֵי שֶׁהָיָה נָבֵל do not degrade yourselves by any evil thing (ref. to Lev. XI, 43; XIX, 28); Num. R. s. 10, beg. Ib. (ed. Amst. p. 240^b) מִפְּנֵי שֶׁהָיָה נָבֵל who neglects her appearance, opp. מִקְשָׁטָה. Ber. 63^b (ref. to Prov. XXX, 32 נָבֵל) מִפְּנֵי שֶׁהָיָה נָבֵל he who lowers himself (exposes his ignorance) for the sake of learning, shall finally be raised; Midr. Prov. to ch. XXX וְכִי Gen. R. s. 81 מִפְּנֵי שֶׁהָיָה נָבֵל; Ab. d'R. N. ch. XI מִפְּנֵי שֶׁהָיָה נָבֵל if a man makes himself look offensive (through privations) &c.—Midr. Prov. I. c. (ref. to Prov. I. c.) וְכִי יוֹן (not לבטל) that means the Greeks who decreed to disgrace Israel's women; a. fr.—פִּי to make one's mouth turpid, *to talk obscenely*. Sabb. 33^a; Keth. 8^b; a. e.—2) (denom. of נָבֵל) *to make an animal ritually forbidden by unskillful slaughtering*. Tosef. B. Kam. X, 10 וְכִי נָבֵל ... וְכִי if one entrusts his animal to a slaughterer, and he makes it unfit, v. infra.

Hithpa. נָבֵל, Nithpa. נָבֵל 1) *to be defaced, degraded, disgraced*. Y. Yeb. XII, end, 13^a מִפְּנֵי שֶׁהָיָה נָבֵל what was the cause of thy disgrace (exposure of thy ignorance) in the Law?; Gen. R. I. c. Y. Keth. IV, 28^d top. נָבֵל they and their offspring shall be disgraced; a. e.—2) *to become ritually forbidden by unskillful slaughtering*. Hull. VI, 2 מִפְּנֵי שֶׁהָיָה נָבֵל if one cuts an animal and it becomes unfit under his hand; ib. V, 3; Tosef. ib. V (VI), 3; a. e.

נָבֵל ch. same, *to be soiled*. Y. Kil. IX, 32^a bot. דִּלָּא נָבֵל that his garments may not be soiled.

Pa. נָבֵל *to disgrace, make vile*. Targ. Am. VI, 8. Targ. Nah. III, 6; a. e.

נָבֵל I (b. h.) pr. n. m. *Nabal* the Carmelite. Gen. R. s. 85. Koh. R. to VII, 1, end; a. fr.

נָבֵל II m. (נָבֵל) *Nabal (Filth)*, name of the genius of poverty. Pes. 111^b, v. אֶרְכָּא II.

נָבֵל, נָבֵל m. (b. h.; cmp. נָבֵל, a. אָבֵב) 1) *leather bottle*. Lev. R. s. 5 (ref. to Am. VI, 5) אֵלֶּה בָּנוּכִי they opened their mouths with words of levity, saying, David recited his songs only with the bottle (wine).—2) *a hollow musical instrument, lyre* (with a leather body). Y. Succ. V, 55^e bot. נָבֵל וְכִי נָבֵל nebel and kinnor

(cithern) are the same, with the only difference of more strings (for the former). Ib. נקרא נבל שהוא מלכין ו'. למח, נקרא נבל שהוא מלכין ו'. Ib. נקרא נבל שהוא מלכין ו'. v. II; on account of the untanned skin and the larger number of strings it shames &c. Arakh. II, 6 they (the Levite boys) sang without accompaniment of *nebel* or *kinnor*; ib. 13^b *nebel* למימרא דל' לחורו does this intimate that *nebel* and *kinnor* are not the same?; a. e.—3) a leather wind-instrument, a sort of bellows. Ib. (ref. to Ps. XXXIII, 2 sq.) למה'ב אידי דנפשי נמין ידיה נפיש קליה כי נ' קרי ליה נ' because the *kinnor* of the future will have numerous strings (ten strings), and its sound will be loud like that of the *nebel*, it is called *nebel*.—Pl. נבלים. Ib. II, 3. Kel. XV, 6 הנבלים הנבלים the instruments for secular music; נ' בני לוי those of the Levites (in the Temple). Ib. XXIV, 14, v. משפחת.

נֶבֶל I ch. same, 1) *lyre, nebel*. Targ. Is. V, 12. Targ. Ō. Gen. IV, 21; a. e.—*Pl.* **נֶבֶלָה**, **נֶבֶלִי**. Targ. I Sam. X, 5. Targ. Is. XXII, 24; a. e.—2) (from its shape, cmp. Sm. Dict. Ant. s. v. Tela, Amer. ed. 1858, p. 955, explaining pecten and jugum) *the upright loom*. Y. Kil. IX, 32^a top **נֶבֶל** **לֹא מִקְוֶה**, **נִי** **לֹא מִקְוֶה** not to put up a loom for wool in front of a loom for linen, on account of the fringes (which may become mixed).

נִבְלָא **נִי**, **נִי** m. (נִבְלָא) = h. נִבְלָא, *an inferior variety of figs*. Targ. Jer. VIII, 13. Targ. Is. XXXIV, 4.—**נִבְלָא**, **נִי**. Gen. R. s. 49 **נִי** צְרִיקִים אֵלָּא צְרִיקִים **נִי** I wished, they were righteous, but they are only righteous men of an inferior quality (cmp. פֶּתָה); Yalk. ib. 83 (some ed. נִיבְלָא).

נִבְלָחָא v. נִבְלָא

נִבְלָה **נִבְיִי** f. (b. h.; נָבַל) *carrion, an animal that has died a natural death*. Gen. R. s. 81, end 'לֹחֵט אֶחָד הוּא' greedy for carrion. Ukt. III, 3 נִבְלָה בִּרְחֹמָה טִמְאָה the carcass of an unclean animal; a fr. — Esp. (ritual) *an animal not slaughtered according to the ritual rules* (v. הִקְפָּחָה, הִקְפָּחָה &c.). Hull. II, 4 נ' שֶׁנִּפְסְלָה בְּשׂוּרֵיטָהָ כל whatever has become unfit through faulty slaughtering, is called *n'belah*, contrad. נִבְלָה. Ab. Zar. 67^bsq. נ' יֹכֵחַ הָרְאוּיָה לְגַר קְרוּיָה נ' יֹכֵחַ that which is fit for the stranger (Deut. XIV, 21) is called *n'belah* (the eating of which is a punishable offence), whatever is unfit for the stranger (putrefied &c.) is no longer called *n'belah*. Ker. 21^a מִנֵּינָהּ לִי נִבְלָהּ whence do we derive the prohibition to eat it when unlawfully slaughtered? Y. Shebi. IV, 35^a bot. (in Chald. dict.) בָּשָׂר רִנִּי forbidden meat; Hull. 95^a בָּשָׂר נ' בָּשָׂר, opp. בָּשָׂר שְׁחִיטָה. Ib. מִדִּירָה מותרות they are permitted as far as *n'belah* is concerned, i. e. they do not make unclean (Lev. XI, 39); a. v. fr. — Pl. נִבְלָהוֹת, נִבְלָהוֹת. Ib.; Shek. VII, 3 נ' אֵיבָרִים if found cut in limbs, they are forbidden, opp. מִדִּירָה. Eduy. VIII, 1. Ib. V, 1; a. fr.

נבלה f. (b. h.; נבל; 1) *meanness, obscenity*. Treat. Der. Er. ch. II מְדַבְּרֵי נ' those talking obscenely. Ib. חדרו של אשה who lives with his wife in an obscene manner; a. s.—*Pl.* נבלות. Ex. R. s. 24 (ref. to Deut. XXXII, 6) גָּם

‘a disgraced people’, for they did disgraceful things, as it is said (Ps. LXXIX, 2), ‘they made ‘the disgraced’ of thy people food &c. (taking נִבְלָה as if from נִבְלָה).—2) destruction. Gen. R. s. 38; Yalk. ib. 62 (play on נִבְלָה, Gen. XI, 7) ז' (עֲמָהֶם) אֵנְשָׁה אֵנְשָׁה through their own lips I shall bring destruction upon them.

נִבְלוּת f. (b. h.; preced. wds.) *obscenity, levity*. Sabb. 33^a פה נִבְלוּת obscene talk, v. **נָבַל** *Pi.* — Lev. R. s. 5 (play on **נָבַל**, Am. VI, 5) דְּבָרֵי נִבְלוּת words of levity, v. **נָבַל**.

נִבְלָא, נִבְלָא, נִבְלָא ch.=h. נִבְלָא. Targ. O. Deut. XXI, 23 נִבְלָת גּוֹשְׁמִיהּ ed. Berl. (oth. ed. נִבְלָה; Y. נִבְלָת גּוֹשְׁמִיהּ) his corpse. Targ. Lev. XXII, 8 (some ed. נִבְלָא; a. fr.—B. Bath. 110^a; Pes. 113^a (prov.) נִבְלָא פְּשִׁוּאָה רַבָּא (נִבְלָא פְּשִׁוּאָה רַבָּא) flay a carcass in the street and earn a living, and say not, I am a noble priest.; a. fr.—*Pl.* נִבְלָא. Ib. הַפֶּה בִּנְיָן, v. הַפֶּה. —[Targ. Job V, 16 נִבְלָא ed. Lag., Ms. רִיבְלָא, read with ed. Wil. נִבְלָא.]

נָבַע (b. h.; comp. א. נָבֵא. 1) *to burst forth; to flow, gush.* Ned. 41^b מְעִין הַנוֹבֵּעַ, a bubbling spring, v. בּוֹרֶהֱם.— 2) *to give forth, utter.* Midr. Till. to Ps. XVI וַיִּדְרוּ לִבָּתוֹרוֹ וְכ' and they (the kidneys) poured forth wisdom &c.; ib. to Ps. I; Gen. R. s. 61, beg.; Tanḥ. Vayigg. 11 וַיִּדְרוּ לִבָּתוֹרָם וְכ'; a. e.

Hif. הִפִּיעַ 1) to cause bubbling, fermenting (of ointment). Koh. R. to X, 1 אֵינוּ מְבַאֵשׁ וּמִפִּיעַ וְכ' one dead fly does not spoil and cause to ferment the ointment of the apothecary, but by a single sin which one commits &c. (ib. IX, 18).—2) to utter (speech). Ib. מְפִיעִים דְּבָרִים they utter words (of praise).

נָבַע ch. same. Targ. Y. Gen. XXVI, 21; a. e.—Part.
נָבִיעַ Targ. Prov. XVIII, 4.—[Targ. Job VI, 10 **וְנָבִיעַ** some
 ed., read: **וְנָבִיעַ**, v. **בִּיעַ** a. **בִּיעַ**.]

Af. אָפּ as *preced.* *Hif.* Targ. Prov. I, 23. Ib. XV, 28; a. fr.—Taan. 25^b (first time in Hebr. Dict.) אָפּ מִיָּד (Ms. M. first time אָר) let thy waters spring forth. B. Bath. 151^b; Keth. 91^a מָצָא דָּמָא דְּלָא בְּסִילוּא לְכוּ מַחֲרִינָא we shall strike you with the thorn which makes no blood flow (i. e. ex-communication). Sabb. 88^a וְקָא מִבְּעֵן אֶצְבָּחֶיהָ דָּמָא blood burst forth from his fingers.

***נִנְעָה**, name of a *plant* (γᾰψυ?). Y. Ned. VII, beg., 40^b, [prob. to be read: **נִנְעָה**].

נָבַר (cmp. **בָּרַה**) *to dig*; (of the swine) *to turn the ground up with the snout*. Tosef. B. Kam. I, 8 **נוֹבֵיר**; B. Kam. 17^b **נוֹבֵר**.

נבר ch., impf. **יְנַבֵּר** or **יִנְבֵּר** (denom. of **נִבְרָא**, Syr. **נבורא** P.Sm. 2273) same. Targ. Ps. LXXX, 14 **יְנַבְרִיקָה** (ed. Wil. **יְנַבְרִיקָה**).

נִבְרָא, נִבְרָא m. (cmp. **בַּר** I; corresp. to **נִבְרָא**)
covering, bast, bark (Syr. **נִבְרָא** *fibrae palmarum*, P. Sm.
 2273). Sabb. 30^b **וְאֶפְרַיִם מִלֵּחַ לֵבָר קוֹרָא** and as to (something
 corresponding to) fine woolen garments, he showed him
 the bark of a young palm-shoot. Ib. 90^b **דִּיקְלָא דְרֹחַ לֵבָרָא** (ed.
נִבְרָא) a palm which has only one covering; Erub. 58^a
 (expl. **נִבְרָא**) **דִּיקְלָא דְרֹחַ לֵבָרָא** (a rope made of fibres of) a

palm &c.—Hull. 51^b כ' דרישין if an animal fell upon a pile of dried bark, we apprehend internal injury (v. ריפוסין).

נברוא, v. נפרוא.

נברכת f. (v. בריכה) wash-pond. M. Kat. I, 6, expl. ib. 8^b ב' פקיע, v. גירא; Y. ib. I, 80^d. B. Bath. II, 1 כ' כובסין; a. fr.

נברקוס, v. נברקוס.

נברשת f. (v. next w.) lamp. Yoma III, 10; Tosef. ib. II, 3 נברשת. ed. Zuck. (Var. שח...); expl. Y. ib. III, 41^a תפ נברשת a. מברשת.

נברשתא, נב' ch. (dial. for 'נבלש, fr. בלש; cmp. Targ. Zeph. I, 12) same, lamp, candle. Targ. Zeph. I, 12.—Y. Yoma III, 41^a, v. למפר.

נברתא, Yalk. Deut. 874, v. פבריתא II.

נבאנא, v. נאנא.

נגב m. (b. h.; v. next w.) 1) dry soil. Tosef. B. Kam. VIII, 19.—2) south (in Talm. פרום).—3) pr. n. pl. Negeb, in the district of Ascalon. Tosef. Ohol. XVIII, 15 (Var. נגב).

נגב (cmp. נב) [to have a crust,] to be dry. Ab. Zar. V, 3 (69^a) ויגב... כד שישחום as much time as would be required for a person to bore a hole (uncork), and close it up, and (for the sealing clay) to get dry; ib. שיפחה כד שישחום... (את החבית) to open the jug and close it up again, and (for the clay) to dry; a. e.—Part. pass. נגיב; f. נגיבה; pl. נגיבים dry. Hag. III, 3 נ' dry איכלים (which have not come in contact with liquids and are, therefore, insusceptible of levitical uncleanness, v. חבש); Tosef. ib. III, 11. Ib. 12 וכי יש נגבים לקדש (Ms. M. נגירבה). Ib. 4, sq. וכ' נ' מנמאה וכ' one dry hand (which has become unclean) makes the other hand unclean; a. e.

Pi. מחריר ומנגב to dry, wipe, scour. Ib. III, 1 (20^b) ומנגב (Bab. ed. ומנגיר, v. Rabb. D. S. a. l. note 3; Y. ed. מוריר ומנגב) he must open (the knots of the garment) and wipe it dry and smooth and then immerse. Lev. R. s. 28, beg. נגב עד שלא ינגב before he gets it (the garment) dry and glossy; ib. ומנגב את הארץ and makes the earth dry; Koh. R. to I, 3 ומבשלי ומנגבן (the plants) and ripens and glosses them. Ab. Zar. V, 11 נגבה he scours it; ib. 74^b במה מנגבן וכ' wherewith does he scour them? ... with ashes, ... with water. Ib. 75^a; a. fr.—Part. pass. נמנגב dry, parched, sapless, bare of. Tem. 16^a (play on הנגב Josh. XV, 19) וכ' בית שמי' מכל וכ' a household bare of all that is good; Yalk. Josh. 27 וכ' אדם חמל' וכ' a man bare &c.

Hif. נגיר (1) same, v. supra.—(2) (denom. of נגב) to go south. Erub. 53^b (in an enigmatic speech) ויה' למשיבשת (מפרישת) and went south to the great scholar (v. מפרשת).

Nithpa. נגירבה to be dried up. Sifra B' huck. ch. I נגירבה the ground was dried up; Lev. R. s. 35.

נגיר, נגוב, נגב ch. same, to be dry, to dry out. Targ. Gen. VIII, 13; a. e.—Y. Sabb. V, beg. 7^b וכ' כד נגיר אינן וכ' when it is dry, they name it Egyptian bean; Y. Kil. VIII, 31^c.—Y. Gitt. VII, end, 49^a נגירא וכ' the canal dried up. Ib. נגירא that the canal may dry up; a. e.

Pa. נגיר to dry, wipe. B. Mets. 24^a וכ' נגירא on his neighbor's cloak; a. e.—Part. pass. נגירבה; f. נגירבה parched. Targ. Y. Num. XI, 6.

Itlpe. נגירבה, אהנגירבה to be dried up. Targ. Y. Gen. I, 9. Targ. Ps. CVI, 9; a. e.

נגר (b. h.) to draw a line; denom. נגר.

Hif. נגיר (denom. of נגר) to show; to announce, tell; to testify. Tanh. Tsav 13 והגידה לאהרן... ומשם from there מגיד שהכל מוריד. Ib. מגיד שהכל מוריד (this shows (intimates) that all agreed as to her beauty. Snh. IV, 5 להגיד גדולתו וכ' to show the greatness &c. Ib. 44^b, a. e. (ref. to Lev. V, 1) ומגיד חזרו ומגיד after he has once testified, he cannot again testify, i. e. is not permitted to retract; a. v. fr.—[Pes. 87^a, v. אגר.]—V. מגיד.

Hof. נגיר to be told, proclaimed. Yalk. Koh. 989 שור לה בסיני the word which has been proclaimed at Sinai; a. e.

Pi. נגיר to oppose. Yeb. 63^a; Yalk. Gen. 23 (ref. to נגיר, Gen. II, 18) וזה כנגדו לא וזה כנגדו לא if he is favored, she will be corresponding to (in harmony with) him, if not, she will oppose him (Rashi: 'she will be a lash to him', v. א"ח כנגדו אלא לנגדו אם וזה א"ח. El. ch. XII read not k'negdo, but l'nagg'do; if he is favored, she will be a help to him, if not, 'to oppose him', to fight).

נגיר, נגר ch. 1) (corresp. to h. נגש, ממשך) to stretch; to draw, pull, spread. Targ. Jud. XVI, 30. Targ. Deut. XXI, 3. Targ. Jer. XLIII, 10.—Targ. Ps. LV, 4 ינגידן (רימזי) (v. יגידן). Targ. Y. Deut. XVII, 20. Targ. Y. Ex. XII, 21 נגודו ידיכון וכ' withdraw your hands from (v. ממשך); a. fr.—Succ. 4^b נגיר אסיר וכ' stretch and raise the partitions, i. e. adopt the legal fiction that the partitions around the stand are prolonged so as to reach the ceiling (v. הדין). Sabb. 101^a נגיר אררה וכ' stretch and bring the partitions down, i. e. adopt the fiction that the walls are prolonged so as to reach the bottom. Erub. 4^b נגיר מיניה מיכליה (Rashi: נגיר) withdraw his food from him, reduce his rations. B. Mets. 74^a נגיר ומנגיר to tread the grapes and to conduct the wine into the pit. Ib. 84^b נגיר מחוהיה וכ' they drew from under him sixty &c., v. משיקלא. B. Bath. 111^b נגיר גור ליה וכ' draw (take me away from here), this man does not want to learn. Pesik. B'shall, p. 90^a; Koh. R. to X, 8 נגיר גור חמיר lead the way, show it to me. Bekh. 44^b נגיר גלימא they spread for him (held up between him and the people) a cloak. Erub. 94^a נגיר בה take a cloak and spread it (as a partition); a. v. fr.—Ab. I, 13 נגיר שמא וכ' he who stretches his fame (is ambitious), will lose his name.—(2) to lash, v. Pa.—(3) to guide, rule. Targ. Ruth I, 1 (h. text שפט).—(4) to grow long; to be drawn, follow after; to flow. Targ. Job XXI, 33 (h. text ימשוך). Targ. Jer. VI, 4 (h. text יננו). Targ. Cant. I, 4 נגירנא וכ' we

are drawn after &c. Targ. Deut. XXXIII, 13; 22; a. fr. (v. נָגַד).—B. Bath. 91^b וְהוּא נָגַד דְּרוּמָא וּב' a line of honey flowed over both his arms; Y. Peah VII, 20^a bot. וְנ' מֵלֵא וּב' and honey flowed as much as my hands could hold; a. e.—Part. pass. נָגִיד *stretched, fainting* (v. *Ithpe.*). Targ. Ps. LXXXVIII, 16.—Sabb. 152^a, v. *Ithpe.*

Pa. נָגַד (denom. of נָגַד II) to *lash, punish*. Targ. Cant. VII, 5 לִנְגִידָא .. לִמְיִנְגִידָא.—Keth. 33^b נָגַדְתָּ v. אֶלְמָלָא Kidd. 12^b נָגַדְתָּ punish him in accordance with Rab's practice. Pes. 52^a וְלִינְגִידִי מִר נָגַדְתָּ Ms. (ed. *Ithpe.*, corr. acc.) why do you not order him to be lashed?; a. e.

Af. נָגַד to *declare liable to lashes*. Kidd. l. c.; Yeb. 52^a, a. e. וְכ' Rab decreed punishment for him who &c. Kidd. l. c. לֹא מִינְגִיד רַב (read: מִינְגִיד, as) Yeb. l. c.

Ithpe. נָגַדְתָּ 1) to be drawn, to extend; to run. Targ. Is. XXXIV, 11. Targ. Y. Num. XXV, 8. Targ. Y. Gen. XLIV, 19. Targ. Is. XLIV, 3; a. e.—2) to spread, invade. Targ. I Sam. XXVII, 10 (h. text פָּשַׁט); a. e.—3) to be withdrawn. Targ. Josh. IV, 18; a. e.—4) [to stretch one's self,] to faint, fall away, die (h. נָגַד). Targ. Gen. XXV, 8; a. fr.—Pes. 50^a וְכ' רַב חֹלֵשׁ וְא' was sick and fainted (seemed to be dead), and when he came to &c.; B. Bath. 10^b. Snh. 39^a נָגַד א' he became faint and sighed; Sabb. 152^a נָגַד וְא' and he fainted.—5) to be lashed. Macc. 11^a; Pes. 113^b מִינְגִיד רַב v. וְיִגְדִיר.—[Kidd. 12^b מִינְגִיד רַב, v. supra.]

נָגַד m. (b. h.; נָגַד) *line, direction*; prep. נָ, mostly קָנָה towards, opposite, corresponding to. Sifra Tsav, Milluim, Par. 1 וְזֶה נָוֶה .. וְזֶה נָוֶה has not the Scripture, before this, paired the two rams, one to correspond with the other? Tam. II, 5 (29^a) וְכ' (Mish. ed. (מִנְיָן) in a line with the south-west corner of the altar continued northward to a distance of &c.; Zeb. 58^a. Ib. וְכ' if he slaughtered them in the corresponding direction, but in the ground. Mekh. Yithro, Bahod, s. 11 (ref. to Ex. XX, 24) נָגַדוּ 'alav means in a certain direction opposite the altar (not on top of it). Ber. 10^a כִּי מִי אִמְרִין with reference to whom did David compose these five psalms beginning with *bar'khi nafshi*? Ib. 26^b כִּי תִמְרִידִין corresponding to the daily offerings. Num. R. s. 18 וְכ' this rebellion is not directed against us but against &c.; a. v. fr.—Yeb. 63^a (ref. to Gen. II, 18) וְכ' if he is favored, she will be his help, if not, she will be against him; ib. כְּחִיב כְּנָגְדוּ וְקִרְיָן כְּנָגְדוּ (missing in Yalk. Gen. 23) following the writing we may read *k'nagg'do* (opposing him, v. נָגַד), but the Massoretic reading is *k'negdo* (corresponding to him); Gen. R. s. 17 כְּנָגְדוּ v. נָגַד. Pirke d'R. El. ch. XII, v. נָגַד.—נָגַד at a distance. Num. R. s. 2 (ref. to Num. II, 2) מִדּוּ מִנְיָן what distance is meant by *minneged*? Ib. וְכ' we draw an analogy between *minneged* (Num. l. c.) and *minneged* (Gen. XXI, 16) &c.; Gen. R. s. 53 נָגַד מִנְיָן v. supra.

נָגַד, נָגַד, נָגַד m. (נָגַד) 1) *prolongation; length, distance*. Targ. Ps. XXI, 5 (ed. Lag. h. text נָגַד). Targ. Prov. III, 16 (ed. Lag. נָגַד q. v.); a. fr.—Gen. R. s. 11 אֵל אֵל thou ledest me to a distant place; i. e. thy evidence

is far off.—2) [*lead, path, pass.*—Pl. נָגַד, נָגַד. Targ. Is. XLII, 18; a. e.—Targ. Y. Ex. XIV, 3 וְכ' his narrows in the desert.—(or sub. נָגַד) *river-courses* (corresp. to b. h. מִים). Targ. Is. XLIV, 4. Ib. LIII, 2. Targ. Jer. IV, 11 (h. text שָׁפִים). Ib. XVII, 8 נָגַדִּין ed. Lag. (ed. Wil. נָגַד; h. text רִיבֹל). Targ. Ez. XXXI, 3 (ed. Lag. נָגַד; h. text שְׁבָרִים).

נָגַד I m. 1) (נָגַד; =b. h. מִשְׁקָל) *load, freight*. Targ. Ps. CXXXVI, 6 (Ms. נָגַד, ed. Lag. נָגַד). Targ. Job XXVIII, 18.—2) v. preced.

נָגַד II (נָגַד; cmp. מִשְׁבָּט) *leather-strap, lash*; trans. *lashing, punishment*. Yoma 23^a נָגַד (Ms. M. מִשְׁבָּט) *p'k'a* (Shek. V, 1) means lashing. Pes. 52^a מִמֵּינִי (not מִמֵּינִי; Rashi a. Ms. O. אֲנִי; Ms. M. אֲנִי) a vote must be taken on the lashing of a scholar; ib. אֲנִי אֲנִי Shebu. 41^a עַד דְּמִשְׁרָא זְמַן נָגַדְתָּ until the time comes when he is to be lashed (for not heeding the excommunication).

נָגַד pr. n. m. *N'gada* (Long). Lev. R. s. 25; (Gen. R. s. 46 מִבְּרָא).

נָגַד m. (נָגַד) 1) (v. נָגַד) *one who tracks a vessel.*—Pl. נָגַד. B. Mets. 107^b, v. פְּרָפָא. Sot. 48^a וְכ' the songs of the draggers. Snh. 106^a bot., v. נָגַד.—2) *leader*, v. אֲנִי.

נָגַד f. 1) (collect. noun; v. נָגַד) *leaders of the flock*. Y. Kidd. I, 60^b top; (Y. B. Kam. X, end, 7^c, a. e. אֲנִי אֲנִי).—2) *lashing*, v. נָגַד II.

נָגַה (b. h.) to burst forth; to be bright, shine. V. אֲנִי.

Hif. נָגַה 1) to shed light. Pirke d'R. El. ch. XXXVIII; Yalk. Josh. 18 [read:] מִיָּה אֲנִי אֲנִי its (the tribe's) jewel shed its light; a. e.—2) (cmp. *Hif.* of נָגַה) to look over; to revise a manuscript, to correct, restore (when faded). Ber. 13^a בְּקוֹרָא לְנָגַה when he reads for the sake of revising. Y. Sabb. VII, 10^b bot. (in a misplaced passage) אֵל לְנָגַה כִּדִּי לְנָגַה (not לְנָגַה) if (he carries ink) for the purpose of correcting, (he is guilty when carrying) enough to correct one letter. Keth. 106^a מִיָּה the official revisers of Biblical manuscripts; Y. Shek. IV, 48^a top מִיָּה סֵפֶר הַעֲזָרָה (Bab. ed. Var. עֲזָרָה, v. Rabb. D. S. a. l. note) the revisers of the Temple manuscript. M. Kat. III, 4 (18^b) אֵין מִיָּה אֲנִי אֲנִי אֲנִי Ms. M. (ed. בסֵפֶר עֲזָרָה, v. Rabb. D. S. a. l. note) we dare not (during the festive week) correct (restore) one letter even in the Temple books (ed. in the manuscript named after Ezra). Meg. II, 2 וְנָגַה אֲנִי if he recited the Book of Esther while he was writing or teaching or correcting it; a. fr.—Part. pass. מִיָּה revised, correct. Pes. 112^a מִיָּה בסֵפֶר מִיָּה when thou teachest thy son, teach him from a corrected book. Keth. 19^b סֵפֶר מִיָּה an unrevised Bible manuscript.

נָגַה ch. 1) same, to be bright, shine. Yoma 28^b אֲנִי אֲנִי (Ms. M. נָגַה, v. Rabb. D. S. a. l. note) if that is so (that it was the time for working men to go to their labors), it must have been bright day-light (sunrise). M.

Kat. 16^b בתיגראי לי מר בתיגראי (or בתיגרי, not בתיגריה, v. Rabb. D. S. a. l. note; Ms. M. נהגה a. differ. version; ed. Ven. נגריה, v. נגה) is it (the case you have been thinking of) not yet clear to you? Attend, sir, now to my case (differ. interpret. in Rashi).—2) (denom. of נגה) to get dark, to be belated. Taan. 24^a לא נהגה לי night set in, and no food was brought to them. Ib. רנהגה הארץ (differ. in Ms. M.) the reason why I am late. Sabb. 10^a לא נהגה לי the time for the evening prayer arrived (Rashi: he delayed).—[Y. Dem. II, 22^c נגהדין, read: נהדין.]

Af. נהגה to dwell until late. Nidd. 65^b נהגה ביה טפי וכי נהגה Var. (v. נהגה) they protract their negotiations before they sign.

נהגה, נהגה m. (preced.) 1) light, morning. Dan. VI, 20.—Pl. נהגה. Pes. 2^a ממש נהגה קס"ד . . . נהגה the first impression was that he who explained אור (Mish. I, 1) by *naghê* meant really light (morning).—2) (cmp. אור) the breaking in of the night, the beginning of the calendar day, evening. Ib. 3^a נהגה קר לי וכי נהגה in the home of R. H. they call the evening *naghê* ('night-break'), while in the home of R. J. they call it *lelê*. Ib. 4^a נהגה באורחא on the evening closing the thirteenth (day of Nisan) which is the beginning of the fourteenth. Men. 68^b.

נהגה, נהגה v. נהגה.

נהגה, נהגה v. נהגה.

נהגה f. (נהגה) law of levitical cleanness concerning dry objects. Hag. 24^b נהגה ובי יש לי לקרש (Ms. M. נהגה) is there any distinction in favor of dry objects as regards &c.?, v. נהגה.

נהגה f. (נהגה) dry, waste. Targ. Ps. CII, 7.—V. נהגה.

נהגה, נהגה v. נהגה.

נהגה (נהגה) m. leader. Sifra Ahare, ch. XII, Par. 9 (ref. to Lev. XVIII, 4) נהגה לא המשנה לי וכי נהגה (Rabad: נהגה) not the teaching is the guide, but the practice (precedent, v. נהגה, s. v. נהגה).

נהגה ch. same, esp. ruler, judge. Targ. I Chr. XXVII, 16. Targ. Jud. II, 18, sq. (ed. Wil. נהגה); a. e.—B. Kam. 52^a (prov.) נהגה עביר לי סמורא Ms. M. (ed. נהגה) when the shepherd is angry with his flock, he makes the leader blind.—Pl. נהגה, נהגה. Targ. Jud. II, 16; 18 (ed. Wil. נהגה). Targ. I Chr. XVII, 6; a. fr.

נהגה m. lashing, v. נהגה II.

נהגה I, נהגה m. (נהגה, v. נהגה I) a vessel of beaten metal.—Pl. נהגה, נהגה. Targ. Prov. XXV, 11 (h. text נהגה).

נהגה II m., constr. נהגה duct, canal. Targ. Job VI, 15 (some ed. נהגה; v. נהגה).

נהגה, נהגה f. pl. נהגה, cmp. נהגה; Assy. *nagû*, pl. *nagê*; cmp. נהגה plains, esp. islands, sea-districts; also inhabitants, colonists. Targ. O. Gen. XXV, 3

נהגה (ed. Berl. נהגה = נהגה; cmp. Nöld. Mand. Gramm. p. 166, note; h. text נהגה). Ib. X, 5 נהגה ed. Berl. (oth. ed. נהגה; h. text נהגה). Targ. Is. LXVI, 19; a. fr.

נהגה m. (prob. a Babylonian corrupt. of unguentum; cmp. נהגה for נהגה) a spiced drink (v. Sm. Ant. s. v. Vinum); [Ar. a cup]. Ab. Zar. 38^b נהגה a spiced drink of sour wine.

נהגה, נהגה v. נהגה.

נהגה, נהגה v. נהגה.

נהגה, נהגה constr. נהגה, v. נהגה.

נהגה m. (נהגה) a complainant in a case of robbery. Shebu. VII, 1; a. fr.

נהגה (b. h.) to break forth (v. נהגה); to gore, butt, fight. B. Kam. V, 1 נהגה שור שני וכי נהגה if an ox gored a cow, and her embryo is found (dead) by her side. Ib. נהגה אב ער נהגה whether she gave birth before he gored her. Tosef. ib. IV, 6 נהגה עד שיתכרין ליהט unless he pushes intentionally. Ib. 10 נהגה יש בנהגה וכי נהגה there are laws concerning the butter (that killed a person) which do not apply &c.; a. v. fr.—[Gen. R. s. 32, end נהגה some ed., read: נהגה.]

Pl. נהגה same. Hull 51^a נהגה זכרים המנהגין וכי נהגה rams that butt one another. Ex. R. s. 41, end נהגה בהם וכי נהגה yesterday he (Moses) pushed them (the angels of destruction) away, and now he is afraid of them. Tanh. Balak 3; Num. R. s. 20, beg. נהגה שור מן נהגה as the ox fights with his horns, so do the Israelites fight (their enemies) with their prayers. Ber. 56^b נהגה שבעה בחרוהו נהגה if (in his dream) an ox attacked him, he will have children who fight in (discussing) the Law; a. fr.—Part. pass. נהגה. Tosef. B. Kam. III, 6 נהגה זה אפי' even if the one is found gored.

Hif. נהגה to stir up to fighting. B. Kam. IV, 4 נהגה שור נהגה 'if he butt' (Ex. XXI, 28), but not when they stir him up (in the arena).

Hithpa. נהגה to fight with one another. Tanh. Vayigg. 4 נהגה שור ונמר נהגה ox and lion fighting with each other; a. e.

נהגה ch. same. Targ. O. Ex. XXI, 28 (ed. Vien. נהגה Af.). —B. Kam. 47^a נהגה כי נהגה at the time he gored her; a. e.—to wage war. Targ. Y. Gen. XXI, 10 (v. נהגה).—Part. pass. נהגה breaking through, flowing over. B. Bath. 68^b נהגה קאריה ר' נהגה Ms. M. (ed. נהגה); Rashb. נהגה. Ms. F. a. R. נהגה נהגה in one w., Ar. נהגה. when their outlet runs inside of the township (v. נהגה, cmp. נהגה ... בתיגריה 16^b M. Kat. נהגה).—Trnsf. enough (cmp. נהגה). M. Kat. 16^b נהגה נהגה ed. Ven. (v. Rashi a. l.) have you not enough (that I escorted you thus far)? attend now to your business yourself; v. נהגה.

Pa. נהגה same. Targ. Ps. XLIV, 6; a. e.—B. Kam. 21^a; Sot. 48^a נהגה כי נהגה he butts like an ox.

Af. נהגה same. Tosef. Sot. XIII, 5, a. e. נהגה קרבא נהגה to wage war. Nidd. 65^b נהגה נהגה Var., v. נהגה.

נהגה m. (preced.) wont to gore, a butter. Targ. O. Ex. XXI, 29; 36 (some ed. נהגה).

נָגַד m. h. same. B. Kam. 46^a; B. Bath. 92^a; Y. Shebi. V, 36^a נָגַד; a. e.—*Pl.* נָגַד. B. Kam. 39^a אִם הוּדְחוּךְ כִּי אִם if they are known as butters.—*Fem.* נָגַדָּה. B. Mets. 80^a; Tosef. B. Bath. IV, 6.

נָגַדָּה ch. same. Targ. Y. Ex. XXI, 36 (ib. 29 נָגַד).—B. Kam. 24^b, a. e. אִם הוּדָה כִּי אִתְּךָ thou hast a butter in thy herd.—*Pl.* נָגַדָּה. Targ. Ps. XXII, 13 Regia (ed. סגיאני).

נָגַד, v. נָגַד.

נָגַדָּה f. (preced.) *dry land*. Targ. Y. I Ex. XIV, 21. Targ. Y. Gen. I, 10.

נָגִיד I m. (b. h.; נָגִיד) *leader, ruler*. Sifra Ahārē, ch. XII, Par. 9, v. נָגִיד.—*Pl.* נָגִידִים. Y. Ber. VII, 11^b bot.; Gen. R. s. 91, a. e. (fr. Ben Sira) וְהָיָה לָהּ חֹמֶם וְהָיָה לָהּ חֹמֶם lift her (Wisdom) up, and she will raise thee and seat thee between princes.—[Yalk. Ps. 677, v. נָגִיד h.]

נָגִיד II m. (a Chaldaism, v. נָגִיד Part. pass., a. *Ithepe*.) *a frail animal*.—*Pl.* נָגִידִים. B. Kam. 67^b חֲמִשָּׁה יָמִים יָמִים יָמִים (v. Rabb. D. S. a. l.) you might think ..., he may pay as a fine five emaciated oxen.

נָגִיד m., **נָגִידָא** I c. (נָגִיד) 1) *stretched*. Targ. Esth. VIII, 15 נָגִידָא (ed. Amst. a. Vien. נָגִיד) stretched for shade, *awning*.—2) (of metal) *beaten, beaten work*. Targ. Ex. XXV, 18 (h. text מְקֻשָּׁה). Targ. O. Num. VIII, 4.—Targ. Jer. X, 5; a. e.—3) (with נָגִידָא; interchanging with נָגִיד) *long-suffering, forbearing*. Targ. Prov. XIV, 29 (ed. Lag. R. a. e.). Ib. XXV, 28 נָגִידָא ed. Lag. (oth. ed. מְצֻר). Ib. XVI, 32 נָגִידָא (אֶפֶר) נָגִידָא (ed. Lag. נָגִיד).—4) *duct*, v. נָגִידָא II.—[Targ. Ruth I, 1 נָגִיד, inf. of נָגִיד.]

נָגִיד II m. *leader*, v. נָגִידָא.

נָגִידָא III, (נָגִידָא, נָגִידָא) f. (נָגִיד) *dragging out of the grave by necromancy*. Gitt. 56^b אֲסָקִיָּהּ לְשִׁמּוֹשׁ בְּנִי אֲסָקִיָּהּ לְשִׁמּוֹשׁ בְּנִי (Ar. ed. Koh. רַח...; oth. ed. Ar. רַח...) he had Titus brought up out of his grave; ib. 57^a top אֲסָקִיָּהּ לְשִׁמּוֹשׁ בְּנִי (ed. Lag. רַח). Sabb. 152^b בְּנִי אֲסָקִיָּהּ לְשִׁמּוֹשׁ בְּנִי how could the necromancer have brought Samuel up (if his soul was not in the grave)?

נָגִידָא f. (v. נָגִיד I, 3) *prolongation*, with רַח *forbearance*. Targ. Prov. XXV, 15 (ed. Lag. נָגִידָא, Var. נָגִידָא); cmp. אֲנִידָא.

נָגִידָא, v. נָגִיד.

נָגִידָא f. (נָגִיד) *goring*. B. Kam. 2^b (ref. to Ex. XXI, 28) נָגִידָא אֵין כִּי אֵלָּא בָקָר the root נָגִיד refers to injury by the horn, *contrad.* נָגִידָא collision of bodies. Ib. נָגִידָא נָגִידָא that *nagaf* (Ex. ib. 35) means injury through goading. Y. ib. I, beg. 2^a. Mekh. Mishp., s. 12; a. fr.

נָגִידָא f. (preced.) *being pushed*. Hull. 51^b הָיָה אֵין כִּי אֵלָּא בָקָר... קָל נָגִידָא... the sound of his forced fall was heard; [Rashi: נָגִידָא his groaning, v. נָגִיד.]

נָגִידָא f. (b. h.; נָגִיד) 1) *knocking, affliction, defeat*. Ex. R. s. 18 (ref. to נָגִידָא, Ps. LXXVII, 7) נָגִידָא אֵין חֲשָׁבִים אֵין נָגִידָא אֵלָּא לְשׁוֹן שָׁבֵר I remember the defeats &c.; a. e. v. נָגִידָא n'ginathi means breaking; a. e. v. נָגִידָא I.—2) *music*. Ib. (ref. to נָגִידָא, Ps. l. c.) נָגִידָא אֵין שִׁירִים וְכִי I remember the songs &c.—[In later Hebrew: נָגִיד *accent*.]

נָגִידָא, v. נָגִידָא.

נָגִידָא f., *pl.* נָגִידָא (v. נָגִידָא) *musical instruments*. Targ. Ps. VI, 1; a. fr.

נָגִידָא f. (נָגִיד) *striking, injury through collision, pushing &c.* Mekh. Mishp., s. 12 (ref. to Ex. XXI, 35) [read:] נָגִידָא בְּכָל כִּי נָגִידָא striking includes goading, pushing &c.; Yalk. Ex. 341. B. Kam. 2^b; a. fr., v. נָגִידָא.

נָגִידָא, v. נָגִידָא, נָגִידָא, נָגִידָא.

נָגִידָא f. (נָגִיד) *drawing near, addressing, use of the root* נָגִיד. Y. Sot. VIII, beg. 22^b; v. נָגִידָא.

נָגִידָא, v. נָגִידָא, נָגִידָא, נָגִידָא, Targ. II Esth. IV, 1, v. נָגִידָא.

נָגִידָא (b. h.; cmp. נָגִיד) *to strike, knock*, v. נָגִידָא. *Pi.* (cmp. Lat. pulso) *to play on a musical instrument*, in gen. *to make music*. Ber. 63^b בְּכֹהֵן נָגִידָא let Hananiah play on the harp (act as a Levite). Midr. Till. to Ps. CXIII; Yalk. Ps. 872 וְהִירָא מְנַגֵּן לָךְ and I (Israel) was singing unto thee; a. fr.

נָגִידָא same. Targ. II Kings III, 15.

נָגִידָא, v. נָגִידָא.

נָגִידָא, v. נָגִידָא.—[Ab. Zar. 4^a בְּנָגִידָא, v. נָגִידָא.]

נָגִידָא, Ex. R. s. 18 some ed., v. נָגִידָא.

נָגִידָא (?) pr. n. pl. *Nagninar*, home of R. Johanan b. Nuri. Y. Kil. I, 29^b; Y. Erub. I, 19^c top נָגִידָא; Y. Succ. I, 52^a נָגִידָא; (Tosef. Ter. VII, 14, a. e. שְׂעִירִים).

נָגִידָא *to break off; to bite off*. Ukts. II, 6 עַד שֶׁיִּשְׁלַח אֵין כִּי אֵלָּא בָקָר until he has knocked off (a piece of the eggshell). T'bul Yom III, 6 נָגִידָא מִן הָאֵיבֶל וְכִי שְׁנָגִידָא (not שְׁנָגִידָא) who took a bite of some food, and something mixed with his saliva fell on his garments.

נָגִידָא ch. same, esp. *to break bread, eat*. Y. Ber. VII, 11^b bot. נָגִידָא מִן רִחְבִּין נָגִידָא ed. Lehm. (ed. אֲכָלִין) when they sat down to dine; Gen. R. s. 91; Yalk. ib. 148 נָגִידָא. Lev. R. s. 34 נָגִידָא לְשִׁי. Koh. R. to IV, 6 נָגִידָא לְשִׁי it is his ambition to be called one who works for a living; a. e.—[Esth. R. to I, 8 נָגִידָא; Lev. R. s. 28 נָגִידָא, v. נָגִידָא, some of the citations in which may belong to our w.]

נָגִידָא (b. h.) 1) *to touch; to strike; to injure* (with כִּי object). Sabb. 13^b. Num. R. s. 14 אֵין כִּי בָשָׂת וְכִי if he touched Potifar's wife. Ib. (ref. to Koh. VIII, 5) נָגִידָא כִּי הָיָה הָיָה the thing: [the speech of the chief butler] did not harm him, v. נָגִידָא. Y. Peah VIII, 21^a bot., a. e. נָגִידָא.

בה, v. *מָכַדָּה*. Y. Yeb. I, end, 13^b לא דריו ב'ש נִלְעִין בו' the Shammaites would not take up the case; a. v. fr.—*נִלְעָה* דמיהו כנ' בעדותו Snh. 34^a an interested witness. B. Bath. 43^a top דן נִלְעִין בעדותו דן why are they admitted to testify? Are they not interested witnesses? Kidd. 43^b; a. fr.—2) (v. *Hif.*) to arrive, to come to pass. Gen. R. s. 84 שחזרין הדברים לִינֵעַ for these things (which Joseph dreamt) shall come to pass; Yalk. ib. 141.

Hif. וְהָיָה 1) to reach; to become the property of; to obtain; to cause to reach. B. Mets. X, 5 הָיָה לָהֶם they shall be thine. Arakh. VIII, 1; 3 (27^a, sq.) הָיָה לָהֶם it is thine (Bab. ed. הָיָה לָהֶם I let thee have it), i. e. thy offer is accepted; Tosef. ib. IV, 20 הָיָה לָהֶם thou hast acquired it. Tosef. B. Bath. VI, 7, a. e. הָיָה לָהֶם it is his, i. e. he must pay for it. Y. Erub. III, 21^a bot., a. e. הָיָה לָהֶם thou hast been made to reach the final conclusion, i. e. thou must admit, v. הָיָה. Ber. IX, 3 (54^a) שחזרין וְהָיָה לָהֶם לִמְנוּחָם (Mish. ed. only שחזרין who hast granted us life and sustenance and suffered us to reach this period. Pes. X, 6 הָיָה לָהֶם so may He allow us to reach &c.; a. v. fr.—*נִלְעָה* put thyself in the position, i. e. suppose. Y. Gitt. III, 44^d, v. וְנִלְעָה; a. fr.—2) to arrive, to come to pass; to concern. Gen. R. l. c. שחזרין המות מִנֵּעַ בִּימֵי that the resurrection of the dead will come to pass in his days. Ib. שחזרין מִנֵּעַ בִּימֵי that these things concern Bilhah. &c. Gitt. VIII, 3 כִּיֹּן שֶׁד' לְאוּרֵי וְכ' as soon as the letter of divorce reaches the space over the roof. Ib. VII, 7 if he came as far as Antipatris. Num. R. s. 5 כִּשֶׁם שֶׁד' וְכ' that the same may not happen to you as happened to the sons of Aaron. Ned. VIII, 2 שֶׁיָּבִיט עַד הַתֵּימָנִי (Passover) comes, opp. שֶׁיָּבִיט until it is passed; a. fr.—[Tosef. Toh. VI, 14 וְיִשְׁתַּחֲוֶה, v. רִיבָה.]

**Hof.* וְהָיָה לָהֶם to be brought to a condition. Zeb. 88^a, sq. רָשִׁי וְהָיָה לָהֶם Rashi (ed. במים, v. Rabb. D. S. a. l. note 2) if they have come to such a condition as to need washing in water; וְהָיָה לָהֶם if they need cleansing with natron and aloes; (Yalk. Ex. 381 וְהָיָה לָהֶם if they can be cleansed with &c., v. פָּעַל).

Pi. נִקְרָה (denom. of נִקְרָה) to afflict with leprosy.—Part. pass. מִקְרָה; f. מִקְרָה; pl. מִקְרָה. Neg. XIII, 9 מִי שֶׁנִּכְרָה לְבֵית הַמֵּטֶמֶט he who enters a house which is unclean on account of leprosy in the walls. Erub. VIII, 2 חֲצִיִּי הַמֵּטֶמֶט half the time (required for consuming it) is the measure for the stay in a leprous house. Tosef. Neg. VI, 1 בֵּית הַמֵּטֶמֶט לֹא הָיָה מִיָּמֵינוּ a case of a leprous house has never occurred &c. Ib. אבנים מִן הַמֵּטֶמֶט stones from a leprous house; Snh. 71^a; a. e.

Nithpa. וְהָיָה לָהֶם to be afflicted with leprosy. Ker. II, 3; הָיָה לָהֶם מִצִּדֵּי שֶׁנִּכְרָה לָהֶם a leper that had several attacks in succession (before being purified from the first); Tosef. Neg. IX, 7. Tosef. B. Mets. VIII, 30 וְהָיָה לָהֶם if one rented a house to his neighbor, and it became leprous; Arakh. 20^b; a. fr.

Ch. נִקְרָה ch. same, to touch. Snh. 19^a לֹא אָרִי לִמְיָנֵעַ he will not chance to touch (the corpse). Y. Keth. VII, end, 31^d דָּרֵד לִמְיָנֵעַ dared to touch, v. שִׁלְמִיָּסִין; a. fr.

Af. וְהָיָה לָהֶם to bring in contact. Bekh. 28^b הָיָה לָהֶם (the judge) made the disputed objects touch a reptile; Snh. 33^b דָּאֲנִי וְכ' דָּאֲנִי he brings the blood in immediate contact with the altar; a. e.

Pa. וְהָיָה לָהֶם to afflict with leprosy.—Part. pass. מִקְרָה. Hull. 60^a they have a custom in Rome כִּדְלֵי דְמִלְכָּה to give every one stricken with leprosy a reel &c., v. הִלְלָה; Yalk. Ps. 862 מִקְרָה.

Ithpa. וְהָיָה לָהֶם to be stricken with leprosy. Targ. Is. VI, 1.—Hull. l. c. וְהָיָה לָהֶם she became a leper; Yalk. l. c. מִקְרָה.

Ch. נִקְרָה m. (b. h.; preced.) plague, esp. suspected leprosy. Neg. II, 4 כִּיֹּן רִאיוֹהִי הָיָה what must be the patient's position when the priest is examining the plague (Lev. XIII, 3)? Tosef. ib. VI, 7 כִּיֹּן רִאיוֹהִי הָיָה what are the proceedings at examining a plague in the wall?; a. fr.—*Pl.* נִקְרָה, constr. נִקְרָה. Ib. 1, a. fr. מִשְׁמָחָה בִּי is subject to uncleanness from house plagues. Ib. 7 לְהָיָה... plagues are the punishment for an evil tongue. Neg. II, 5 מִנְּגִיעַ עֲצָמוֹ a priest may examine all suspicious plagues except his own; a. v. fr.—*Laus* concerning plagues. Y. M. Kat. II, end, 81^b; Hag. 14^a, v. אֲדָרִיל.—*N'ga'im*, name of a treatise of the Mishnah and Tosefta of the Order of Tohäroth, and of a section of Sifra (Thazri'a and M'tsor'a).

f. (preced. wds.) hurt, detraction. Num. R. s. 14 (ref. to Gen. XLI, 12) בִּנְקִיעַ יוֹסֵף .. he said here three things ('lad', 'Hebrew', 'slave') meant to be derogatory to Joseph, v. נִקְרָה.

Y. Shebu. III, 34^d, v. נִקְרָה.

Nif. (b. h.) to strike, push; to injure. Tosef. B. Kam. I, 9 גָּדַל נִקְרָה if he gored, pushed, bit &c. Num. R. s. 5 וְכ' הָיָה לָהֶם the Lord struck those who made the golden calf; a. fr.—Part. pass. נִקְרָה; pl. נִקְרָה. Midr. Till. to Ps. CXVIII, 23 אֵינָם אֱלֹהֵי הָיָה וְכ' when the nations shall see Israel in prosperity, they shall say, these are not the stricken, these are not the rejected &c.

Nif. וְהָיָה לָהֶם to be stricken. Yoma 19^b.

Hithpa. וְהָיָה לָהֶם to strike against. Lam. R. introd. (B. Joh. 2) לְכַשְׁתִּי וְהָיָה לָהֶם when your feet shall strike against the mountains &c. (fr. Jer. XIII, 16).

Ch. נִקְרָה ch. same. Targ. Ps. LXXXIX, 24. Targ. Ex. XXI, 35; a. e.

Pa. נִקְרָה same. Part. pass. מִקְרָה bruised, wounded. Yoma 53^a עַד דִּמְנִיָּה כְרַעֲהָ וְכ' (some ed. דִּמְנִיָּה כְרַעֲהָ; Ms. M. a. Ar. דְּרִידָה מִנִּקְרָה, v. Rabb. D. S. a. l. note) until his feet were bruised (bleeding) &c.

Ithpa. וְהָיָה לָהֶם to strike against, be bruised. Targ. Jer. XIII, 16.—Yoma l. c., v. supra.

Ch. נִקְרָה m. (b. h.; preced.) plague. Ex. R. s. 15 לְבִירוֹהִי... מִצִּדֵּי הָיָה לָהֶם the Egyptians went around seeking a way how to flee from the plague; a. e.

Nif. (b. h.; emp. גָּרַר) to carry along, roll, v. *Nif.*—2) to scrape, to saw; v. נִקְרָה.

Ch. נִקְרָה (denom. of נִקְרָה) to do carpenter's work. Yalk. Josh. 7 (ref. to Josh. II, 1) בֵּיתֵינוּ מִנִּקְרָה; Josh. II, 1) בֵּיתֵינוּ מִנִּקְרָה; Josh. II, 1) בֵּיתֵינוּ מִנִּקְרָה.

they had with them carpenter's tools, pretending to be carpenters; Ruth R. to I, 1 (Par. 2) **נברגליס** (corr. acc.).

Nif. **נגר** (cmp. **אגר**, I, a. **משך**) (of water) to be conducted in gutters; to be stored up. Tosef. Par. IX (VIII), 8 **המים והנמצאין** Var. (read: והנגרין; ed. Zuck. והנמצאין) **נגרין** waters running in channels or stored up.—**נגרים** (מין) animals in pens, fish in caufs &c. Tosef. Bets. III, 1; Bab. ib. 24^b; Y. ib. III, 62^a top; Y. Sabb. XIII, 14^a bot. מן **הנגר**, opp. to **המצודה** מן those found in traps, nets &c.

נגר ch. same; 1) to scrape, plane, saw. Targ. Is. X, 16 (ed. Lag. **נגר**; corr. acc.).—2) interch. with **נגר** to be prolonged, continue. Targ. Prov. XXVIII, 16 **נגרין יומיו** (ed. Wil. **נגר**); ib. 2 **נגרין** (ed. Wil. **נגרין**; h. text **נגרין**).—3) to run along, flow. Targ. Job XL, 23 (ed. Lag. a. oth. **נגר**). Targ. Y. Ex. XVI, 21. Targ. Is. VIII, 6 Ar. (ed. **נגר**); a. e.; v. **נגר**.

Pa. **נגר** 1) to saw. Targ. Is. X, 15 **נגרין** ed. Wil. (v. supra).—2) (denom. of **נגר**) to bolt. Targ. Jon. II, 7 **נגרין** (Bxt. **נגרין**; ed. Lag. a. oth. **נגר** corr. acc.; h. text **נגרין**).

נגר II pr. n. m. *N'gar*, legendary name of one of the ancestors of Haman. Targ. Esth. V, 1; Targ. II Esth. III, 1 (**נגר**)—[Targ. Y. Ex. XXXV, 35, v. **נגר**.]

נגר m. (**נגר**) carpenter, turner; in gen. *artisan*. B. Kam. 32^b; Tosef. ib. VI, 25 **נגר** a carpenter's workshop. Tosef. Kel. B. Mets. IV, 5, v. **הולין**; a. fr. **Pl.** **נגרים**. Lev. R. s. 5 **הם** **נגר** **הם** how skillful are the Israelites that know how &c.; Yalk. Ps. 677 **נגרים** (corr. acc.); Midr. Till. to Ps. XIX **נגרים**.

נגר, נגר ch. 1) same. Targ. Ex. XXXV, 35 (Y. **נגר**; h. text **נגר**). Targ. Is. XL, 19; a. fr.—Y. Sabb. VI, 8^c top **נגר** **היא** **נגר** **היא** she is ashamed to tell the turner (of ivory), make me another tooth. B. Bath. 73^b **נגר** a young carpenter; a. fr.—**נגר** **ההוא** [the carpenter of the mountain,] wood-cock. Targ. Lev. XI, 19; Targ. Deut. XIV, 18 (h. text **הוא**).—Gitt. 68^b **נגר** **הוא** that is the reason why we translate (תרגומא **נגר**) *naggar tura*.—Trnsf. (cmp. **נגר**) artist, master. Ab. Zar. 50^b **נגר** **הוא** **נגר** **הוא** and there is no master nor son of master that can solve that; Y. Yeb. VIII, 9^b bot.; Y. Kidd. IV, 66^a bot. **נגר** **הוא** **נגר** **הוא** something which no master, son of masters, can solve.—**Pl.** **נגרין**, **נגרין**, **נגרין**. Targ. II Sam. V, 11. Targ. Esth. V, 14; a. e.—Pes. 108^a **נגרין** **הם** we mean artisans' apprentices.—Shn. 106^a bot., v. **נגר**. Y. Yeb. l. c.; Y. Kidd. l. c., v. supra. Sabb. 123^b, v. **נגרין**.—2) carpenter's axe.—**Pl.** **נגרין**. Bets. 33^b **נגרין** **הם** Ms. M. a. Ar. (ed. **נגר**) helvcs of axes and adzes; Yoma 37^b (v. Rabb. D. S. a. l. note 8), v. **נגר**.

נגר m. (preced. wds.) [trimmed chip,] door-bolt, pin fitting into sockets top and bottom. Erub. X, 10, v. **נגר**. Ib. 11, v. **נגר**. B. Bath. 101^a (in Chald. dict.) **נגר** **הוא** he made the sepulchral chambers like an upright bolt, i. e. placed the bodies in an upright position. Men. 33^a **נגר** **הוא** if he fastened the door-post inscription (מזודה) so as to look like a bolt shoved into a case, i. e. horizontally. Y. Meg. IV, end, 75^c **נגר** **הוא** **הוא** the case for the inscription in Rabbi's house was made

like an upright bolt (reaching the top of the door). Num. R. s. 15; Yalk. Josh. 32 **נגר** **הוא** (not **נגר**) Jericho was the bolt of Palestine; a. fr.

נגר ch. same. Targ. Y. Ex. XXVI, 28.—Y. Erub. X, 26^c top, v. infra.—**Pl.** **נגרין**, **נגרין**. Targ. Y. l. c. 26; 29. Targ. Job XXXVIII, 10 **נגר** Ms. (ed. **נגר**). Targ. II Chr. V, 8, sq. (h. text **נגרין**; a. e.—Y. Sabb. XVII, end, 16^b **נגרין** **הם** the bolts in the house of R. El.; Y. Erub. l. c. **נגר** **הוא** **הוא** (corr. acc.).—[**נגרין**, Targ. Jer. XVII, 8, v. **נגר**.]

נגר, v. preced., a. **נגר**.

נגר f. (denom. of **נגר**) carpenter's trade; **נגר** **הוא** carpenter's tools. Y. R. Hash. I, 57^b top.—Ruth R. to I, 1 (Par. 2); Yalk. Josh. 7, v. **נגר**.

נגר ch. same, carving. Targ. Ex. XXXI, 5; a. e.

נגש (b. h.) also **Nif.** **נגש** to come in contact; to draw near. Yalk. Ps. 842 (ref. to **נגש**, Ps. XCI, 7) **נגש** **הוא** **הוא** none of them comes to thee, none says, provide for me; Midr. Till. to Ps. XVII, 7 **נגש** **הוא** ed. Bub. (oth. ed. **נגש**, v. **נגש**).—Tanh. Vayigg. 5 (ref. to Gen. XLIV, 18) **נגש** **הוא** he came near (attacked him, v. next w.) with rebukes. Yalk. Gen. 150 (ref. to Gen. l. c.) **נגש** **הוא** **הוא** the meaning of (coming near in) peacefulness &c., v. **נגש**.

Hif. **נגש** to bring near. B. Kam. 46^b (ref. to Ex. XXIV, 14) **נגש** **הוא** **הוא** (a claimant) must offer evidence &c.; **נגש** **הוא** **הוא** must prefer his claims &c., is the first to be heard; a. e.

נגש ch. same, to attack, gore. Targ. Y. Ex. XXI, 28. Ib. 32 (ed. Amst. a. oth. **נגש**).—[Yalk. Gen. 148, v. **נגש**.]—Part. **נגש**; f. **נגשא**. Gen. R. s. 80, beg. (prov.) **נגשא** **היא** **היא** **היא** no cow is a gorer until her calf is a kicker (the mother is judged by her daughter).

נגש (b. h.; cmp. preced.) to push on, drive, press. Midr. Till. to Ps. XVII, 7 **נגש** **הוא** **הוא** none of them presses thee &c., v. **נגש**.—**נגש** **הוא** **הוא** task-master. Tanh. Sh'moth 9 **נגש** **הוא** **הוא** that taskmaster was appointed over &c.; Ex. R. s. 1 **נגש** **הוא** **הוא** one (Egyptian) taskmaster was appointed over ten (Israelitish) officers. Lev. R. s. 32 (in Chald. dict.) **נגש** **הוא** **הוא** the taskmaster came early to the officer, saying, go and gather thy men &c.; a. fr.—**Pl.** **נגשין**, **נגשין**. Ib.; Ex. R. l. c. Pirké d'R. El. ch. XLVIII **נגשין** **הם** the taskmasters appointed by Pharaoh; a. fr.—Esp. to exact a debt. Macc. 3^b (ref. to Deut. XV, 2) **נגש** **הוא** **הוא** we do not apply to him (he does not violate the law) 'he shall not exact' **הוא** **הוא** **הוא** he will finally (after the lapse of ten years) transgress &c.—Sifré Deut. 113 (ref. to Deut. XV, 3) **נגש** **הוא** **הוא** but thou must not exact of thy brother.

נגשן m. (**נגש**) = **נגר**. Targ. Y. Ex. XXI, 29.

נד or נד, v. נד.

נדא, v. נד.

נדא, Ab. Zar. 28^b נדא, v. נדא.

נדב (b. h.) 1) to make willing, to prompt. Tanh. T'rum. 3 (ref. to Ex. XXV, 2) שאין לבי נדב... this excludes the insane whom his heart (reason) cannot prompt; (Tanh. ed. Bub. ib. 2) מהנדב בלבו 2) (denom. of נדבה) to offer willingly, donate, consecrate, contrd. to נדר (v. נדרה). Ned. 9^b (ref. to Mish. I, 1) נדב read nadab (in place of nadar), he made a noble vow &c. Ib. 10^a נדב read nodeb (in place of נדר), he dedicates the sacrifice and fulfills (offers it).

Nif. נדב, to be donated, dedicated. Meg. I, 10 כל נדב whatever sacrifice is dependent on vow or dedication; Zeb. 117^a כל הנדר נדב Ms. M.; Sifré Deut. 65; Tem. 14^b. Ib. נדב נדר לא נדר the sacrifices of the Nazirite are not to be classified among the vowed or free-will offerings; a. e.

Hithpa. נדבה to be prompted; to vow a free-will offering; to donate. Tosef. Ned. I, 1 מנדבין מנדבין wicked men do not vow offerings. Ib. מהנדבין נדבין used to vow to be Nazarites. Men. XII, 3 מהנדבין נדבין לא נדב כדרך המתנדבין a man may vow a meal offering of sixty &c. Tanh. ed. Bub. l. c. מהנדב בלבו is prompted by his heart, v. supra. Arakh. 6^b נדב נדב if a gentile donated a lamp to a synagogue. Sifra Tsav, Milluim, Par. 1 נדב נדב when the Lord of the world ordered free-will donations for the sanctuary; נדב נדב שלא נדב נדב that no man must donate what is forced out of him, i. e. no pressure may be used for contributions for a sacred purpose; Yalk. Lev. 515. Snh. 43^a נדב נדב worthy women . . volunteered their services and brought them (benumbing drinks for the culprits); a. fr.

נדב, ch. Pa. נדב, Hithpa. נדבה, same, to donate; to be devoted to. Targ. Is. XIII, 2 נדבין ed. Lag. (oth. ed. נדב; h. text נדב). Targ. Ps. CX, 3. — Pes. 50^a . . מתנדבין Israelites will grow rich and offer donations. Arakh. 6^b נדב נדב donated a lamp &c.

נדבא, נד, f. ch. = next w. Y. Pes. IV, 31^b bot. צרכין the Rabbis were in need of contributions.

נדבה f. (b. h.; preced.) free-will offering, donation. Kinn. I, 1 נדבה נדר . . ואיהו נדר a vow is called neder, when one says, I vow to dedicate a burnt-offering; נדבה, when one says, this animal is to be a burnt-offering. Ib. 3 נדבה when an obligatory and a free-will sacrifice are mixed up. Men. I, 1 נדבה, opp. to נדר, when it will be a free-will offering (and the vow itself is not yet fulfilled); opp. to נדר, when it will be the fulfillment of his vow; a. fr. — Pl. נדבין. Kinn. I, 1. Ned. I, 1 נדבין like their (the good men's) free-will offerings or vows; a. fr.

נדבה, נד, pr. n. m. Nidbah. Y. Meg. I, 71^c (twice) נדבה; Men. 29^a נדבה בר נדבה; אשירן בר נדבה.

נדבחה f. (נדב) willingness, devotion. Targ. Ps. LI, 14 Regia (ed. נבחה; h. text נדבה).

נדבך m. (נדב = רדך; v. Del. Prol., p. 150) 1) rammed wall (pisé), a mould filled with earth or rubble; a block of a certain size (four handbreadths cubic measure), or a course of bricks &c., used as 'binder' (coagmentum); in gen. a course of stones, layer. Y. Shebi. III, 34^c bot. נדבך he who contracts to build nidbakh, must build with blocks of four handbreadths as far as the space contracted for (v. infra). Sabb. 115^a נדבך אמר לבנאי he said to the builder, sink it (the translation of the Book of Job) under the rubble; Y. ib. XVI, 15^c top. Ber. II, 4 mechanics at work may read the Sh'ma while standing on top of a course of the wall. Sabb. 125^b נדבך של אבנים a mouldful of stones (v. נדבך); a. fr. — 2) a frame carried to the building ground with tools and vessels above and under it. Tosef. Ohol. VII, 1 נדבך ארבעה שדרו נושאין את הנדבך ואין נדבך if four persons carry a frame the poles of which have not the size of a plough-handle; Ohol. VI, 1 (ed. Dehr. נדבך; Ar. נדבך, read: נדבך; Maim. a bier). Zab. V, 2 נדבך חתה נדבך if the gonorrhoeist has his finger under the frame (while it is carried). — Pl. נדבך, נדבך. Ohol. XIV, 1 נדבך שלשה נדבך a distance of three courses of stones which is twelve handbreadths; Tosef. ib. XIV, 8; Y. Shebi. III, 34^d top. Ib. נדבך שלשה נדבך three courses of trimmed stones making ten handbreadths, v. נדבך.

נדבך, נד, ch. same, a course of stones, tier. Ezra VI, 4 נדבך. — Targ. Hag. II, 15 (h. text נדבך). — Pl. נדבך, נדבך. Ezra I. c. — Targ. Zech. IV, 10. Targ. Ez. XLVI, 23 (h. text נדבך, נדבך).

נדבך II pr. n. m., v. נדבה.

נדבחה (sub. ברה) pr. n. Nidbakhah, name of an idolatrous temple (and market) in Baalbec (or in Acco). Ab. Zar. 11^b. [Ib. נדבחה אר נדבחה some call it Nidbaha, missing in Ms. M.; v. Rabb. D. S. a. l. note.]

נדד (b. h.) 1) to move, shake, chase. Snh. 107^a (ref. to Ps. XI, 1) נדדו נדדו lest they say, that mountain among you (David)—a bird has shaken it. Esth. R. to VI, 1 נדדו שמים כסאו נדדו the heavens shook the throne of &c. Sifré Deut. 38 נדדו נדדו and chases away the sleep of his eyes (watches constantly) over it; a. e. — 2) to be restless, flee. Meg. 15^b (ref. to Esth. VI, 1) נדדה נדדה the sleep of the King of the world fled; ib. נדדו נדדו those on high were agitated; Pirké d'R. El. ch. L; a. e. — Tosef. B. Kam. IX, 27 נדדה and the tooth was loosened. — Part. pass. נדד, נדד. Ib. נדדו נדדו if his tooth had been loose, and he (the master) caused it to fall out; Kidd. 24^b; a. e.

Pi. נדד to make unsteady, chase. B. Bath. 10^a נדדו נדדו who chase the sleep from their eyes (study by night). Keth. 62^a נדדו נדדו who keep themselves awake (while their husbands are studying); a. e. — Lev. R. s. 18, v. נדד.

Hithpa. נדבה to be shaken. Yalk. Lev. 571 נדבה נדבה

provided it (the bench) be not shaken (when they sit on it).

נדר ch. same, to be restless, flee. Targ. Job VII, 4. Targ. Ps. LV, 8. Targ. Esth. VI, 1 נדר; a. fr.

Pa. נדר 1) same. Targ. Job XV, 23 (some ed. נדר part. pass. *Af. driven about*).—2) to make (sleep) flee, to keep awake. Targ. Esth. I. c. נדר ed. Lag. (ed. Amst. נדר; oth. ed. נדר; corr. acc.).—3) to cause to be sleepless. Targ. II Esth. I. c. *Ithpe.* נדר to be restless, agitated. Ib.

נדר f. pl. constr., נדר (preced.) wakefulness. Targ. Job VII, 4 (h. text נדר).

נדר, v. נדר.

נדר f. (b. h.; נדר) 1) (v. נדר) isolation, condition of uncleanness, esp. period of menstruation. Sabb. 64^b, a. e. (ref. to Lev. XV, 33) נדרה she shall remain in her isolation (from her husband) until &c. Ib. VI, 5 נדרה לנדרה which she has prepared for her menstruating time. Ib. II, 6 נדר (= במצור) in the observance of the laws connected with menstruation; a. fr.—2) (sub. בעלת) a woman during menstruation, menstruant. Nidd. I, 7 נדרה מן היום, expl. ib. 11^a נדרה במשך היום during the days of actual menstruation. Treat. Kallah beg. נדרה אשה אחר נדרה before she has taken the ritual bath; נדרה is to be treated like a woman during menstruation; a. fr.—*Pl.* נדרה. Nidd. IV, 1 נדרה are to be treated like menstruant; a. fr.—*Niddah*, name of a treatise, of the Order of Tohároth, of Mishnah, Tosefta and Talmud Babil and Y'rushalmi (fragmentary).—Ab. III, 18 נדרה the laws treated in Arakh. II, 1 (8^a), v. נדרה.

נדר, Neg. VI, 4 ed. Dehr., v. נדר.—Ohol. VI, 1 Maim., v. נדר.

נדר, v. sub נדר.

נדר f. (נדר) [migrant,] name of a species of edible locusts. Targ. Y. Lev. XI, 22 (ed. Vien. נדר); v. נדר.

נדר m. (v. נדר) a bride's outfit, given by her father; wedding equipment. B. Mets. 74^b נדר נדרה paid a stipulated amount for an outfit to be delivered at the house of his daughter's father-in-law; נדרה in the meanwhile the value of the equipment was reduced (and the father-in-law refused to receive it for the value stipulated). Keth. 54^a נדרה a man in his dying bequest defined the nature of the equipment for his daughter. Taan. 24^a; a. e.

נדר (b. h.) to slip, move away.

Nif. נדר 1) (interch. with נדר) to be banished, exiled. Y. Snh. X, 29^c top (ref. to Is. XXVII, 13) נדרה 'those who were exiles in the land of Egypt' means the generation of the wilderness. Midr. Till. to Ps. CXLVII, 2 נדרה (or נדרה); a. e.—2) to be made to slip, to be led away (to idolatry); נדרה the case of a place whose inhabitants were led astray, the condemned town (Deut. XIII, 13 to 18). Snh. X, 4 נדרה the inhabitants of a condemned city. Tosef. ib. XIV, 1, a. e.

a case of a condemned city never occurred nor ever will occur. Ib. נדרה שלש עיריו three cities dare not be condemned (at a time) in Palestine; Yalk. Deut. 886 נדרה (Pu.); a. fr.

Hif. נדר to lead astray. Snh. VII, 10 נדרה זה האומר נדר a maddiah (amenable to the law Deut. I. c.) is he who says, let us go and worship &c.; contrad. to נדרה; ib. 67^a נדרה the seducers of a condemned city are meant here. Ib. נדרה שד' a prophet that led a town astray. Ib. X, 4 (111^b) נדרה נשים if women led a town astray; נדרה שד' if the seducers were outsiders; נדרה אדם unless the seducers are men; a. fr.

Hof. נדר 1) to be led astray. Ib. מיעוטה if a minority of the town was led astray. Tosef. ib. XIV, 3 נדרה they were led astray along with the inhabitants; a. e.—2) (interch. with נדרה) to be banished. Yalk. Num. 739 נדרה I have been banished from the Tabernacle.

נדר ch. same, to cause to slip. Targ. Ps. LXII, 5 (some ed. למנדר, corr. acc.).

Ithpa. נדרה to be banished. Targ. Job VI, 13 נדרה Regia (ed. אחרונה; h. text נדרה).

נדר (b. h.; cmp. preced.) to be restless, flee.

Pi. נדר to banish, excommunicate. Ber. 19^a נדר מהו נדר? whom did they (the scholars) excommunicate? Ib. נדרה the court proclaims the ban to protect a teacher's authority. Pes. 52^a נדרה על שני נדרה we excommunicate for disregarding the second Holy Day observed in the diaspora; a. v. fr.—[Yalk. Is. 287 נדרה על, v. נדרה].—Part. pass. נדרה; pl. נדרה. M. Kat. 15^a נדרה one excommunicated by the Lord, i. e. a mourner. Ib. נדרה מן מדר בר' dare an excommunicated person study the Law? Ib. נדרה בקרעה מן מדר must an excommunicated person rend his garments? Ned. I, 1 נדרה I vow to be excommunicated towards thee, i. e. I vow not to receive any favors at thy hands. M. Kat. 17^a נדרה מן לרב מן נדרה one excommunicated by a teacher must be treated as such by his disciple (the latter cannot raise the ban). Ib. נדרה מן לעיר one excommunicated by the authorities of his own city. Ib. 15^b נדרה מן הדור during all the years the Israelites were in the wilderness, they were excommunicated (by the Lord); a. v. fr.

Hithpa. נדרה, *Nithpa.* נדרה to be excommunicated. Eduy. V, 6 נדרה שבעברא נדרה God forbid (to say) that 'A. was excommunicated. Ib. נדרה ומה נדרה he who dies while under excommunication has a stone placed on his coffin; a. fr.

I ch. same; part. pass. נדר isolated, excommunicated. Ned. 7^a נדרה I will be isolated from thee (=h. מדרה, v. preced.).

II נדר ch.=נדרה 1) to bespatter, asperse. Kidd. 49^a נדרה נדרה אר, that she may go and asperse me before my neighbors.—2) (neut. verb) to spatter, be sprinkled. Targ. II Kings IX, 33.

Af. נדר 1) same. Targ. Lev. VI, 20 נדר (Ms. III נדר).—2) to sprinkle. Ib. IV, 17; a. fr.—Targ. Ps. CXVIII, 27 נדרה

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Hif. הִדְרִי, to put a person under the influence of a vow; to prohibit, forbid. Keth. VII, 1 הַמְדִיר אֶת אִשּׁוֹ הַמְדִיר אֶת אִשּׁוֹ if one vows that his wife shall derive no benefit from him. Ib. הַמְדִיר . . שֶׁלָּא תִטְעֶנּוּ וְכ' if a man (by confirming her vow) subjects his wife to a restriction from tasting &c. Y. ib. 31^b וְיֵשׁ אִדָּם שֶׁמְדִיר אֶת אִשּׁוֹ מִדְּבָרִים (not הַדְרִיר) can a man forbid his wife that which belongs to the necessities of life? Ib. bot. הִדְרָתָהּ שֶׁלָּא לְהַשְׂתַּאֵל וְכ' if he, by means of a vow, forbade her to lend to her neighbors a winnow or a sieve. Ned. III, 3 הִדְרִיר הַדְרִיר הַדְרִיר if his friend urged him under a vow to dine with him. Naz. IV, 6 מְדִיר אֶת בְּנוֹ בְּנוֹיֵר has power to make his (minor) son a Nazarite; a. fr.—Transf. *to make inaccessible.* B. Bath. 22^a בְּמִדְרִיר אֶת כּוֹחֵלָיו מְדִיר, v. מְדִיר.

Hof. ^{הוֹרֵר} *to be forbidden by a vow; to be subjected to the influence of a vow.* Gitt. 35^b נָרַר שֶׁר' בְּרַבִּים ^a a votary prohibition imposed on a person in public; ib. 36^a; a. e. Ned. IV, 1 מְחַבְּרֵי הַנָּאֵה מְחַבְּרֵי he who is forbidden, by his neighbor's vow, to derive any benefit &c. Ib. 46^a זֶה אֶחָד מֵהֶם מִדֵּר וְכ' ^b if one was forbidden &c., expl. 'forbidden through his own vow', v. supra. Ib. V, 4 הַמְּדוּר אִסּוּר he against whom the vow was directed is forbidden (all benefits). Ib. I, 1 מִיִּדְּרִי מִמֶּךָּ I will be (as if) subjected to a vow of thine forbidding me any benefit at thy hands. Ib. 5^a מִדּוּר אֵי מִמֶּךָּ לֹא מִשְׁחַצְיָא וְכ' ^c I will be *muddar* (kept distant) from thee' may mean, I will not talk to thee; a. fr.

נָדַר I ch. same. Targ. Num. XXX, 3; a. fr.—Ned. 22^a
כִּי נָדַרְתָּ if thou hadst known..., wouldst
 thou have vowed? Ib.^b **נָדַרְתָּ אִדַּעַת דְּהִכִּי** wouldst thou have
 made the vow, if thou hadst known this. Ib. **לֹא נָדַרְתָּ** I
 should not have vowed. Ib. ^{9a} **לֹא נִדְרָא** I will not vow;
 a. v. fr.

Af. אָר as *preced.* *Hif.* Ib. 21^b וְאֶתְּרָהּ לְבָרָתָהּ who forbade her daughter all benefits from her. Ib. 24^a אֶתְּרָהּ וְאֶתְּרָהּ the host urged the guest with a vow; אֶתְּרָהּ וְאֶתְּרָהּ the guest caused the host to invite him with a vow. Ib. 22^a מִי אֶתְּרָהּ מִי wouldst thou have forbidden her? Gitt. 36^a אֶתְּרָהּ ר' אֶתְּרָהּ whom R. A. forbade to teach. Keth. 70^b אֶתְּרָהּ thou hast put me under restrictions; a fr.

נָדַד II (transpos. of נָדַד, cmp. מָדַד) to run down (v. Peshit. Mic. I, 4).

Pa. גָּנָדָר *to roll down.* Targ. O. Gen. XXIX, 3; a. e., v.
גָּנָדָר I.

Af. אֶת־אֵל same. Targ. I Kings XIV, 10 Var. ed. Lag.,
v. מִדְרָא, מְדֻרָן I.—V.

נדר m. (b. h.; נדר) *vow*. Kinn. I, 1, v. נדרה. Ned. II, 3 נ' בודך there is a vow within a vow, i. e. if one repeats the vow to be a Nazarite, it is a double vow. Ib. 8^a נדר וכו' גדול נדר וכו' (by saying so) he has made a great vow to the God of Israel; a. v. fr.—Y. Sabb. II, 5^b bot. ה' ה' the vow is annulled, i. e. the ban is rescinded.—Pl. נדרים, constr. נדר. Ned. I, 1, v. כניני. Ib. III, 1 ארבע נדרים four sorts of vows have the scholars declared not to be binding; נדר ודיוני נדר, v. נדרו. &c. Ib. XI, 1, a. fr. נדרים נדרים נדרים referring to privation of the necessities of life; a. fr.—*N'darim*, name of a treatise.

of the Order of Nashim, of Mishnah, Tosefta, Talmud
Babli a. Y'rushalmi.

נָרָא III, נָרָא נִי, ch. same. Targ. Jud. XI, 36. Targ. Num. XXX, 3; a. fr.—Ned. 8^b, v. נָרָא יב. Ib. הוּרָא לֹה. רַבִּינָא הוּרָא לֹה. נָרָא נִי the wife of R. had made a vow. Snh. 109^b נָרָא נִי I have vowed; a. fr.—Pl. נָרָא נִי, Targ. Ps. LXXXVI, 12. Targ. Num. XXX, 12; a. fr.

נִדְרָא m. (preced.) *he who vowed*. Targ.O. Lev. XXVII, 8
ed. Lisb. (ed. Berl. a. oth. נִדְרָא, corr. acc.; ed. Amst. נִדְרָא;
Y. נודירא).

בְּיָרִית, v. next w.

נדרין m. (preced. wds.) *one went to make vows*.
Yalk. Sam. 143; Midr. Sam. ch. XXVI נדרין.—*Fem.* נדרית.
Keth. 71^b, a. e. אי אפשי באשתי נ I will not live with a
woman in the habit of vowing; Y. ib. VII, 31^b bot. נדרית
(v. אפש).

נִרְהַשִּׁיר, v. נִדְרַשִּׁיר

נָא, v. נָא I.

גָּהִי v. גָּהָא

נָהַג (b. h.) [to drive an animal,] to lead, conduct; to demean one's self; to be guided by, be wont to; to apply, be practiced. Keth. 109^b נָהִיג, v. נָהִיג. Hull. VII, 1 נִהְיָג, v. גִּידָר. Sifra Tsav, Par. 11, ch. XVIII לִדְרֹב לִדְרֹבִית which intimates that this order should be preserved at all times. Pes. IV, 1 מָקוֹם שֶׁנִּהְיָג וְכ' where it is a local usage to &c. Meg. 6^b כָּל מִצְוֹת שֶׁנִּהְיָגוּ בְּשָׁר וְכ' all laws that apply to the second (Adar) apply also to the first. Ib. 5^b, a. e. וְאַחֲרֵיהֶם נִהְיָג בְּהֵן אִיסוּר ... דְּבָרִים things which are permitted, but which some treat as forbidden; a. v. fr. —אֲב. זָר. 54^b קָלִיּוֹת וְכ' קָלִיּוֹת (מִנְּהָן). —אֲב. זָר. 54^b וְכ' נִהְיָג שְׁמֵטִים וְכ' he applied oils and baths.

Hif. הִתְחַדֵּי same, esp. 1) to drive, direct; to take possession of an animal by driving. Kil. VIII, 2 לְהִתְחַדֵּי v. מִשְׁחָ. Ib. 3 הִתְחַדֵּי the driver of heterogeneous animals. B. Mets. I, 2 אֶחָד רֹכֵב וְאֶחָד מְנַחֵי one rode (the animal that was found), and the other directed it (by leading). Ib. 8^b מְנַחֵי בַּמָּקוֹם רֹכֵב the rights of the driver as against those of the leader. Ib. בַּמְדִּיחַ בִּגְלִילֵי the rider drives by means of his heels. Ib. חֲרִי גִוּיֵי מְנַחֵי there are two ways of driving; a. fr.—B. Bath. V, 1 כָּל הַמְּנַחֲיָיִן וְאֶחָד וְאֶחָד and all the implements needed for directing the ship; a. e., v. מְנַחֵי.—2) to lead, conduct. Ber. 35^b תְּחַבֵּה אֶרֶץ combine with the study of the Law a secular occupation; Yalk. Deut. 863 הַתְּחַדֵּי Snh. 92^a כָּל פְּרֹשֶׁה שֶׁמְנַחֵי a manager that leads a community with gentleness, will be privileged to lead it in the days to come (of resurrection); a. fr.—Tosef. Bets. II, 15 אֶחָד בְּנֵי רוֹמֵי וְכָל made it a custom among the Jews in Rome &c. לְעֲצוֹם בְּרִבּוּתֵהּ ד' to assume airs of superiority. Sot. 13^b; a. fr.

Hithpa. מִתְחַנֵּךְ 1) *to conduct one's self.* Sifré Deut. 323 וְכִי תִתְחַנְּנוּ אִתְּכֶם אֶחָד אֶת אֶחָד בְּחֶסֶד *conduct yourselves towards one another in charity; a. fr.—*2) *to be conducted.* Y. B. Kam. VI, 5^c top בְּרוּחַ שֶׁהָעוֹלָם מִתְחַנֵּךְ *a wind by which the world*

is maintained, i. e. an ordinary wind, opp. אונסים של a calamitous wind (Bab. ib. 60^a מצויה רוח, v. מִצָּא).—3) to move. Gen. R. s. 86 וְכִי מִתְנַהֵג בָּהּ (Israel) moves with her (from tent to tent).—V. נָהַג.

נָהַג, נָהִיג ch. same. Targ. Lam. I, 8. Ruth IV, 7. Targ. Koh. X, 4.—Part. pass. נָהִיג; pl. נִהְיָגִין. Targ. Y. Ex. XXXIX, 37.—Ber. 22^a; Hull. 136^b וְכִי עֲלָמָא כְּהֵנִי וְכִי the world follows in practice the opinion of these three elders &c. Gen. R. s. 33 נָהִיג בֵּיהּ יִקְרָא he began to do him honor (= h. כְּבוֹד).—Part. pass. as ab. accustomed. Y. Pes. IV, 30^c sq. אֵינִי מִנְהַג ... נִשְׂרִיָּא דְנִהְיָגִין (not דְנִהְיָגִין) that custom of the women not to do ..., is no binding custom; ib. d top דְנִהְיָגִין. Y. R. Hash. II, 58^b top וְכִי הֵכֵן אֲתִין is that your custom, to annoy your superiors?; a. fr.

נָהִיג, v. נָהַג.

נָהִיגָנִי pr. n. pl. *Nahāwandi*, a Median town south of Ecbatana (v. Neub. Géogr. p. 377, a. Sm. Dict. Geogr. II, 495^a s. v. Orontes). Kidd. 72^a 'the cities of Maday' (II Kings XVIII, 12) וְכִי הִבְרִירָהּ וְכִי that means N. and her neighbors; ... the forts of the Moschi &c.; Yeb. 17^a נִיָּהֵר (corr. acc.). Kidd. l. c. תְּלִינִין נִיָּהֵוֹנֵר, v. תְּלִינִין (v. Neub. Géogr. p. 372, sq.).—[Our art. מוֹשֶׁקֶי needs correction; 'm' must be sought in Media.]

נָהִיגִים, constr. of נָהַג.

נָהִיגָא, נָהִיגָה c. (נָהִיג) *light; eye-sight*. Targ. Job. XVIII, 6. Targ. Prov. IV, 18. Ib. ed. Lag. נִהְיָה (oth. ed. 'נָהִיג'). Targ. Ps. XVIII, 29 (ed. Lag. נִיָּהֵר). Targ. Prov. VI, 23 נִיָּהֵר; a. fr.—Pes. 2^a (expl. Gen. I, 5) קָרִיָּה רְחִמָּנָא נִיָּהֵר the Lord called the light and appointed it over the service of the day. Ib. 7^b דְּאִבּוּקָה torch-light; נִיָּהֵר candle-light; דְּנִפִּישׁ נִיָּהֵר whose light is very strong; דְּוִוֶּר נִיָּהֵר whose light is very small (of limited range). Ib. 8^a; Hor. 12^a נִיָּהֵרִיָּהּ, v. מִשְׁךְ I. Lam. R. to I, 1 רְבִירָא נִיָּהֵר the olive tree (in thy dream) means light &c. Ber. 52^b אֵיכָא בְּנִירָא fire contains only one sort of light. B. Kam. 83^b דִּילְמָא נִיָּהֵר perhaps the law says (Ex. XXI, 24), he deprived him of his eye-sight, let him be deprived of his eye-sight?—Kidd. 24^b בְּרִיָּא נִיָּהֵר good (normal) eye-sight, נִיָּהֵר defective sight; a. fr.—[Y. Orl. II, 62^c top נִיָּהֵר נִיָּהֵר, v. נִיָּהֵר I.]—rich of light, euphem. for blind. Ber. 58^a. Lev. R. s. 34. Y. Peah VIII, end, 21^b, v. infra; a. e.—Pl. נִיָּהֵרִיָּהּ, נִיָּהֵרִיָּהּ. Targ. Gen. I, 14; 16; a. fr.—Ber. l. c. אֵיכָא בְּנִירָא there is a combination of lights in fire, v. מִאֹר. Pesik. R. s. 21 חֲרִין לָךְ בְּרִיָּהֵר I created two lights for thee, thy father and thy mother; a. fr.—נִיָּהֵרִיָּהּ, v. supra. Y. Peah V, end, 19^a (ref. to Prov. XXIII, 10, quot. in Mish. ib. V, 6 אֱלֹהִים שִׁירְדוּ מִנְכֶּסְיָהֵן .. סְגִיָּא נִיָּהֵר 'those going up' are meant those who went down from their estates (reduced to poverty), as the blind are euphemistically called rich of light. Y. Keth. I, 25^a bot. [read:] נִיָּהֵר כְּאִישִׁי דְצוֹחֲרִין לְסַמִּיָּהּ לְסַמִּיָּהּ נִיָּהֵר one of the blind men (whom the charitable honored by inviting them to their tables).

נָהִיגָא, נָהִיגָה pr. n. m. *N'hōray*, name or title of several persons. Sabb. 147^b; Erub. 13^b וְכִי שְׁמוֹ וְכִי his name was not N., but. ..., and he was named N., because he enlightened &c. Naz. IX, 5; a. fr.—[Y. Ber. III, 6^a bot. וְכִי אֲחִיָּהֵר N., sister of &c., v. יִהְיִינִי.]

נָהִיגָה I f. (נָהִיג) *affection of the eye-sight occasioned by lightning*, prob. *Gutta Serena*. B. Mets. 78^b, expl. חֲבִירָקָה, v. בְּרָק (Rashi נִיָּהֵרִיָּהּ, Ms. R. 2 נִיָּהֵרִיָּהּ).

נָהִיגָה II pr. n. f. *N'hōritha*, legendary name of one of queen Esther's maids, attending on Wednesdays (v. Gen. I, 14). Targ. Esth. II, 9.

נָהִיג I (b. h. נָהַג; cmp. נָהַם) *to move; to be in commotion* (cmp. Syr. אֲנַהֵר, P. Sm. 2295).

Itthe אֲנַהֵר *to follow eagerly*. Targ. I Sam. VII, 2. Targ. Jer. III, 17 וִיִּתְנַהֵר (some ed. וִיִּתְנַהֵר; h. text וִיִּתְנַהֵר). Ib. XXX, 21 (h. text וִיִּתְנַהֵר). Targ. Hos. II, 18; ib. III, 3; a. e.—Targ. Is. LIII, 5 וִיִּתְנַהֵר ed. Lag. (ed. Wil. וִיִּתְנַהֵר) and when he pursues (is eager for) &c.

נָהִיג II m. (b. h.; v. preced.) *commotion; lamentation, elegy*. Lam. R. to IV, 11, v. קִיָּהֵר. Y. Pes. VIII, 36^b; Y. M. Kat. I, 80^d top, v. קִיָּהֵר; a. e.

נָהִיג or נָהִי II (= נָהִי; v. נָהִי) *let it be, granted, admitted*. Yoma 64^a נִיָּהֵר נִיָּהֵר even if I admit that. B. Kam. 76^a וְכִי רִסְבִּירָא granted that R. S. holds &c.; a. fr.

נָהִיגָא, נָהִיגָה, v. נָהַל.

נָהִיגָא pl. n. m. *N'hilay*. Taan. 6^a (Ms. M. מְנִיָּהֵר; v. Rabb. D. S. a. l. note).

נָהִיגִים, v. נָהַל.

נָהִיגָה f. (נָהִיג) *cooing, expression of love*. Pesik. R. s. 21 (play on מִנְחֶמֶם, Is. LI, 12) מִנְחֶמֶם הֵן שִׁנְחֶמֶם [מִנְחֶמֶם] הֵן the sake of that love to which you gave expression &c.; Yalk. Is. 336; Pesik. Anokhi, p. 140^a הִנְחֶמָה (corr. acc.; v. Bub. a. l. note).

נָהִיגָה f. (נָהִיג) *braying*. Targ. Y. Gen. XXX, 16.

נָהִיג I, v. נָהִי.

נָהִירָא pr. n. m. *N'hira* (*Light*), allegorical name of the Messiah. Lam. R. to I, 16 (ref. to Dan. II, 22).

נָהִל (b. h.), *Pi* נִיָּהֵל *to quiet, support, lead* (v. Del. Proleg., p. 17 sq.). Num. R. s. 12 (interpret. Ex. XV, 13) וְכִי הֵקֵל בְּזוֹתָהּ הָהִירָא he supported them for the sake of the Law which they accepted, until the sanctuary was erected.

נָהִל (Syr. נָהַל, P. Sm. 2336; cmp. נָהַל I) *to shake, sift* (cmp. Am. IX, 9). Bets. 29^b וְכִי נָהִלָּא יִבִּי רִבִּיָּהֵר the wife of R. J. sifted flour (on the Holy Day) on the back of &c., v. מְהִלָּא I; a. e.—Part. pass. נָהִלָּא, נָהִלָּא. Hull. 51^b. וְכִי נָהִלָּא sifted ashes (which bake and harden when piled up). Ber. 6^a. Taan. 9^b וְכִי נָהִלָּא 'a sifted cloud', a form of light and scattered clouds.

נְהָרָא I; a. fr.—Fem. forms: **נְהָרָא**, **נְהָרָא**. Targ. Is. XLIII, 19. Targ. Ps. XXIV, 2; a. e.—Taan. 25^a **נְהָרָא** in pr.n. of canals or places, e.g. **נְהָרָא אַבְבָּא** *N'har Abba*, Sabb. 140^b; v. respective determinants (v. Berl. Beitr. Geogr. p. 47).

נְהָרָא II, pr. n. *Nahāra* (v. preced.) 1) **בַּב נְהָרָא** *Bab Nahāra* (River Gate), name of a canal or bay containing salt water. Succ. 18^a; Ab. Zar. 39^a.—2) **פִּי נְהָרָא** *Pum Nahāra* (River Mouth), name of a town. Kidd. 72^b, a. e., v. **רוֹחַ נְהָרָא**. Yeb. 17^a; a. fr.

נְהָרָא III m. *brightness*, v. **נְהָרָא**.

נְהַרְבֵּל pr. n. pl. *N'harbel*, in Babylonia (v. Neub. Géogr. p. 395). Hull. 87^b; 136^a מִן **נְהַרְבֵּל** (יוֹסֵף)—Denom.

נְהַרְבֵּלָא m. pl. of *N'harbel*. B. Mets. 104^b. Snh. 17^b **נְהַרְבֵּלָא** wherever it is said, 'those (scholars) of N'harbel taught', it alludes to &c. Bets. 8^b.

נְהַרְדֵּא pr. n. pl. *N'hard'a*, *Nehardea* (Wood-River), 1) a place in the Arabian desert. Targ. Y. Deut. II, 26.—2) a town in Babylonia, renowned as the seat of a college founded by Samuel. Ber. 58^b. Snh. 17^b **נְהַרְדֵּא** by 'the judges of N.' is meant &c.; **נְהַרְדֵּא** by 'the Amoraim of N.' is meant &c.; a. fr.—Denom.

נְהַרְדֵּא m. of *Nehardea*. Y. Pes. V, 32^a bot.—**נְהַרְדֵּא**. Bab. ib. 62^b.—Chald. **נְהַרְדֵּא**. B. Mets. 104^b (Ms. M. **נְהַרְדֵּא**); B. Bath. 70^b; a. e.

נְהַרְתָּ v. **נְהַרְתָּ**.

נְהַרְתָּ (נְהַרְתָּ) *itself, it indeed*. Y. Kil. IX, end, 32^d **נְהַרְתָּ** (נְהַרְתָּ) this, indeed, is 'interlaced' (v. נְהַרְתָּ). Y. Naz. III, end, 52^d, v. **נְהַרְתָּ**. Y. Yeb. X, 11^a bot. **נְהַרְתָּ** (not נְהַרְתָּ) is this the lighter case?

נְהַרְתָּ I (b. h. נְהַרְתָּ) pr. n. pl. No (Thebes), in Egypt. Pesik. Vayhi, p. 63^b **נְהַרְתָּ** No is Alexandria; Pesik. R. s. 17 **נְהַרְתָּ** (corr. acc.); v. Targ. Nahum III, 8.—V. אֲמֹן II.

נְהַרְתָּ II, **נְהַרְתָּ** *beauty*, v. **נְהַרְתָּ**.

נְהַרְתָּ pr. n. pl. *N'vay*. Tosef. Shebi. IV, 8 **נְהַרְתָּ** ed. Zuck. (Var. **נְהַרְתָּ**) the district of N. in northern Palestine; Y. Dem. II, 22^d top **נְהַרְתָּ** (prob. נְהַרְתָּ).—Sabb. 30^a **נְהַרְתָּ** (Ms. M. **נְהַרְתָּ**) R. Tanhūm of N. (?).

נְהַרְתָּ (b. h.; cmp. נְהַרְתָּ) *to spring forth, flow*.—V. **נְהַרְתָּ**. *Hif.* **נְהַרְתָּ** *to cause to flow, be fluent*. Lev. R. s. 16, end (ref. to Is. LVII, 19) **נְהַרְתָּ** if one's lips are fluent in prayer &c. (Y. Ber. V, end, 9^d **נְהַרְתָּ**... עֲשֹׂא).

נְהַרְתָּ I m. (preced.) *growth, bud*. Targ. Hos. VIII, 7; IX, 16.

נְהַרְתָּ II (b. h. נְהַרְתָּ) pr. n. pl. *Nob*, 1) a town in Benjamin. Snh. 95^a **נְהַרְתָּ** the (unexpiated) sin committed at Nob (I Sam. XXII, 19). Ib. **נְהַרְתָּ** on thy ac-

count were the inhabitants of Nob, the sacerdotal city, massacred; a. e.—2) a place in the district of Tyre (v. Hildesh. Beitr., p. 22, note 167). Y. Dem. II, 22^d top.

נְהַרְתָּ m. (Numidicus) *a Numidian ass*. Y. Kil. VIII, 31^e **נְהַרְתָּ** Ar. (some ed. **נְהַרְתָּ**; corr. acc.); Y. Sabb. V, beg. 7^b **נְהַרְתָּ** (corr. acc.); v. **נְהַרְתָּ**.

נְהַרְתָּ f. (נְהַרְתָּ) *unripe fruit*, esp. *date, fruit falling off unripe*. Y. Maasr. I, 48^d bot. **נְהַרְתָּ** it is unripe fruit (and not yet subject to tithes).—*Pl.* **נְהַרְתָּ**. Midr. Till. to Ps. XIV **נְהַרְתָּ**... **נְהַרְתָּ** the Lord will cause him (Esau-Rome) to drop like unripe fruit which drops from the tree—Esp. **נְהַרְתָּ** *an inferior quality of dates* (which generally fall off unripe). Dem. I, 1 **נְהַרְתָּ**. Ber. VI, 3, expl. ib. 40^b **נְהַרְתָּ** (v. **נְהַרְתָּ**), and **נְהַרְתָּ** (v. **נְהַרְתָּ** I). Y. ib. VI, 10^e top **נְהַרְתָּ** when one sees **נְהַרְתָּ** which fell off, one says, 'blessed be the faithful Judge'. Tosef. Dem. I, 1 **נְהַרְתָּ**... **נְהַרְתָּ** the unripe dates which are sold with the palm; Y. ib. I, 21^e bot. Tanh. B'midb. 15 **נְהַרְתָּ** as the palm bears good dates and inferior ones &c.; Num. R. s. 3, beg. **נְהַרְתָּ** *an inferior variety*. Gen. R. s. 17 **נְהַרְתָּ** a variety of death is sleep, of prophecy, dream &c.; ib. s. 44; Yalk. ib. 23; 77; Yalk. Sam. 139. Ib. **נְהַרְתָּ** a variety of the upper (divine) light is the globe of the sun, of the upper wisdom, the Law.

נְהַרְתָּ v. **נְהַרְתָּ**.

נְהַרְתָּ m. (נְהַרְתָּ) *dryness*. Targ. Job XXX, 30. Targ. Y. Lev. XI, 37.

נְהַרְתָּ v. **נְהַרְתָּ** I, II, a. **נְהַרְתָּ**.

נְהַרְתָּ m. (b. h. נְהַרְתָּ) *splendor, light*; esp. (sub. **נְהַרְתָּ**) *the planet Venus*. Num. R. s. 21; Tanh. Pinh. 14.—Pesik. R. s. 20 **נְהַרְתָּ**.

נְהַרְתָּ ch. same, *the planet Venus*; v. **נְהַרְתָּ**.

נְהַרְתָּ v. **נְהַרְתָּ**.

נְהַרְתָּ m. (נְהַרְתָּ) *prolongation*. Targ. Prov. III, 2; 16 ed. Lag. (oth. ed. **נְהַרְתָּ**; v. **נְהַרְתָּ**).

נְהַרְתָּ v. **נְהַרְתָּ**.

נְהַרְתָּ (b. h.; cmp. **נְהַרְתָּ**) *to move, be unsteady; to escape*. Sabb. 63^b **נְהַרְתָּ**; v. **נְהַרְתָּ**.

Hof. **נְהַרְתָּ** *to be removed*. Part. **נְהַרְתָּ**. Yalk. Esth. 1059 (adapted from II Sam. XXIII, 6) **נְהַרְתָּ** they took a chip (of a pillar) removed from there (the palace).

נְהַרְתָּ ch. same, 1) *to move, be unsteady*. Targ. Is. XXIV, 19; a. e.—Part. **נְהַרְתָּ**, **נְהַרְתָּ**; *pl.* **נְהַרְתָּ**, **נְהַרְתָּ**. Targ. I Kings XIV, 15. Targ. I Sam. I, 13.—Erub. 46^a **נְהַרְתָּ** the waters in the cloud are constantly in motion. Keth. 15^a **נְהַרְתָּ** these (the caravans) are unsteady, opp. **נְהַרְתָּ** stationary (v. **נְהַרְתָּ** ch.). Zeb. 73^b **נְהַרְתָּ** and the reason why

their eyes are unsteady. Kidd. 72^a דייני דובא ... חי הוה when he saw a Persian on horseback, he said, this is a restless bear. B. Bath. 25^b אפרניה דורה his cottage shook; a. e.—2) (with ל-) to shake the head, sympathize. Targ. Job II, 11. Ib. XLII, 11 וינידו.

Af. מניד 1) to scare. Targ. O. Lev. XXVI, 6 מניד (Y. מניד; a. fr.—2) to shake, (with רישא or רישא) to shake the head; to nod. Targ. Zeph. II, 15. Targ. II Esth. I, 2. Targ. II Kings XIX, 21; a. e.—Snh. 95^a ומניד ברישיה and shook his head (in derision).

Ihpa. מניד to be chased, scattered. Zeb. 73^b ניכבשינהו רינידו Rashi (Ms. M. דנינידו; corr. acc.) let us force them to scatter.

נוד c. (b. h. נאד; preced., v. Ges. Thes. s. v. נאד) leather bottle, skin. Ges. R. s. 53 (ref. to Ps. LVI, 9) כאורה בעלת ג' as (thou didst to) that woman carrying the water bottle (Hagar); Yalk. Ps. 774 נאד; Yalk. Gen. 94. Hull. 14^b, v. בקע. Lev. R. s. 6 אמתול היה ה' הוא וכ' they administer an oath to a person by the book of the Law and bring before him blown-up (empty) hides, to intimate, yesterday this hide was filled with sinews and bones and now it is empty, so will he who wantonly causes his neighbor to swear become empty &c. Mekh. B'shall., Shir., s. 6 (ref. to Ruth Ex. XV, 8) כ' as a tied-up skin stands and neither lets (air) escape nor receives any &c.; Yalk. Ex. 248 נוד; a. e.—Pl. נודות. Lev. R. l. c. נפוחים ג', v. supra. Y. Taan. IV, 69^b top נפוחות ג' Lam. R. to II, 2 blown-up bottles (having the appearance of being filled with water). Ab. Zar. II, 4; a. e.

נודא ch. same. Targ. I Sam. XIX, 13; 16 רעצא ג' a cushion of kid-skin (h. text חצנים).

נודיין m. pl. (perh. from their shape, v. preced.) Nodiin, name of a superior variety of olives. Y. Peah VII, 20^a נ' (not) ויחי (not) ויחי. Ib. דרכן ליבתן ב' (not) כ' they are usually examined to see whether there are Nodiin among them.

נודירא v. (נודי') נודירא.

נודרן v. נודרן.

נודא to be pleasing, v. נוד.

נודא I m., (= נאד) becoming, handsome. Arakh. III, 1 אר. (ed. הנאד) the handsomest in Israel, v. נאד. Naz. I, 1 אר. Mish. (Bab. ed. נאד; Y. ed. נאד) I will be handsome (like the Nazarite).

נודה II m., f. (b. h.; = נאד, v. נאד II) marked-off place, circle, dwelling. Y. Ber. IX, 13^c bot. (ref. to Jer. XXV, 30) נודה on account of his (destroyed) dwelling (the Temple); Midr. Till. to Ps. XVIII. Mekh. B'shall., Shir., s. 3 (ref. to נאד, Ex. XV, 2) ויחי נ' אלא וכ' (not) נאד naveh means the Temple (ref. to Ps. LXXIX, 7, a. e.). Sot. 9^a (ref. to Ps. XXXIII, 1) נודה אלא נודה of glory, i. e. a dwelling of glory is that of the righteous (which no human

hand is permitted to destroy). Ib. 47^b (ref. to Hab. II, 5) he will not be pleasing (popular) even in his own household; B. Bath. 98^a; Yalk. Hab. 562. Keth. XIII, 9 מוציאין מן הרעה ל' הרעה וכ' a husband may compel his wife to move with him from a worse to a better house (and style of living). Ib. הרעה בורק, v. בורק. Ib. 110^b הרע ל' including even a change from a better to a worse household; Arakh. 3^b.—Trnsf. climate; health. Gen. R. s. 64 [read:] שנה ... על ה' why did they not forbid (as unclean) the air of Gera-riké? Because its climate is bad; Y. Shebi. VI, 36^c bot. וחרר עזה נודה. Ib. מפני מה לא גזרו על הרות .. שניה וכ' but there is Gaza whose climate is healthy. Y. B. Bath. II, 13^c top נוד (prob. to be read: נודי) a tree makes the neighborhood unhealthy; v. נוד 2.

נודה III pr. n. pl. Naveh, east of Gadara in Galilee (v. Neub. Géogr. p. 245). Lev. R. s. 23, a. e., v. תלמיש.—Ruth R. to II, 19 נודה ר' שילא נודה.—Y. Shebi. VI, 36^c bot. נודה the line passing N. [prob. Neveh in Perea].

נודה m. (נהג) custom; according to the custom of the world, ordinarily, naturally. Y. Ber. I, 2^d top, v. נהג. Gen. R. s. 70, end; a. fr.

נודרא v. נודרא.

נודה, נודה, v. נודה, נודה.

נודא m. (nauta, ναύτης) seaman, sailor.—Pl. נודאים Gen. R. s. 12 נ' הוא מעביר עליה and finally (when the ship is finished) he places sailors upon her; v'notchem (Is. XLII, 5) allows the reading v'navtehem (and their (the heavens') sailors); Yalk. Is. 314 תמושר (corr. acc.).—Chald. pl. נודאים. Koh. R. to III, 6.

נודא m. (v. נבטריא) Nabatean. Gen. R. s. 48; Yalk. ib. 82.—V. נודא.

נודא m. (next w.) contemptibility, degeneracy. Tanh. Vayesheb 1 להודיע נודאם to make their meanness known.—Pl. נודאים. Ib. נודאים עקריהם ונודאים להודיע to let people know their origins and their degeneration.

נודא (cmp. נבל) to be disfigured, look repulsive; to degenerate. Tosef. Sot. XIV, 7 אולה ונודה (Var. ונודה) becomes more and more corrupt.

Pi. נודא to disfigure; to disgrace. B. Bath. 154^a נודא you are not permitted to disgrace him (to search a corpse for tokens of maturity). Sot. I, 6 נודא כדי להודיע we divest her (of all jewelry) in order to disgrace her. Ned. 66^a נודא ישראל's daughters are handsome, it is only poverty that makes them appear homely. Sifré Deut. 240 (ref. to נבלה, Deut. XXII, 21) נודה וכ' she has disgraced not only herself but all virgins of Israel; a. e.—Part. pass. נודא; f. נודא; pl. נודאים. Y. Pes. VI, 33^a, sq. נודה (not) נודה a repulsive (putrid) sacrifice (Sabb. 116^b כבלה).

Naz. IV, 5, a. e., v. אָפֶשׁ. Tosef. Sot. II, 3 הָיָה הָיָה בְּרוּקָה she (by refusing to drink the searching waters) is already searched and disgraced, i. e. has admitted her guilt. Y. M. Kat. III, beg. 81^c. מִלִּי . . . שְׁלֵא that they may not enter the Sabbath with neglected hair; a. e.—Kidd. 30^b אִם פָּגַע בְּךָ מִלִּי הִזֵּה רֹבֵל if that ugly one (the tempter) meets thee, drag him to the house of learning, i. e. overcome evil inclinations by study.

וּמִלְכוּתָא אִזְלָא וְנִקְלָא I ch. same. Sot. 47^b כֹּהֵל, כֹּהֵל
v. preced.

Pa. חָתוּל as *preced.* *Pi.* Ib. 8^b הַשְׂרָא חָתוּלִי מִתְּהוֹרֵי לֶה וְכ' since the law requires her disgrace (by stripping her upper body), can there be any question as to these (jewels)? *Hull.* 11^b יִתְּהוֹרֵיהָ we may dishonor his body (by a post-mortem examination); a. e.

Itkpa. **אֶתְכָּפָא** to be disfigured, disgraced. Ib. **קָא** **הָא** **מִיִּנְפָּרִי** he would be disgraced (by autopsy, v. supra). B. Bath. 8^b **הָאִי קָא מִיִּנְוֹר וּבִ** the one (put to death by the sword) is disfigured &c. Ib. 154^b **וְלִיִּנְוֹר** let him be disgraced (by autopsy, v. supra); a. e.—V. **מִיִּנְוֹרָא**.

II (denom. of next w.) *to weave*. Snh. 95^a קא מוילא (Ms. M. טוילא; early ed. מוילא; Ms. F. טוילא, v. Rabb. D. S. a. l. note) *was weaving*. Gitt. 34^a יתבא ומוילתה *she was sitting and weaving*.

נֹוּלָא I m. (v. בָּל ch. 2) *loom*, also *the web on the loom*. Targ. Is. XXXVIII, 12 מִנוּל גְּרֵאִין Var. ed. Lag. (read: כְּמִנְוֹל; ed. נול, corr. acc.; oth. ed. בְּנֹל) as from the loom (as the web) of the weavers.—Y. B. Bath. II, 13^b bot. מִיִּתָּן דֵּר נֹוּל וְכ' to place one loom in the space between two neighboring walls. Bab. ib. 13^b רִיעָא פִּילְכָא וְנֹוּל (v. Rabb. D. S. a. l. note 8) understands the spindle and the loom (spinning and weaving).—Pl. נֹוּלֵיהָ Y. l. c. (ed. Krot. דְּנו לִיה, corr. acc.), v. מַסְמָרָא.

נִירוּלָהּ II pr. n. f. *Navla*. B. Mets. 67^a אֶת וְל' אַחֲרֵי (Rashi נִירוּלָהּ) thou and N. are relatives (and she will surely restore the field to thee whenever thou art able to redeem it). Ib. כָּל אֶת וְל' אַחֲרֵי סִמְכָה דַּעֲרִידָה וְל' Ms. M. (v. Rabb. D. S. a. l. note 80) in every case when such an expression as 'thou and N. are relatives' is used, the seller relies on it &c. [Oth. opin. '2, a colloquial expression for 'a certain person', as our 'N. N.', both male and female; v. Koh. Ar. Compl. I, p. XXI].

פָּוּלָה f. h. (a Chaldaism) = פּוּלָה I. Meil. 18^a שכן עומד לִלְבֹּשׁ לָהּ for it (a small piece of cloth) may be used to tie around the weaver's frame (Rashi: to tie around the weaver's finger when he puts up the frame; Var. לְשִׁילָה, v. שִׁילָה).

ברך, Pesik. R. s. 17, v. כ"א I.

וְיִרְאֶה, Gitt. 69^b bot. צִימְרָא some ed., read : גְּוִינָא,
v. צִימְרָא.

נוני v. בְּרוּכָה, בְּרוּכָא

*נָוִסִין m. pl. (ναῦς) ships, ship-building. Gen. R. s. 16 Ar., ed. בנימוסין, v. ינימוס II.

נָרְמִיק v. נוֹרְתוֹק

גִּיּוֹתַי, v. בְּרוּרֵי.

כִּוּ (cmp. לָו) *to twist, twine; to weave*. Part. pass. כֻּוּ. Kil. IX, 8 (expl. שְׁעָנָו, שְׁעָנָו) *a substance (of wool and linen) which is hackled and fulled, or spun, or twined (R. S. woven); Sifrē Deut. 232; Yeb. 5^b; a. e.—Nidd. 61^b וְלֵי שִׁיעַ שִׁיעַ שִׁיעַ until it is fulled and spun and twined (or woven).*—Y. Kil. IX, end, 32^d חֲדָן אֲמִירָן הָאֵל לָו מִרְבֵּי הָאֵל לָו מִרְבֵּי הָאֵל לָו *we might have thought, but to twist (wool and linen) is permitted.*

נִי ch. same; part. pass. גִּי. Targ. Y. Deut. XXII, 11
(ed. Vien. גִּי, corr. acc.).

נחל, Snh. 95^a early ed., v. II.

נָזַל, נָזַל v. נוֹזַל, נוֹזַל.

נִחַ. (b. h.) *to rest, lie; to be at ease, rest satisfied.*—Sabb. 7^b וְהָלַכְתָּ וְנָחָה וְיָבֵא if one threw an object higher than ten handbreadths, and in its course it came to rest in a little hole. Ib. וּזְרֹק וְנָח עַל גְּבִירֵי and he threw an object and it came to rest on it. Gen. R. s. 25 שָׁעֲמַד כִּי־נָחָה when Noah rose, they rested (submitted to man's rulership; Yalk. Chr. 1072 נִגְנוּחֵי; Yalk. Gen. 42 נִחָמֶן he appeased them); ib. וּשְׂמַד נָח נָחוּ and when Noah rose, they remained undisturbed in their graves; Yalk. Chr. l. c. נִטְוֵרוֹ.—Meg. 25^b, a. fr. וְנָח לְךָ בְּרַכְתּוֹ blessings rest upon his head. Sabb. 152^b, a. e. שְׁהֵנֻחַ וְנָח let thy mind be at rest, for thou hast set my mind at rest; a. fr.—Part. נָח, נוֹחַ, f. נִחוּחַ, pl. נוֹחִים, a) נִחוּחַ resting. Gen. R. s. 11 אָתָּם יִנָּחוּ you rest. Y. Erub. III, end, 21^c, a. fr. נִחוּיָהֶם whose souls are at rest; a. fr.—b) *pleased.* Ab. III, 10 כָּל שֶׁרָוָה הַבְּרִיּוֹת לוֹ חֵסֶד וְנָח in whom the mind of man finds pleasure, the mind of God finds pleasure. Shebi. X, 9; a. fr.—V. נוּחַ.

Hif. הִנִּיחַ, הִנִּיחָהוּ (fr. הִנִּיחַ) 1) *to set at rest; to set down, place.* Gen. R. l. c. (ref. to Gen. V, 29) אוֹן נָח זֶה הִנִּיחָנוּ וְכ' either let him be called Noah, then it ought to read, 'he shall set us at rest', or Nahman &c. Sabb. l. c. שֶׁהִנִּיחָהּ, v. supra; (Snh. 30^b הִנִּיחָהּ, v. תָּנַח; v. Rabb. D. S. a. l. note 20). Hull. 91^b עַל־יָדָיו צָדִיק וְכ' let this righteous man rest his head on me.—B. Kam. III, 1. B. Mets. VI, 6 לִפְנֵי הִנֵּחַ put it down before me (I will take charge of it). Sabb. 21^b וְכ' לְהַנִּיחָהּ עַל פֶּתַח וְכ' to place it over the entrance &c.; a. fr.—2) *to leave; to leave alone; to allow.* B. Bath. IX, 1 וְכ' מִי שָׁמַח הוּא בְּיָמָיו if a person died and left sons and daughters. Ib. 3 לֹא יָדָע וְכ' see what our father left us. Snh. 30^a מִכֶּסֶּף מִכֶּסֶּף לוֹ אָבִיו money which his father had left him (without telling him where it was deposited). Pesik. R. s. 26; Yalk. Ps. 884 הִנִּיחָהּ יְרֵמְיָהּ הִנִּיחָהּ יְרֵמְיָהּ הִנִּיחָהּ I, our father, wilt thou leave us there (in Babylonia, without a prophet)?—Bets. 30^a, a. fr. לִפְנֵי הִנִּיחָהּ לִפְנֵי הִנִּיחָהּ לִפְנֵי הִנִּיחָהּ leave Israel alone (let them do as they please). Yoma I, 4 הִנִּיחָהּ הִנִּיחָהּ הִנִּיחָהּ הִנִּיחָהּ הִנִּיחָהּ they did not let him eat much. Ab. Zar. 10^b הִנִּיחָהּ הִנִּיחָהּ הִנִּיחָהּ הִנִּיחָהּ הִנִּיחָהּ he did not forego a single prostitute &c. Ex. R. s. 30 הִנִּיחָהּ הִנִּיחָהּ הִנִּיחָהּ הִנִּיחָהּ הִנִּיחָהּ he allowed no opportunity to pass without

tormenting him; a. v. fr.—3) *to relieve, remit*. Ab. Zar. 13^a וְכִי אֶחָד מֵהַיּוֹדִים יָרָא אֶת הָאֵל וְהָיָה לוֹ יוֹם שֶׁאֵל מְנַחֵם בּוֹ a day on which the idol grants a remission of duties. Ib. וְהָיָה לוֹ יוֹם שֶׁאֵל מְנַחֵם בּוֹ to him who will take a wreath and place it on his head (in honor of the deity), he will allow a remission &c.; a. fr.—4) *to wish rest* (to a deceased); *to bless the memory of*. Yalk. Ex. 411 מְזַכְּרִין וּמְנַחֲרִין there are those who are mentioned and blessed (opp. מְשַׁחֲקִין); Ex. R. s. 48 מְזַכְּרִין וּמְנַחֲרִין (Tanh. Vayakh. 4 מְזַכְּרִין וּמְנַחֲרִין); [Midr. Sam. ch. I we mention and *let alone*, neither praising nor blaming by mentioning the ancestry].—5) *to give pleasure*. Gen. R. s. 16 לְהַנְדִּיחוֹ וְכִי לְהַנְדִּיחוֹ to give him pleasure, to protect him &c.

Hof. to be put down, rested. Sabb. 4^a, a. fr. קְלוּבָה an object intercepted in the air (crossing an area, v. רְשָׁוָה) is considered as having rested there, v. נִתְקַחָה. B. Mets. III, 4, a. e. יְהֵא מִיָּנָה וְכִי אֶלְיָהוּ. Yoma 72^b still lies (undisposed of), who-soever desires to obtain it &c. Kidd. 66^a הָרִי כְרוּכָה וּמְנַחֶתָּה it (the Law) is wrapped up and lies in the corner, who-soever wishes to study &c.; a. fr.

Nif. to be released; to be rested. Cant. R. to VII, 5 וְכִי יִנְדְּחוּ בָּאֵרֶץ וְהַגְלִיּוֹת בָּאֵרֶץ וְיִנְדְּחוּ בָּאֵרֶץ they are released (out of danger). Yalk. Chr. 1072, v. supra; a. e.

ch. same. Targ. Gen. II, 2 וְנָחָה. Targ. II Sam. XXI, 10 נָחָה; a. fr.—Part. נִיחָה, נִיחָה. Targ. Y. Num. XXIII, 24 נִיחָה; a. fr.—B. Mets. 86^a נִיחָה the storm subsided. Ib. כִּי הָיָה נִיחָה נִפְשָׁה when his soul was at rest (when he was dead). Ib. נִיחָה נִפְשָׁה let me rather die, than be delivered &c. Ib. יוֹמָא נִיחָה he died on the day when he died. Keth. 104^a, a. fr. נִיחָה—is dead. Yoma 20^b מִרְּגֵל נִיחָה leave it alone, sir (be no longer my interpreter). Sabb. 3^a bot. מִיָּנָה Ms. M. (v. Rabb. D. S. a. l. note) his body had been resting (and he lifted it from the ground in moving). Ib. 5^b מִיָּנָה is it possible that water (running down an incline) is at rest at any time?; a. v. fr.

Af. to give rest, to assuage. Targ. O. Deut. III, 20 וְיָנַח (ed. Vien. וְיָנַח); Y. וְיָנַח. Targ. Ezek. XXIV, 13; a. fr.—Targ. II Chr. XV, 15; XX, 30 וְיָנַח (ed. Lag. וְיָנַח; fr. וְיָנַח, v. supra).—Ber. 28^b לְהַנְדִּיחוֹ דַּעְתָּהּ to quiet the mind of &c.—[Lev. R. s. 32, a. e. מְזַכְּרִין וּמְנַחֲרִין, v. preced.]—2) *to rest, put down; to leave alone*. Targ. Ex. XXXII, 10 וְנָחָה (O. ed. Vien. וְנָחָה; ed. Berl. וְנָחָה). Targ. Jud. VI, 18; a. fr.—Sabb. 6^a לִיָּה לִיָּה when he sets it down. Keth. 47^b וְנָחָה he must let them lie (store them); a. fr.—Part. pass. נִיחָה; f. מְנַחֵם; pl. מְנַחֲרִין. Hull. 46^a bot. בֵּיתָה וְכִי בֵּיתָה, v. וְכִי בֵּיתָה. Keth. 84^b וְכִי בֵּיתָה where they were placed (at the time of death)?; a. fr.

Itpha. to be relieved, recover. Targ. Y. Lev. XXVI, 35.

Itkpe. to be laid down, placed. B. Bath. 14^b וְכִי יִנְדְּחוּ בָּאֵרֶץ (Rashi וְכִי יִנְדְּחוּ בָּאֵרֶץ, v. supra) it was placed by the side; a. e.—2) (v. וְכִי יִנְדְּחוּ בָּאֵרֶץ) *to be satisfactory*. Kidd. 45^b

וְכִי יִנְדְּחוּ בָּאֵרֶץ it was agreeable to him. B. Bath. 129^a וְכִי יִנְדְּחוּ בָּאֵרֶץ Ms. R. (v. Rabb. D. S. a. l. note 60; ed. וְכִי יִנְדְּחוּ בָּאֵרֶץ) one of thy arguments has been satisfactorily disposed of for us.—Contr. וְכִי יִנְדְּחוּ בָּאֵרֶץ (a dialectical term) *this might be right, acceptable, might do well*. Sabb. 5^a וְכִי יִנְדְּחוּ בָּאֵרֶץ this might be acceptable with regard to a covered private ground, but &c. Ib. 132^b וְכִי יִנְדְּחוּ בָּאֵרֶץ this may apply to an adult, but &c.; a. fr.

נח m. (b. h.; preced.) *rest; satisfaction*. Tosef. Sot. XIV, 10 וְכִי יִנְדְּחוּ בָּאֵרֶץ and there is no rest in the world for Israel; Sot. 47^b וְכִי יִנְדְּחוּ בָּאֵרֶץ there is no satisfaction (to the Lord) in the world.

נח II m., *נח II* f. (preced. wds.) 1) *pleasing, kind*. Ab. III, 12 וְכִי יִנְדְּחוּ בָּאֵרֶץ be quick (to serve) to thy superior, and kind to youth; Y. Taan. II, 65^b bot. מִפְּנֵי מַה הָאִישׁ וְכִי יִנְדְּחוּ בָּאֵרֶץ (corr. acc.).—2) *easy*. Gen. R. s. 17 מִפְּנֵי מַה הָאִישׁ וְכִי יִנְדְּחוּ בָּאֵרֶץ why is man easily pacified, and woman not? Ab. V, 11 וְכִי יִנְדְּחוּ בָּאֵרֶץ easily angered and easily reconciled, opp. קָשָׁה. Yalk. Deut. 845 וְכִי יִנְדְּחוּ בָּאֵרֶץ it is easy to acquire an enemy, but hard to acquire a friend; נח it is easy to be brought up to the platform of the court, but hard to come down (be acquitted); a. fr.—Pl. נִיחָה, נִיחָה. Gen. R. s. 90 וְכִי יִנְדְּחוּ בָּאֵרֶץ (3) וְכִי יִנְדְּחוּ בָּאֵרֶץ it is good (better) for. Erub. 13^b וְכִי יִנְדְּחוּ בָּאֵרֶץ it would have been better for man not to have been born at all than &c. Sabb. 56^b וְכִי יִנְדְּחוּ בָּאֵרֶץ it would have been better for that pious man, had he been a slave in an idolatrous temple, only that it might not be written about him &c.; a. fr.

נח III pr. n. m., v. נח.

נחש, pl. נִיחָשִׁים, v. נחש.

נחש ch. (b. h.; cmp. a. מִנְּחָה) *to shake*.

Af. to scare. Targ. Y. Lev. XXVI, 6, v. נחש.

נומרי, Y. Maas. Sh. II, 53^c וְכִי יִנְדְּחוּ בָּאֵרֶץ a corruption, prob. a corrupt tautography of וְכִי יִנְדְּחוּ בָּאֵרֶץ ib. שְׁלִיקָם מִכֵּין וְכִי יִנְדְּחוּ בָּאֵרֶץ.

נומי, v. preced.

נומריקון, v. next w.

נומריקון m. pl. 1) (notaria) *indictments*. Ex. R. s. 31 וְכִי יִנְדְּחוּ בָּאֵרֶץ and when he read the indictments against him, he said, And he lives yet?—2) (notarius, -ii) *clerks*. Sot. 35^b וְכִי יִנְדְּחוּ בָּאֵרֶץ they sent their clerks who peeled off the lime and copied the inscription; Y. ib. VIII, 21^d וְכִי יִנְדְּחוּ בָּאֵרֶץ, Tosef. ib. VIII, 6 וְכִי יִנְדְּחוּ בָּאֵרֶץ ed. Zuck. (Var. נִיחָה, corr. acc.).—[Sifré Num. 157 וְכִי יִנְדְּחוּ בָּאֵרֶץ, v. נחש].

נומריקון m. (νοταρίων, sub. μεθόδον, S.) *stenographer's method, abbreviation*. Sabb. XII, 5 וְכִי יִנְדְּחוּ בָּאֵרֶץ if one wrote (on the Sabbath) one letter as an ab-

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נחמא, v. נחמי.

נחמא, v. נחם I.

נחמירין, v. נחמירין.

נחמס m. (νόμος) *law, custom*. Y.R. Hash. I, 57^a bot., v. אגרופוס. Lev. R. s. 7, end ויקלוסין הוא Ar. ed. Koh. (ed. נחמס קלוסין; corr. acc.) it is a law and a command.—Mostly נחמס.

נחמי f. (νομή, nome, pl. nomae) *corroding sore, ulcer*. Ab. Zar. 10^b וי' שכלה מי שעלחו לו ז' וי' Ar. ed. Koh. (ed. נחמא.. שכלה, corr. acc.) if one has an ulcer on his foot, shall he have it cut and live, or let it go and die?—Gen. R. s. 46 עלתה וי' (some ed. נמי) they have an ulcerating sore ..., and the physicians advice circumcision. Ib. (play on נחמא היא תלזיה בנהו Gen. XVII, 11) ונמלאהו (the prepuce) is like an eating sore hanging from the body. Sifrē Deut. 45 ארה מעלה נמי .. הרי (corr. acc.) but if thou removest it (the plaster), thou wilt cause ulceration; Kidd. 30^b; a. e.

נחמיר, v. next w.

נחמירין, נחמירין f. (numerus, νοῦμερος, -ος, S.) *a division of troops*. Mekh. B'shall., s. 1 ארה בשילה (not יאין) (not one division (of the Roman empire) is unemployed; Yalk. Ex. 230 נחמירין (corr. acc.).

נחמירא, v. נחמירא.

נחמס, v. נחמס.

נחמא f. (נחם II) *slumber*. Targ. Prov. VI, 10 (some ed. נחמירא).

נח the letter Nun. Ned. 54^b, v. next w. Sabb. 104^a; a. e.—Pl. נחין. Ib. 103^b.

נחמ m. (contr. of נחמ, v. letter נ; cmp. נח = זיז) *fish*. Targ. Jon. II, 1; a. e.—Targ. Lev. XI, 17; Deut. XIV, 17 נחין סמך עיניו נ סמא לעינים Ned. 54^b—שלינינא, v. שלי נחמ the succession of the letters Nun, Samekh, 'Ayin serves as an intimation, 'fish is a remedy for the eyes'. Gen. R. s. 11; a. fr.—Ab. Zar. 39^a שפר נ' (αλλήλας) sh'far nuna, name of a fish of the genus anthias; קרש נ' (λερὸς) K'dash nuna, a name for anthias, called by some קבר נ' (Ar. קברונא, in one w.) K'bar nuna (Grave-fish); [for corr. vers., v. Rabb. D. S. a. l. note 70, a. Tosaf. a. l.]. Ib. לשפרונא (Ms. M. in two words).—Pl. נחמירא, נחמירא, נחמירא Targ. Deut. IV, 18; a. fr.—Y. Naz. IX, 57^d, v. צלי I.—Y. Ned. IV, beg. 39^c, v. חל; a. fr.

נחמ, v. נחמ, v. preced.; cmp. נחמ, s. v. צנץ to be tender, delicate.

Hithpalp. נחמירא, נחמירא, Nithpa. נחמירא to become delicate, be failing, to fall away. B. Kam. 91^a נחמירא נחמירא (נחמירא; ed. Sonc. נחמירא) if the experts declared his injuries as curable (and the court assessed the damages accordingly), but he continues to be falling

away. Hull. 57^b נחמירא נחמירא (Tosef. ib. III, 9 מכהשת if the animal loses flesh, opp. משבתה. Sot. III, 5; ib. 6^a נחמירא (corr. acc.). Ib. 26^a נחמירא נחמירא when she is ailing all over the body (not suffering locally as predicted for the faithless woman, Num. V, 27); Y. ib. III, 19^a bot. נחמירא.

נחמ ch., Nithpalp. נחמירא same. Sot. 6^a נחמירא נחמירא she was falling away (before witnesses arose against her).

נח (b. h.) to flee. Ex. R. s. 3 נח למה why did he flee (before the serpent)? Yalk. Ex. 237 נחמירא נחמירא withersoever an Egyptian fled, the sea ran against him; Mekh. B'shall. 6 נחמירא נחמירא; a. fr.

נח ch., v. נחם.

נח (b. h.) to shake, move; to be tender.

Pilp. נחמירא, נחמירא 1) to shake; to stir up, scare. Tosef. Bets. I, 8 נחמירא נחמירא unless he stirred the bird up (the day before, by which act he made it his property and designated it for slaughtering); Y. ib. I, 60^c top. אלא אם כן נחמירא נחמירא large enough to (hold it in his hand and) shake. Ib. 9 נחמירא נחמירא and at what passages of the Hallel did they shake (the Lulab)? Sabb. XX, 5 (141^a) נחמירא נחמירא (Bab. a. Y. ed. נחמירא) must not stir up with his hand the straw &c.; a. fr. כיון שני ראשו נחמירא (to shake) bow the head. Ber. 28^b נחמירא נחמירא if he only bows his head (in prayer), it is sufficient. Yeb. 121^a נחמירא נחמירא and as each wave came, I dipped my head under (to let it pass over me). Ib. נחמירא נחמירא if wicked people come over man, let him bow his head. Pesik. R. s. 37 נחמירא נחמירא and shook their heads (in derision, ref. to Ps. XXII, 8).—Yalk. Prov. 953 נחמירא נחמירא and sings it with a tremulous voice; Snh. 101^a נחמירא נחמירא (v. Rabb. D. S. a. l. note 2); Tosef. ib. XII, 10 נחמירא נחמירא.—Part. pass. נחמירא, pl. נחמירא. Bets. 25^a נחמירא נחמירא the birds designated a day before the Holy Day by being tied or by being stirred up; ib. נחמירא נחמירא birds found anywhere tied or stirred up are forbidden to be taken up (because somebody has taken possession of them); Tosef. ib. I, 10 נחמירא נחמירא (Var. נחמירא, corr. acc.).—2) to move in different directions, to introduce a surgical instrument. Nidd. 25^b, v. נחמירא I.

נח ch. same, to totter. Targ. Ps. CVII, 27.

Palp. נחמירא to shake. Gen. R. s. 75, beg. נחמירא נחמירא, v. נחמירא.

נחמירא, v. נחמירא.

נח (b. h.) to move in the air, to soar. [Yalk. Ps. 676 נחמירא, read: נחמירא צפה, v. נחמירא.]

Hif. נחמירא 1) to swing, wave. Men. 61^b נחמירא נחמירא the priest places his hand under those of the owner of the offering and waves. Ib. נחמירא נחמירא gentiles are not permitted to wave their offerings. Ib. נחמירא נחמירא women are not permitted &c. Ib. נחמירא נחמירא I might think that he must wave twice. Snh. VI, 1

gave the signal by waving a cloth; Succ. 51^b. Pesik. R. s. 41 (ref. to נזק, Ps. XLVIII, 3) הירפה שריא the beautiful one (Israel) who is destined to swing (rule) the nations; Yalk. Ps. 755; Yalk. Ex. 417 (ref. to Is. XXX, 28); a. fr.—2) to fan. B. Mets. 86^a הניפה עלי Y. Yoma I, 38^c ומניפה לרבוניהם and fan their masters. Pesik. R. l. c.; Yalk. Ps. L. c. והכל מניפין עליה and all fan her (are subservient to her); a. e.

והיתה רוח... ומניפה Y. Ber. I, 2^d Pilp. to swing, fan. Y. Ber. I, 2^d and the northern wind blew and set the harp swinging. Yalk. Ps. l. c. הניפה את רגניה (the dew) which goes forth and makes her grain in the ear wave (bend with its weight); Pesik. R. l. c. הניפה את הרגנים Ohol. VIII, 5 טלית המניפה a sheet suspended as a banner (emp. נפה).

Hithpol. 1) to be winnowed. Yeb. 63^a (addressing the ears in the field, in Chald. dict.) אר במנפה החרוץ Ar., eh! thou desirest to be winnowed with the fan; [oth. vers. in Ar.: במנפה תרננפי: (not) thou swingest thyself like a swing, v. infra]; ed. v. next w.—2) to swing one's self; to soar; to be proud. Ab. Zar. 24^b ור החרוץ rise (O Ark) in the &c., v. הדר; Gen. R. s. 54. Yeb. l. c., v. supra.

נזק ch. same; part. נזק. Yeb. 63^a ראו נזקו he saw them (the ears in the field) waving.

Af. נזק to swing, wave, winnow. Targ. Is. XIII, 2. Targ. Y. II Lev. VII, 30.—M. Kat. 16^b מניפה, v. הניפה.

Ithpol. אחרונה, אחרונה to swing one's self; to be proud. Yeb. l. c. (addressing the standing grain) אחרונה אחרונה Ar. (not myself) swing thyself (be as proud as thou wilt): trading in business brings more profit than thou dost; ed. אחרונה אחרונה how thou waviest! swing thyself &c.; (Rashi תנפנו, read: אחרונה or אחרונה).

I (b. h. נז) pr. n. pl. Nof, Memphis in Egypt. Pesik. R. s. 17; Pesik. Vayhi, p. 63^b, v. נזפים.

II m. (b. h.; נז) boughs of a tree, swinging branches, summit. Y. Ber. I, 2^c bot. לא סוף רבר נזו ור (not) after all, not only its boughs in swinging, but even its main branches (extended over an area of &c.). Macc. II, 7 ונזו נוטה ור a tree which stands within the limits (of the place of refuge), but whose branches spread beyond &c. Ib.; Maastr. III, 10 הכל הולך הנה the location of the branches decides the nature of the territory; Tosef. Arakh. V, 14 הניק. Kidd. 40^b; a. e.—Pl. נזים, נזים, נזים. Num. R. s. 20 מר שאני בקי בנזי he who is no expert (in felling trees) lops off the branches, each branch separately, and gets tired. Yalk. Ps. 755 (ref. to נזק, Ps. XLVIII, 3) [read:] יפה יפה she (Israel) is beautiful with her waving boughs when marching around the altar (on the Feast of Booths); Pesik. R. s. 41 יפה שלה (corr. acc.; Friedm. emends נזק שלה נזק).

נזא ch. 1) same. Targ. II Kings XIX, 30 (h. text נזא). Targ. Ez. XIX, 10; a. e.—2) נזא, q. v.

נזא, Tanh. Ki Thissa 18, v. נזא.

I a jewel, v. נזא.

II m. (נזא; emp. נזא) exchange, consideration. B. Kam. 99^b; Kidd. 48^b לה נזא if he gave her in addition a consideration (a small coin) out of his own.

נזא, v. נזא.

f. (b. h. נזא; denom. of נזא) 1) sifted flour, flour-dust; 2) the net-like honey, honey-comb. Sot. IX, 12 the shamir ceased and the nofeth tsufim; ib. 48^b נזא what is meant by n. ts.? Fine flour which floats on (sticks to) the top of the sieve; (anoth. explan.) שתי כבירות ור two loaves stuck to opposite walls of the oven, which rise so that they touch each other; (anoth. explan.) רבש הבא בין הצופים Rashi (ed. הציפא) honey which comes from Tzofim (v. צופים); Y. ib. IX, 24^b bot. רבש הבא בצפייה (צופים); Gen. R. s. 71 (play on שלי דא נפחלי) (not) נפח עצמה לא שלי דא (נפחלי) is not mine the honey-comb itself? (allud. to Ps. XIX, 11); Yalk. ib. 127. Tanh. Ekeb 1 ... בכל מיני שאין בכל מיני נזא (נפח) for among all kinds of grain flour there is none more precious than the fine wheat flour which sticks to the sieve, but the words of the Law are more precious than it, for we read (Ps. l. c.), 'sweeter than honey and flour-dust'; Yalk. Ps. 676.—[Gen. R. l. c. נזא פרחי some ed., v. נזא.]

נזא, v. נזא.

נזא, v. נזא.

f. (b. h.; נזא) 1) [growth,] feathers, down. Hull. III, 4 אם נזלה ה' if the down is lost, contrad. to נזא; Tosef. ib. III (IV), 18 נזא. Ib. VI, 11. Zeb. VI, 5 he must remove the crop and the down-covered skin with the entrails that go along with it; ib. 65^a עמה ה' with its plumage' (Lev. I, 16), he must take the plumage that covers it with the crop; Sifra Yayikra, N'dab., ch. VIII, Par. 7 ויטלנה עם ה' a. fr.—Sabb. 28^b של עזים goats-hair.—2) emp. נזא maw containing the faeces (= קורקבן). Zeb. l. c. (expl. נזא, Lev. l. c.) he takes it (the crop) and takes the maw with it; Sifra l. c.

נזא, v. נזא.

נזא, v. נזא.

f. (v. נזא) feathers, pinion, Targ. Job XXXIX, 13 נזא (ed. Lag. נזא; Ms. נזא; [ed. Wil. נזא pelican (?)].

m. Nazarene, of Nazareth (in southern Galilaea).—Ab. Jesus of N. Snh. 43^a Ms. M.; a. fr., v. נזא. Zar. 7^b יום נזא Ms. M. (v. Rabb. D. S. a. l. note; ed. נזא) the day of the Nazarene (Sunday).—Pl. נזא Christians. Taan. 27^b מפני ה' Ms. M. (ed. העב' in some ed. the

entire passage omitted) on account of (in order not to be identified with) the Christians (v. Treat. Sof'rim ch. XVII, 5).

נוצרין, Tosef. Toh. XI, 16, v. נצר III.

נוקבא I *hole*, v. נקבא.

נוקבתא II *female*, f.ch.=h. נקבה, *female*. Targ. Gen. I, 27. Targ. Lev. XXVII, 4; a. fr.—Y. Taan. IV, 69^a bot. Gen. R. s. 33, v. דבר II; a. fr.—Pl. ניקבין, ניקבין Keth. IV, 11, v. פיר II. Y. Kil. IX, 32^b; Y. Keth. XII, 35^a bot.; Gen. R. I. c., v. דבר II, a. e.

נוקפתא pr. n. pl., v. נקיפתא.

נוקד m. (b. h. נקד; I) [*marker, accountant, shepherd*. Pesik. Shek., p. 12^b; ib. Eth Korb., p. 60^a; Pesik. R. s. 16; Tanh. Ki Thissa 5 רועה נ' what is *noked* (II Kings III, 4)? A shepherd.

נוקד m. (נקד; I; cmp. Arab. *nakd* probus et justiponderi nummus) a *stamped coin*. Par. I, 3 עזאי קורדי בן עזאי Ben 'Azzai called it (the sheep between one and two years of age, when it is neither פבש nor איל) 'a distinct coin'; R. Yishm. called it 'counterfeit'; v. פרכרנבא.

נוקדנא, v. sub נקד.

נוקל, Y. Yeb. X, 11^a bot., v. נ.

נוקניקא m. (lucanica) a sort of *sausages*. Y. Shek. VII, 50^c bot. (Bab. ed. VII, 2 נוקניקא, Var. נאא כי קא, נאא כי קא, Ms. M. נאאני קא, read: נוקניקא).

נוקן, v. נקן.

נוקנא, v. נקנא.

נוקשא m. (קשא) *old, spoiled*, esp. נ' (חמץ) a *leavened substance unfit for food*. Pes. 43^a בעיניה נ' spoiled leavened substance in its natural condition, opp. חמץ נ' in a mixture. Men. 54^a; a. fr.—[Ar.: נוקשא.]

נור as a verb, v. ניר I.

נורא m. (v. נור; cmp. a. מול. a. מול. *fire*. Targ. Job XVIII, 5; a. fr.—Hag. 13^b, a. e. דינור, v. דינור. M. Kat. 12^b, v. מדינור. Ned. 62^b עבדא נ' a fire-worshipper (gheber). Ib. נ' fire temple, gheber-service; a. fr.—[Lev. R. s. 27, a. e. בנור ובופת, v. מדינור.]

נוראות, v. נרא.

נורח, Tosef. B. Kam. VII, 8, some ed., v. נרה II.

נורי pr. n. m. *Nuri*, father of R. Johanan. Erub. IV, 5; a. fr., v. יוחנן.

נוריתא f. (Syr. נוריתא, Löw Pl., p. 258) *Crow-foot* (Ranunculus). Hull. 59^a top Ar. (ed. מריחא, v. מריחא).

נורח, v. נורח.

נושקתא f. (נשק) *kiss*. — Pl. נושקתא. Targ. Prov. XXVII, 6 (ed. Wil. נושקתא).

נותר, v. נתר.

ניז, *nizba*, supposed to be a *measure of length*, the height of a fist with the thumb. Men. 69^b רום נ' חיט Ms. M. (ed. כיזבא, v. Rabb. D. S. a. l. note) a layer of wheat of the height of a *nizba*; [for oth. vers., v. יניזקא].

נזה, v. נזי.

נזה (Syr. נזו, P. Sm. 2295; cmp. נזה II) *to be agitated; to roar, low &c.* Targ. Job VI, 5 נזה Ms. (Bxt. נזה Af.; ed. Lag. נזה, ed. Wil. נזה).

Pa. נזה *to chide, rebuke*. Sabb. 48^a נזה רבא Ms. M. (ed. רבא) R. chid him.

ניז, *chiding off, stirring on, cry*. Pes. 112^b נ' דחורא (Ms. M. נזום, corrected into *chide*, v. Rabb. D. S. a. l. note) the cry with which to chase an ox away (or goad him on); נ' דאריה the lion-hunter's cry; נ' דארבא the sailor's cry, v. דאריה.

נויפא, constr. נזה m. (נזה) *rebuke*. Targ. Koh. VII, 5.

נזי (cmp. נזי I) *to be unsteady*. Lev. R. s. 10 לבו עזי Ar. (ed. נזאא; Ex. R. s. 37, v. נזי I) whose heart within him was unsteady (whose mind was unbalanced, who was wanton).

Hif. נזי *to make unsteady*. Part. pass. מוזן, pl. מוזין *staggering, reeling*. Pesik. Zutr. Haaz., ed. Bub. p. 115 (expl. מוזי, Deut. XXXII, 24) מוזי רעב they shall be reeling and shall fall on the dunghill from hunger; Sifré Dent. 321 מאוים ברעב (or מאוים, read: מוזים) staggering in starvation; Yalk. ib. 945 מוזין, v. נזה.

נזי ch. same. Part. נזי, pl. נזי. Yoma 78^b מאני Ar. shaky vessels (that cannot stand, and are used as toys), v. נזי.

נזה (b. h.; cmp. נזה II) *to be unsteady, shift*. Yoma 72^a נזה כרי שלא יזה that it (the breast plate) may not slip.

Hif. נזה *to move, loosen*. Ib. נזה, v. נזה (or נזה) Keth. 10^b נזה (or נזה) Hull. 7^a נזה (or נזה) II.—Part. pass. מוזן, pl. מוזין *unsteady, reeling*. Yalk. Deut. 945, v. נזי. [Ib. (ref. to נזה, Deut. XXXII, 24) נזה מוזין dragged along in the dust, v. נזה.]

נזה, v. נזה (b. h.; cmp. נזה, a. נזה, II) *to move, shake; to drip*.

Hif. נזה *to sprinkle*. Yoma V, 3 וד' ממנו נזה and sprinkled from it once upward &c. Ib. נזה מרחין and he did not aim at definite points in sprinkling. Tosef. Toh. VIII, 12 נזה שבה לחזרה who comes asking to be sprinkled upon; נזה אין מין עליו נזה we do not sprinkle upon him &c. Par. XII, 8 נזה לא נזה he must not sprinkle upon

נָזִירִית, נְזִירָה f. (denom. of נָזִיר or נִזְר) *abstinence*, esp. *the Nazarite's vow, nazaritiship*. Sifra Emor, ch. III, Par. 4 (ref. to Lev. XXII, 2 וינזרו) אֵין נזירה אלא הפרשה (and the verb *nazar* means to abstain (guard); Num. R. s. 10 אלא פרישות .. אֵין נזירות; Yalk. Lev. 632; Sifra l. c. הא אֵם קובע עלי נזירות בתוך Num. R. s. 10 אֵין נזירות וְ). נְזִירָה a person may take the Nazarite's vow within the time of his vow. Naz. IV, 7 מַגַּלְה על נזירות אביו may cut his hair (and sacrifice at the expiration of his vow) on the nazaritship of his (deceased) father, i. e. use his father's money set apart for the purpose. Ib. פִּרְשֵׁי לְנְזִירָה ... (Rashi to ib. 30^a; נְזִירָה) he had set apart money for his nazaritic expenses without mentioning special items; Tosef. ib. III, 16; Tosef. Meil. I, 9. Ned. 3^b הֵן חל על הֵן (sub. נָזִיר) one nazaritic vow may take effect on top of another, i. e. a vow taken within the term of another, takes effect when the first expires, v. supra; a. fr.—*Pl.* (of נְזִירָה) נְזִירוֹת, (of נְזִירָה) נְזִירוֹת. Ned. I, 1 כֵּן (כִּנְיָה) the substitutes for *nazir* are as effective

נָקַץ m. (b. h.; denom. of נָקַץ) [*junction, touch*; cmp. נָגַע, &c.,] *accident, evil, injury, damage*; נִזְקֵי הַשְּׁלֹמִי' *indemnity*. Ab. Zar. I, 7 *ורכל דבר שיש בו נזק לרבים* or anything through which the public may be injured. B. Kam. I, 1 ... *הב* the offender is bound to pay indemnity with the best of the land (out of his best lands, v. *עיריית*). Ib. 2 *הכשרתי במקצת נזקיו* I have been partly instrumental in injuring him, v. *הַפְּשֵׁר*. Ib. II, 5, a. fr. *נזק חצי' נזק* indemnity up to half the damage, opp. *נזק שלם* full indemnity. Ib. VIII, 1 *נזק בנזק* (has to pay) damages (for the maimed limb), an indemnity for the pain inflicted &c.; a. fr.—*Pl.* *נזקים, נזיקין*; constr. *נזקי*. Ib. 84^a *נזק מנזק* we may draw an analogy between different cases of mayhem, but not between mayhem and homicide. Ib. *נזק שור בשור* damages for an ox injured by an ox; a. fr.—*נזיקין, נזיקין* (fr. *נזיק*) *cases of damages, laws concerning injuries; damages*. Ib. I, 1, v. II. Mekh. Mishp. s. 14; a. fr., v. *נזיקין*.—Esp. *N'zikin*, (*Seder N'zikin*) name of the fourth Order of the Mishnah, Tosefta and Talmud, also of a section of M'khilta Mishpatim. Sabb. 31^a. Lev. R. s. 19 *פרקים N* which

contains thirty chapters; a. e.—B. Kam 102^a חר"א נ' חר"א the entire *N'zikin* (*Baba Kamma, M'tsi'a and Bathra*) is one treatise.

נִזְק, נִזְקָא, נִזְקִי ch. same. Targ. O. Ex. XXIV, 11. Targ. Y. ib. XXX, 12 דמיוח'א (h. text נִזְקָא). Ib. XXI, 19; a. e.—B. Kam. 84^a לבר מנזקא Ms. M. (ed. מנזק) except indemnity for loss of limb. Ib. יזקא ליה נִזְקִיח'א assess the damages due him for the loss of his hand; a. fr.

נִזְקִין v. נִזְקִין.

נִזְר (b. h.; sec. r. of נִזְרִי 1) *to surround; to keep off; to set apart*. V. נִזְרִי, נִזְרִי.—2) (denom. of נִזְרִי) *to vow to be a Nazarite; to dedicate one's self to nazariteship*. Naz. III, 2 שני שני וכו' who vows to be a Nazarite for two terms. Ib. 5 מי שני ודוא וכו' if one makes the vow while in a burial ground. Ib. 17^a לא תִנְזָר thou must not vow (while in a burial ground). Ib. I, 5 ארחת גדולה נִזְרָה I meant by my vow one nazaritic term which I consider a long one. Ned. 3^b נִזְרִי קרא ליה the text (Num. VI, 2) ought to read *lizzor* (instead of *l'hazzir*). Y. Naz. I, beg. 51^a במחביון לִזְרִי when he intended to vow nazariteship; a. fr.

Hif. שִׁנְזָר 1) (sub. נִזְרִי) *to abstain*. Ned. 4^a שִׁנְזָר (נִזְרִי) unless he vows abstinence from all of them (mentioned Num. VI, 3).—2) *to impose the vow of abstinence*. Sifré Num. 22 אה אה אה אה *l'hazzir* (Num. VI, 2) includes also the imposition of nazariteship on others (one's son &c.). Ib. אה אה אה אה himself he may obligate, but he cannot obligate others; Num. R. s. 10; a. e.—3) *to be a Nazarite*. Naz. 19^a אה אה אה אה even if he did not bring the due sacrifice, he must resume his nazariteship. Ib. אה אה אה אה when can he resume &c.? After he brought the sacrifice (Num. VI, 12).

Nif. נִזְר 1) (with ל) *to dedicate one's self to*. Sifré l. c. לשם המצוה להִזְרִי the merit of nazariteship consists in the dedication of one's self to the Lord (in the sacred motive).—2) (with מ) *to abstain from; to renounce*. Ib. 131 ודוא נִזְרִי.. ודוא נִזְרִי renounce the law of Moses, and he did renounce; Y. Snh. X, 28^d נִזְרִי.

נִזְר, נִזְרִי ch. same, *to abstain; to vow, observe nazariteship*. Targ. O. Num. VI, 3 נִזְרִי (ed. Berl. נִזְרִי Af.; Y. II נִזְרִי *Ithpe*). Targ. O. ib. 5 נִזְרִי ed. Berl. (Var. נִזְרִי, v. Berl. Targ. O. II, p. 40).

Af. אִזְר, אִזְרִי same. Ib. 12; v. supra.

Ithpe. אִזְרִי *to abstain*, v. supra.

נִזְר m. (b. h.; preced.) 1) *crown, esp. the Nazarite's hair*. Num. R. s. 10 (ref. to Num. VI, 7) קראו הכתוב עטרה (his long hair which defaces him) a crown on his head. Ib. נִזְרִי כקרבן his hair is as sacred as the sacrifice; a. fr.—2) *the Nazarite's vow*. Num. R. l. c.; Tosef. Naz. II, 6 (ref. to Num. VI, 21) ולא נ' על ידא but not the vow to follow the dedication of his sacrifice; Y. ib. II, 52^b top נִזְרִי שיקדום נזרו וכו' his vow must precede the dedication of his sacrifice &c. Ib. V, 54^a גילגל נִזְרִי he turned around (trifled with) his vow. Ned. 90^a נִזְרִי נשאל על נזרו, v. נִזְרִי; a. fr.

נִזְרָא ch. same, *crown; vow*. Targ. Num. VI, 19. Ib. 5; a. fr.—V. נִזְרִי.

נִזְרִי easy, v. נִזְרִי.

נִזְרִי (b. h.) pr. n. m. *Noah*. Ab. V, 2. Snh. 108^b; a. fr.—*laws מצוות בני נח, pl. נִזְרִי Noahide, the human race*; to such as bind Israelites alone, *universal laws*. Tosef. Ab. Zar. VIII (IX), 4 the gentiles have been commanded seven laws, namely, concerning justice, idolatry &c.; Snh. 56^a; a. e.—Ib. בן נח וכו' כל האומר... the gentile stands forewarned concerning all that is said in the section on sorcery (Deut. XVIII, 10-12); Tosef. l. c. 6. Snh. 59^a כל מצוה שנאמרה לב' וכו' whatever law has been published for the Noahides (prior to the Sinaitic legislation) and repeated at Sinai &c. Tosef. l. c. 8. Ab. Zar. 64^b כל שקיבל ב' נ' (a gentile entitled to citizenship in Palestine) is he who obligates himself to observe the seven Noachidic laws, v. נִזְרִי; a. v. fr.

נִזְבִי (b. h.) pr. n. m. *Nahbi*, one of the twelve spies. Sot. 34^b; Tanh. Sh'lah 6. Ib. Haaz. 7, v. נִזְבִי.

נִזְבֵּל m. (חבל) *the complainant in a case of battery*. Shebu. VII, 1; a. fr.

נִזְחָה I, v. נִזְחָה.

***נִזְחָה II f.** (נִזְחָה) = *rest, relief*. Gen. R. s. 10, end כיון שחזרו... נתן להם נ' when the hands of their Maker left off from (extending) them, they were given rest (permanency); Yalk. ib. 16 תנייה.

נִזְחָה v. נִזְחָה.

נִזְחָה (b. h.) pr. n. m. *Nahum*, 1) N. the prophet. Pesik. Nah., p. 127^b; a. e.—2) N., name of several Tannaim a. Amoraim. Peah II, 6; Naz. 56^b הבלבד נ'—Sabb. II, 1, a. fr. נ'—Taan. 21^a, a. fr. נ' איש גס ו' v. נִזְחָה.—Y. Taan. I, 64^b top נ' (Y. Ber. IX, 14^a top נִזְחָה).—Ib. VIII, 12^b bot, a. fr. נ' סימא נ' (Pes. 104^a; Ab. Zar. 50^a סימא נ'); Y. Meg. I, 72^b bot, a. fr. נ' איש קדש קדשים—Y. Bets. V, 63^b R. N. brother of R. Ila; a. e.—V. Fr. M'bo, p. 116^a.

נִזְחָה, Y. Ber. III, 6^a (ed. Krot. נִזְחָה q. v.).

נִזְחָה, נִזְחָה pr. n. m. *N'hunia*, 1) son of one Joseph ben Pakhsas (Paskas). Sifra Emor, beg. (also אִזְחָה); Y. Naz. I, beg. 55^d; a. e.—2) name of several Tannaim. Eduy. VI, 2 אִזְחָה נ'—Ib. VII, 9 גורגור נ' (Gitt. V, 5 ורחק).—Ab. III, 5; Ber. IV, 2, a. fr. נִזְחָה נ'; Meg. 28^a. Ib. נ' הגורל (Ms. M. חנינא, v. Rabb. D. S. a. l. note).—3) Y. Shek. V, 48^d; B. Kam. 50^a נ' הידור וכו' N. the well-digger. Comp. נִזְחָה, נִזְחָה.

נִזְחָה pr. n. m. *N'hunion* (Onias, cmp. נִזְחָה). Y. Ned. VI, end, 40^a; Y. Snh. I, 19^a top נִזְחָה.

נִזְחָה v. נִזְחָה.

נִזְחָה, נִזְחָה f. (b. h.) 1) *copper*. Zeb. 22^a (ref. to Ex. XXX, 18) ל' הקשור וכו' I compared it (the foot of the laver with the laver itself) with regard to its being of copper, but not with regard to anything else. Pesik. Ekshah, p. 122^b נ' וכו' silver-plated copper coins. Keth.

VII, 10, v. צָרָה; a. fr.—2) *bronze*, v. next w.—3) *copper vessels*. Y. Keth. X, 33^d bot. לַחֲיוּהוּ גִבּוּיִן מִן הַיָּד וּכְּ לַחֲיוּהוּ גִבּוּיִן מִן הַיָּד וּכְּ (for the widowhood) copper vessels and dining plates.—4) *the (copper) bottom or rim*. Sabb. 41^a שְׁנֵי נְחֹשְׁתָּהּ מפני שֶׁנְּחֹשְׁתָּהּ because its double bottom gives out heat to warm the water (even after the removal of the coals). Kel. VIII, 3; IX, 1; 3 שֶׁל חֲטָר the (copper) rim of the stove. [Yoma 38^a, v. next w.]—5) *the polished, smooth side of skin* (קֶלֶה). Y. Meg. I, 71^d top מְקוֹם נְחֹשְׁתָּהּ on its smooth side, opp. מְקוֹם שִׁיעָר the hairy side.

נְחֹשְׁתָּן, נְחֹשֶׁת I m. (preced.) *bronze*. Midd. II, 3; Tosef. Yoma II, 4; Y. ib. III, 41^a מפני שֶׁנְּחֹשְׁתָּהּ because bronze has the appearance of gold; (Bab. ib. 38^a מפני שֶׁנְּחֹשְׁתָּהּ (from נְחֹשֶׁת, v. preced.) because the bronze of which they were made was goldlike). Tosef. l. c. קֶלֶתִּיָּה דִּיהָ (Var. נְחֹשְׁתָּהּ) it was Corinthian bronze; Yoma l. c. נְחֹשֶׁת קֶלֶתִּיָּה דִּיהָ (Ms. M. נְחֹשֶׁת); Yalk. Cant. 985.

נְחֹשְׁתָּן, נְחֹשֶׁת II m. (b. h.) *Nehushtan*, name of the copper serpent erected by Moses. Targ. I Kings XVIII, 4.

נְחֹשְׁתָּהּ, נְחֹשֶׁתָּהּ, v. נְחֹשֶׁתָּהּ.

נְחֹשְׁתָּהּ, נְחֹשֶׁתָּהּ m. (נְחֹשֶׁת) *one going or coming down*, esp. one coming from Palestine to Babylonia. Y. Shek. VIII, 51^a, a. e. אֲבִירִמָּה (not אֲבִירִמָּה) A. who had been in Babylonia. Y. Kil. IX, 32^c bot. עִלָּה נְחֹשְׁתָּהּ Ulla had gone to Babylonia; Y. Keth. XII, 35^b bot. (not עִלָּלָה).—Pl. constr. נְחֹשְׁתָּי. Targ. Ps. CXV, 17 ed. Lag. (ed. נְחֹשְׁתָּי); a. fr.—יָמָא *sea-farers*. Ib. CVII, 23. Targ. Is. XLII, 10 נְחֹשְׁתָּי.—Sabb. 20^b; 90^a אֲשֶׁר־לִּי מִן הַיָּם, I inquired of all sea-farers. B. Mets. 85^a (not נְחֹשְׁתָּי); a. fr.

נָחָה, נָחִי (b. h.; cmp. נָחָה) *to bring to rest, to lead*. Ex. R. s. 20 (ref. to Ex. XIII, 17) לֹא נָחָה מִמִּצְרַיִם וּכְּ לֹא נָחָה מִמִּצְרַיִם וּכְּ he did not lead them from Egypt to Palestine by the route of eleven journeys; Tanh. B'shall. 1 נָחָה נָחָה means, he led them; v. נָחָה.

נָחִיל m. (נָחִל; cmp. נָחִל) *1) basket for catching fish*. Y. Sabb. XIII, end, 14^b [read:] וְלִנְחִיל וּכְּ and to bring up a basket of fish with the child; (Men. 64^a (מצודה).—2) *bee-hive, also the bees of a hive, swarm*. Y. Sabb. IV, 7^a top גִּבּוּיִן דְּבֹרִיָּה (Bab. ib. 43^a בֹּרִיָּה); Y. Bets. V, beg. 62^d; a. e.—B. Kam. X, 2 זֶה יָצָא מִכָּאן this swarm came from here. Tosef. Bets. III, 4. Tosef. M. Kat. I, 6 נָחִיל דְּבֹרִיָּה שְׁבֵרָה וּכְּ ed. Zuck. (Var. נָחִיל) a swarm of bees that flew away may be brought back (during the festive week); a. fr.—Pl. נְחִילִים. B. Bath. V, 3 וְכִּי פִירוּהוּ כֹּוֹרָה נֹשֶׁל שְׁלֵשָׁה וּכְּ he who buys the issue (bees) of a bee-hive takes three swarms of young bees &c., v. קֶרֶם.

נָחִיל ch. same, *swarm*. Targ. Y. Deut. XXI, 8 נְחִילִין דְּמִדְּרִיָּה a swarm of worms, v. מִדְּרִיָּה.

נְחִילָה f. (homilet. = נְחִילָה) *inheritance*.—Pl. נְחִילָה. Midr. Till. to Ps. V, 1 (ref. to נְחִילָה ib.) עַל שְׁרֵי זֶה שֶׁנָּחַל (ref. to נְחִילָה ib.) ed. Bub. (oth. ed. שֶׁנָּחַל, corr. acc.) for the two inheritances, because David inherited royalty &c.; Yalk.

ib. 629 בְּשֵׁרֵי נָחֵלָה וּכְּ. Midr. Till. l. c. two inheritances: we inherited thee and inherited the Torah.

נָחִים, v. נָחָה.

נְחִיצָה f. (נָחִץ) *pressing, driving on*. Num. R. s. 10 (ref. to Jud. IV, 3) לִפְיֵי שְׂדֵיחָה מְחַרְפִּים וּמְגַרְפִּים בִּי because he railed at them while driving them on to labor.

נְחִיר m., pl. נְחִירִין (b. h. נְחִירִים; nostrils; trnsf. outlets. Tosef. Mikv. V, 1.

נְחִירָא ch. same, *nostril*. Targ. Job XXXIX, 20; a. e.—Gitt. 69^a לְרִמָּה דְּאִרִּי מִן הַנְּחִירָא for bleeding from the nose. Snh. 67^b מִנְּחִירָהּ ... בְּלִי שֶׁנִּפְּץ וּשְׂרִי בְּלִי שֶׁנִּפְּץ וּשְׂרִי blew his nose and threw bands of silk out of his nose (Rashi: מִנְּחִירָהּ, v. preced.); a. fr.—Pl. נְחִירִין. Targ. Ps. CXV, 6; a. e.—Y. Yeb. XVI, beg. 15^c עַל נְחִירֵיהֶן ... עַל נְחִירֵיהֶן put plasters on their noses (to disguise themselves); Y. Sot. IX, 23^c bot.; v. נְחִירִין.

נְחִירָה f. (נָחִר) 1) *stabbing*. Hull. 17^a הַנְּחִירָה הַזֶּה הַזֶּה שֶׁלָּהֶן וּכְּ the stabbing of them is named *sh'hītah*. Ib. בֶּשֶׂר בֶּשֶׂר flesh of an animal killed by stabbing (instead of ritual cutting). Ker. V, 1 דֶּם דֶּם blood of a stabbed animal; a. e.—2) *the mucous discharge of a healing wound*. Nidd. 64^b.

נָחִית, v. נָחָה.

נְחִיתָהּ, v. נְחִיתָהּ.

נְחִיתָהּ, נְחִיתָהּ, v. נְחִיתָהּ.

נְחִיתָהּ, נְחִיתָהּ, v. נְחִיתָהּ.

נָחַל m. (b. h.; חָלַל, חָלַל; cmp. נָחַל) *wady, river-bed, ravine, stream*. Sabb. 56^b (ref. to I Sam. XV, 5) עַל עַסְקִי (he was discussing) the subject of *nahal* (Deut. XXI, 4), i. e. the regard due to human lives. Cant. R. to I, 2 נֹכַח עַד עַד until he (through his erudition) becomes like a bubbling stream; a. e.—Pl. נְחִילִין. Ib. מִן הַיָּם as waters come down in drops and grow to be torrents; Midr. Till. to Ps. I. Ber. 16^a (ref. to Num. XXIV, 6) מִן הַיָּם as the waters of streams raise man from uncleanness to cleanness, so do the tents (of learning) &c.; a. fr.

נְחִילָה, נָחַל ch. same. Targ. Gen. XXVI, 19. Targ. Num. XIII, 24. Targ. Ps. LXXXIV, 15; a. fr.—[Targ. Is. XXXVIII, 12 נְחִילָה, v. נְחִילָה].—Pl. נְחִילִין. Targ. Deut. VIII, 7. Targ. Koh. I, 7. Targ. Prov. VIII, 26 (h. text נְחִילָה); a. e.

נָחַל (b. h.; denom. of נָחַלָה, q. v.) *to inherit*. B. Bath. VIII, 1 יֵשׁ נְחִילִין וְנְחִילִין there are such relations as inherit from and eventually transmit to one another (e. g. father and son); יֵשׁ נְחִילִין וְלֹא מְנַחֲלִין and some inherit, but (when they die) do not transmit their estate to those whose natural heirs they would have been (e. g. son and mother). Kidd. I, 10 וְיִוָּחַל אֶת הָאָרֶץ and shall inherit the land (of life everlasting). Sifré Num. 183 שֶׁבְּנֵיהֶן מֹשֶׁה מֵשֶׁנָּחַל מֹשֶׁה knew that daughters (in the absence of sons) are legal heirs. Midr. Till. to Ps. V, beg. (ref. to Num. XXI, 19) מִשְׁנָחֵל עַל בֶּא עֲלֵיהֶם וּכְּ when they adopted idolatry, the angel of death came upon them. Ib. נָחֵל.

(נחומים).—Y. Peah I, 16^c bot. בר עיקבן. Y. Yeb. XIV, beg. 14^b בר בר מר. —Y. Shek. V, end, 49^b; a. oth.—V. Fr. Darkhé p. 137; p. 176; M'bo p. 116^b.

***נחמם** m. (נחמם); formed like נחומים attendant at hot baths, bath (practicing medicine). Y. Ab. Zar. II, 40^d top, opp. רופא אומן professional surgeon.

נחמן pl. of נחמא.

נחמן pr. n. m. *Nahāman*. Gen. R. s. 25, v. נחמן Hif.—Esp. name of several persons. Y. Dem. I, 22^a; Y. Shek. V, 48^d בר נחמן שמואל בר נחמן. Y. Meg. I, 70^b top; a. oth.—V. Fr. M'bo, p. 116^b; sq.—Esp. R. N., the renowned Babylonian Amora. Keth. 94^a; a. fr.

נחמני pr. n. m. *Nahmani*. Pes. 23^b, a. fr. שמואל בר נחמן בריה דר' שמואל בר נחמן. Y. Meg. I, 70^b top נחמן בר נחמן; v. preced.—R. Hash. 34^b, a. fr. בר נחמן.

נחמא f. ch.=h. נחמה.—Pl. נחמא. Targ. Y. Gen. I, 21. Targ. Is. XVIII, 4 (ed. Lag. נחמן); a. fr.—B. Kam. 38^a רבנא לר' נחמא דר' נחמא what do I care for the consolations of the Babylonians? B. Bath. 14^b וסיפיה and ends with consolations. Ib. ור' לר' we join... the consolations at the end of one book to those at the beginning of the next, v. הירבא. —Y. Snh. X, 28^b bot. וכל שכן ור' and all the good times and consolations (predicted) in the world have come true in my own days.

נחנא pl. of נחא.

נחץ (emp. חצץ I a. חוץ I) to squeeze in, strap. Part. pass. נחץ closely corded. Y. Meg. III, 74^c bot. (not נחח), v. קנפא.

נחר (sec. r. of נחר, נחר) 1) to perforate, esp. to kill by stabbing. Hull. V, 3 הנוחר if one stabs (instead of cutting according to ritual). Pes. 49^b מורח לנחרו you may stab him.—[Sifra Aḥārē, Par. 9, ch. XIII הנחר, v. נחש; Rabad הנחר, v. נחר II.]—2) (denom. of נחיר) to discharge mucus, run. Nidd. 64^b נחירא כל זמן שנוחירא he discharges matter. V. נחירא.

Pi. נחר to be stabbed. Hull. 17^a (ref. to נחש, Num. XI, 22) נחר להם מיבעיא ליה (not נחר) if no ritual cutting was prescribed for the people in the desert, the text ought to have read, 'shall be stabbed for them'.

Pi. נחר (denom. of נחיר) to snort. Snh. 94^a (play on נחיר) נחש ונחר he spoke and snorted forth words against heaven.

נחר ch. same, 1) to stab. Targ. Y. Num. XXII, 40.—Gitt. 69^a ונחר לנבלא and let them stab the dog in the pupil of his eye.—2) to blow the nose, sneeze, to give a sign by means of a nasal sound. Ib. 68^a ליה רב ונחר R. H. uttered a sound of warning behind him. Sabb. 152^b בר נחמן R. A. (who was buried there) snorted at them (warned them off; Ag. Hatt. נחם). R. Hash. 34^b כי נחמן (ed. נחירא, v. Rabb. D. S. a. l. note 8) when I give thee a sign. Ber. 62^b.

Pa. נחר to rebuke. Kidd. 81^b נחרו ביה they rebuked him (for his misbehavior).

נחרא f. (preced.) *wrath*. Gen. R. s. 67 (ref. to Am. I, 11) עוברתיה ונחרתיה his anger and his wrath do not cease &c.; Yalk. ib. 116 ונחרתיה (corr. acc.).

נחש (b. h.; emp. לחש) to whisper.

Pi. נחש to divine, to make action dependent on an omen, to augur. Tosef. Sabb. VII (VIII), 13 אורז מנחש אורז a diviner (under the law, Lev. XIX, 26) is he who says, 'my staff fell out of my hand' (it portends evil) &c.; Snh. 65^b. Ib. 68^a אלו המנחשים בחולדה וכו' like those who divine (evil or luck) from a weasel, birds &c. Y. Sabb. VI, end, 8^d כל המנחש סופו לבוא עליו if one believes in omens, what he fears will finally befall him (with ref. to נחש Num. XXIII, 23, changed into נחש); Ned. 32^a כל המנחש לו נחש for him who believes in omens, the omen exists (will be realized). Ib. אדם שאינו מנחש he who rejects divination. Mekh. B'shall. s. 2 נחש נחש lest they consider it a bad omen and go back. Ib. וזקני מדין נחשו וכו' and the Midianite elders considered (Balaam's death) a bad omen and went home; a. fr.—Sifra Vayikra, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) [read:] נחש שלא thou must not augur (v. however, נקר II).

נחש I, *Pa.* נחש, נחש same. Targ. II Kings XXI, 6. Ib. XVII, 17 (ed. Wil. ונחישו *Pe.*); a. fr.—Hull. 95^b נחש because he had made his movements dependent on an omen. Yeb. 120^b נחש אינשי וכו' as to purse and bag people are superstitious and do not lend them; a. e.

נחש II, *Af.* נחש, נחש (denom. of נחש) to use copper and plate it with silver, to plate. Pesik. Ekshah, p. 122^b נחש ליה make it plated for him (in place of solid silver); Yalk. Is. 258 נחש, read: נחש.

נחש m. (b. h.; נחש) divination from omen, superstition. Num. R. s. 20 בעל נחש a believer in omens. Ned. 32^a, v. נחש. Y. Sabb. VI, 8^c bot. נחש אינשי although you must not make an omen, they are a sign (pre-sage); Hull. 95^b. Ib. נחש אינשי... an omen which is not proposed in the manner of Eliezer... (Gen. XXIV, 13, sq.) or of Jonathan (I Sam. XIV, 9, sq.) is not considered a divination (in the sense of Lev. XIX, 26); a. fr.—Pl. נחש. Tanh. Balak 4 בעל נחש, v. supra.

נחש m. (b. h.; נחש) 1) [the hissing,] serpent. Gen. R. s. 22 הקדמוני נחש the original serpent (the seducer of Eve). Ib. s. 20 נחש בעל חסודות that serpent is wicked and skilled in arguments. Bekh. 8^a נחש שנים וכו' a serpent's pregnancy lasts seven years, and for that wicked animal I find no parallel (in the vegetable kingdom). Gen. R. s. 54 נחש הניח של בית the domestic serpent (harmless); a. fr.—Pl. נחש. Ib. s. 84 נחשים ונחשים snakes and scorpions; a. fr.—2) a pungent (poisonous) fluid in the leaves or in the stems of onions kept for a long time in the ground. Erub. 29^b. —3) a disease of the eye, v. נחש. Bekh. VI, 2 חלון נחש, expl. ib. 38^b as identical with חלון; Tosef. ib. IV, 2; Sifra Emor ch. II, Par. 3.

נחשא, נחש ch.=h. נחש. Targ. Y. II Num. XXIII, 23.—

Snh. 19^a רמי להו נ (by saying to his comforters, 'be comforted') does he not cast an evil omen on them (that they would suffer bereavement)? Gen. R. s. 87, v. נָחָן; a. e.—Pl. נחשין. נחשין, נחשין. Targ. Num. l. c. (O. ed. Berl. נחשין). Targ. O. ib. XXIV, 1. Targ. Y. Lev. XIX, 26; a. fr.

נחשא (נחש), **נחשא** m. ch.=h. נחש. Targ. Jer. XV, 20. Targ. Num. XXI, 9; a. fr.—Y. Kidd. I, 58^d יקרה נחש וזליל copper rises and falls (silver being the standard), v. נחש. Esth. R. to I, 22 (ר' עזריה) מה דהדין קרונה דנ' ונ' (what purpose this copper vessels serves, an earthen vessel may serve as well; Lev. R. s. 12 (not נחש) ; a. e.

נחשול m. (נחש); Syr. מנחשולא, P. Sm. 1404) a crushing wind (cmp. I Kings XIX, 11); esp. נחשול (שבים) gale on high sea, also נחשול, a spirit. Tosef. Yoma II, 4; Yoma 38^a (Y. ib. III, 41^a גרול (סער גרול)). Tosef. B. Mets. VII, 14; B. Kam. 116^b; Y. B. Mets. VI, end, 11^a והיכל נחשול כי אם if a gale threatened the ship, and they lighted it. Pesik. R. s. 32 נחשולא אחז (corr. acc.). Num. R. s. 13 (play on נחשול) because he was the first to go down to the surf (or to נחשול) in the sea. Gitt. 56^b נחשולא נחשולא כי שבים נחשולא in the sea stood up against him to drown him; Yalk. Koh. 972 נחשולא נחשולא.

נחשולא ch. same. Targ. Jon. I, 4. Ib. 15; a. e.—Lev. R. s. 22 נחשולא נחשולא כי שבים נחשולא smote the sea; Gen. R. s. 10 נחשולא נחשולא (corr. acc.); Koh. R. to V, 8 נחשולא נחשולא.

נחשון (b. h.) pr. n. m. נחשון, prince of the tribe of Judah. Num. R. s. 13, v. נחשול h. Snh. 12^a (in a secret letter) נחשון נחשון the burdened (the officers) of the offspring of N., i. e. of the Nasi of Palestine; a. fr.

נחשור (נחשור) m. (Pers., v. Nöld. Mand. Gramm. p. 63) hunter; a shrewd man. Targ. Gen. XXV, 27 (h. text ציד ציד; cmp. Gen. R. s. 63; Tanh. Tol'doth 8).

נחשולא, v. נחשולא.

נחשורן, v. נחשורן.

נחשתן, v. נחשתן.

נחת f. (b. h.; נחת) 1) rest, tray, stand (v. נחתה). Hag. 26^b; Men. 96^b, a. e. כלי עץ הנשוי לנחת a wooden utensil intended for resting things on it (table &c.). Gen. R. s. 25; s. 33 נחתה נחתה לשם נחתה Noah was named from the resting of the ark (Gen. VIII, 4). Yeb. 103^b של נחתה של Ar. (in ed. our w. omitted) a sandal used as a rest for an idol.—2) ease; gentleness; comfort. Erub. 83^b נחתה which one neighbor can make use of with ease, opp. בקשה with difficulty. Ber. 56^b נחתה at a slow trot, opp. בריק at full speed. Snh. 92^a, v. נחתה; a. fr.—נחתה נחתה gratification, pleasure. Keth. 95^a נחתה נחתה she may say, I did it only to gratify my husband (but did not mean to sell). Hag. 16^b נחתה נחתה כי נחתה נחתה to let the (offering) women have the satisfaction (of put-

ting their hands on the sacrifices). Ber. 17^a נחתה נחתה and acts so as to please his Creator; a. fr.

נחת (b. h.; sec. r. of נחת) to be put down, to go down. Nif. נחת same, to be humbled, bow. Y. Ber. IV, beg. 7^a (ref. to Mal. II, 5) נחתה נחתה before he mentions the Name (in the benediction), he must bow.—V. נחתה.

נחת ch. same, to go down. Impf. נחתה, inf. נחתה, imper. נחתה. Targ. Ex. XV, 5. Targ. Y. Gen. XLIV, 26; a. fr.—[Targ. Y. II. Gen. XLIX, 23 נחתה, some ed. נחתה, read: נחתה נחתה Pa.]—Sabb. 41^a נחתה נחתה when one is going down (to bathe). Ib. נחתה נחתה when they were going down. Meg. 25^a נחתה נחתה a man went down (to the praying desk) in the presence of &c. B. Kam. 39^a נחתה נחתה goes down to the depth of the law; a. fr.—B. Bath. 133^a נחתה נחתה she seizes the palm-tree for her widowhood, v. נחתה.

נחת 1) to put down. Yoma 47^a נחתה נחתה and let him put down the pan; v. נחתה I.—2) to lower, remove. Targ. Y. II. Gen. XLIX, 23 (v. supra; Y. I. נחתה נחתה Af.).

נחת to put down, rest; to let come down. Targ. O. Deut. XXVIII, 56 (h. text נחתה). Targ. Y. I. Gen. XLIX, 23, v. supra. Targ. O. ib. II, 5. Targ. Ez. XXIII, 15; a. fr.—Part. pass. נחתה נחתה; f. נחתה; pl. נחתה; נחתה placed, resting, lying; inlaid. Targ. O. Gen. VIII, 11 (ed. Vien. נחתה; Y. נחתה). Targ. Jer. XXIV, 1. Targ. Esth. VIII, 15; a. fr.—Pesik. B'shall, p. 91^a נחתה נחתה and he will take bread down out of the oven (cmp. נחתה II). Taan. 21^b נחתה נחתה used to place men apart &c. Sabb. 101^a נחתה נחתה, נחתה נחתה. Ned. 91^b נחתה נחתה cress was deposited there. B. Bath. 69^a, a. fr.

נחתה 1) to be brought down. Ihkpe. נחתה, Ihkpa. נחתה. Targ. Gen. XXXIX, 1. Targ. Ez. XXXI, 17; a. fr.—Y. Peah XIII, 21^a נחתה נחתה became poor, v. נחתה; Y. Keth. XI, 34^b נחתה נחתה (of an argument) to be settled. B. Bath. 129^a נחתה נחתה, v. נחתה Ihkpe.

נחתה f., constr. נחתה (preced.) layer. Targ. O. Ex. XVI, 13 (Var. נחתה, נחתה; h. text נחתה). Targ. Ps. CX, 3 (Bxt. נחתה).

נחתום m. (נחתום; cmp. נחתום) baker of bread in moulds, professional baker. Tosef. Hall. I, 7 נחתום נחתום the professional baker has to give one forty-eighth portion of his dough to the priest, opp. נחתום a private baker; Y. ib. II, end, 58^d. Hall. II, 7 נחתום נחתום the baker that makes bread for sale in the market. Y. Dem. V, 24^d נחתום נחתום each baker makes his own peculiar form of bread, while the dealer (פלגש) deals with many bakers; ib. נחתום נחתום a baker makes several forms, while the dealer deals with one baker; a. fr.—R. Judah, the baker, prob. identical with R. Judah ben Baba. Y. Hag. II, 77^b נחתום נחתום. Tosef. Ohol. XVIII, 13; a. e.—Pl. נחתום נחתום. Y. Hall. I. c. Kel. XV, 2, נחתום נחתום; a. fr.

נחתום ch. same. Targ. Gen. XI, 17; a. fr.—Pl. נחתום, נחתום, נחתום. Ib. 2. Y. ib. I. Targ. Jer. XXXVII, 21; a. e.—B. Bath. 20^b נחתום נחתום of the bakers' ovens.

Hif. 1) *הִיטָה* (neut. verb) *to incline*. B. Mets. 59^b *הִיטָה* וכ' the walls of the school-house bowed (threatening to fall). Ib. *ויעדיין מִשְׁתָּין ויעמידין* and so they still stand bending over. Ber. 11^a *הִשְׁתָּה*, v. *זָקָה*. Keth. 84^b; Erub. 4^b *מִשְׁתָּין* one is inclined (in favor of R. Akiba's opinion), i.e. the presumption is in his favor, opp. *הלכה* definite decision for general practice. Y. Snh. I, 18^b bot. (ref. to I Kings XXII, 19) *מִשְׁתָּין לָכֵךְ וכו' וכ'* these argued in favor, and those against. R. Hash. 17^a *ורב חסד מִשְׁתָּה* and He who is abundant in kindness inclines (the scales) towards the side of kindness; a. fr.—2) *to decline, move sideways*. Keth. 10^a a man walking in the dark, *ד' מִצָּד פָּחוּחַ* if he moves sideways (towards the door), he finds it open, if he does not (but strikes against the door) &c.—Transf. *to perform coition without violently tearing the hymen*. Ib.—3) (act. verb) *to bend; to wrest*. *ה' דין* *to wrest judgment*. Mekh. l. c. *שלא אֶשְׁתָּה עליו את הדין* say not, because he is a wicked man, I will turn the verdict against him. Peah VII, 9 *ומִשָּׁה את הדין כל דין* a judge that takes a bribe and

perverts judgment; a. fr.—4) (after Ex. XXIII, 2) to *decide by majority* (cmp. כָּרַע). Snh. IV, 1 וְכִי רִיבֵי מִמּוֹנֵה מִשְׁנֵי וְכִי in civil law a majority of one decides in favor of or against (the claimant), וְכִי רִיבֵי נִפְשֹׁה מִשְׁנֵי וְכִי in criminal law a majority of one decides in favor of the defendant, but for a verdict against the defendant a majority of two is required, v. הִשְׁתָּדֵה. Mekh. l. c. אֵת מִשְׁנֵי עֲדִים put to death on a majority vote; אֵת מִשְׁנֵי בְּשֵׁנִים as incriminating witness must be two, so must the majority be two.—*Part. pass.* מִשְׁתָּה f. *reclining, bending over*. M. Kat. 21^a; Yeb. 103^a בֵּין מִשְׁתָּה .. בֵּין מִשְׁתָּה standing, sitting or reclining. Kel. IV, 8; Tosef. ib. B. Kam. III, 10 עַל מִשְׁתָּה מִי עַל הַיָּדָה if the vessel was misshaped so as to bend sideways like a sedan chair. Ib.; ib. 5 מִשְׁתָּה עַל צִדָּה —V. מִשְׁתָּה.

נִמְיָה ch. same. Snh. 26^a נִמְיָה .. נִמְיָה רִיבֵינָא perhaps the opinion of the Lord inclines after the majority. Y. B. Bath. II, end, 13^c וְכִי חָד אֵילָן נִמְיָה גוֹ וְכִי a tree the branches of which hung over that Roman's ground. Ib. וְכִי יָזַל קוֹץ מִה דִּנְשָׁה גוֹ יִדְרִיחָה go and cut off what hangs over his ground; a. e.

Af. *to bend*. Y. Ber. II, 4^b top לִיחָה אִיפְשָׁר דְּלֵא יִשָּׁר לִיחָה it is not possible that he should not turn the discussion (so as to mention the exodus from Egypt; v. Bab. ib. 13^b).

נִמְיָה f. (preced.) *spreading*. Ohol. VII, 2 כְּנִשְׂתָּה הָאוֹהֶל as a tent is spread; Tosef. ib. VIII, 2.

נָטַל m. (נָטַל) *heavy*. Y. Snh. VI, 23^d bot., v. קָלָה.

נָטַל v. נָטַל.

נָטַל f. (נָטַל) 1) *taking; lifting up; carrying*. Zeb. 34^a; Macc. 14^b נָטַל נִשְׁמָה death penalty. Y. Sabb. VII, 10^a נָטַל נִשְׁמָה (destroying vitality); Bab. ib. 75^a; a. fr.—Meg. II, 5 נָטַל לִילֵב taking up the festive wreath.—Pesik. R. s. 10 נָטַל רֹאשׁ lifting up the head (with the ambiguous meaning of 'taking off the head' or 'promotion'). Lev. R. s. 17; Y. Ber. II, 5^c bot. נָטַל רִשְׁוֹ, v. רָשָׁה.—Y. M. Kat. III, 82^a top, a. e. נָטַל צְפוּרִיִּים cutting the nails; a. fr.—2) נָטַל יָדַי, or נָטַל יָדַי, *washing the hands* before and after meals &c. Hull. 106^a, sq. Sot. 4^b; a. fr.

נָטַל, Targ. Ps. LV, 9, v. נָטַל.

נָטַל ch.=h. נָטַל, esp. *washing the hands*. Ber. 22^a נָטַל לֵב בְּשִׁלּוֹהֵם they abolished the washing of hands (before prayer or studying the Law).

נָטַל f. (נָטַל) 1) *planting; plant*. Cant. R. to VI, 11 בְּשִׁעָה נָטַלְתָּ when you plant them. Ber. 35^a בָּרַךְ כָּל הַיָּדָה which belongs to the vegetable Kingdom. Snh. 68^a נָטַל קִישׁוּאִין *planting of cucumbers*; a. fr.—Esp. *young tree, shoot*. Bets. 25^b וְכִי מִקְשֵׁה לֵב the law concerning young trees (נָטַל) cuts off the feet of the butchers (ought to teach them patience, so as not to use meat before flaying and dissecting). Shebi. I, 8 כְּשִׁמָּה by 'a young plant' (with reference to the Sabbatical year law) we understand what its name indicates (during the first year). Y. ib. 33^b bot. נָטַל לֵב as to young shoots the proportion of ten to

a field of a S'ah's size is required, v. infra; a. fr.—Pl. plants and the beauty &c., v. זֶרַע. Shebi. I, 6 מִפְּרִיָּהם the endurance of young trees scattered over a field of one S'ah's size, we may plough the entire field for their sake (on the eve of the Sabbatical year); Succ. 34^a, a. e. עֲשֵׂה לֵב the law concerning young trees in a field &c. Taan. 5^b bot. מִי יִהְיֶה רִצּוֹן שָׂכָל לֵב שְׁנוּעֵעִין may all shoots taken from thee be like thyself. Y. Yeb. I, 2^b נָטַע רֵב, הָרֵב he planted five shoots, had five sons; a. fr.—Hag. 14^b, a. e. הִשְׁתָּהוּ he mutilated the shoots (of the garden of religion, v. פְּרָהֶם), i. e. became irreligious, v. קָצַץ.—Mekh. B'shall., Shir. s. 10, v. נָטַחָה.—2) *pitching a tent, putting up a temporary structure*. Meg. 5^b, a. e., v. אֲכִילָה, a. e. נָטַע.

נָטַחָה, v. נָטַחָה II.

נָטַחָה, v. נָטַחָה.

נָטַחָה m. 1) part. pass. of נָטַחָה.—2) *observance, worth observing*. Targ. O. Ex. XII, 42.—3) *in secret*. Targ. Job IV, 12.

נָטַחָה m. (preced.) 1) part. of נָטַחָה.—2) *guardsman*. Targ. Ps. CXXVII, 1. Ib. CXXI, 4; a. fr.

נָטַחָה f. (נָטַחָה) *guarding, esp. (with ref. to Lev. XIX, 18) bearing grudge*. Sifra K'dosh., Par. 2, ch. IV וְכִי עַד הִיכָן הִיכָן how far does the law forbidding to bear grudge extend? If you ask your neighbor for the loan of an axe, and he refuses, and the next day he asks thee ..., say not, I am not like thee; Yoma 23^a.

נָטַחָה ch. same, *watching, proper care*. B. Mets. 42^a, v. מְשִׁיעָה. B. Kam. 48^a נָטַחָה עָלָיו he assumed the duty of guarding. Ib. עָלָיו יִדְרֵה רֵמִי the duty of guarding rests upon him. B. Bath. 7^b, a. e. לֹא צָרִיכִי לֵב scholars require no guard; a. fr.—Pesik. Hahod., p. 56^a, v. נָטַחָה.

נָטַחָה f. (נָטַחָה) *renunciation, giving up*. Y. Peah VI, beg. 18^b (ref. to Ex. XXIII, 11) כִּי אֲחֵרָה כִּי there is another resignation like this (הִתְקַדֵּר). Ib. מִיֵּעוֹשׁ וְכִי the superfluous וְנִשְׁתָּה (Ex. l. c.) intimates a limitation: *this* you must resign indiscriminately for the benefit of the poor or of the rich, but &c.

נָטַל (b. h.; cmp. נָטַל) 1) *to move, carry off; to receive, take*. B. Mets. I, 1 וְכִי נָטַל זֶה the one (of the claimants) gets three shares &c. Y. Sot. I, 16^d bot., a. e. וְכִי נָטַל לֵב what reward did they get for it?—Sifra Sh'mini, beg. מִסִּדֵּי נָטַל לֵב they got (their punishment) from Sinai. Sabb. 151^b וְכִי נָטַל מִה שָׁלַח take away what thou hast put into me. Arakh. 16^b; B. Bath. 15^b עֵינֶיךָ שִׁירֵךְ remove the chip from between thy eyes (teeth); וְכִי נָטַל מִלֵּךְ remove the beam from &c. Gitt. VI, 1 וְכִי נָטַל מִלֵּךְ even if she says, get me my letter of divorce (instead of 'receive for me'). Ib. 78^a נָטַל מִלֵּךְ I lifted up my eyes. Ber. II, 8 לֹא כָל הַרְצָה לִשְׁמֹל לוֹ אֵת הַשֵּׁם וְכִי take up thy letter of divorce from the ground. Pesik. R. s. 26, end נָטַל מִלֵּךְ I lifted up my eyes. Ber. II, 8 Y. ed., not every one who desires to assume a name, may assume it, i. e. not

Nif. רָצַע, *to be planted* with trees. B. Bath. 24^b; Erub. 23^b רִבּוֹ ל' if the larger portion of it was planted with trees, opp. מְזַרַע. Ohol. XVIII, 3 נֶשֶׁחַ כָּל נֶשֶׁחַ אֵינָהּ חַיִּים וְכָל נֶשֶׁחַ אֵינָהּ חַיִּים must not be planted with any kind of trees; Tosef. ib. XVII, 10; a. fr.

נָטַח m. (b. h.; preced.) *plant, plantation*. Koh. R. to IV, 6 כַּמָּה בֵּרַח לִי וְכִי how much land fit for plantation is in it?—רַבְעִי-נָ the fourth year's fruits of a young tree (Lev. XIX, 24). Maas. Sh. V, 4; a. fr.; v. רָבַעַי.

נָטַח (b. h.; cmp. נָטַחַת) to drip, overflow. Ker. 6^a שֶׁרָה הַגִּמְלָה הַזֶּה הַגִּמְלָה הַזֶּה the gum which exudes from balm-shrubs. Y. Peah VII, beg. 20^a, v. נָטַחַת II. Sabb. 30^b, a. e. שְׁפָחוּתוֹ נִשְׁפָּחוּתוֹ dripping water, collected rain water. Mikv. V, 5, v. נָטַח; a. fr.—Transf. (cmp. נָטַחַת) to speak, prophesy. Midr. Till. to Ps. LXXIII, end (ref. to Joel IV, 18) נָטַחַת אֵין יָצָא אֵלָא בְּנִינָה yitfu alludes to prophecy; v. נָטַחַת.—2) (cmp. נָטַחַת III) to be too long, protrude, hang over. Bekh. 43^b הוּסְמוּ נִטְחָה one whose nose overhangs his lips; Tosef. ib. V, 3.—[Y. Ber. I, 3^c bot. נָטַח ed. Ven., v. נָטַחַת.]

נָטַח Pi. נָטַחַת to drop. Taan. 19^a הַחֲדָדִיל גִּשְׁמִים מְנַטְּחִין the rain began to come down drop-wise. Ohol. III, 5 מֵרָחַק שְׂרָמָה מְנַטְּחָה a slain body whose blood flows in drops, opp. שֹׁרָה. Y. M. Kat. I, 80^b תּוֹפֵה מְנַטְּחָה and when it is still overflowing; a. fr.

נִיף Nif. נִיפָה 1) to be fed by an overflow. Tosef. M. Kat. I, 1 בִּרְיָה שֶׁנִּיפָה מִשְׁדָּה וְכִי (Var. ed. Zuck. נִיפָה. נִיפָה Nithpa. of נִיפָה) a pond formed by the overflow (of rain) from a field &c.—2) to be inundated, to overflow. Y. l. c. שְׂדֵה אֵין שֶׁנִּיפָה לְחֹדֶךְ וְכִי a field dependent on irrigation which discharged its overflow (from rain) into another field (and there formed a pond).

נִיף Hif. נִיפָה to cause to flow; to drop. Y. Gitt. II, 44^b תּוֹפֵה מִשְׁרָה וְכִי 'and he shall write' (Deut. XXIV, 1) but not form letters by dropping; Y. Sabb. XII, end, 13^d. Y. Pes. V, 32^c bot. נִיפָה יִשְׁפָּךְ 'it shall be poured out' (Deut. XII, 27), but he must not let it fall in drops. Tosef. Sabb. XV (XVI), 9 צָרִיךְ לְהַשְׁרִיךְ וְכִי he must cause a few drops of the blood of the covenant to flow; Gen. R. s. 46. Midr. Till. to Ps. LXXIII, end; a. fr.

נָטַח ch. same, 1) to drip. Part. נָטַחַת, נָטַחַת. Targ. Prov. XXVII, 15. Targ. Ps. LXXII, 6 נִיפָה (ed. Wil. נִיפָה).—B. Bath. 73^b נָטַח לֹא נָטַח נִיפָה נִיפָה not a drop fell to the ground.—h. נִיפָה, v. preced. dripping rain water, cohtrad. נִיפָה rain water collected in spouts (v. מְרִיב). Ib. 6^a וְכִי אִזְדָּחִיק לִי if one has the right to let the dripping water from his roof run into his neighbor's yard, he may make spouts and gutters &c.—2) (cmp. נָטַחַת) to turn up, lift. Keth. 60^a (to a woman who had her eyes cast down in order not to look at her child) נָטַחַת Rashi (ed. נָטַח) turn thy eyes up (look freely around).

נָטַח Af. נָטַחַת to drop. Targ. Ps. LXVIII, 9; a. e.—V. נָטַח.

נָטַח m. (נָטַח 2) grapes hanging down directly from the trunk, נָטַח. Peah VII, 4; a. e.

נָטַחַת, v. נָטַחַת.

נָטַחַת, pl. נָטַחַת, v. נָטַחַת.

נָטַחַת f. (transpos. of נָטַחַת, corresp. to Pers. نَطْحَان, נָטַחַת).

Fl. to Levy Talm. Dict. s. v.) *naphtha-salve*. Gitt. 86^a נָטַחַת a salve of white naphtha.

נָטַח (b. h.; cmp. נָטַח I) to guard, observe. Sifr. Num. 157 (expl. נִיפָה, Num. XXXI, 10) נָטַח נִיפָה וְכִי the place where they guarded their idols; Yalk. ib. 785 כְּשֶׁם שֶׁנִּיפָה נִיפָה וְכִי וְכִי as the cock crows by night and holds guard for men; a. e.—Esp. (with ref. to Lev. XIX, 18) to reserve anger, bear grudge. Gen. R. s. 55 וְכִי נִיפָה וְכִי וְכִי thou hast written in thy Law (Lev. l. c.) thou shalt not &c., and thou takest revenge and reservest wrath (Nah. I, 2)?; Koh. R. to VIII, 4 לֹא אֶנְטָר I will not reserve &c. Yoma 23^a; a. fr.—[Cant. R. to IV, 12 מְנַטְּחִים, read: מְנַטְּחִים, v. נָטַח.]

נָטַח ch. same, to guard, wait; to observe; to reserve. Targ. I Sam. XXX, 23, sq. Targ. Deut. V, 10. Targ. Ruth I, 13; a. fr.—Imper. נָטַח, pl. נָטַחוּ. Targ. O. Deut. V, 12. Ib. XXVII, 1 (Y. נָטַח); a. e.—Part. pass. נָטַח, f. נָטַחָה; pl. נָטַחוּ. Targ. I Sam. IX, 24; a. fr.—Targ. Y. Deut. V, 10 נָטַח read: נָטַח.—B. Bath. 74^a נָטַח וְכִי wait here until to-morrow. B. Mets. 63^b; 65^a, v. נָטַח I.—Hag. 5^a, v. infra.

נָטַח Pa. נָטַח same. Keth. 37^a מְנַטְּחָה נִפְשָׁה (not מִינִי) she guarded herself (her purity).—[Yalk. Job 898 נָטַחַת, read as Hag. l. c. מְנַטְּחָה].—Part. pass. נָטַח, f. נָטַחָה, v. infra.

נָטַח Ithpa. נָטַחַת, Ithpe. נָטַחַת, נָטַחַת 1) to be guarded; to be reserved. Targ. Hos. XII, 14. Targ. Y. Ex. XXIV, 11; a. fr.—Bets. 15^a וְכִי מְנַטְּחָה וְכִי (or מְנַטְּחָה) Ms. M. (ed. נָטַחַת) it is safe from dogs, but not from thieves.—2) to keep watch. Targ. Prov. VI, 22 (perh. to be read נָטַחַת Pe.).—3) to be preserved. Hag. 5^a הֵנִי מְנַטְּחָה Ms. M. a. Rashi (ed. נָטַח, corr. acc.) these (the unripe figs) can be kept, but those (the ripe) cannot; Yalk. Job 898 מְנַטְּחָה.

נָטַח, v. נָטַח.

נָטַח m. (preced.) guard. Targ. I Sam. XXVIII, 2.—Pl. נָטַחוּ. Targ. Is. LXII, 6. Targ. Jer. LI, 12; a. fr.—[נָטַח f., part. of נָטַח.]

נָטַח m. (νίτρον) nitrum, (prob.) native carbonate of soda (v. Sm. Ant. s. v.). Y. Sabb. IX, end, 12^b (expl. נָטַח, ib. IX, 5).

נָטַח נָטַחַת, נָטַחַת m. (נָטַח) Natrona (Avenger), a symbolical name. Pesik. R. s. 15 מִי מִרְעֵה לֵב.. who will avenge you on Rome? Natrona; Yalk. Ex. 191; Pesik. Hahod., p. 56^a נָטַחַת (corr. acc.).

נָטַח I (b. h.; cmp. נָטַח I) to polish, sharpen. Snh. 95^b נָטַחַת (כלוּת) מְגִלָּה נָטַחַת is thy sickle (of death) polished? Sabb. 67^a (in an incantation) נָטַחַת וְכִי the sword is drawn and (the stones of) the sling sharpened.

נָטַח ch. same, esp. (cmp. נָטַח) to dress a dead animal. Snh. 100^b נָטַחַת (רַפְשֻׁשׁ), v. נָטַחַת.—B. Bath. 110^a נָטַחַת (Ms. M. נָטַח; Ar. נָטַח); (Pes. 113^a נָטַח, Ar. נָטַח).

נָטַשׁ II (b. h.; cmp. טָשׁ II) *to sink, drop* (cmp. Num. XI, 31); *to abandon, let alone*, v. infra. Gen. R. s. 75 אִם 'נָטַשׁ רַחֲקָה if thou wert to reject and abandon Jacob &c.; Yalk. Ps. 653.

Pl. same. Snh. 6^b (ref. to Prov. XVII, 14) לְנָטַשׁוּ to drop it (the case, to compromise), v. גָּלַשׁ; Tanh. Mishp. 6; Y. Snh. I, 18^b לְנָטַשׁוּ.

Pu. טָשׁ, *Nif.* נִטַּשׁ *to be torn loose, be released*. Pesik. Bahod., p. 154^b נִי' מְחֻרֵּשׁ וְכ' (not מְחֻרֵּשׁ) released from one thicket and caught &c.; ib. נִי'; Yalk. Num. 782 נִי' וְכ' (Y. Taan. II, 65^d top נִיחֹר, v. נִיחֹר I; Lev. R. s. 29, a. e. נִיחֹשׁ, v. נִיחֹשׁ).

נָטַשׁ ch. same. Targ. Ps. XCIV, 14.

Pa. טָשׁ same. Y. Shek. V, 48^d top נִטַּשְׁתָּה רַלָּא חִימוֹר נִטַּשְׁתָּה Ms. M. (v. Rabb. D. S. a. l. p. 42), read: נִטַּשְׁתָּה... let her go, that she may not die while with us; they did let her go (ed. אַפְקוּנָה).

***נָטַשְׁא** m. (preced.) *dropping, excrements*. Targ. Y. II Lev. I, 16 (h. text נִצָּה).

***נִיא** m. *climate*. Y. B. Bath. II, 13^c top, v. נִיָּה II א. י.

***נִיאָב, נִיאָב** m. (נִיאָב) *trough*. Y. Naz. I, end, 51^c נִיאָב (ed. Amst. שְׂאִיב); Num. R. s. 10 נִיאָב; (Y. Ned. I, 36^d bot. שְׂאִיב).

נִיאָפָה m. (b. h. נָאָפָה) *lewdness, illicit intercourse*. Sifré Deut. 26 נִי' דָּבָר אֶחָד אִשְׁתִּיטּוּת; Deut. R. s. 2. Ned. 20^a. Num. R. s. 9; a. fr.

נִיאָפָץ m. (נָאָץ) *insult*. Gitt. 56^b נִיאָפָץ וְגִידוּפֵי רַב' this man's (Titus') insult and blasphemy.—*Pl.* נִיאָפָצִים, נִיאָפָצִים. Lam. R. introd. (R. Joh. 1) הֵן נִי' דָּבָר אֶחָד אִשְׁתִּיטּוּת these consolations... are insults; Pesik. R. s. 28; Midr. Till. to Ps. CXXXVII; Yalk. Ps. 884 נִיאָפָצִים.

נִיאָפָץ ch. same. Targ. II Kings XIX, 3; a. e.

נִיאָוֶת, v. אִוֶּת.

נִיאָקָא, v. נִיאָקָא.

נִיאָר, pl. נִיאָרוֹת, v. נִיאָרוֹת.

נִיאָרֶת, Tosef. Kel. B. Kam. V, 8 ed. Zuck., v. נִיאָרֶת.

נִיב *to flow*, v. נִיב.

נִיב m. (b. h.; preced.) *flow, overflow; that which hangs over*.—(borrowed fr. Is. LVII, 19; cmp. next w.) *upper lip*. Hull. 128^b. Gitt. 56^a.

נִיבָא I ch. same; (cmp. נִיבָא, a. נִיבָא, s. v. נִיבָא) *tusks, canine teeth*; also pl. נִיבֵי. Targ. Ps. LVIII, 7 (h. text מְלֻחָה).—[Targ. Y. I Deut. XXXIV, 7 לְסֻדָּה his molar teeth; (h. text לִלְחָה).—B. Kam. 23^b. Hull. 59^a נִי' גְמֻלָּא a camel has canine teeth. Sabb. 63^b נִיבֵיהּ אִיזָא לִיהּ his (the dog's) tusks are gone. Gen. R. s. 86, נִיבֵיהּ מִסְחָבִל break its tusks out; Yalk. ib. 145 נִיבֵיהּ. Ib. נִיבֵיהּ, v. בְּנִיבֵיהּ, v. טָבֵל I.—Transf. the sinews connecting the hip-

bone with its socket. Hull. 54^b אִיפְסִיךְ נִיבֵיהּ (some ed. אִיפְסִיךְ) its sinews are severed.

נִיבָא II m. *sproutings*, v. נִיבָא.

נִיבֻדְקוֹס, v. נִיבֻדְקוֹס.

נִיבֻל m. (נִבֻל) *disfigurement; disgrace, exposure*. Y. Ab. Zar. I, 39^b bot., v. נִיבֻל. Ib. III, end, 43^c נִיבֻלָּה רַע (an idol worshipped by an Israelite) is bad even when disfigured, i. e. its material can never be used even after its worshipper has abandoned and disfigured it. Gen. R. s. 87; Cant. R. beg., v. זִבְלָה—פֶּה נִי' *lascivious talk*, v. נִבֻל. Lev. R. s. 24.

נִיבֻרְיָא, v. נִיבֻרְיָא.

נִיבֻיָּן m. pl. (נִיבֻיָּן; cmp. נִיבֻיָּן; Samar. נִיבֻיָּן) *lots*. Y. Snh. VI, beg. 23^b וְכ' אִסְקוּן לִי וְכ' cast lots between you two, and one of you will at all events be caught.

נִיבֻלָּא, v. נִיבֻלָּא.—[נִיבֻלִין, Targ. Is. LIII, 9 some ed., v. נִיבֻלִין.]

נִיבֻלְתָּא, Targ. Job V, 16 some ed., v. נִיבֻלְתָּא.

נִיבֻרְיוֹת, Y. Erub. V, end, 23^a נִי' וְחֻצָּה לֵה עִי' read: וְחֻצָּה לֵה אֵלֶּיךָ אִמָּה עִי' עִירֻבוֹ.

נִיבֻרְקוֹס, v. נִיבֻרְקוֹס.

נִיבֻדָּא, v. נִיבֻדָּא.

נִיבֻדָּן m. (נִיבֻדָּן) 1) *playing on a musical instrument; use of the root*. Pes. 117^a; Y. Succ. III, 54^a top; Y. Meg. I, 72^a top; a. e.—2) *musical accent, melodiousness*. Cant. R. to IV, 11 בְּעִירְנוֹנוֹ וּבְנִיבֻדָּנוֹ, v. עִירְנוֹנוֹ.

נִיבֻדָּנָא, **נִיבֻדָּנָא** ch. same, *music*. Targ. Is. XXXVIII, 20; a. e.

נִיבֻמִּי, v. נִיבֻמִּי.

נִיבֻנִּי, v. נִיבֻנִּי.

נִיבֻרָא, **נִיבֻרָא** m. (נִיבֻרָא) 1) *gutter, dike*. B. Mets. 107^b נִי' אִמָּה (ד') אִמָּה... דְּבִנִּי אֵלֶּיךָ four cubits on the shores of a dyke belong to the owners of the dyke. Pes. 113^a נִי' לֹא חֲשׂוֹר נִי' leap not over a dyke (oth. opin., v. infra). B. Bath. 12^b נִי' חֲרִירִי אֶחָד two fields dependent on one dyke for irrigation; a. e.—*Pl.* נִיבֻרָא, נִיבֻרָא. Ib.—[V, also נִיבֻרָא.]—2) *track, step*. Pes. I. c. נִי' לֹא חֲשׂוֹר נִי' do not leap in place of walking (v. supra).—*Pl.* as ab. B. Kam. 57^a נִיבֻרָא נִי' בְּרִיחָה Rashi (ed. sing.) they adopted the habit of running out into the fields; ib. 118^b נִי' אִנְקָשָׁה (אִנְקָשָׁה) he taught her the way out of the fold; B. Bath. 88^a נִיבֻרָא אִנְקָשִׁינֵיהּ נִיבֻרָא he taught them &c.—Sabb. 51^b נִיבֻרָא שְׂעִירֵי לֵי דְחִמְרָא the gait of the ass is (in accordance with) the barley (which he feeds on). Ib. 66^b קָל נִי' שְׁוִיטָה sixty steps. Ber. 41^b נִיבֻרָא נִי' iron run (unwearied walk).

נִיבֻרָא Targ. Cant. I, 12, v. נִיבֻרָא.

נִיבֻרָא, v. נִיבֻרָא.

נִידָה, v. נָדָה.

נִידָה m. (נָדָה) *banishment, isolation*. Num. R. s. 10 חזא בל' (Sabb. 64^b, a. e. בנדרה, v. נָדָה.—Esp. *excommunication*, of a higher degree than נִידָה and lesser than חָרֵם. M. Kat. 16^a אין ל' פחות וכו' *nidduy* lasts no less than thirty days. Ib. ל' the excommunication pronounced by him is valid. Ber. 19^a גזירני עליך I should have decreed the ban over; a. fr.

נִידָה ch. same. Ned. 7^b (ref. to מטרדה, v. נָדָה) לישנא דל' it has the meaning of excommunication (as if he had said נִידָה, v. נָדָה I).

נִידָה pr. n. pl. *Nayah* (prob. to be read נִידָה, v. נָדָה III). Y. Snh. III, 21^b רבנן the rabbis of N.

נִידָה m. = אִידָה (mostly after an open syllable to avoid a hiatus, or after ה) *he, himself; it, it is*. B. Kam. 114^b perhaps he sold them, and he himself spread the report (that they had been stolen). Ber. 58^b לא ידענא מאי ל' I do not know what it is (its nature). Taan. 24^a אנא ל' (differ. in Ms. M.) I am he (of whom you are speaking). Pes. 104^a, a. e. מאן ל' בנן וכו' (Ms. M. ניננו, v. Rabb. D. S. a. l. note) who is (are) meant by 'the son of saints'; a. fr.—*Fem.* נִידָה. Ber. 44^a.—*Pl.* נִידָה. Hull. 38^a וכו' רברים מאי ל' רברים what are the movements indicating the agony of death? Ib. 79^a חזא כולחו חזא they all belong to the same species. B. Mets. 24^b רובה ישראל ננו the majority are Jews; a. fr.—With suffixes: נִידָה, נִידָה, נִידָה &c. (to) *myself, thyself, himself &c.* Hull. 59^b נִידָה ליה רמחיה ליה (Rashi: רמחיה ליה) I want thee to show him to me (Rashi: to make him visible). Ib. 142^a וחרר לקנינו and then let him transfer them to thyself. Ber. 54^b בריך רחמנא blessed be the Merciful who returned thee to us and not to the dust. Ned. 41^a; Erub. 10^a, a. fr. thou didst cite it to ourselves &c. Keth. 92^a מגבי להו נִידָה ארעא he will give land in payment to the very claimants, and then seize it from them; a. fr.

נִידָה m. (נָה) *leading*. Mekh. B'shall. beg.; Yalk. Ex. 226, v. נִידָה.

נִידָה, v. נָדָה.

נִידָה, Yeb. 17^a, v. נִידָה.

נִידָה m. (נָה) *ugliness; disgrace*. M. Kat. I, 7 מפני שז' הוא because it defaces her (for the time being); Y. Ab. Zar. I, 39^b bot. נִידָה. Snh. VII, 3 (52^b) זה הוא ל' this (the Roman way of decapitation with the sword) is a repulsive disfigurement. Y. Sot. III, end, 19^b אשה נִידָה but a woman, because her disgrace (feeling of shame) is greater, must not be executed naked. Ib. 18^d bot. חזא המקום the Lord will indemnify her for her (unmerited) exposure. Yalk. Prov. 943 חזא של חזא a hideous life (without enjoyment). Ned. 80^a (in Chald. dict.) ל' נִידָה לא שמיא ל' a neglected appearance for one day (by not bathing) is not considered self-neglect in the sense of the law; a. fr.

נִידָה ch. same. Targ. Lam. III, 51.—Ned. 80^a it would make her repulsive.

נִידָה, v. נָדָה.

נִידָה, v. נָדָה.

נִידָה m. pl. (naeviana, sub. pira) *naeviana*, a species of pears (v. Sm. Ant. s. v. Pyrus). Y. Kil. I, 27^a אף הרוניא (corr. acc.).

נִידָה pr. n. m. *Nivli*. Hull. 45^b.

נִידָה m. (נָה) *slumber; idleness*. Targ. Prov. XXXIII, 21.

נִידָה f. same. Targ. Prov. VI, 4 ed. Lag. (ed. נִידָה; ed. Wil. נִידָה). Targ. Ps. CXXXII, 4.—*Pl.* נִידָה. Targ. Job XXXIII, 15 Ms. (ed. sing.).

נִידָה m. *Nabatean*. Sabb. 121^b (Ms. M. כורי); Y. ib. XIV, beg. 14^b נִידָה.

נִידָה, v. sub נָדָה.

נִידָה m. (נָה) *one who claims damages; pl. cases of damage claims*. Gitt. V, 1; v. נִידָה. B. Kam. 83^b; a. fr.; v. נָה.

נִידָה, v. sub נָדָה.

נִידָה, v. נָה.

נִידָה, v. נִידָה.

נִידָה I m. (נָה) *soft, gentle*. Targ. Job XXXVII, 13; Taan. 3^b bot. מִיטָה a gentle rain, opp. רִידָה. Ib. דאחא when a gentle rain has fallen.—*Fem.* נִידָה. Targ. II Esth. VIII, 13.—Sabb. 7^b חשמישוריה ל' it is convenient for use; a. fr.

נִידָה II m. (נָה) *ease, satisfaction*. Yeb. 118^b וכו' נִידָה bodily comfort (even in an unhappy marriage) is preferable (to singleness). Snh. 45^a, v. נִידָה. Sabb. 132^a מִיטָה מאי קא ל' ליה וכו' what satisfactory reason had he at first (for his interpretation), and what was again the objection he attempted to meet?—ל' *one likes, prefers*. Targ. Y. Deut. XXXII, 50.—Meg. 28^a I do not want to be honored at the expense of thy disgrace. Ib. לכו וכו' do you not want me to live? B. Bath. 172^a ליה וכו' something which is satisfactory to the creditor and &c. Arakh. 30^b it is better for man to sell his daughter than to borrow on interest. Erub. 32^b; a. fr.—נִידָה (a dialectical term, v. הללניו וכו' *It is right; it will do*. Y. Pes. I, 27^b top ל' העליונים וכו' this is right as far as the uppermost and nethermost cavities are concerned. Y. Yoma III, 40^c, sq. של משה ... אין חימר מיד ל' אין חימר (as soon as finished), it is right; but if you say, they are not consecrated until they are used, it would be right as far as the Mosaic vessels are concerned, but &c.—Hull. 56^a

this would be right according to the opinion of &c.; a. fr.—Cant. R. to I, 6 נ' (an editorial gloss, as a punctuation mark) as a positive assertion, opp. אִתְּחָא.—V. נִיחָא.

נִיחָא III pr. n. m. *Niha*, name of an Amora. Y. Kil. IX, beg. 31^d; Y. Yeb. VIII, end, 9^d; a. e.

נִיחֻחַ m. (b. h.; נִיחַ) *pleasing*. Koh. R. to IX, 7 בריח' like the pleasing flavor (of a sacrifice); a. e.

נִיחֻחִים, **נַח'** m. (b. h.; נָחַם) *comfort, consolation*. Mekh. B'shall., beg. (ref. to נָחַם, Ex. XIII, 17) זה אֵין נִיחֻחִים this (*naham*) does not mean comforting but leading (i. e. the נ is not radical); Yalk. Ex. 226 אֵין נִיחֻחִים, נִיחֻחִים, נִיחֻחִים, נִיחֻחִים. —Pl. נִיחֻחִים. Pesik. Shim'u, p. 117^b דְּבָרֵי נִיחֻחִים comforting words, opp. קִינֻחִים. Ib. Nahamu, p. 124^a דְּבָרֵי נִיחֻחִים וְנִיחֻחִים. Yalk. Is. 307 דְּבָרֵי נִיחֻחִים וְנִיחֻחִים. Lam. R. introd. (R. Joh. 1), v. נִיחֻחִים; a. e.—V. נִיחֻחִים.

נִיחֻחִינֻחַ v. נִיחֻחִים.

נִיחֻחָא f. (נִיחַ) 1) *mildness, gentleness*. Targ. Job XXXI, 18 (הַנִּיחֻחָא). —Taan. 4^a, v. אֶלְכָּן II. Arakh. 17^a as regards ruling with rigor or with leniency. B. Bath. 25^b בְּנִיחֻחָא when the rain comes down gently, opp. בְּשִׁפְכוּתָא. Sabb. 34^a, a. e. צִיִּיךְ בְּנִיחֻחָא he must say them in a gentle way; a. e.—2) *submission, humility*. Gitt. 36^b, v. עֵלְכָּן. —3) *ease of mind, satisfaction*. Snh. 30^b; Pes. 32^b מַאי נִיחֻחָא why this ease of mind (why does he say, Let thy mind be set at rest as thou didst mine)?

נִיחֻחָא v. נִיחָא I.

נִיפְּוּף m. (נִיפְּוּף) *overflow*. Y. M. Kat. I, 80^b top.

נִיפְּוּפָא f. (נִיפְּוּף) *drop*. B. Bath. 73^b, v. נִיפְּוּף. —Pl. נִיפְּוּפִיתָא. Gitt. 69^b.

נִימְלִיתָא v. מְלִיתָא.

נִינִיךְ v. נִינִי ch.

נִינִיחָא Pi. of נִינִי.

נִינִיחָא I, v. נִינִי ch.

נִינִיחָא II m.=h. נִינִי II, *kind, gentle, pleasing*. Targ. Y. Deut. XVII, 18. —לִי לֵאמֹר it is good (better) for. Koh. R. to X, 5 [read:] לִי לֵאמֹר it would have been better for him that I should bury him than &c.; (Y. Sabb. XIV, 14^d bot. נִינִיחָא לֵאמֹר אֵילוּ דְּהוּא מִיִּידָא. Koh. R. l. c. לִי לֵאמֹר it would have been better that his head were taken off than to do this; a. e.

נִינִיחָא, **נִינִיחָא**, **נִינִיחָא** m.=h. נִינִי I, 3) *rest, satisfaction*. Targ. Ps. XCV, 11 ed. Lag. (ed. Wil. a. oth. נִינִי). Ib. OXVI, 7 Ms. נִינִיחָא (Regia נִינִיחָא; ed. נִינִיחָא). Targ. Job XXXVI, 16. Targ. Lam. I, 3; a. fr.—Y. Taan. I, 64^a (transl. Is. XXX, 15) בְּשִׁבְתָּא וְנִינִי through Sabbath

rest and repose you will be redeemed. Gen. R. s. 87 (ref. to Ps. CXXV, 3) אֵין לִי נִינִי (the evil spirit) has no satisfaction in the company of the righteous; Midr. Till. to Ps. l. c.; Yalk. ib. 880; a. e.—2) *gentleness*. Snh. 94^b בְּנִינִי gently.—V. נִינִיחָא, a. next w.

נִינִיחָא, **נִינִיחָא** f. h. same. Gen. R. s. 30 (play on נִינִי, Gen. VI, 9) לִי לֵאמֹר (ed. Wil. נִינִיחָא) he was a comfort to himself, a comfort to the world &c.; Yalk. ib. 48; Yalk. Chr. 1072 נִינִיחָא. Gen. R. s. 25 (ref. to נִינִי, Gen. V, 29, a. e., Ex. XXIII, 12) נִינִיחָא שׁוּר וְנִינִי here ease is mentioned, and so there: as there appeasement of the ox is meant, so here (the ox submitting again to man's control, v. נִינִי); ib. נִינִיחָא קִבְרִי rest in the grave; Yalk. Chr. l. c.

נִינִיחָא v. נִינִיחָא.

נִינִיחָא, **נִינִיחָא** pr. n.=נִינִיחָא; v. נִינִיחָא.

נִינִי m. (נִינִי) [*blank*], *paper, parchment, papyrus &c.* Ab. IV, 20 חֲדָשׁ עַל נִינִי ink on a new blank, opp. נִינִי palimpsest. Gitt. 9^b חֲדָשׁ נִינִי blank paper, v. קִבְרִי. Ib. 19^b נִינִי if he handed her a blank sheet. Tosef. Kel. B. Kam. VII, 11; Kel. X, 4. Sifr. Deut. 160 לֹא עַל נִינִי not on a loose sheet, opp. מְגִלָּה; a. fr.—Pl. נִינִי. Pes. 42^b מְדַבְּקִין בָּהּ נִינִיחָא scribes... glue their parchments with it (Ms. M. נִינִיחָא ch. form). Kel. II, 5 נִינִי covers... made of papyrus; Tosef. ib. B. Kam. II, 5 נִינִיחָא ed. Zuck. (Var. נִינִי, corr. acc.).

נִינִי v. next w., end.

נִינִי, **נִינִי** m. (נִינִי) *weeding; lopping (trees)*. Kel. XXIX, 7 קִדְּוֹשׁ שֶׁל נִינִי (perh. נִינִי; ed. Dehr. נִינִי) the axe used for lopping trees (v. Maim. a. l. ed. Dehr.); Y. Meg. I, 71^b top נִינִי; Y. Ned. IV, beg. 38^c מְכֻשׁ (corr. acc.). Tosef. B. Mets. VII, 6 גִּמְרֵי נִינִי (ed. Zuck. נִינִי) if he finished the weeding for which he was hired. Gen. R. s. 39 רָאָה נִינִי when he saw them engaged in weeding (lopping) at the proper season &c.; a. fr.—[Pesik. R. s. 31 קִטָּה כְּמִין נִינִי, ed. Fr. נִינִי, read: קִטָּה כְּמִין נִינִי; Fr. emends: כְּמִין צִינִי; Fr. emends: כְּמִין צִינִי.]

נִינִי, **נִינִי** v. sub נִינִי.

נִינִי pr. n. (Νῖλος) *the Nile, also the godhead Nilus*. Targ. Y. Gen. XLVII, 7; a. fr.—Sot. 13^a. Gen. R. s. 87; Pesik. R. s. 6, v. נִינִי; a. fr.

נִינִי to slumber, v. נִינִי.

נִינִי m. (preced.) *slumber, sleep*. Pes. 120^b; Meg. 18^b, a. e. (expl. מְנוּחָה) לִי וְלֹא לִי a sleep which is no sleep, a wakefulness which is no wakefulness.

נִינִי, Pi. of נִינִי, v. נִינִי I.

נִינִי, v. נִינִי II.

נִינִי, **נִינִי** f. (נִינִי, cmp. נִינִי), also meanings of נִינִי [*hanging over*], 1) *fringe, cord, hair* (of the eye-brow); *bristle; fibre*. Bets. 14^b לֵאמֹר נִינִי lest a

fringe (shred of the garment used as mattress) wind itself around his body; Y. Kil. IX, 32^a bot. Nidd. 67^a, a. e. one single thread; Y. Sabb. VII, 7^d top נמא (corr. acc.). Gen. R. s. 93 ב' ב' ב' (Ar. נימא) he tied rope to rope, string to string. Ib. אחר היתה לו בלבו he had one bristle on his chest; Yalk. ib. 150. Gen. R. s. 65, end ב' ב' ב' (Ar. נימא) he tied a string to it ..., and hanged himself. Tosef. Sot. I, 2 כרי שיקשרו הגרדי ב' as much time as the weaver needs to knot a fringe; Y. ib. I, 16^c bot.—B. Bath. 16^a (ref. to סערה, Job XXXVIII, 1) גומא, a. fr. for each hair (of the eye-brow) &c., v. גומא. Sabb. 30^a, a. fr. ב' מלא a thread's (or hair's) breadth. Erub. X, 13 במקשר ב' קושרין they were permitted to knot a broken string of a musical instrument in the Temple; ib. 102^b כינור ב' נימא כינור; a. fr.—Pl. נימין. B. Bath. I. c. Shek. VIII, 5 ed. (Ms. M. נימין); a. fr.—2) (cmp. ניב) pl. נימין mustache. Yoma 38^b בין ה' ב' ה' the division line between the two parts of the mustache.—3) של מים ב' של מים (cmp. בינא III) leech. Ab. Zar. 12^b. [Ib. 10^b, v. לומי].

נימא ch. same, cord; string &c. Targ. Ps. XI, 2 (h. text ירד); a. e.—Pl. נימין. Targ. Koh. IV, 12. Targ. Y. Num. XV, 38. Targ. Ps. VI, 1; a. e.

נימאייק, v. עמקי.

נימא, v. נימא h.

נימול, v. גמול II.—[נימולין, Y. Yeb. VIII, 9^b, v. גמול.]

נימוס, נימוס, Tosef. Bekh. IV, 15; Tosef. Men. XIII, 6, read גמס, v. גמס.

נימוס, v. גמס.

נימוס I pr. n. m. Nimos, 1) הגרדי v. גרדי. — 2) N., brother of Joshua the grist-maker. Bekh. 10^b; Tosef. Makhsh. III, 13 אונימס ed. Zuck. (oth. ed. אינ), read אבנימוס, v. אבנימוס.

נימוס II m. (νόμος) usage, law; religion (v. נמוס). Meg. 12^b עשי לה כ' כ' כ' v. מוכר בנימוס deal with her according to law. Ex. R. s. 15 המלכות ב' in accordance with the royal usage of warfare; (Tanh. Bo 4, a. e. כ' כ' כ' Gitt. 43^b נימוס .. נימוס Ar. (ed. נמוס) as soon as the gentile did to him (the hypothecated slave) what the law requires (to take possession, v. נשקי); Tosef. Ab. Zar. III (IV), 16 נמוסות (corr. acc.). Gitt. I. c. [read:] נימוס although he (the Jew) did what the law requires in regard to the field; a. fr.—Pl. נימוסות. Num. R. s. 18 ו' ו' ב' ב' בררכי הגוים יש ב' ו' ו' it is the way of the nations to have many religious observances (for various deities) and many priests. Gen. R. s. 16 ב' ב' בשלשה (Ar. בניוקסין) in three things is Greece in advance of Rome: in codes &c., v. פניקסין. Ib. s. 67. Num. R. s. 8 ב' ב' ב' ב' ב' ב' in our (Roman) law; a. e.—[Ex. R. s. 15 הוציא הנמוסין read: הוציא הנמוסין, v. נמוס.]

נימוס, נימוס ch. same. Targ. Ps. I, 2. Targ. I Sam. II, 18; a. fr.—Gen. R. s. 48 (prov.) בנימוס עלה לקראת ה' ב' ב' ב' when you come to a place, follow its customs.—Pl. נימוסין.

נימוסא. Targ. Ez. XX, 25; a. fr.—Y. Ber. V, 9^a דבריה ב' ב' (ed. Lehm. sing.) he is engaged in studying the laws of his Creator.

נימוק, v. קמק.

נימוק m. (contr. of נעמוק; עמק) depth, penetration. Ab. d'R. N. ch. XVIII; Gitt. 67^a יוסי נימוקו עמו R. Jose the surname, 'His depth is with him', i. e. he has deep reasons for whatever he says. Ib. ראוניו עמו if thou hadst seen him, (thou wouldst have seen) his depth was &c. Erub. 51^a. Bekh. 37^a עמו ב' ב' ב' you might have thought, we must adopt R. Jose's opinion because he is known to have deep reasons.

נימוורת* f. (מור; cmp. אמורקא) a detachment of troops sent to take hostages until a requisition be complied with. Y. Pes. IV, 31^b bot., v. משפונא.

נימססין m. du. (מסס) mashing mill. Ab. d'R. N. ch. XXXI, end, contrad. to גריחים grinding mills (v. Ber. 61^b top).

נינפא, v. נינפא.

נינפאין m. (νυμφαῖον, nympheum) a fountain consecrated to the nymphs, in gen. fountain. Tanh. Mishp. 8 (some ed. גרפאין, corr. acc.); Ex. R. s. 31 גרפאין (corr. acc.).

נינפאית, נינפאית, נינפאית, v. sub נפא.

נין m. (b. h.; ניון) [tender,] child, offspring. Mekh. B'shall, Amalek, s. 2 ו' ו' ו' I will not leave over a son or son's son of Amalek; Yalk. Ex. 266).

נינפא, v. נינפא.

נינפא, pl. of נפא.

נינפא (b. h.) Nineveh, the capital of Assyria. Yoma 10^a; Gen. R. s. 37. Sabb. 121^b; Y. ib. XIV, beg 14^b צירעה שב' the hornet of N.; a. e.

נינפא I m. (contr. of נענע, cmp. נורי) (slender) hemp-cord, line (v. P. Sm. 2362; 2387). Gen. R. s. 65; s. 93 Ar. (ed. נינפא).—[Lev. R. s. 22, beg. נינפא, read: גרפא, v. גרפא.]

נינפא II f. (v. preced.) ammi, Bishop's-weed (v. אמריא). Ab. Zar. 29^a (Rashi: mint). Sabb. 128^a; 140^a נינפא. Ib. ב' ב' ב' ninia is good for seasoning cress. Gitt. 69^b ב' ב' ב' (Ar. ב' ב' ב' three eggs' sizes of n.—V. נפנא).

נינפא, v. next w.

נינפא f. (νύμφη) bride. Targ. Cant. IV, 8, sq.—R. Hash. 26^a ו' ו' ו' I heard them call a bride נ' נ' Gen. R. s. 71 (play on נפא, Gen. XXX, 8) ו' ו' I ought to have been made a bride before my sister; Yalk. Gen. 127 לינפא (corr. acc.). Ex. R. s. 36, beg. (ref. to נפא, Ps. XLVIII, 3) לשון נינפא (some ed. נפא) in Greek they call a bride

nymphe. Ib. s. 52, end (ref. to Ps. l. c.) קלי ניר ed. Const. (missing in ed.) καλή ἡμέρα, the beautiful bride; Pesik. R. s. 41 קלוניר (corr. acc.); Tanh. Ki Thissa 18 (ref. to יפח, Cant. IV, 11) כלה נופר; ed. Bub. ib. 9 קלוניר, read נ' קלי.—[Yoma 10^a, v. ניר.]

נים, *pl.* ניר, ניר, v. ניר.

ניסא, v. נסא.

ניסא, *m.* (an adapt. of νῆσος, as if fr. נסא=נס to emigrate, or נסא to subject; emp. אגניסין, Sam. עניסין, Gen. X, 32, Mand. ניריסא, v. Nöld. Mand. Gr. p. XXX) settlement, colony, esp. island (v. נגן). Targ. Is. XX, 6 (ed. Wil. נסא). Targ. Jer. XXV, 22; a. e.—*Pl.* constr. ניר, ניר, Targ. Is. XXIV, 15. Ib. II, 16 (ed. Wil. ניר, h. text אגניו). Targ. Am. IX, 3 (h. text קרקע). Targ. Y. II Gen. X, 18 אגניא (belonging to ib. 5, as quoted in Ar.); a. e.—Hebr. form, *pl.* (of ניריס) ניריס, נירין, v. אגניסין.—[Deut. R. s. 2 נס; Yalk. Is. 369; Yalk. Deut. 825 נגל.]

ניסאי, *pr. n.* (v. נס) Mount Nissay (Miracle), a substitute for Sinai, introduced for argument. Sabb. 89^a (against one explaining חר סיני as הר ניריס, the mount whereon miracles were wrought for Israel) then its name ought to have been Har Nissay; v. סימניא.

ניסח, *f.* (ניס) flight. Sot. VIII, 6 נפילה, corrected ib. 44^b (as in Y. ed.) נפילה for the beginning of falling (in slaughter) is the rout; Y. ib. VIII, end, 23^a; Sifré Deut. 198 נפילה נפילה for the beginning of flight means falling.

ניסוף, *m.* (נסוף) 1) libation. Succ. IV, 1 המים נסוף the water libation (on the Succoth festival) is continued for seven days. Y. ib. 54^d top; Tosef. ib. III, 15 נסוף at its libation the laws of sanctity must be observed; (Tosef. Meil. I, 16 נסוף). Zeb. VI, 2. Snh. 62^a נ' libation to idols; a. fr.—*Pl.* נסוף, נסוף, נסוף, Gen. R. s. 78, end נסוף יעקב how many libations Jacob performed. Taan. 2^b, a. e. נ' two kinds of libations.—2) the manipulation by an idolater by which he causes wine to be forbidden to Jews as נסוף (v. נסוף). Ab. Zar. 56^b (in Chald. dict.) נ' operating with the foot is not called a ritual manipulation (does not affect the wine); a. e.

ניסוף, *ch.* same, the act of libation; (in Targ. Y. also) the liquid used for libation. Targ. Num. XXVIII, 7. Ib. IV, 7; a. fr.—*Pl.* נסוף, נסוף, נסוף, Ib. O. some ed. Targ. Y. ib. XV, 13 (not נסוף); a. fr.—V. נסוף I.

ניסחנא, *m.*; *pl.* נירחני, ניר (נח, v. Af.) [despaired of, given up,] palms which never mature their fruits, male palms; נירחני fruits of nishané, stunted dates which cease growing early in the spring (נירחני). Pes. 53^a ברי' קץ he selected for felling (in the Sabbatical year) palms whose fruits had reached their limited maturity. Erub. 28^b דהם ברי' there it means fruits of the nishané (which having reached their maturity are considered as food).

Ib. לא בני (read ברי, v. Rabb. D. S. a. l. note 60) it does not mean fruits of the n.—[Ms. M. נסחני, Var. נירחני, Ar. נירחני, v. Rabb. D. S. to Erub. l. c.—The Var. נירחני, dialect. for נירחני (emp. נסח a. נסח) gave rise to etymological derivation from נירחני.]

ניסיונא, *v. sub* נס.

ניסיוותא, v. ניראיוותא.

ניספא, v. נספא.

ניסל or נסל, *m.* (v. אסלא II) easy-chair, (royal) arm-chair. Tosef. Snh. IV, 2 על ניסל ספסלי (strike out ספסלי, as a gloss; Var. כסא); Y. ib. II, 20^c bot. (Var. כסא).

ניסן, (b. h.; v. Fr. Del. Proleg., p. 138, note) Nisan, the first month of the Hebrew calendar, containing thirty days, varying between the sixteenth of March and the eighth of May. R. Hash. I, 1 באחד בני ראש וי' on the first of Nisan begins the royal year. Ib. 2^b וי' בני' if a king dies in N., and his successor ascends the throne in N., we count a year for the one, and one (the first year) for the other; a. v. fr.

ניסן, *ch.* same. Targ. Y. Ex. XII, 8; 18; a. e.—Y. Maas. Sh. IV, end, 55^c; Ber. 56^b; Lam. R. to I, 1 רבתי (חד מזלמי), v. נסא.

ניסני, v. נירחנא.

ניסנא, *m.* (transpos. of נירסא, v. נקנא).

ניסר, v. נסר.

ניסרדי, v. נוסרדי.

ניסררי, Targ. II Esth. III, 8 בני' ed. Lag. a. oth., read: סרר, v. נגן סררי.

ניסרפ, v. לקח.

ניסרפא, v. נסרפא.

ניע, *m.* (ניע) the effort made to remove phlegm, hawking; the phlegm discharged by hawking, contrad. to בירח. Nidd. VII, 1 הני' והדוק the phlegm (of an unclean person) and the spittle. Ib. 55^b וניעו; B. Kam. 3^b, v. בירח; a. e.

ניעא, *m.* (ניע) [something hanging, emp. Syr. lobe of the liver, P. Sm. 2403,] 1) fat-tail, rump. Targ. Y. II Lev. III, 9 (h. text אליה).—2) breast of an animal. Ib. VII, 30 (h. text רוח); [Ar. ניעא, v. Koh. Ar. Compl. s. v.]—Midr. Sam. ch. XIV שוקה וניעא the shoulder and the breast.

ניעז, v. preced.

ניעור, *m.* (ניע) shaking of a garment. B. Mets. 29^b.

ניעור, v. ניע.

ניעות, v. ניע.

נִרְצָץ. c. (נֶצֶק) 1) (b.h.) *spark, sparkling light*. Tanh.
Vayesheb 1 אַחַד ו' one spark from thy smithy.—*Pl.*
נירצוצות, נירצוצים, נירצוצין. Tosef. Yoma II, 3 יוצאות
sparkling rays proceeded from it (the golden tablet);
Yoma 37^b יוצאת; Y. ib. III, 41^a top מתחזין; Y. Sot.
II, 18^a top והנירצוצים. Num. R. s. 5, beg. שני נ' של אש
two sparks of fire &c. Ib. 45^b שני נ' two sparks
preceded them. Y. Ab. Zar. V, end, 45^b (v. ליתבן). ציצק
it must be so heated that sparks burst forth from
it. Tosef. Sabb. VI (VII), 2 נפלו הימנו ואמר וכ' if snuff
falls off the candle, and he says, we shall have guests &c.
(אמורי). Sabb. III, 6 לקבל to receive the snuff; a. fr.—
*) *shivers scattering from the broken sledge-hammer*.
Sabb. 88^b; Snh. 34^a (ref. to Jer. XXIII, 29) מה פתש זה
as the sledge-hammer (when shattered by

נִיקָנוֹר, נִקְנ' pr. n. m. (Νικάτωρ) *Nicanor*, 1) a general

under Antioch Epiphanes and Demetrius I, defeated and slain by Judah Maccabi (I Macc. VII, 39; II Macc. XV, 30). Y. Taan. II, 66^a top (Meg. Taan. XII) יום נicanor-Day (a half-festival); Y. Meg. I, 70^c bot.—2) N., who imported Corinthian bronze doors for a Temple gate. Yoma III, 10; Tosef. ib. II, 4; Y. ib. III, 41^a; Bab. ib. 38^a. Midd. II, 3, a. fr. נ. שער (שערי), v. נהשחן.

ניקצא, ניקרא, ניקר, v. sub נק.

ניר I, ניר (b. h.; v. Del. Proleg., p. 98, sq.) [to conquer,] to break ground, clear. Tosef. Men. IX, 3 ניר שנה ניר שנה he breaks the field the first year, the second year he ploughs it &c.; Men. 85^a. Arakh. IX, 1 (29^b) ניר if he broke it (without planting). Tosef. B. Mets. IX, 7 ניר לא ירא נר .. אלא נאר ו' (Var. נר) he must not plough it over entirely one year and plant the next, but plough one half &c. Ib. 8 ניר ו' and he ploughed all of it one year &c. Ib. 26 נאר (Var. ניר, נר); a. fr.—Part. pass. ניר. f. ניר. Ib. 29 ניר למניו when he surrenders the field to him cleared, opp. נשחן.—[Men. 85^b הציר ניר, Ms. נר.]

ניר Pilp. to plough over repeatedly. Part. pass. ניר (מניר) (= מניר); cmp. מניר a. מניר. f. מניר. pl. מניר. Men. 85^a ניר .. דומ' לכך (Ms. M. מניר, corr. acc. or מניר Nif.) fields .. repeatedly ploughed over for that purpose; Tosef. ib. IX, 3 מניר, Var. מניר, read מניר or מניר).

Nif. מניר (cmp. מניר fr. מניר) to be broken, v. supra.

ניר ch. same. Targ. I Sam. VIII, 12 למניר (ed. Wil. למניר).

ניר II m. (b. h.; preced.) 1) clearing, ploughing over. Tosef. B. Mets. IX, 24 בשנה ניר (read: בשנה) in the year during which he cleared the land.—2) newly broken land. Peah II, 1 ניר fallow land or newly broken land. Y. Naz. VII, 56^b top; a. e.—Pl. מניר. Shebi IV, 3.

ניר I ch. same. Targ. I Sam. VIII, 12.

ניר III, ניר II m. ch. (preced. wds.; Assy. niru) yoke; servitude. Targ. Deut. XXI, 3. Targ. Num. XIX, 2.—Targ. Jer. XXVII, 8; a. fr.—Y. Sabb. V, end, 7^c; Bab. ib. 54^b, v. מניר.—Pl. מניר. Targ. Jer. XXVII, 2. Ib. XXVIII, 13.

ניר IV m. (v. preced.; cmp. jugum a. ζυγόν, v. Sm. Ant. s. v. Tela) cross-beam of the loom, also the cross-rod under the cross-beam (liciatorium) to which the ends of the leashes are fastened; transf. (mostly pl.) מניר, the leashes or thrums to which the threads of the warp are fastened; also the warp. Gen. R. s. 94, v. מניר. B. Kam. 119^b ניר .. ולא ניר ליקחין you must not buy from the weaver remnants of woof or of warp threads. Kel. XXI, 1 מניר .. he who touches the upper beam ... or the rods, contrad. to מניר. — קניר that portion of the web produced by passing the spool with the woof across the warp, mesh, slip. Sabb. XIII, 2 (105^a) מניר ביר ניר Ms. M. (ed. מניר) he who starts a web by making two meshes, attaching them either to the cross-

pieces or to the slips (קניר). Ib. 105^a מניר ביר ניר within a distance of three meshes; (Tosef. ib. XII (XIII), 1 מניר ביר ניר ... ביר אחד Y. ib. VII, 10^c two sets of warp threads fastened to one old border web (liciium) or two borders fastened to one set of warp threads. Shek. VIII, 5 מניר ביר ניר Ms. M. a. Ar. (ed. מניר; v. Rabb. D. S. a. l., p. לר, note) the curtain was woven on seventy-two leashes, and each twist of the warp (מניר) contained twenty four threads; Hull. 90^b; Tam. 29^b מניר Num. R. s. 4 מניר Tanh. Vayakh. 7 מניר; ed. Bub. 10 מניר.

ניר III ch. same; מניר the cross-rod (liciatorium). Sabb. 105^a (expl. מניר מניר, v. preced.) מניר מניר; v. Rabb. D. S. a. l. note) he passes a thread twice around the cross-rod and once around the cross-beam (jugum). Ib. 67^a מניר a white twisted cord.—Pl. מניר. Y. ib. XIII, beg. 14^a (expl. מניר, v. supra) מניר the two cross-rods (the liciatorium and the jugum).

ניר, v. מניר.

ניר pr. n. m. Nero, the Roman emperor. Gitt. 56^a מניר Lam. R. to I, 5 מניר (Gitt. 56^b קיסר).

ניר f. (preced.) a Neronian coin. B. Mets. 25^b; Tosef. ib. II, 10. Kel. XVII, 12 מניר ed. Dehr. (ed. מניר, corr. acc.) the size of the Neronian Sela; Bekh. 37^b. Ib. 38^a.

ניר, v. מניר.

ניר, v. sub נש.

ניר m. (Pers. nasâdur. v. Perl. Et. St. p. 48) gum-ammoniac. Gitt. 69^a bot.

ניר מניר m. pl. (מניר) taking in marriage (v. מניר); married state. Ket. I, 4 מניר a widow, a divorced woman ... after having been actually married, opp. to מניר. Ib. V, 1. Yeb. 23^a (ref. to Deut. XXI, 15) מניר מניר beloved for her (blameless) marriage, hated for her (illicit) marriage. Ib. 64^b מניר as to marrying (a third time), and as to the treatment of one twice lashed; a. fr.

ניר ch. same. Targ. I Chr. VIII, 9 מניר מניר for a novel interpretation of the law was established through her marriage; v. Y. Yeb. VIII, 9^c top.

ניר, v. מניר.

ניר, v. מניר.

ניר f. (מניר) chaff. B. Bath. 94^a (Ms. M. מניר, pl.; Ms. R. מניר).

ניר, v. sub נש.

ניר m. pl. (denom. of מניר) drippings; מניר

wax that runs through the beehive. Sabb. 110^b (Ms. M. נִשָּׁה).

נִתְחַבֵּר, v. נִתְחַבֵּר.

נִתְחַבֵּר, m. (נִתְחַבֵּר) *dissection*. Zeb. V, 4, v. נִתְחַבֵּר. Gen. R. s. 34; a. fr.

נִתְחַבֵּר, v. sub נִתְחַבֵּר.

נִתְחַבֵּר, v. נִתְחַבֵּר.

נִתְחַבֵּר, v. נִתְחַבֵּר.

נִתְחַבֵּר m. (נִתְחַבֵּר) *deceiver; hypocrite*. Targ. Prov. XI, 9 Ms. (ed. נִתְחַבֵּר).

נִתְחַבֵּר m. (b. h.) *offspring, grandson*. Mekh. B'shall., Amalek, s. 2, v. נִתְחַבֵּר.

נִתְחַבֵּר, v. נִתְחַבֵּר.

נִתְחַבֵּר m. (b. h.; נִתְחַבֵּר) *crippled, paralyzed, lame*. Yalk. Deut. 933. וְכִי מִשָּׁל לֵךְ ר' like a lame person that disturbed the peace of &c., opp. שָׁלֵם. — *Pi.* Pesik. R. s. 13, v. נִתְחַבֵּר.

נִתְחַבֵּר (b. h.) pr. n. m. *Pharaoh Necho* (II), King of Egypt. Sot. 9^a; a. e.

נִתְחַבֵּר m. (b. h.; נִתְחַבֵּר) 1) *firm, ready*. Ber. 60^a; a. e.—2) pr. n. נִתְחַבֵּר, v. נִתְחַבֵּר II.

נִתְחַבֵּר m. (נִתְחַבֵּר) *butcher*. Y. Yoma III, 40^c top (expl. קִרְיָן, Jer. XLVI, 20) וְכִי אָמַר אֶחָד one says, it means the butcher (with ref. to Yoma III, 4 (קִרְיָן)).

נִתְחַבֵּר, v. נִתְחַבֵּר.

נִתְחַבֵּר m. (נִתְחַבֵּר) *he who lops trees*, v. נִתְחַבֵּר.

נִתְחַבֵּר m. (v. נִתְחַבֵּר) *cruel*. Targ. Prov. XI, 17 (ed. Lag. נִתְחַבֵּר). Ib. XVII, 11 (ed. Wil. נִתְחַבֵּר).

נִתְחַבֵּר f. (preced.) *cruelty*. Targ. Prov. XII, 10 (ed. Wil. נִתְחַבֵּר). Ib. XXVII, 4 (v. נִתְחַבֵּר).

נִתְחַבֵּר (b. h.) *to be lessened*.—[Lev. R. s. 33 נִתְחַבֵּר, some ed., v. נִתְחַבֵּר.]

Pi. וְכִי מִנְּהָ לִי וְכִי נִתְחַבֵּר, Hull. X, 3 and the seller is not bound to allow him a reduction for the priest's share. R. Bath. VII, 2, sq. וְכִי he must make an allowance for what there is less than specified in the contract. Num. R. s. 20 (ref. to נִתְחַבֵּר, ib. XXII, 6) כִּי אֶחָד שֶׁמִּנְהָ אֶחָד מִכֹּר לִסְאָה as one (purchasing grain) is prepared for a deficiency of one twenty-fourth for each S'ah (allowance for chaff, v. נִתְחַבֵּר); Tanh. Balak 4 (not נִתְחַבֵּר); ed. Bub. 6; a. fr.—[Cant. R. to III, 4 מִנְּהָרִיב some ed., read שֶׁנִּתְחַבֵּר, v. נִתְחַבֵּר.]

Hif. וְכִי הִכָּהוּ, B. Kam. VIII, 1 וְכִי הִכָּהוּ if he hit him (created a sore), he must pay for curing him, Ib. 3 וְכִי הִכָּהוּ if a person strikes his father &c. Snh. IX, 2 וְכִי הִכָּהוּ if he intended to hit him on his loins. Y. Peah I, 16^a bot. (ref.

to Ps. OXX, 3, sq.) וְכִי כָל זֵרִיךְ מִכֵּיךְ all weapons strike in their place, but this (calumny) strikes at a distance; a. v. fr.—Part. pass. מִכָּהוּ; f. מִכָּהוּ; pl. מִכָּהוּ. Keth. VII, 10, a. fr. מִכָּהוּ one who afflicted with leprosy. Ib. I, 3, a. fr. מִכָּהוּ one who lost her hymen through an accidental lesion. Par. VIII, 9; Mikv. I, 8, v. מִכָּהוּ.—2) (transf.) *to strike, produce sound, play*. Yoma I, 7 וְכִי מִכָּהוּ בְּאֶצְבָּעוֹ to snap their middle-fingers. Arakh. II, 3, v. חֲלִיל; a. fr.

נִתְחַבֵּר ch. same.

Pa. וְכִי נִתְחַבֵּר. Targ. Y. Lev. XXVII, 18.—Y. Sot. V, 20^c bot.; Y. Ber. IX, 14^b bot. וְכִי מִכָּהוּ, Sabb. 140^a מִכָּהוּ, v. נִתְחַבֵּר. B. Kam. 97^b, sq. מִכָּהוּ... מִכָּהוּ if provisions have become cheaper in consequence of the increased weight of the coin, we impose upon the creditor a corresponding reduction of the debt &c.; a. fr.

Thpe. וְכִי מִכָּהוּ, אִינְכִי, אִינְכִי, Y. Ab. Zar. II, 41^d top וְכִי מִכָּהוּ אִינְכִי the first drank and did not die, but were sick; ib. מִכָּהוּ אִינְכִי read וְכִי מִכָּהוּ (Y. Ter. VIII, 45^d bot. only מִכָּהוּ). Y. Dem. I, 22^a top וְכִי מִכָּהוּ אִינְכִי and they suffered no more (from mice). Ib. וְכִי מִכָּהוּ let him cross, he shall not be injured. Y. Keth. XII, 35^b top וְכִי מִכָּהוּ מִכָּהוּ wherever he be buried, what does he lose (what difference does it make to him)?; Y. Kil. IX, 32^c top וְכִי מִכָּהוּ (corr. acc.).

Af. וְכִי מִכָּהוּ to harm. Y. Sabb. III, 6^a bot. (in Hebr. dict.) וְכִי מִכָּהוּ can he harm her in any manner?; Y. Bets. II, 61^c.

נִתְחַבֵּר m. (preced. wds.) *deduction*. B. Kam. 59^a

וְכִי מִכָּהוּ payment is made with a deduction of the expense for the midwife (which the husband now saves); וְכִי מִכָּהוּ a deduction for nursing expenses (incident to a regular confinement). Y. ib. VIII, beg. 6^b מִכָּהוּ וְכִי מִכָּהוּ the injured person must be fully indemnified, deducting what his ordinary alimentation would have cost; Tosef. ib. IX, 3 מִכָּהוּ מִכָּהוּ Var. (ed. Zuck. רִמִּי נִיחָ, oth. var. וְכִי, corr. acc.).

נִתְחַבֵּר m. (preced.) 1) *deduction; less*. Gitt. 15^b; B. Bath.

57^a וְכִי מִכָּהוּ (the whole) less a quarter, i. e. *three fourths* (comp. I. 1).—2) *loss, harm*. Y. Kidd. IV, 66^b bot. מִכָּהוּ because of 'what is his loss?', i. e. because it makes no difference in the law.

נִתְחַבֵּר f. (preced. wds.) *reduction of a debt against a landed security (מִשְׁכָּנָה) by deducting a stipulated amount every year for usufruct*. B. Mets. 67^b top וְכִי מִכָּהוּ... לא נִתְחַבֵּר אֶלָּא בְּנִי where the usage prevails that a land pledge can be redeemed at any time, the creditor must not have the usufruct except for the consideration of a rent deductible from the debt, v. מִשְׁכָּנָה. Ib. 62^a וְכִי מִכָּהוּ without paying any rent by deduction. Ib. 62^a וְכִי מִכָּהוּ (נִתְחַבֵּר) in the case of usufruct from pledged land without consideration; a. fr.—Y. Ber. IX, 14^b bot. מִכָּהוּ ed. Lehm., v. נִתְחַבֵּר.

נִתְחַבֵּר to be crafty; to contrive. Targ. Ps. LXXXIII, 4.

Pa. וְכִי מִכָּהוּ same; (with accus.) *to deceive*. Targ. O. Num.

XXV, 18 ed. Berl. (oth. ed. *Pe.*). Targ. Ps. XII, 3 (ed. Wil.
(מנבל). Targ. I Chr. XII, 17.

נָכִיר m. (preced.) *craftiness, fraud*. Targ. Mal. I, 14 (ed. Lag. נכל).

נִכְיֵלָה m., **נִכְיֵלָה** f. (preced.)
crafty, deceitful. Targ. Ps. XLIII, 1. Targ. Jer. IX, 2. Targ.
Ps. CXX, 2; á. e.—Targ. Hos. VII, 16 (ed. Lag. נִיכְיֵלָה).

נְבִילֹתָא, נְבִילֹ f. = נְבִילָה. Targ. Ex. XXI, 14; a. e.—
Targ. Ps. X, 2 נְבִילֹתָא Ms. (ed. נְבִילֹתָא; Regia נְבִילֹתָא). Targ.
Job V, 16 נְבִילֹתָא ed. Wil. (ed. Lag. נְבִילֹתָא, h. text עֲלֹתָא).

נְכִילָה, v. נִכְּלַל, a. preced.

נָבִים *to slaughter*, v. **נָבַם**.

נָבִיסָהּ f. (preced.) *slaughtered*.
Targ. Lev. XIV, 6 (O. ed. אִמְסָהּ). Ib. 51 (O. ed.
Vien. אִמְסָהּ); a. e.

q. v. נרמלש = m. נכיש

נכח, v. נכית.

נִכְרָתָהּ f. (נָכַר) *bite*; transf. *booty*. Cant. R. to III, 4 (play on נִכְרָה, II Kings XX, 13) וְנִשְׁכָּה וְנִ (some ed. נִכְרָה) he showed him the bite which he had bitten off from Sennacherib, the booty &c.

נכריל v. נכל

נִבְלָא, נִבְלָה m. 1) (נִבְלָה). = b. h. *deceit*. Targ. Ps. XXIV, 4; a. fr.—*Pl.* נִבְלָהּ. Targ. Is. LIII, 9 (not נִבְלָה). Targ. Mic. VI, 12. Targ. O. Num. XXV, 18; a. e.—2) *deceitful*; *Hypocrite*. v. נִבְלָא וְנִבְלָה. — *Pl.* נִבְלָהּ. Gen. R. s. 49; Yalk. ib. 83, v. נִבְלָה II.

נכרלה v. נכללה, נכללה

כֹּס (comp. פֶּסֶס) 1) *to cut; to slaughter*. Imper. בֹּס. Pes. 61^a (expl. רחבטו, Ex. XII, 4) כֹּס לִי ... כֹּס לִי is an abbreviated form (v. סִרְסִי), as one says to his neighbor, *kos* (for כֹּבֵס) &c., cut this lamb for me; Y. ib. V, 32^a bot.; Mekh. Bo. s. 3.—Snh. 82^b (play on כֹּזֵר, Num. XXV, 15) שְׁאֵמְרָה לֵאבְרִיה כֹּס בִּי עַם זֶה she said to her father, cut (ruin) this people through me. Hull. 37^b בָּשָׂר כֹּס meat of an animal about which one says, 'cut, cut', i. e. meat of an animal hurriedly cut, because it threatens to die; Treat. Kuthim (ed. Kirchh., p. 33, sq.) we must not sell to Samaritans בֹּסְכֹס (sub. בָּשָׂר) meat of an animal on the point of death.—2) *to mark, count*, v. נִכְסִים.

נָכַס ch. same; impf. יָכַס. Targ. Gen. XXXI, 54. Ib. O. XXII, 10 לְמִכָּסֶּה ed. Berl. (oth. ed. a. Y. לְמִכָּסֶּה); a. fr.—Snh. 25^b bot. וְהִיאֲרִידָה ל' אָבִא וְכ' and presently he will slaughter the father for the son and the son for the father (he will exercise extortions). Y. Shebi. V, end, 36^a וְכ' מִכָּסֶּה הוֹרָא to slaughter an ox available for the plough; a. fr.

Ithpe. אֲחֻכִּים, אֲחֻכִּים, אֲחֻכִּים to be slaughtered. Targ. Lev. XIX, 6; a. fr. — Gen. R. s/33 אֲחֻכִּים לְמַחְסֵה וּב' was

going to be slaughtered, and it lowed, as if to say, save me; Y. Keth. XII, 35^a מִיִּנְיָאֵם; Y. Kil. IX, 32^b מִנְּסָא taken to be slaughtered.

נִכְסָתָא, נִכְסָא, נִכְסָא f. (preced.) *slaughter; slaughtering* (according to the ritual, **שְׁחִיטָה**); *sacrifice, feast* (=ח, **זֶבַח**). Targ. Is. XXXIV, 6 (h. text **שָׁבַח**).—Targ. Y. Deut. XIV, 21. Targ. Y. Lev. XVII, 13 (ed. Vien. **נִיכְסָתָא**). Targ. Gen. XXXI, 45; a. fr.—Targ. Y. Gen. XLIII, 16 **נִכְסָא** **בִּירָא** the place for ritual cutting (**בִּירַת הַשְׁחִיטָה**), *ritually cut throat*.—B. Bath. 92^a **נִכְסָא** **בִּירָא** **נִכְסָא** **נִכְסָא** if it is a man that sells cattle for food, the purchase was made for slaughtering (and not for work); B. Kam. 46^a (not **נִכְסָתָא**; v. Rabb. D. S. a. 1.); a. fr.—**נִכְסָתָא, נִכְסָתָא**; constr. **נִכְסָתָא, נִכְסָתָא**; (also **נִכְסָתָא**, **נִכְסָתָא**). Targ. O. Ex. XXXII, 6 **נִכְסָתָא** ed. Berl. (oth. ed. a. Y. **נִכְסָתָא**). Ib. XVIII, 12; a. fr.—Targ. Ps. OVI, 28 **נִכְסָתָא** (**נִכְסָתָא**).

נכסות, v. preced.

נבסירן, v. נכסיא

נְכָסִים m.pl. (b.h.; נְכָסִים or נְכָסִים) [counted things,] account; property, business. Ber. 46^a נְכָסֵי וִירוּדוֹ נְכָסֵי וִירוּדוֹ *property, business*. Ab. Zar. 19^b, וְנִכְסֵי וִירוּדוֹ *may he have great success in all his accounts* (enterprises), and may his business and ours be successful and near a city. B. Bath. IX, 7, a. fr. אֶתְנִיחָא *ib.* אֶתְנִיחָא *if a person disposes of his belongings by word of mouth*. Yeb. IV, 3 וְנִכְסֵי וִירוּדוֹ *property which the wife brings in and takes out again* (קְלוּג). B. Kam. I, 2 בְּרִית *Jewish property; a. v. fr.*

נִרְי, נִכְסֵי, נִכְסֵיָא, נִכְסִין ch. same. Targ. Y. II Num. XXXII, 1 (h. text מִקְנֶה) *herds*. Targ. Josh. XXII, 8 (h. text נִכְסִים). Targ. Deut. VIII, 17 (h. text וְתִלָּךְ); a. fr.—B. Kam. 93^a (prov.) בְּרַח בְּרַח מִמָּא נִרְי behind a man of wealth chips are dragged along, i. e. in the company of a wealthy man you have an opportunity of making money. Bekh. 48^a אִשְׁתַּעֲבֵד הוּא אִשְׁתַּעֲבֵד Rashi (read: אִשְׁתַּעֲבֵד; ed. אִשְׁתַּעֲבֵדן) has not the estate been made responsible for the debt (before the father's death)? Ib. מִכְרֵי נִרְי דְּרַבִּי וִי does not a person's property merely take the place of a guarantor? B. Bath. 58^a לִדְ בְּרָא נִכְסֵי לִדְ בְּרָא all my property shall go to one son (of mine). Ib. נִכְסֵי דְהָאִי כֻלְהוּ נִכְסֵי דְהָאִי all the property (of the father) goes to this (son).

נִבְסָא v. נִבְסָתָא

כַּפָּה v. נִכְפָּה

נֶכֶד (b. h.) *to be unknown, strange.*

Hif. 1) *to recognize, know; to favor.* Ruth. R. to II, 10 (ref. to להכירי, ib.) 'לתקנה כדרך וכו' she prophesied that he would know her in the way of all people (as his wife, cmp. ידע, Ber. 10^b האשה מקנה באורויו 'woman recognizes the character of guests better than man. R. Hash. II, 1 אמן מקירין אורו 'if the court does not know him personally. Y. Yeb. IV, 6^b כנסה ולא אמן 'he married her but did not touch her (v. supra). Snh. 7^b (ref. to Deut. I, 17) לא תכירנהו 'thou shalt not

favor him (if he is thy friend); a. fr.—Num. R. s. 9 במקום שמכיר where he knows (the people), where he is acquainted; Sifré Num. 14 במקום שמכירין אותו (2) to make known, identify; to acknowledge, own. R. Hash. l. c. מן המכירים on the declaration of those who identify (the witnesses; v. Rabb. D. S. a. l. note 2). Gen. R. s. 43 לא דרה וכו' והזכרת אותו וכו' my name was unknown ... and thou hast made me known among my creatures. Sifré Deut. 217; Kidd. 78^b, a. e. (ref. to Deut. XXI, 17) he may identify him before others (as his first born son). Sifré Deut. 312 שאחיה מקירו that I may make it known as mine. Ib. המקום מקיר את חלקו beginning with whom does the Lord acknowledge his share (claim as his)? With Jacob; a. fr.

Hof. הדיק to be recognized; to be discernible. Kidd. III, 5 עברה ה' her pregnancy was certain, v. תפקדה; ib. 62^b. B. Mets. 93^b הגנב דל' the thief was found out; a. e.

Nif. ניקר same. Part. ניקר. Ber. 28^a נ' אהו by the walls of thy house, one sees that thou art a smith. Kidd. 31^a מכות דברך נ' from thy last words (the fifth and following commandments of the decalogue) it is seen that thy first one is true. Ib. מביין ריסי עיניך נ' מבין מקומו נ' הדיק. v. שאינו נ' Gitt. 53^a location is discernible. Sot. 9^b דברי אמת נ' words of truth are easily recognized. Gen. R. s. 43, v. supra; a. fr.

Pi. נגר to treat as a stranger, ignore; to discriminate against. Snh. l. c. (ref. to Deut. I, 17) לא תגברוהו (if he is thy enemy) do not discriminate against him (v. supra). Sifré Deut. 322 בשעה... מנגרים וכו' when Israel is in trouble, the nations ignore them and act as though they did not know them; a. e.

נָכַר ch. same; Af. נאָר to recognize, know. Targ. Y. I Gen. XXXVIII, 25, sq.

Htpa. נאָפּאָר to be distinguishable. B. Kam. 5^a דמינא נאָפּאָר its reduction in value is distinguishable. Ib. 97^a דמינא נאָפּאָר its reduction in value is distinguishable.

Pa. נגר to make strange, remove. Sabb. 82^b (ref. to תורה, Is. XXX, 22) נגרין מהם מיד נגר (v. Rabb. D. S. a. l. note) remove them from thee like a strange (disgusting) thing.

נָכַר m. (b. h.; preced. wds.) stranger, gentile. [In editions published under the censor's supervision, our w. is frequently changed into נכור, גוי, פושט, &c.] Ab. Zar. IV, 4 (51^b; 52^b; Mish. ed. (עכ"ל). Sabb. 31^a; a. v. fr.—Pl. נגרים. Hull. 13^b וכו' נגרים לאו עובדי ע"ז וכו' gentiles outside of Palestine are not to be considered as idolaters, they only continue their fathers' customs. Gitt. 61^a מפרנסין גוים מן גוים we must support the poor of the gentiles &c.; (Tosef. ib. V (III), 4 גוים). Gitt. V, 9 (61^a) וכו' מספידין מתי גוים we must lament for the dead of the gentiles &c.; a. v. fr.—Fem. נגריה. Yeb. 17^a. Ib. III, 7 שלשה נגרים in the case of three brothers, two of whom married two sisters, and one a stranger; a. fr.

נָכַש (comp. נכש, נכש) to come in near contact.

Pi. ניקש (denom. of נכש I) to weed; to lop. Kil. II, 5 the law does not bind him to pluck out (the plants which grow among the fenugrec). Ib. והמנעש (Y. ed. (ט')) but if he did &c. Tosef. ib. I, 15 והמנעש

and he who does the weeding (in a field of mixed seeds); M. Kat. 2^b; a. fr. [B. Bath. 54^a Ms. R., v. מנעש I.]

Hif. נאָש (1) to strike, wound, sting. B. Mets. 30^b; B. Bath. 88^a נאָש if he struck the lost beast which he took in charge. Gen. R. s. 30, beg. נאָש ארי וכו' a lion struck and crippled him. B. Mets. 78^a נאָש נחש a serpent bit her.—(2) to cause injury by contact. B. Kam. 23^b נאָש (Ms. H. משיך) he who caused a neighbor's death by bringing the serpent's tooth in contact with his neighbor's body; Snh. 78^a. Yalk. Deut. 944 שמעיתין נאָש; Sifré Deut. 317 שמעיתין (corr. acc.).—(3) (denom. of נכש I) to insert the hoe or spade. B. Bath. 54^a, v. מנעש I.

Hithpa. נאָש, Nif. נאָש to be hoed for. Gen. R. s. 45 נאָש for thorns there is neither hoeing (digging over) nor sowing, but they grow of themselves, while wheat &c.; Yalk. ib. 79 נאָש neither digging, nor ploughing, nor sowing &c.

נָכַש ch. same; Pa. נאָש to bite. Gen. R. s. 91 ... נ' נאָש so may this woman (I) take a bite of the flesh of this and eat; (Yalk. Gen. 148 only נאָש); v. נָכַח.

Af. נאָש to weed. B. Mets. 105^a I shall weed as much as is required for thy share.

נָכַש m. (preced.) he who lops trees; v. נאָש.

נָכַח (v. next w.) to bite. Cant. R. to III, 4; v. נָכַח.

נָכַח, נָכַח (comp. נכח; v. נכש) to wound, bite, injure. Targ. Num. XXI, 9. Ib. 8 (ed. Berl. נאָח Pa.); a. fr.—Gen. R. s. 98 נאָח דביא למיחור וכו' the serpent that is to bite my son. Y. Peah I, 16^a bot. [read:] ... לא הויה נאָח had I not been told from on high, 'bite', I should not bite. Koh. R. to VII, 1 נאָח דנכחיה וכו' (קורדייקוס) דנכחיה וכו' (made him bitten him) (made him delirious). B. Mets. 60^b נאָח דקא נכח ליה וכו' it is neshekh (usury, v. נשך), for he bites (injures) him, by taking from him something which he (the creditor) had not given him; a. fr.

Pa. נאָח (1) same. Targ. O. Num. XXI, 6, v. supra.—Ab. Zar. 35^b נאָח דיה נאָח וכו' took a bite and ate of the bread (of a non-Jew) &c.—(2) to cause to bite. Yeb. 76^a נאָח דנאָח... נאָח דנאָח we get a big ant and let it bite (insert its head into the opening) and cut its head off.

Hthpe. נאָח, Nif. נאָח to be bitten, stung. Targ. O. Num. XXI, 8. Targ. Y. II ib. 9.

נָכַח, v. נָכַח.

נָכַח m. (כחם) (wooden) lid of a water pitcher. Bets. 30^a. B. Bath. 26^a top כחם נאָח as much as a lid on a pitcher shakes. Sabb. 105^b. Pes. 112^a.

נָכַח perf. of נָכַח.

נָכַח, נָכַח, Pi. נאָח, נאָח, v. נאָח I.

נָכַח, v. נָכַח.

נְמוּךְ m., **נְמוּכָה** f. *low, lowly*, v. **נְמוּךְ**.—*Pl.* נְמוּכִים; נְמוּכִיחַ. Num. R. s. 19 בגבוה שבגבוהים ובנמוך שכל with the highest of the high (the cedar) and the lowest of the low (the hyssop). Sot. 5^b נְמוּכֵי הָרוּחַ the humble. Koh. R. to IX, 10 פְּנֵיהֶם נְמוּכִים with downcast countenances, opp. זָקוּפִיחַ; a. fr.

נְמוֹס *law*, v. נְמוֹס.

נְמוֹס, v. נְמוֹס. —[Tosef. Bekh. IV, 16, read: נְמוֹס, v. נְמוֹס.]

נְמוֹק, v. נְמוֹק.

נְמוֹק, v. נְמוֹק.

נְמוֹר m. (נְמוֹר) *speckled*. Targ. Gen. XXX, 32, sq.—*Pl.* נְמוֹרִים; f. נְמוֹרָה. Targ. O. ib. 39. Ib. 35 נְמוֹרָה; Y. ib. נְמוֹרָה (corr. acc.).

נְמוֹרִי pr. n. pl., v. נְמוֹרִי.

נְמוֹרִין pr. n. pl., v. נְמוֹרִין.

נְמוֹרִין, v. נְמוֹרִין.

נְמִמָּא f. (נְמִי or נְמִי) *felt-mattress, felt-cloth*. Yoma 69^a; Bets. 15^a, v. נְמִי. —*Pl.* נְמִמָּי. B. Mets. 84^b, v. מִיָּה ch. B. Kam. 119^b מִיָּה מִיָּה בְּגָדִים לִי what kind of garments is meant? Felt-spreadings; ib. 93^b.

נְמִי, v. נְמִי.

נְמִי adv. (= נְמִי מִי; cmp. יִרְדֵּי II Sam. XVIII, 23) *at all events, really, even, likewise*. Pes. 102^a נִמְא יִרְדֵּי I (נימא מהא לִי יִרְדֵּי חִיבִיחָה לִי מִנָּה I mean to say, at all events (even if the previous objection could be met) he will stand refuted from this citation; Erub. 30^a. Pes. 114^a, a. fr. לִי הִכָּה (abbrev. הִכָּה), v. הִכָּה. Yoma 64^a לִי נִמְא II.—לִי הִכָּה (abbrev. הִכָּה) *it is really so; is it really so?* Hag. 11^b לִי הִכָּה will you say, it is really so (that this subject must be taught only in the presence of three students)? Hull. 11^b sq. לִי הִכָּה (will you say) it is really so that he ate no meat?; וְכִי חִימָה הִכָּה וְכִי וְכִי חִימָה הִכָּה and if you will say, 'yes, it is so', what about sacred meat? Ib. 12^a אִפִּי הִרְמוּה לִי אִפִּי then you must say 'yes' even with regard to Trumah; לֹא אִפִּי שִׁדְרִיחָה לִי אִפִּי then you must say 'no' even with regard to slaughtering. Ib. שִׁמְעָה אִינֶשׁ אִינֶשׁ Rashi (ed. incorr.) even if another person did overhear it. Ib. 51^a וְהָאִי לִי וְכִי and this animal has really measured its strength. B. Mets. 98^a, a. fr. לִי אִי or indeed (which would be better).—R. Hash. 22^b, a. fr. לִי חִיבָה הִיבָה so, indeed, it stands to reason. Ib., a. fr. לִי חִיבָה הִיבָה so, indeed, it has been taught. Ber. 4^b ... קִימָה מִיָּה אִי אִי as on getting up you must recite ..., so on lying down likewise &c.; a. v. fr.

נְמִיָּה, v. נְמִיָּה.

נְמִיָּה f. (denom. of נְמוֹךְ, Nif. of נְמוּךְ) *melting, loss of courage*. Mekh. B'shall., Shir., s. 9 (ref. נְמוּךְ to Ex. XV, 15)

מִסָּה אִין לִי אִלָּא נְמִיָּה the root מִסָּה is synonymous with מִסָּה; Yalk. Ex. 251 מִסִּיחָה אִין לִי אִלָּא מִסִּיחָה.

נְמִיָּה f. (supposed to be) *marten*. Hull. 52^b. B. Bath. II, 5. Y'lamd. to Gen. XVI, 5, v. חִמָּס; a. fr.

נְמִיָּה f. (נְמִי, dialect. corresp. to נְמִי; cmp. Arab. *namay*) *sproutings*, v. נְמִיָּה.

נְמִיָּה, Yalk. Ps. 868, v. מִיָּה.

נְמִיָּה, v. נְמִיָּה.

נְמִיָּה, v. נְמִיָּה.

נְמִיָּה, v. נְמִיָּה.

נְמִיָּה f. (denom. of נְמִי, Nif. of מִסָּה) *melting, loss of courage*. Mekh. B'shall., Shir., s. 9, v. נְמִיָּה.

נְמִיָּה pr. n. pl. *N'miré*, a twin-town of (Hash-)Shulami, separated from it by the Jordan. Tosef. Bekh. VII, 3 כְּנִין ed. Zuck. (Var. מְנִי, corrupt.) like Hash-Sh. and N., being two autonomous places (v. אֲבִיחָה); Bekh. 55^a נְמִיָּה נְמִיָּה (corr. acc.); Y. B. Bath. III, 14^a top שְׁלוֹמִי וְנְבִיחִי.

נְמִיָּה (v. מִיָּה, a. מִיָּה), *Hif. הִנְמִיָּה to lower*. Sifré Num. 83 נְמִיָּה הַגְבוּהָ מְנַמְכֵּהּ וְכִי every hilly place he lowered, and every depression he raised; Yalk. Ex. 228.—Ber. 45^a נְמִיָּה מְנַמְכֵּהּ Ms. F. (v. Rabb. D. S. a. l. note 6; ed. יִמְעִךְ) the reader must temper his voice.

נְמִיָּה m. (a popular corrupt. of לְמִיָּה, q. v.) *haven, bay*. Erub. IV, 2, v. לְמִיָּה. Tosef. Yoma II, 4 יָפוֹ (Var. נְמִיָּה) the harbor of Japho; Yoma 38^a נְמִיָּה נְמִיָּה; a. e.

נְמִיָּה f. (b. h.; perh. a contr. of נְעִמְלָה, fr. עִמָּל) *ant*. Hull. 63^a (in Chald. dict.) וְכִי כִי הִיבָה חִיבָה לִי when he saw ants (at work), he used to say, 'thy righteousness &c. (Ps. XXXVI, 7). Deut. R. s. 5; Yalk. Prov. 938 הִיבָה חִיבָה לִי in the house of the ant there are three stories. Ib. וְכִי אִינֶשׁ מְעִשָּׂה בִּלְיָ אִינֶשׁ once an ant dropped a grain of wheat &c.; a. e.—*Pl.* נְמִיָּה. Peah IV, 11. Tosef. ib. I, 8; Men. 71^b; a. fr.—Y. Yeb. VIII, 9^b מְבִיחָה נְמִיָּה, v. נְמִיָּה.—[Chald. שְׁמִיָּה.]

נְמִיָּה m. (נְמִיָּה) *sleeping couch*. Y. Keth. II, 26^a bot., v. נְמִיָּה.—[נְמִיָּה, inf. of נְמִיָּה.]

נְמִיָּה, v. נְמִיָּה II h. a. ch.

נְמִיָּה m. (b. h.; מְסָה) *decayed*. Ex. R. s. 15 מִיָּה שִׁדְרִיחָה לִי מִיָּה שִׁדְרִיחָה לִי that (idol) of wood appeared rotten; a. e.—V. מְסָה.

נְמִיָּה, Tosef. Toh. VII, 11, read: נְמִיָּה נְמִיָּה (v. Toh. VI, 10).

נְמִיָּה, v. נְמִיָּה.

נְמִיָּה m. pl. (מְסָה) *decaying sores*. Sabb. 62^b.

נמר m. (b. h.) *tiger or leopard*. Y. Yeb. VIII, 9^c top, v. הוש II. Snh. I, 4; B. Kam. I, 4, v. בְּרָדָלִים; a. e.—Pl. גְּמִירִים. Gen. R. s. 34. Midr. Till. to Ps. LXXVIII, 45; a. e.—[From Sabb. 107^b, ref. to Jer. XIII, 23, it would appear that נמר, in Talmudic days, meant *leopard*.]

נמר *Pi*, *נמר* (denom. of preced.) *to give a checkered or striped appearance*, esp. *to take out or cut the ripe plants of a field, leaving the unripe stand for later crops*. Peah III, 2. Men. 71^b בְּמִנְיָר לְקַלְיוֹת when he cuts portions of the grain field with the intention of using the ears for roasting; במנמר לאוצר when he cuts for storage.—*Part. pass.* מְנִימָר *striped, speckled*. B. Kam. 119^b בָּגַר מִנְיָר לִיִּקְחִין מִן הַבָּגָר you may buy from them (weavers) (even) a checkered web (for which they may have used remnants of other people's wool). Gitt. 54^b מְשֻׁם רְמִיחוֹי כְּמִי because (if he were to pass his pen over all the Divine Names in the scroll) the writing would look speckled; Men. 29^b bot. מְשֻׁם מְשֻׁם it would look speckled (if he were to insert omitted vowel letters). Y. Succ. III, 53^d bot.; Y. Maasr. I, 49^a הַמִּי אֶתְרוֹג אֶתְרוֹג a speckled Ethrog.

נמר, **נמרה**, **נִי** (נְמִירָה) ch. = h. נמר. Targ. Jer. V, 6; a. e.—Y. Peah III, 17^c top (expl. חֲמִימָר ib. III, 2) making the field look checkered like a tiger (or leopard), v. נְמִירָה.—Pl. נְמִירָה, נְמִירָה, נְמִירָה. Targ. Cant. IV, 8 (ed. Vien. נְמִירָה). Targ. Hab. I, 8.—[בית נמר, נמרה, נמר, v. next w.]

נמרה, **בית נ'** (b. h.) pr. n. pl. (*Beth Nimrah*, modern *Nimrin*, in Peraea. Tosef. Shebi. VII, 11; Y. ib. IX, 38^d bot.; ib. (expl. נמרה, Josh. XIII, 27) נְמִירָה.—Targ. O. Num. XXXII, 3 ed. Berl. (ed. Vien. נְמִירָה) כּוֹמְרִין רִבְיָה נְמִירָה read with Y. (מְכֹרֵר וּבִית נ'; Targ. O. ib. 36; Y. ib. 36; נְמִירָה, נְמִירָה.—Tosef. Shebi. IV, 11 נְמִירָה מִלִּי (Var. נְמִירָה); Yalk. Deut. 874 מִלִּיָּה Sifre ib. 51 עֲלִיָּה (corr. acc.); Y. Shebi VI, 36^c only נְמִירָה.—[Sifre l. c. נְמִירָה שְׂרִינִי דִּמְרִית; Yalk. l. c. שְׂרִינִי דִּמְרִית; Tosef. l. c. שְׂרִינִי דִּמְרִית בְּצִירָה V. Hildesh. Geogr. p. 60.]

נמירה, v. נְמִירָה.

נמרין, **נִי** pr. n. pl. *Nimrin*, 1) = בית נמרה, v. preced. art.—2) *Nimrin* in Syria, the last station of messengers proclaiming the new moon. Y. Keth. II, 26^d top עַד כִּי as far as the messengers to announce the new moon go, as far as N. Y. R. Hash. I, 57^b bot. אֵילִין רְאוּלִין לְנְמִירָה those messengers who go to N.—Tosef. Yoma V (IV), 3 כּוֹחֲבָה חֲמִירָה v. נְמִירָה.

נמירה f. (sub. שרה; v. נמר) *a checkered field*. Y. Peah III, 17^c top (in a corrupt and defective passage) (נְמִירָה) מְשֻׁם מְשֻׁם (not נְמִירָה) מְשֻׁם ... כִּי קָרִי לָהּ their plants earlier (and such a field) is called *nimrirah*.

נמירה f. of *Nimrah* or *Beth Nimrah*. Y. Yoma VIII, 44^d bot. כּוֹחֲבָה חֲמִירָה; Tosef. ib. V (IV), 3 חֲמִירָה v. נְמִירָה.

נן, pl. of נָא I.

ננאי, v. נָנַי.

ננאי pr. n. m. (prob. abbrev. of נַנְיָה *Nannai*, a name frequent in Maḥoza. Yeb. 115^b bot., v. חָבִיר.

נגנר, v. נְגִנָּה.

ננהא, Sabb. 140^a Ar. ed. pr., v. נִינְיָה II.

ננהו, pl. of נִינְיָה.

ננוסא, v. נָנַס, נָנַס.

נני, v. נָנַי.

ננייא, v. נִינְיָה.

ננים, v. נָנַס.

ננס m. (νᾶνος, nanus, of Semitic origin, fr. נָנַס, cmp. מַלְאֵךְ fr. מַלְאֵךְ *dwarf*; (adj.) *puny, stumped*. Nidd. 24^b, opp. אֶרְיָה; Num. R. s. 9. Ber. 58^b כִּי one whose limbs are too small for his body, opp. כִּיפָּה; Tosef. ib. VII (VI), 3 נָנַס ed. Zuck. (Var. נָנַס); Y. ib. IX, 13^b bot.; Tanh. ed. Bub., Pinhas I. Sifra Emor, Par. 3, ch. III; Bekh. VII, 6 (45^b, of animals and of men). Cant. R. to II, 15; Gen. R. s. 65 שְׁבַנְנָסִים כִּי a puny dwarf. Midr. Till. to Ps. CXXXVII; Pesik. R. s. 31 נָנַס that dwarf (Nebuchadnezzar); a. fr.—Hull. 63^a וְתִי שֵׁן (to remember that the small species of שקִּימָנָה is unclean) be, 'the dwarf is unfit' (for priesthood).—Pl. נָנַסִּין, נָנַסִּין. Cant. R. l. c.; Gen. R. l. c., v. supra. Ib. s. 37; Yalk. ib. 62 כְּפִתּוֹרִים Caphthorites (Gen. X, 14) are dwarfs; a. fr.—Tam. III, 5; Midd. III, 5 עֲמֻדִים small columns. Ib. V, 2 הֵן (sub. עֲמֻדִים).—Fem. נָנַסָּה. Bekh. 45^b. Par. II, 2; a. e.

ננסי, **ננסי** ch. same. Targ. Y. II Lev. XXI, 20 נָנַסִּין (h. text נָנַסִּין).—Pesik. Dibré, p. 112^a sq. נָנַסִּין (Ms. Parma) the Babylonian dwarf (Nebuchadnezzar); Yalk. Dan. 1062 (ref. to Dan. IV, 14 שְׁפֵל אֲנָשִׁים) (שְׁפֵל אֲנָשִׁים) that means N. the dwarf &c. (v. 'Rashi' to Gen. R. s. 16, end).

ננעה, **ננעה** m. ch. = h. נְנִיעָה, *mint*. Y. Maasr. V, end, 52^a וְהָיָה (not וְהָיָה) but there is mint (which has a quadrangular stem, whereas you say, there is nothing quadrangular in nature)? (Answ.) It is full of knots; Y. Ned. III, 37^d bot. וְהָיָה כְּנִיעָה (corr. acc.); Y. Shebu. III, 34^d bot. וְהָיָה (corr. acc.).

ננקפ', a fictitious word made up of every second letter in אֶלֶף בֵּית גִּמְטְרִיָּה, v. מִנָּה מִנָּה הֶקֶל וְפִרְסִין.

נס I m. (b. h.; נָס *to lift up*, cmp. נָסָה) 1) *flag*. B. Bath. V, 1, v. אֶרְיָה II. Gen. R. s. 55, beg. (ref. to Ps. LX, 6) כִּינֵס כִּינֵס like the flag of a ship; ib. (ref. to נָסָה, Gen. XXII, 1) הִלָּף אֶבְרָהָם he lifted Abraham up like &c.; Yalk. Ps. 777 כִּינֵס שֶׁל וְכִי (כִּינֵס וְכִי; a. e.—2) (cmp. אֶרְיָה, *sign, wonder, providential event*. Nidd. 31^a בַּעַל אֶרְיָה even he to whom the providential sign happens, does not recognize it. Yoma 21^a כְּרֻבִים כִּינֵס וְכִי the cherubs (above the ark in the Solomonic Temple) stood by a miracle. Ib., a. e.

great miracle was connected with the show-bread which was as fresh at its removal &c. Sot. 47^a, a. fr. נס ברוך נס a double wonder. Ned. 41^a נס שנעשה וכו' the wonder of recovery which the sick man experiences, is greater than that which happened to Hananiah, Mishael &c. Sabb. 23^a, a. e. נס באוהו דנס the women, too, were concerned in that wonderful delivery. Ib. ונימצעט נס why not omit the benediction mentioning the wonder (שנעשה נסים וכו')? a. v. fr.—*Pl.* נסים. נס. Ber. IX, 1 נס ברוך שנעשה לו וכו' he who sees a place where miracles happened to Israel, must say, Blessed be he who performed wonders &c. Ib. 60^a, a. fr. נס מעשה (abbrev. מ"נ) a miraculous event, v. נס. Yoma 29^a האסתר סוף כל הני Book of Esther is the last record of miracles. Taan. 25^a; Snh. 109^a top, v. נס; a. v. fr.

* *II island.* Deut. R. s. 2, v. נסא. — *Pl.* נסים. נסין, נסים, v. נסין.

נס, נסא, נס I m. ch. = h. נס I, 1) *flag, sign, miraculous event.* Targ. Y. Num. XXV, 8; a. fr.—Y. Pes. V, 32^c bot. נסא a great event (delivery from danger) had occurred; Y. Taan. III, end, 67^a נסא Ber. 54^a נסא a providential event which concerns the community, opp. נסא because it is a duty to proclaim the wonderful event (in the Book of Esther); Sabb. 23^b נסא to proclaim the wonderful events (of the Maccabean days, by lighting the candles); a. v. fr.—*Pl.* נסא. נסין, נסין. Targ. O. Ex. XVII, 15. Targ. Y. II Num. XXI, 14; a. fr.—Y. Ter. VIII, end, 46^c. Yoma 21^a נסא wonders which happened within the Temple; נסא נסא outside of the Temple. Ib. נסא נסא permanent, regularly recurring wonders; a. fr.—2) (= נסין) *trial.* — *Pl.* as ab. Targ. Y. II Ex. XV, 25.—Y. Maas. Sh. V, end, 55^c (oneirocritical play on נסין) וניסין את המי and thou shalt experience no trials; (Lam. R. to I, 1 נסין וכל ארדה ליד נסין Ber. 56^b נסין (תד מחלמ) (נסין).

נסא, נסא, נסא pr. n. m. *Nissa*, an Amora. Y. Erub. II, 20^a bot. Y. B. Bath. II, beg. 13^b. Y. Ter. XI, end, 48^b; a. fr.

נס, נסא, נסא.

נסא, נסא, נסא.

נס, נסא, נסא (corresp. to h. נסא a. נסא) *to lift up; to take; to carry.* Targ. Gen. II, 21; a. fr.—נסא (= נסא) *to deal.* Targ. Zech. V, 6, sq.—נסא (= נסא) *to take to wife, marry.* Targ. Gen. IV, 19; a. fr.—נסא (= נסא) *to be partial, favor.* Targ. O. Gen. XXXII, 21. Targ. Y. Ex. XXIII, 3.—Part. pass. נסא, נסא; f. נסא, נסא; pl. נסא, נסא. Targ. O. Gen. II, 23. Targ. Y. Num. V, 22 נסא נסא wedded.—נסא (= נסא) *respected.* Targ. Is. III, 3 (not נסא); a. fr.—Y. B. Mets. II, 8^c bot. נסא וכל ארדה ליד נסא and he takes everything (entrusted to him) and runs away. Gen. R. s. 84, beg. נסא דנסא that he should receive one hundred lashes; Yalk. Job 904; Yalk. Gen. 140 נסא (corr. acc.). Lam. R. to I, 1 נסא נסא take that load &c. Ib. נסא נסא take their price at my hands and carry

them &c. Y. Kidd. IV, 66^a נסא וכל ארדה ליד נסא; Yeb. 63^a נסא, v. נסא. Macc. 11^a; Gen. R. s. 80, v. נסא; a. v. fr.—Zeb. 11^b נסא נסא the redactor took this up (inserted it) by the way, v. נסא II.—Cant. R. to II, 16 נסא וכל ארדה ליד נסא and he took courage, felt better; ib. נסא נסא read: נסא נסא and I felt better.—Y. Sabb. I, 3^a נסא נסא washed his hands (v. נסא). Y. Ber. VIII, 12^a נסא נסא (not נסא) wash your hands; ib. נסא נסא wash thy hands and say grace.—[Y. Maasr. IV, 51^b bot. נסא נסא, perh. to be read: נסא נסא, they took from him.]

Af. נסא, נסא, נסא to cause to take, esp. to give in marriage to, to allow to marry. Targ. Zech. III, 5. Targ. Y. Gen. XXXVI, 3 נסא נסא (not נסא ...); a. e.—Yeb. 121^a נסא נסא (not נסא) and R. D. allowed his wife to marry again; ib. נסא נסא (corr. acc.). Ib. 120^a top נסא נסא (Rashi: נסא, נסא) to permit her rival to marry before her. Lev. R. s. 34 נסא נסא and they made him marry another wife; Yalk. Is. 352 נסא נסא, read: נסא נסא; a. fr.—[Sabb. 123^a נסא נסא to handle, treat the infant; v., however, נסא.]

Pa. נסא same. B. Mets. 105^a נסא נסא thou causest my land to bear a bad reputation. Yeb. I. c. נסא נסא we allow the rival to marry; a. fr.

Ithpa. נסא, נסא, נסא to be taken; to be taken away; to be married. Targ. O. Num. XXXV, 17. Targ. Y. Gen. II, 23. Targ. Jud. XVII, 2; a. fr.—Snh. 51^a נסא נסא because she is married to one of those. Yeb. 120^a (repeatedly) נסא נסא (read נסא נסא). Ib. 43^b נסא נסא to marry she is not allowed; but to be betrothed &c.; a. fr.—Cant. R. to II, 16 נסא נסא, v. supra.

נסא f. (preced.) selection, choice. Targ. Ez. XVII, 5 נסא נסא ed. Lag. a choice vine (ed. נסא; h. text נסא).

נסא or נסא f. (preced.) free-will offering. — *Pl.* נסא, נסא. Targ. Bs. CXIX, 108 (ed. Wil. נסא, corr. acc.). Targ. Y. Deut. XII, 17 (ed. Amst. a. oth. נסא, corr. acc.); v. נסא.

נסא, נסא m. (נסא) one who removes, sweeper. Y. Yoma III, 40^c top, v. נסא.

נסא f. (נסא) chips, saw-dust. Sabb. IV, 1 (49^a) נסא נסא (Talm. ed. נסא) (fine) saw-dust of the carpenters; Y. ib. 6^d bot. נסא נסא we read נסא, the teachers of the house of Rabbi read נסא, which shows that both mean the same. B. Kam. X, 10 (119^a) נסא נסא Y. ed. (Mish. ed. נסא, some Bab. ed. נסא; v. Rabb. D. S. a. l. note 200; Ar. נסא) even the saw-dust belongs to the employer.

נסא f. (preced.) saw-dust, name of a certain aromatic plant. Y. Shebi. VII, beg. 37^b.

נסא (נשח) (b. h.; emp. נסא) to remove. Sot. 42^b; Yoma 75^a (ref. to נסא, Prov. XII, 25) נסא נסא (Ms. M. 2 נסא, v. Rabb. D. S. a. l. note 50) let him banish it from his mind; Yalk. Prov. 950; Snh. 100^b נסא נסא; v. נסא.

Hif. נסא (with נסא) to divert the mind, to discard.

Sabb. 82^a וְשֵׁנִי אֲחֵרִים, expl. מְדַבְּרִים אֲחֵרִים he must discard from his mind everything else. Y. Ber. VI, end, 10^d ה' רֵעוֹ (ed. Krot. חֲסִידוֹ) if he has abandoned the thought (of drinking more wine); a. e.—Snh. l. c.; Yoma l. c., v. supra.—V. שֵׁנִי.

נָסַח ch. same, 1) *to remove, take out*. Targ. Jud. XIV, 9 (h. text נִדָּה).—Part. pass. נִסְחִיתָ. Ib.—Cant. R. to V, 14 אִמְיָה נִסְחָה וְר' his mother took the bread out of the oven, and he ate; Pesik. B'shall., p. 90^b, נִשָּׂא (corr. acc.).—[2] *to lift, weigh*.—Denom. מִסְחָה, מִסְחָה.

Pa. פָּסַח *to remove, sweep out; to exile.* Lam. R. to I, 13 (expl. יִרְדְּנָה, *ib.*, with ref. to Jud. i. c.) פָּסַחָה (not יִסְחָה) he removed (exiled) her.—Part. pass. מְפֻסָּח. Targ. Prov. XXIX, 21 (h. text מְנוּן).

Ithpe. אֶחָדָה to be pulled out. Targ. Esth. VII, 9 (fr. Ezra VI, 11).

Af. אָפּ as preced. *Hif.* Zeb. 20^b אָפּוֹתֵי מִסָּח דַּעְתָּהּ he discards (the service) from his mind; מִסָּח אֵל he does not. Pes. 103^b אָפּוֹתֵי דַּעְתָּיִךְ you have abandoned the thought (of drinking). Gitt. 53^b אָפּוֹתֵי דַּעְתָּהּ אֵל he ceased to have his mind on it (as sacred matter that must be guarded); a. fr.

נָסָא, נָסִי *to lift up, take, carry*, v. נָשָׂא.

נָסָה, נִסֵּי (comp. preced.) *to lift up.*

Pi. פָּסַח: 1) same; 2) (denom. of פָּסַח) to put up a sign; to ask for a test (cmp. Is. VII, 11, sq.); to try, test. Gen. R. s. 55, beg. (interpret. נָסַח, Gen. XXII, 1) .. בַּשְּׁבִיל לְפִסּוֹחַן in order to lift them up (as a standard) for the world, to raise them &c., v. נָסַח. Ib. (ref. to Gen. I. c.) R. J. says 'נִי אֶרְאֶה גָדְלוֹ כִּנּוּס וְכ' he raised him &c.; R. A. says, 'אֶרְאֶה אֵין דִּקְבָּה' מִפְּסָח. Ib. וְהָיָא he really tried him, v. וְהָיָא. Ib. the Lord does not test the wicked, but only the righteous; ib. s. 32; s. 34. Mekh. D'shall., Vayassa, s. 1 (ref. to Ex. XV, 25) גִּדְּלוֹהָ שָׁם נִשָּׂא לִי (ל) גִּדְּלוֹהָ there he raised him (Moses) to greatness; ... נִסָּה אֶת יִשְׂרָאֵל there God tested Israel. Ib. Yithro, Bahod., s. 9 לְבַעֲבוֹר אֶתְּכֶם לְגִדְּלוֹ בַּשְּׁבִיל אֶתְּכֶם לְגִדְּלוֹ (Ex. XX, 28) 'לִישָׁר יוּעַל יוּעַל' to raise you. Arakh. 15^a נִסִּיּוֹת יִנְסֶה וְכ' ten times did our ancestors try the Lord; Ab. V. 4; a. fr.

Hithpa. תִּתְּנֶפֶה, *Nithpa.* נִתְּנֶפֶה to be tried. Ib. 3. Yalk.
Ps. 777 הראשונים מִתְּנִסִּים בִּיד הַקֶּבֶד ... אֲבָל הָאַחֲרֹנִים
וְכִי הָאֲנָשִׁים הַקֶּבֶד הָאֲנָשִׁים הַקֶּבֶד the ancients were tried by the Lord ..., but
the latter generations were tried by the nations; a. fr.

נָסָא, נָסָא (נָשָׂא) ch. same, 1) *to lift up*. Targ. O. Deut. XXVIII, 56 נָסִיאָה ed. Berl. (oth. ed. נָסָא, Pa.); Y. נָסִיָּה (h. text נָסִיָּה). Targ. Ps. IV, 7 נָשָׂא (h. text נָסָה).—[Pesik. B'shall., p. 91^a, v. נָסָה].—2) *to take, receive, carry* (נָסַב). Lam. R. to II, 2 נָסִיָּין לְהוֹן they (the areas described) could not receive (would have no room for) them; Y. Taan. IV, 69^b נָסִיָּיה בָּא. Y. Maas. Sh. IV, 54^d נָסִיָּה לְקִיָּה וְכ' נָסִיָּהוּן בַּר קָפָר Bar K. took them. Lev. R. s. 6 נָסִיָּה לְקִיָּה וְכ' he took the cane and knocked it down. Ib. s. 34, end נִסְאִיָּהוּ וְכ' read: נָסִיָּה וְיָרִיָּה וְאִמְרֵיהּ וְכ' he took him along and showed to him &c.; (Yalk. Is. 355 נִסְבִּיָּה וְאִמְרֵיהּ וְכ').—Pesik. R. s. 22 נָשָׂא וְאִפְקִיָּה וְכ' he took (his money) and put it in trust with him. Ib. נָסִיָּה וְיָרִיָּה וְכ' she took it (the deposited money) and gave it to him; a fr.

Pa. פִּסַּר 1) to find out by sign, to divine. Targ. O. Gen. XXX, 27.—2) to try, test; to attempt. Targ. O. Deut. XXVIII, 56, v. supra.—Targ. Esth. V, 14 צְלִיבָא לְבִקְנִיטָא to test the (strength of) the gallows. Targ. Ex. XVI, 4; a. fr.—Snh. 107^a מִנְסֵתָא לָךְ I will try thee. Ib. אָמַר מִינְסֵתָא (corr. acc.). Ab. Zar. 15^a נִיחֵינָא נִיחֵינָא, read: נִיפְסֵינָא let us try the animal for me; a. e.

Af. אִי־יִשְׂרָאֵל same. Targ. Ps. LXXVIII, 56 (Ms. *Pa.*).
Targ. Y. II Gen. XXII, 1.

Ihpa. אִיחָפָא, אִיחָפָא 1) *to be lifted up*. Targ. Ps. LX, 6.—
2) *to be tried*. Targ. II Esth. V, 14.—Snh. l. c. אִיחָפָא
לִי מִפְסָפָא .. לִי they have been tried (proved true) to me,
thou hast not.

v. חֲנִיִּים נ'—אֶתְאֲנִסְיָא v. אַתָּא נ' נְסִיָּא, נְסִיָּא
חֲנִיִּים נְסִיָּא.

גַּסָּב, v. גַּסִּיב

נְסִיבָא I m. (preced.) *that which is taken, assessment, tax*. Targ. O. Num. XXXI, 28 (h. text מַכָּס); ib. 39; a. fr.—Targ. O. Lev. XXVII, 23 (h. text מַכָּסָה).

נָסִיבָהּ II, נָסִיבָהּ, f. 1) same. Targ. Y. Num. XXXI, 37; 39; a. fr.—2) *that which is lifted up* (חֲרִיבָה), *free-will offering*. Targ. Y. Lev. XXII, 23; 21; a. e.—[נָסִיבָהּ *married*, v. נָסַב.]—V. נָסַב.

מְסִיּוּרֵי m. pl. (= נַסִּיבֵי; preceded wds.; cmp. פָּרַשׁ a. פָּקַשׁ) [*that which is separated*,] וְנִדְחָלָבָא or וְנִדְחָלָבָא whey. Pes. 42^a. B. Mets. 68^b וְנִדְחָלָבָא whey and refuse of wool. Ab. Zar. 35^b אֵיכָא דְּלֹא קִירֵימִי there is the whey which does not curdle (and which may contain unclean milk).

גִּסְרֹזְטָאִי, v. נְסִירֹזְטָאִי

נִסִּין, **נִסִּים** m. (נִסָּה) 1) *lifting up*. Gen. R. s. 55, beg. (ref. to Ps. LX, 6) a repeated elevation, dignity &c.—2) *trial, test; temptation*. Snh. 107^a David ... placed himself in the power of trial (asked to be tried, Ps. XXVI, 2). Ber. 60^b אֵל תְּבִיאֵנִי suffer me not to come within the power of sin, iniquity, or temptation. Sifrē Deut. 21 נִתֵּן לִי אֶחָד לְנִסִּין wilt thou let me have (the animal) for a trial?; a. fr.—*Pl.* נִסְיוֹנִין, נִסְיוֹנִיֹּת. Ab. V, 3 עָשָׂה לִּי נִסָּה וְנִתְּנָה לִּי אֶחָד עֲשָׂה לִּי נִסָּה וְנִתְּנָה לִּי אֶחָד Abraham underwent ten trials and stood all of them. Arakh. 15^a עָשָׂה לִּי נִסָּה. Num. R. s. 17 אֶחָד לְנִסִּין additional trials; a. fr.

נִסְיוֹן, **נִסְיוֹנָא**, **נִסְיוֹן** ch. 1) same, *sign, test, trial*. Targ. Y. Num. XXVI, 10 (h. text נִסְיוֹן). Targ. Y. II Gen. XXII, 1. Targ. Y. Ex. XV, 25; a. e.—Ib. XVII, 7, v. נִסְיוֹנָא.—Ber. 56^b, v. נִסְיוֹן I.—2) *wonder, providential escape, salvation*. Y. Ter. VIII, end, 46^c מִיִּחוּבֵי לֵלִי הוּא נִסְיוֹן he appears as a messenger of salvation; (Gen. R. s. 63 נִסְיוֹן).—*Pl.* נִסְיוֹנִי, נִסְיוֹנִי. Targ. II Esth. V, 1; a. e.—Ab. Zar. 15^a מִשּׁוּם נִסְיוֹן on account of the trials (connected with the purchase of animals, and which the Jewish seller may be induced to attend on the Sabbath eve). Lam. R. to I, 1, v. נִסְיוֹן I; a. e.

נְשִׂיאֹתָא v. נְסִיחָתָא

נִסְיָא, v. נִסְיָא

גַּם. v. גַּם יֵד.

נָסִיךְ m. (b. h.; נָסַךְ) [*anointed*,] *viceroy, prince* (contrast. to מֶלֶךְ). Num. R. s. 20 (ref. to Num. XXII, 4) וְהָיָה כִּי יִהְיֶה בְּיָדְךָ מֶלֶךְ but was he not originally a viceroy? ... But when Sihon was slain, they appointed him king in his place; Yalk. ib. 765.

נְסִיכָה f. = גִּיסוּקָה, q. v.

נָסִים m. (נָסַם) *falling away, grief*. Tem. 16^a (interpreting **עֲצָב**, I Chr. IV, 10) לְשֹׂאוֹ (not **נָסִים**) I shall go with my grief to the grave (comp. Gen. XXXVII, 35; XLIV, 31; a. e.); Mekh. Yithro, Amal., s. 2 (בר) יוֹדֵד כֵּן נָסִים (corr. acc.); Yalk. Josh. 27 (a. Ar. s. v. בר) בְּרִסִּים (corr. acc.).

נִסִּים ch. 1) same, *evil, trouble*. Targ. II Esth. I, 3 ג' בִּנְיָן a trouble to the fish. [Targ. Koh. V, 16 בִּנְיָן, radical, v. בָּנָה; perh. to be read: בִּנְיָן.]—Pl. **נִסְיָן**. Koh. R. to II, 17 בִּישָׁן תְּלוּ three great evils.—2) adj. constr. *suffering, weak*. Targ. Y. Lev. XXII, 22 עֲנִי ג' Ar. (ed. עֲנִי לְקוּי).

אחא נסירא, ענתה ל' Kol. R. to I, 11, נסיעה, or נסיע

נִסְיָעָה f. (נָסַע) *moving, marching*. Y. Erub. V, 22^c bot.; Men. 95^a בְּנִסְיָעוֹ when marching, opp. מְנַחֵיָה. Mekh. Yithro, Bahod., s. 1; a. e.

נִסְתָּה, נִסְתָּה, נִי f. (נִס) *trial*; pr. n. pl. *Nissetha, Nistha*. Targ. O. Ex. XVII, 7 (יִנְסִינָה); Targ. O. Deut. XXXIII, 8 (h. text מִסָּה); a. e.

נָסַךְ (b. h.) *to pour, cast*. Y. Ber. I, 2^d top, v. מִסָּךְ II.
וּלְמִסָּכָה אֹמְרִים Succ. IV, 9 *1) to offer a libation*. and they said to him who offered the libation (of water), raise thy hand. Ib. שָׁפַעַם אֶת־יָדוֹ אֵחָד רַב for once it happened, that a priest poured the libation out at his feet. Snh. 62^b וְיֵרֵךְ וְכִי יִזְבֵּחַ ... if one sacrificed, burnt incense, and offered a libation (to an idol) &c.; a. fr.—Cant. R. to IV, 12 מֶאֶן דְּרוּ יִשְׂרָאֵל מִנְטְרִים לָלוּ (read: מְנַסְּכִים; v. Matt. K. a. l.) whence did the Israelites take wine for their festive gatherings during the forty years &c.?—2) *to make wine forbidden* (לִיַּן נָסַךְ) *by the manipulation of a gentile suspected of dedicating it to idolatrous purposes*. Keth. 27^a; Sabb. 41^a לִיַּן אֵין פְּנָאֵי לִיַּן they do not take the time to manipulate the wine. Ab. Zar. 56^b (in Chald. dict.) וְהָא קָא מְנַסֵּךְ בִּידֵיהּ but might he not dedicate it to idolatry by putting his hand into it?; וְהָא קָא מְנַסֵּךְ בְּרַגְלוֹ might he not do it with his foot (while treading the wine)? Gitt. V, 4 וְהַמְנַסֵּךְ he who does damage to his neighbor by touching his wine for idolatrous purposes (v. interpret. ib. 52^b). Y. Ab. Zar. IV, 44^a bot. מִנְסַךְ כִּי הָבוּרִי he causes all the wine in the pit to be forbidden; a. fr.

Nif. **נִסָּךְ** to be offered as libation, to be poured on the altar. Pes. 22^a **כַּמִּים הַנִּסָּכִים** like the water which is poured on the altar, opp. **הַנִּשְׁפָּכִין** which is poured out at the foot of the altar.

Hithpa. הִתְחַפֵּס, *Nithpa.* תִּחַפֵּס: 1) same. *Ib.* הִתְחַפֵּסְתָּ. a. fr.—2) *to be made forbidden* (as dedicated to idolatry). Y. Ab. Zar. i. c. רַחַץ הַבּוֹר וְכ' if the wine in the pit has been manipulated and become forbidden, the jet of wine poured into the pit becomes forbidden (affecting the wine in the vessel).

נִסִּיךְ, נִסִּיךְ ch. same, esp. *to offer a libation*. Targ.
Cant. IV, 15; a. e.

Pa. נִסְיָהּ, נִסְיָהּ as preced. *Pi.* Targ. Ex. XXX, 9; a. fr.—
Sabb. 41^a לֹא מִנְסִיָּהּ they will not take the time to manipu-
late &c., v. preced.

Ithpa. אִתְּפָא, *Ithpe.* אִתְּפִי as preced. *Hithpa.* Targ. Num. XXVIII, 7; a. e.—Ab. Zar. 71^b קָמָא אִירִי לִיהּ every drop as it comes out becomes forbidden.

יין (b. h.; preced.) 1) *libation*. Ex. R. s. 15 יין wine from which a libation has been poured on the altar.—*Pl.* זב. IX, 1 יין, constr. יין. Zeb. IX, 1 יין the libations brought on the altar illegally, may be taken down. Tosef. ib. V, 1; Men. 15^b, a. e. יין the libations connected with an animal sacrifice. Ib. II, 4 יין and the libations belonging thereto; a. v. fr.—2) יין שנתנך (י"נ; abbrev. י"נ) *wine known (or suspected) to have been manipulated by an idolater; wine forbidden to Jews because of such (known or suspected) manipulation*. Ab. Zar. IV, 8 (53^a) יין נעשה י"נ (Bab. ed. ע"ש) it does not become (the gentile does not make it) forbidden wine until &c. Ib. V, 1 יין נעשה עמו ב"י to work with him in wine dedicated to an idol. Ib. 2 יין נעשה י"נ if forbidden wine was poured over grapes. Ib. 74^a bot. יין נעשה י"נ really idolatrous wine, opp. יין נעשה י"נ suspected; a. fr.

a. fr.—*Pl.* גִּי, גִּסְפִּין. Targ. Jer. XIX, 13; a. fr.

נִסְכָּא II (preced. wds.) *cast metal*. Sabb. 59^b, v. אֲנִי־נִסְכָּא.—Esp. *a piece of silver or gold, bar*, opp. to **מִטְבֵּעַ**, coined metal. B. Kam. 96^b וְכִּי הָאִישׁ מֵאֵן דְּגִזְלִי לֵי וִיב if one steals a piece of metal and makes it into coins. Ib. 98^a שֶׁבָּה לַעֲנִיִּין he profits by the increased value of the metal. Keth. 110^b וְאִי־מֵאֵן but may not 'silver' in the agreement mean metal (not coins)?; Men. 107^a; a. e.—B. Bath. 33^b וְכִי אֲבָא לֵי דִרְ הִיִּינוּ this is a case corresponding to that of a metal bar which R. Abba decided, the case being that one took by force a piece of metal &c.; Shebu. 32^b; a. e.

96^b בְּהָרָא בְּנִי (Ms. M. מְסִינָא) at the last manipulation (when the weaver throws the clue through the web for the last time).

נחמל, v. נחמל.

בָּבֵב (b. h. בָּבֵב) [to pine away,] to be sick; transf. to be troubled. Targ. Esth. IV, 17.

Pa. נַפְסִים *to trouble*. Targ. II Kings IV, 28 (h. text תִּשְׁלַח).
Ithpa. אִתְּפִיס, אִתְּפִיס, אִתְּפִיס, *Ithpe.* אִתְּפִיס, *to be troubled; to grieve; to be weak*. Targ. Gen. XLV, 5. Ib.

XXXIV, 7 (O. ed. Berl. אֲרִיִּסְיָא; v. Berl. Mass., p. 77). Targ. II Chr. XVI, 10; a. e.—Sabb. 145^b; Gitt. 56^a; v. אֲרִיִּסְיָא. Gen. R. s. 50 (expl. וּלְאֵלָיו, Gen. XIX, 11) אֲרִיִּסְיָא or אֲרִיִּסְיָא they became weak.

נָסַע (b. h.) *to move, march*. Tosef. Sot. VIII, 1 בכל יום אחר וכו' every day the ark moved behind two standards (divisions), ..., but on that day it moved in front; Sot. 33^b. Num. R. s. 2 נוסעים .. נוסעים לאחר שהיו נוסעים .. נוסעים after these two standards had moved, the Levites marched (carrying) the Tabernacle. Yalk. ib. 686 מוקדמים ליסע came together to make ready for the march. Mekh. B'shall., Vayass'a, s. 1 נסיעה לא נסיעה זו this march they undertook by the order of Moses, but all other marches they made at the order of the Deity, a. fr.

Hif. הִסִּיעַ 1) *to remove, cause to depart, to separate, take apart*. Mekh. I. c. הִסִּיעַ בַּעַל כְּרֹחַן he forced them to march, against their will, with the staff. Ib. ע"ז. וכו' הִסִּיעָה מִשָּׁה an idol went with the Israelites across the sea, and Moses removed it &c. Kel. V, 7 צריך לְהִסִּיעָה he must (not only divide, but) separate the parts of the stove entirely. Sot. 8^a בֵּית דִּין מְסִיעִין אֶת הַעֲדוּיִם וכו' the court orders the witnesses to change their places; Tosef. Snh. IX, 1 (ed. Zuck. מְסִיעִין). Gen. R. s. 38 (ref. to Gen. XI, 2) הִסִּיעוּ עַצְמָן מִקְדְּמוֹנוֹ וכו' they removed themselves from the Originator of the world; ib. s. 41 ה' עֲצָמוֹ וכו' he removed himself &c. Mekh. B'shall., Shir., s. 10 גֶּפֶן שֶׁהִסִּיעָהּ מִמִּצְרַיִם transfer from Egypt (Ps. LXXX, 9); a. fr.—B. Bath. 8^b הִסִּיעוּ לְרִשְׁוֹן to remove (place outside of the protection of the law, Rashi) those who disregard the terms fixed by the authorities.—Erub. VIII, 5 (86^a) הִסִּיעַ מִלְכוֹ (Ms. M. הִסִּירָה; ed. Sonc. הִסִּירָה מִדַּעְרוֹ, v. Rabb. D.S. a. l. note) he has removed from his mind (the thought of returning to his residence). Mekh. B'shall. s. 3 (ref. to יִסְעוּ, Ex. XIV, 15) מִלְכָּן הִסִּיעוּ דְּבָרִים (שהיו דוברים) let them remove from their hearts the (evil) words which &c.; Ex. R. s. 21.—דָּעָה ה' דָּעָה ה' הִסִּיעָה, v. נָסַח. Y. Ber. V, 9^c bot.; a. fr.—[Y. Taan. IV, beg. 67^b מִפְּנֵי מִסֵּעַ, read: הִסִּיעַ.—Tosef. Shebi. II, 20 מִסִּיעִין, read מְסִיעִין.]—2) *to signalize, v. נָשָׂא*.

Hof. הִסִּיעַ *to be removed*. Tosef. Yoma I, 4 הַכֹּהֲנִים מִן הַזֶּהָרָה to be removed (deposed) from the high priesthood; Y. Hor. III, 47^d top.

נָסַע ch. same. Gen. R. s. 38 (ref. to Gen. XI, 2) נָסַעוּ מִן מִדְּיָנָה וכו' they moved from the east to go further east.

Af. אָסַע *to remove*. Y. Meg. IV, 75^c top מִשְׁכַּח לֹא אָסַע I can look (at the priests) without diverting my attention (from my prayers); Y. Taan. IV, beg. 67^b הִסִּיעַ; v. מְסִיעָה.

נָסַע m. (preced.) *march*.—Pl. נָסַעִים. Num. R. s. 2 לִי הָיָה (Judah was) the first in marching in the desert, opp. נִסְיָהוּ.

נָסַע (b. h. נָשָׂא) *to go up, ascend*; v. מָסַע.

Hif. הִסִּיעַ 1) *to impose a tax, to assess*, v. מָסַע II.—2) *to bring to a conclusion*, v. מָסַע I.—3) *to put on wood,*

to make the flame rise; [omp. עָלָה **Hif.**] *to start a fire, to heat*. Bets. 32^a, a. e. וְכִי תִשְׂרֹף בְּכֵלִים וכו' you may, on the Holy Day, use wooden vessels for heating &c. Pes. 27^b הַמְסִיק he who put the wood on. Ib. הַמְסִיק רֹחַ הַחֲנוּךְ if one heated an oven with wood belonging to the sanctuary &c. Sabb. III, 1 כִּירָה שֶׁהִסִּיקָהּ בְּקֶשׁ וכו' a range which they heated with straw &c. Tosef. Yoma II, 5; Yoma 38^a מְסִיקִין placed the fire deep into the stove. Sabb. 41^a; a. fr.—[Midr. Till. to Ps. XXVIII, v. infra.]

Nif. הִסִּיעַ *to be heated*. Y. Ber. IV, 8^b top נִסְפָּקָהּ; ib. IX, 14^b top נִסְפָּקָהּ, v. מְרִיחָהּ.—Pes. 30^b top הַחֲנוּךְ but if the oven has been made glowing. Midr. Till. to Ps. XXVIII וְכִי יִהְיֶה נִי' .. יִהְיֶה אִם הוּא if it (the furnace) is usually heated with one bundle, let it now be heated with seven; ib. מְסִיק יִהְיֶה מִסִּיק אִם הוּא מְסִיק (corr. acc.) if it is heated with seven bundles, let it be heated &c. Kel. V, 4. Tosef. Hull. I, 22 הִסִּיעוּן עַד שֶׁלֹּא הוּא הִסִּיעוּן before they are hardened by heating; a. fr.

נָסַע ch. same, *to go up*. Impf. נִסְעָה; inf. נִסְעָה; imper. נִסְעָה, נִסְעָה. Targ. II Sam. V, 22, sq. Targ. O. Num. XX, 19 נִסְעָה ed. Berl. Targ. Gen. XLIV, 17; a. fr.—Kidd. 50^a אִתְּרָה לְמִסְעָה with the idea of going up to Palestine. Bets. 27^a וְאִסְעָה; M. Kat. 22^a וְאִסְעָה (not וְאִסְעָה), a. e., v. נִסְעָה; a. fr.

Af. אָסַע 1) *to cause to rise, to bring up, offer*. Targ. Lev. II, 9, a. fr. (h. text הִקְטִיר). Targ. II Sam. VI, 2 אָסַעֵהּ ed. Wil. Targ. Lev. XI, 3, sq.; a. fr.—Targ. Josh. XVII, 13 מִסְכֵּי מִסְכֵּי tributaries.—Y. Keth. XI, 34^b bot. וְהוּא מְסִיק לָוִן מוֹנִין וכו' and he offered them their support as long as they lived. Gitt. 56^b, a. fr. אָסַעֵהּ וכו' v. אָסַעֵהּ III. Y. Peah I, 15^c וְכִי אָסַעֵהּ לְמֵאֲחֵרָם they raised the offer to two hundred, to one thousand; Y. Kidd. I, 61^b top אָסַעֵהּ Y. Maas. Sh. IV, end, 55^c אָסַעֵהּ will produce lettuce; a. fr.—2) (sub. בִּישָׁרָה) *to produce new flesh, to heal*. Gitt. 69^a וְכִי לְאָסַעֵהּ for healing let him take &c.—3) *to heat*. Targ. Koh. II, 6.—4) *to finish*. Succ. 39^a אָסַעֵהּ the winding up of a proceeding; Yeb. 106^b Ar. (ed. אֶפְסוּרָה).—5) (with בְּשֵׁמָה) *to name after, to adopt a name*. Yoma 38^b לֹא מְסִיקִין בְּשֵׁמֵיהֶם we do not name children after them. Gitt. 11^b בְּשֵׁמֵיהֶם דְּמִסְכֵּי names which Israelites are not in the habit of adopting. Shebu. 29^a וְהוּא (שֵׁמָה) וְהוּא and named them coins; a. e.—6) (with וְהוּא, a. e. ב. of person) *to produce a claim against*. Shebu. 41^b דְּמִסְכֵּנָה בְּךָ .. דְּמִסְכֵּנָה give me the one hundred Zuz which I claim against thee (which thou owest me). Keth. 85^a וְהוּא מְסִיק בֵּית וְהוּא וכו' v. הוּא. B. Kam. 97^a אִנְשֵׁי דְּמִסְכֵּי בְּהוּ וְהוּא persons against whom he had a claim; a. e.—7) (with אִדְרָא) *to have in mind*. Shebu. 29^a דְּמִסְכֵּי אִדְרָאֵיהֶם they might have in mind an idol.

Ittaf. אִתְּסַע 1) *to be offered up*. Targ. O. Lev. II, 12 אִתְּסַעֵהּ ed. Berl. (oth. ed. a. Y. אִתְּסַעֵהּ); a. e.—2) *to be kindled, burnt*. Targ. Ps. LXXVIII, 21; a. e.

נָסַע, v. נָקָא.

נָסַר (b. h. נָשָׂר, a. שָׂר; cmp. א. סַר [to produce a rough, grating sound; cmp. אָרָר I,] *to saw, plane*. Gen. R. s. 6 כְּמִסְרָה הוּא נָסַר בְּעֵץ (the light of the sun pro-

duces a sound) like (that of) the plane which planes wood, opp. שָׁק to glide; Midr. Sam. ch. IX. Y. Ber. I, 2^c bot. ער שזחמה נוסרה ברקיע וכו' while the sun passes in the sky a journey of &c. Gen. R. s. 8, beg.; Lev. R. s. 14, beg. נסרו וכו' he sawed him apart &c., v. נב.

Pl. same. Yoma 20^b נסר ברקיע וכו' the globe of the sun which saws in the sky like a carpenter sawing cedars, v. supra. Gen. R. s. 65, end ... נחנו (מסור) they placed him on a sawing-jack (v. מסור) and sawed his body; a. e.

Nif. נסר to be sawed. B. Kam. X, 10 נסרים, נסרים, v. נסור.

נסר ch. same. Targ. Y. I Ex. XIV, 25 (h. text נסר); cmp. I Chr. XX, 3).

Pa. נסר same, to split. Targ. Ps. XXIX, 7. — Yeb. 49^b נסרו אחריה לארזה they brought the cedar and sawed it through; Yalk. Is. 274. B. Bath. 75^a נסרו אבנים וכו' Ms. M. (ed. מינסר, corr. acc.) who were cutting precious stones. — V. נסר II.

נסר m. 1) (preced.) (planed) board. Cant. R. to I, 11 נסר he put gold on between one board and the other; Y. Shek. VI, 49^d bot. Y. Hag. II, 78^b bot. — Pl. נסרים. B. Bath. IV, 6 הנ' the boards in the bath house. Ib. 67^b הנ' the room in which the boards are stored. Ib. הנ' sold (with the press) the boards, v. נסירין. Kel. XXII, 10, v. נסר. Y. Sabb. III, 6^a top להורו נסר to remove the boards (which covered the bathing tank). Bab. ib. 40^a; a. e. — [2] wicker, v. נסר III.]

נסר ch. 1) same, board. — Pl. נסירין. נסר, נסר, נסר. Targ. I Kings VI, 15; a. fr. — Ib. VII, 30 נסר bronze plates (to cover the laver (?); h. text נסר). — 2) veneer. Sabb. 98^b נסר veneered boards, opp. שלמין solid. — Pl. constr. נסר. Targ. Hos. VIII, 6 נסרין gold foils for boards (h. text נסרים; cmp. נסיר).

נסר, v. נסר.

נסר, v. נסר.

נע, v. נע.

נע, v. נע.

נע m. = נע, pl. נעים, v. נע.

נע m. [hollowed out,] tank of the press (h. נע). Targ. Y. Ex. XXII, 28. — Pl. נעים. Targ. Joel II, 24. Targ. O. Gen. XLIX, 12. — [Sachs, Beitr. II, 27: adaptation of Lat. navia.]

נע f. h. same. Ab. Zar. 74^b נע ארזה (Ms. M. ארזה) as to a tank (used by gentiles), cleanse it with hot water.

נע, v. נע.

נע m. pl. (b. h.; נע) youth. Ex. R. s. 1 נע הופר canopy of youth (bridal canopy).

נע, v. נע.

נע, v. נע.

נע f. (b. h. נע, נע) [light matter,] scraps, chips.

Y. Sabb. IV, 6^d bot., v. נסור. — Esp. (של פשתן) hatcheled flax. Sabb. IV, 1 (49^a) וקה של פ' thoroughly beaten flax (cmp. נקחא). Ib. 11^a, a. e., v. נע. Snh. 37^a, v. נע; a. fr.

נע ch. same; constr. נע. Targ. Is. I, 31 (Regia נע).

נע, v. נע.

נע, נע, נע, q. v. (cmp. נע).

נע f. (נע) 1) closing, shutting. Y. Erub. III, 21^a נע קשר חיה tying a door (the stem קשר) means the same as shutting (the stem נע). Num. R. s. 14 (play on נע, Ps. LX, 10) נע by tying up his throat (strangulation). — נעילת שער the time of closing the Temple gates; (sub. נעילת) the concluding prayer on the Day of Atonement, on public fasts and Ma'amadot (v. נעילת); the prayer called N'ilah (נעילת). Taan. IV, 1 נע during the morning prayer, the Musaf, the Minhah and the N'ilah. Y. Ber. IV, 7^c top הוא נע when is the time for the N. prayer? נע שער when the gates of heaven are closed (sunset); נע שער ויכל when the Temple gates are closed. Ib. נע שער; Yoma 87^b נע the concluding prayer exempts from reading the evening prayer; a. fr. — Transf. locking up, interruption of business. Cant. R. to VII, 2 (play on נע, ib.) נע שער נעלים נע שער two cessations of business, one shutting up on Passover, and one &c. — 2) נע (נעילת) putting on sandals, wearing shoes. Yoma VIII, 1. Ib. 74^a. M. Kat. 15^b; a. fr. — Gen. R. s. 100 נע נע wearing shoes (by the mourner on the Sabbath) is a matter of choice, v. נע.

נעים I m., נעים f. (b. h.; נעים) pleasing, lovely. Ruth. R. to II, 5 נעים ארזה נעים when he saw that she was lovely and her conduct becoming. — Pl. נעים. Ib. נעים נעים her conduct is becoming and lovely. Midr. Till. to Ps. V נעים לנו טובים וכו' all the things which thou hast given us are good and pleasing. Gen. R. s. 23, v. נעים. Cant. R. to IV, 4 נעים כלכם וכו' all of you are welcome, all of you are pious &c.; a. e.

נעים ch. same. Targ. Y. Ex. XIX, 19.

נעים II pr. n. pl. Na'im (Nain), in Isachar. Gen. R. s. 98.

נעים f. (preced.) 1) fem. of נעים. — 2) taste, disposition. Ab. d'R. N. ch. IV, end (Snh. 38^a נעים). — Pl. נעים. Ib. נעים חקב' ל' בני אדם זה מזה the Lord made the dispositions of men different one from the other. — 3) tune, chant; trill. Y. Shek. V, 48^d bot. נעים יודע he knew an extraordinary way of singing; Yoma 38^b נעים נחן קולו ב' כשרוא נחן he tuned his voice to a trill. Kidd. 71^a נעים שם בנעים he let the Divine Name (the Tetragrammaton which he pronounced) be drowned in the chant of his brother priests; Num. R. s. 11, end אמרו ברוך נעים וכו' he pronounced it during the chant &c. Y. Shek. V, 55^c bot. נעים אה נעים, סירה אה נעים.

Meg. 32^a he who recites Bible verses without chanting; Treat. Sof'rim III, 10. Cant. R. to VIII, 14 בל' אחר in one accord; a. fr.

נְעִימָה, נְעִימָה ch. same, *sweetness, melody*. Targ. II Esth. I, 1 נְעִימָה constr. Targ. Y. Ex. XIX, 19 וְנִי מְלִיָּה and full melody.

נְעִיץ m. (נְעִיץ) *a wedge-like ditch*.—Pl. נְעִיץ, נְעִיץ. B. Kam. V, 5 (50^b). Mikv. V, 6; a. e.

נָעַל (b. h.) 1) *to tie (the door), to lock up, close*. B. Kam. VI, 1 בפניה כראוי ל' if he locked it in (secured the flock) properly. Tosef. B. Bath. II, 11, a. e. וְנָעַל if he fastened (something on the property), fenced in or tore down, it is possession (הוֹקְדָה). Sabb. XIII, 6 אחר וְנָעַל and one blocked it (by placing himself in the entrance). Ib. 7 לנָעַל את ביתו וְנָעַל it is like one locking up (sitting at the entrance of) his house to guard it. Mekh. Mishp. s. 18 שְׁלֵא לְנָעַל בְּפִי וְנָעַל in order not to close the door to future proselytes (not to discourage them on account of advanced age). Shn. 32^a, a. fr. שְׁלֵא כְּדֵי שְׁלֵא כְּדֵי שְׁלֵא. Y. Naz. VIII, 57^a bot., v. נָעַל. Tosef. Sot. V, 9 [read:] שְׁנַעַל דְּלֹתָ וְנָעַל who locked his wife up (to prevent her from going astray); Y. ib. I, 17^a bot.; Gitt. 90^a; Y. Kidd. IV, 66^a; a. fr.—Cant. R. to VII, 2 (play on נָעַל, ib.) וְנָעַל אַחַר נְעִילָה לְפָנֶיךָ you lock up (interrupt business) for my sake on Passover ..., and I lock up (the rain) for your sake, v. נְעִילָה. Ib. שְׁדוּדוֹ ... שְׁדוּדוֹ מִזֶּה הָיָה how great was the beauty of thy steps (pilgrimage to the Temple) which locked up (protected against) all troubles.—Part. pass. נָעֵל; f. נְעִילָה; pl. נְעִילִים. שְׁעָרֵי הַפֶּלֶא ... ל' וְנָעַל. Midr. Till. to Ps. IV וְנָעַל the gates of prayer are sometimes open, sometimes closed, but the gates of tears are never closed; a. e.—2) *to tie a sandal, to put shoes on*. Tosef. Sabb. IV (V), 8 וְנָעַל לָא וְנָעַל one must not put on a nail-studded sandal &c. Y. M. Kat. III, 83^c בְּרִים בְּרִים הָיָה R. ... allowed (the people mourning for R. Yassa) to wear shoes on the same day. Tosef. Kidd. I, 5 ל' לוֹ סַמְלֵי וְנָעַל if the slave tied his sandals for him (the new master) or untied them, it is possession (v. supra); B. Bath. 53^b (Ms. M. הָנְעִיל); a. fr.—Part. pass. as ab., *shod*. Yalk. Josh. 7 וְנָעַל אַחֶרָה וְנָעַל וְנָעַל thou wear shoes and observest not mourning?

Hif. וְנָעַל *to put shoes on a person*. B. Bath. I. c.; Kidd. 22^b הַלְבִּישׁוֹ הָנְעִילוֹ if the slave helped him put on his clothes or his shoes or lifted him up (helped him into a conveyance), it is possession.

Nif. וְנָעַל *to be closed*. Ber. 32^b שְׁעָרֵי הַתֶּמֶל שְׁעָרֵי הַתֶּמֶל since the day the Temple was destroyed, the gates of prayer have been closed. Ib. שְׁעָרֵי דְמַעַת לֹא נָעֻלוּ; Midr. Till. to Ps. IV וְנָעֻלוּ, v. supra. B. Mets. 59^a כָּל הַשְּׁעָרִים וְנָעֻלוּ all gates (of prayer) are (at times) closed, except the gates for the cry of oppression. Ib. הַשְּׁעָרֵי הַתֶּמֶל אֵינָם נָעֻלוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ אֵלֶּיָּהוּ if its gates were not shut by night; a. fr.—Sabb. 67^a bot. (in an incantation for a swallowed fish-bone) וְנָעֻלָּה בְּרִיּוֹת (Ms. M. מְנַעֲלָה בְּרִיּוֹת) thou art locked up as (within) a cuirass.

נָעַל ch. same, *to tie a shoe*. Part. pass. נָעֵל, נָעֵל. Targ. Y. Deut. XXV, 9 וְנָעַל ל' וְנָעַל and there shall be tied on the foot ... a sandal which &c.

Ap. וְנָעַל *to provide with shoes*. Targ. II Chr. XXVIII, 15. [Dan. II, 25, a. e. וְנָעַל *to bring up*, fr. עָלָה.]

נָעַל m. (b. h.; preced.) 1) (cmp. Gr. ὑποπόδιον) [*tied under the foot*], shoe. Yeb. 102^a וְנָעַל וְנָעַל מִנְעֵלוֹ the Law (Deut. XXV, 9) says, what is tied to his foot, but not what covers his foot (a full shoe, v. מְנָעֵל). Sifr. Deut. 291 (ref. to Deut. I. c.) שְׁלוֹ נָעֻלוֹ his own shoe; a. e.—2) *lock, locking up*.—Pl. נְעִילִים. Cant. R. to VII, 2, v. נְעִילָה.

נָעַלָה, Targ. Y. Lev. XI, 22, Ar., v. נִפְּוֹלָה.

נָעַם (b. h.) *to be pleasing, lovely*.

Hif. וְנָעַם 1) same. Shn. 24^a (ref. to נָעַם Zech. XI, 7) וְנָעַם this refers to the scholars in Palestine who are polite to one another in discussion, opp. מְחַבְּלִים.—2) *to sweeten the voice; to sing, accompany*. Y. Shek. V, 48^d bot. וְנָעַם אֶת קוֹלוֹ he sweetened his voice when singing, v. נְעִימָה. Gen. R. s. 23 שְׁדוּדָהּ she sang to the timbrel in honor of idolatry, v. נְעִימָה. Cant. R. to IV, 4 מִי מְנַעֵם זְמִירוֹתָם וְנָעַם מי מְנַעֵם זְמִירוֹתָם? David &c.; a. e.

נָעַמָה, v. נְעִימָה.

נָעַמָה (b. h.) pr. n. f. *Naamah*, 1) sister of Tubal-Cain. Gen. R. s. 23 (ref. to Gen. IV, 22) לָמָּה הָיָה קוֹרֵינָה אֶחָה ל' why was she (the wife of Noah) called N.? Because her doings were pleasing; ib. אֶחָה דְּרִיחָה ל' Tubal-Cain's sister was a different Naamah, and she was so named &c., v. נָעַם. Hif.; Yalk. ib. 38.—2) N., the Ammonite, mother of King Rehoboam. Gen. R. s. 41; Yeb. 77^a. Ib. 63^a; a. e.

נָעַמִי (b. h.) pr. n. f. *Naomi*, the mother-in-law of Ruth. B. Bath. 91^a, v. קָחוּ. Shn. 19^b. Ruth R. to I, 2; a. e.

נָעַמִית f. (נָעַם; v. Fl. to Levy Targ. Diet. II, p. 569 sq.) *ostrich*. Kel. XVII, 14 הַמְצוּפָה ל' the glazed shell of an ostrich egg; Tosef. ib., B. Mets. VII, 6. Y. Sabb. I, 3^d ל' בִּיצַת זֶה הַיֶּעֱנָה זֶה הַיֶּעֱנָה 'the child of a *ya'ānah*' (Lev. XI, 16), this intimates that the egg of an ostrich (and of all other unclean birds) is forbidden; a. e.—Pl. נְעִמִיּוֹת. Tosef. Sabb. XIV (XV), 8; Sabb. 128^a מֵאֵלֶּיךָ מֵאֵלֶּיךָ because glass pieces are given to ostriches to swallow. Y. Yoma IV, 41^d top. Midr. Sam. ch. XVIII; a. e.

נָעַמָה, נָעַ ch. (בָּה נָעַ) same. Targ. Lev. XI, 16 (ed. Berl. נָעַ). Targ. Is. XXXIV, 13 נָעַמָה ed. Wil. (ed. Lag. נְעִמָּה; some ed. נְעִמָּה, corr. acc.). Targ. Job XXX, 29.—Sabb. 110^b בִּישְׁתָּה רִי' an ostrich egg. Y. M. Kat. III, 83^b bot. ל'; Bab. ib. 26^a a. e.

נָעַמָן I (b. h.) *Naaman*, a Syrian general. Gitt. 57^b שִׁידוּמָהּ N. was a convert &c., v. נָעַ. Ned. 40^a וְנָעַמָן that he may meet with friends like those of N. who cured him of his leprosy. Deut. R. s. 2; a. fr.

נָעַמָן II m. *Naaman*, name of a planet. Pirk. d'R. El. ch. VI וְנָעַמָן window of N. (a station of the sun).

נָעַנָה, נָעַנָה m. (cmp. נִינְיָה II) *mint*. Y. Sabb. VII, 10^a ed. Krot. (oth. נִינְיָה).

נָעַנְנָה, נָעַנְנָה m. (נִינְנָה) *shaking* (the Lulab). Succ. 37^b.

נָעַנְנָה, נָעַנְנָה, v. נָעַנְנָה h. a. ch.

נָעַנְנָה, v. נָעַנְנָה.

נָעַץ (cmp. אָרַץ, עָרַץ) 1) *to prick, stick; to wedge in*. Men. 64^b 'נָעַץ צִפְרֵי וְכ' the swine pressed its nails against the wall; Sot. 49^b; Y. Ber. IV, 7^b, a. e.—Y. Shek. V, 48^d bot. 'נָעַץ כְּשִׁוְרֵיהּ נִוְשֵׁן גִּדְלוּ וְכ' when he inserted his thumb into his mouth. Sabb. 17^a 'נָעַצוּ דִּירָב וְכ' they stuck a sword into the floor of the college; a. fr.—Part. pass. נָעִיצָה. Bets. 7^b, v. דָּקָר. Erub. III, 3; a. e.—2) *to cut a wedge-like ditch* (נָעִיצָה). Y. Sabb. V, 9^d bot.; Y. Kil. VII, 31^b bot., v. נָעִיצָה; a. e.

Nif. נָעִיצָה *to be fixed, stuck in*. Sabb. 67^a bot. (in an incantation, v. נָעַץ) נָעִיצָה כְּמַחַט (not תָּא ...) thou art stuck in like a pin.

נָעַץ (transp. נָעַץ) ch. same. Targ. Y. Gen. XXX, 38 (O. רָעַץ. Targ. Y. Deut. XV, 17; a. fr.—Part. pass. נָעִיצָה; f. נָעִיצָה; pl. נָעִיצָה; inserted; perforated. Targ. O. Gen. XXVIII, 12. Targ. Cant. II, 2.—Y. Ter. VIII, 45^d top; Y. Ab. Zar. II, 41^a bot. 'נָעִיצָה סִכְנֵיהּ וְכ' (or נָעִיצָה) to stick a knife into a radish.

Pa. נָעִיצָה (transp. נָעַץ) same, *to plant*. Cant. R. to I, 16 'נָעִיצָה אֵת מִנְעָהּ אֵת' (not נָעִיצָה) and now, even if you tried to stick into it sixty myriads of reeds &c.; v. נָעִיצָה; Y. Taan. IV, 69^b; Y. Meg. I, 70^a bot. מִבְּעַד (corr. acc.); Lam. R. to II, 2 'נָעִיצָה כִּד אֵת נָעִיצָה' (not נָעִיצָה).

נָעִיצָה m. (b. h.; preced.) *thorn; (homilet.) a wicked person*. Meg. 10^b (ref. to Is. LV, 13); Yalk. Is. 345.

נָעִיצָה ch. same.—Pl. נָעִיצָה. Targ. Is. VII, 19.

נָעַר I (b. h.; cmp. next w.) [*to be excited, noisy*] esp. (of the ass) *to bray*. Ber. 3^a. Ib. 56^a (in Chald. dict.) רָקַא standing at the head of the bed and braying. B. Kam. 18^b; Kidd. 24^b; a. e.—[Cant. R. to IV, 8 'נָעַר דִּירָב' in Chald. dict., read: נָעַר, v. נָעַר].

נָעַר II (b. h.; cmp. עָרַר, עָרַר) *to shake, stir*. Makhsh. I, 4 'נָעַר הַנּוֹעַר אֲגוּדָה וְכ' he who shakes (the rain off) a bundle of vegetables. Ib. V, 7. Pesik. R. s. 26 'נָעַר מִן הָאֲשָׁפָה וְכ' I shook Job (making him rise) from the dunghill, and concerning thee (Israel) it is written (Is. LIH, 2), shake thyself &c.; a. e.

Pi. נָעַר 1) *to shake*. Pesik. Shek., p. 17^a 'נָעַר קִפְלָה' shake it (the garment), fold it; Lev. R. s. 2. B. Mets. II, 8 'נָעַר מִצָּה כְּשִׁוְרֵיהּ וְכ' if one found a garment (and holds it in charge waiting for the owner to claim it), he must shake it once in thirty days. Sabb. 147^a top; a. fr.—2) *to stir*. Hull. VIII, 3 'נָעַר הַקִּדְרָה וְכ' if he stirred (the meat in) the pot. Y. Ab. Zar. I, 39^d top 'נָעַר בְּקִדְרָה וְכ' the gentile might have stirred the pot; a. fr.—3) *to empty; to cause evacuation*. Toh. II, 1 'נָעַר אֶת הַקִּדְרָה' she may empty (or stir) the dish. Kel. XXVIII, 2 'נָעַר בּוֹ וְכ' used for (lifting and) emptying the pot. Tosef. ib. B. Mets. II, 10 'נָעַר הַשּׁוּבָנִי מִנְעָר וְכ' which the shop-keeper uses when

pouring out &c. (or through which he pours for straining), v. נָעַר; a. e.—נָעַר אֶת הַצֶּאֱזָא *to use means by which to expedite the discharge of excrements of the flock on the spot to be manured* (v. נָעַר I, Pi.). Tosef. Shebi. II, 20; M. Kat. 12^a; Y. Shebi. III, 34^e bot. Ib. לִנְעָרָה ... לְנִעְרָה he who hires a flock (for manuring) is forbidden to use means &c.; expl. ib. 'נָעַר מִמְּקוֹם וְכ' by driving it from place to place.—Part. pass. מְנִיעָר; f. מְנִיעָרָה; pl. מְנִיעָרִים, מְנִיעָרִים empty, vacant. Y. Ber. IV, 7^b bot. (play on מְנִיעָרִים) 'נָעַר מִן הַמְּצוּרָה וְכ' they (the Babylonians) are vacant of (cannot perform) certain religious observances &c.; Koh. R. to XII, 7; Gen. R. s. 37 'נָעַר שְׂרָיָה מִן' she (Babylonia) is deprived &c. Hag. 14^a (play on נָעַר, Is. III, 4) 'נָעַר אֱלֹהֵי בְנֵי אָדָם שְׂמֵל וְכ' that means persons empty of good deeds, opp. מְמִלָּה; Yalk. Is. 261.—[B. Bath. 74^b 'נָעַר יְהוָה' some ed., v. נָעַר.—Hull. 51^b 'נָעַר', v. infra.]

Nif. נָעִירָה 1) *to be stirred up; to bestir one's self*. B. Bath. 74^b 'נָעִירָה רִא' and R. El. was stirred up (awoke). Sot. 5^a 'נָעִירָה אֵת צִפְרֵי' his dust will not be stirred up (for resurrection). Ex. R. s. 1 (play on נָעִירָה, I Chr. IV, 5) 'נָעִירָה מִחֲלִיָּה וְכ' she (Miriam) was sick, but she bestirred herself (arose) from her sickness, and the Lord restored her to youth. Y. Ber. III, 6^d top (play on נָעִירָה, Gen. VIII, 21) 'נָעִירָה מִן הָעוֹלָם וְכ' from the moment the embryo bestirs itself to come out into the world; Gen. R. s. 34; Yalk. ib. 61. Hull. 51^b 'נָעִירָה לְעוֹד וְכ' Rashi (ed. נָעִירָה) if the animal made an effort to get up, although it did not succeed; a. e.—2) (of flax) *to be hatched*. Y. Sabb. II, beg. 4^c (expl. דּוֹסָן, ib. II, 1) 'נָעִירָה שְׂמֵל' flax which has not yet been hatched.—3) *to be emptied, poured out*. Y. Ber. I. c. (play on נָעִירָה) 'נָעִירָה וְכ' for into that valley the dead of the generation of the flood were dumped; Gen. R. s. 37; Koh. R. I. c.—Snh. 92^a 'נָעִירָה כִּשְׁוֹ' his bow will be empty (his sexual vitality broken).

Hif. נָעִירָה *to stir up, to keep awake*. Erub. 53^b (play on נָעִירָה &c., v. נָעִירָה) 'נָעִירָה וְכ' and she kept him awake.

Hithpa. נָעִירָה *to be emptied; trans. to be displaced*. Zeb. 116^a (ref. to Cant. IV, 16) 'נָעִירָה אֲמִיָּה ... וְכ' (v. Rabb. D. S. a. l. note) removed be the (Roman) nation whose sacrifices are slaughtered northward (Lev. I, 11, which is entitled only to burnt-offerings), and let the nation enter &c.

נָעַר ch. same, *to shake, stir*.—Part. pass. נָעִיר *waking*. Targ. Job XXI, 32 (Ms. נָעִיר; ed. Wil. נָעִיר, v. נָעִיר).

Pa. נָעִירָה *to shake; to empty*. Yalk. Zech. 570; Cant. R. to IV, 8 (ref. to Zech. II, 17) 'נָעִירָה וְכ' (v. נָעִירָה, v. נָעִירָה); Gen. R. s. 75. Sabb. 142^a 'נָעִירָה וְכ' let him shake the fruit out of the basket.

נָעַר m. (b. h.; preced., cmp. נָעַר, a. meanings of נָעַר, נָעַר &c.) *tender, young; lad*. Tanh. Hayé 1 'נָעַר דָּוִד' that the old may be honored by the young. Ex. R. s. 1 'נָעַר יִלְדָּה דִּירָב וּמִנְהוּגוֹ כִּנ' he was a child, but his behavior was like that of a lad; a. fr.—Pl. נָעִירִים. Yoma 75^b 'נָעִירִים הָמָּן' the manna was bread to the young, oil to the old &c. Tanh. Sh'mini 11 'נָעִירִים הָמָּן' if they (the elders) are young &c., v. נָעִירִים. Ib. 'נָעִירִים הָמָּן' the young men and the lads. Sot. 46^b 'נָעִירִים הָמָּן' they were young

men, but behaved contemptibly like children; a. fr.—*Fem.* נְעִירָה *lass, maid*, esp. (law) *a girl between twelve and twelve and a half years of age*, v. בְּנִיחוּתָהּ. Esth. R. to V, 1; a. fr.—Keth. III, 8, *contrad. to בוגרת* a. קטנה. Ib. IV, 1; a. fr.—*Pl.* נְעִירָה, *constr. נְעִירָה*. Ib. III, 1 (29^a). Esth. R. l. c. נְעִירָתָהּ שְׁנֵי her two maids; a. fr.

נְעִירוּתָהּ f. (preced.) *youth; vitality; puerility*. Ex. R. s. 1, v. נְעִיר II *Nif.*—Kidd. IV, 14 בְּנִיחוּתָהּ ... משמרתו the Law guards him from all evil while he is young. Deut. R. s. 8, end. Gen. R. s. 84 (ref. to Gen. XXXVII, 2) שְׂדֵיחָהּ he acted puerilely (was vain); a. fr.—Esp. *maidenhood, the age or the legal status of a נְעִירָה*. Y. Yeb. I, 3^a top, v. בְּנִיחוּתָהּ; Kidd. 4^a bot. נְעִירָה the symptoms of maidenhood (puberty); a. fr.

נְעִירָה f. (v. נָפַח I) *roaring, camel's cry*. Yeb. 120^b וְלֹא אֶפְסִיקָהּ לְנְעִירָתָהּ Rashi (ed. אֶפְסִיקָהּ) and this did not make the camel cease from crying (until life was entirely extinct).

נָעֵרָן (b. h.) *Naaran*, near Jericho. Lev. R. s. 23 (ref. to Lam. I, 17) כְּגֹן ... יִרְדּוּהוּ as hostile as Jericho to N.; Cant. R. to II, 2; Lam. R. to l. c. נִוְעֵרָן (corr. acc. or קִנְעָן).—Hull. 5^a (ref. to נְעִירָה קטנה II Kings V, 2) קִנְעָן (ed. נְעִירָן) a little girl from N.; Sot. 46^b נְעִירָן.

נְעִירָתָהּ, v. נְעִירָה.

נְעִירָתָהּ, v. נְעִירָה.

נְעִירָתָהּ, v. נְעִירָה.

נָפַח, v. נָפַח.

נָפַח, v. נָפַח, pl.

נָפַח I, *Pl.* נָפַח, v. נָפַח.

נָפַח II (b. h.; נָפַח) *fan; winnow; sieve*. Men. VI, 7; X, 4, v. נָפַח. Y. Keth. VII, 31^b bot., v. נָפַח. Hull. 45^a נִקְבָּהּ כִּי if the windpipe has perforations like a sieve. Sot. 48^b; Y. ib. IX, 24^b bot., v. נָפַח. Tanh. Ekeb 1; Yalk. Ps. 676, v. נָפַח; a. fr.—Ab. V, 15 נָפַח a scholar who retains the best teachings.—*Pl.* נָפַח. Men. 76^b.

נָפַח, v. נָפַח, a. נָפַח.

נָפַח, v. sub נָפַח.

נָפַח, v. נָפַח, II.

נָפַח, v. נָפַח.

נָפַח (נָפַח) m. (נָפַח, נָפַח) a kind of *radish*, resembling the carrot as to foliage, and the radish as to taste. Kil. I, 3; 5; Y. ed. a. Ms. M. s. ... (Mish. a. Bab. ed. γ ...). Ukts. I, 2. [Lat. *napus* is a kind of *turnip*.]

נָפַח (b. h.; cmp. נָפַח) 1) *to blow, breathe*. Y. Sabb. VII, 10^a הַנּוֹפֵחַ כְּלֵי זכוכית he who shapes glass vessels by blowing (on the Sabbath); Bab. ib. 75^b הַנּוֹפֵחַ בְּכֵלֵי זכוכית he who breathes at lentils to ascertain their quality. Tosef. Sabb. XV (XVI), 2 נָפַח

וְכ' בְּחִיטְמוֹ you blow into its nostrils and put the teat into its mouth; Sabb. 128^b; Y. ib. XVIII, end, 16^c מְבִיאָהּ יֵין וְנוֹפֵחַ וְכ' you take wine and squirt it &c. B. Mets. 60^b אֵין נִפְחֵן בְּקִרְבֵּיָם it is not permitted to blow up entrails (for sale, to give them a delusive appearance); a. fr.—2) *to be blown up, to swell*. Tanh. K'dosh. 8 נָפַח פָּנָיו his face was swollen. Ib. עֵינָיו נָפַחוּ his eyes swollen.

Nif. נָפַח same. Sabb. 75^b, v. supra. Maasr. IV, 5 מְנַפֵּחַ .. נָפַח Y. ed. (Bab. ed. נָפַח .. וְאֵם נִי' וְכ' מְנַפֵּחַ; Mish. ed. נָפַח .. נָפַח, v. Rabb. D. S. a. l. note 7) he may blow out (the chaff of the wheat-ears) from hand to hand and eat, but if he blows and puts the grain in his lap, he is bound (to pay tithes); Bets. 13^b. Ib. 14^a. Ber. 19^b; Nidd. 57^a, a. e., v. נָפַח; a. fr.—[Y. Peah VIII, 21^b top הַמְנַפֵּחַ, read הַמְנַפֵּחַ, v. קָפַח.]

Pu. נָפַח *to be blown, fanned*. Treat. S'mah. ch. VIII 'אֵשׁ שֶׁנִּפְחָהּ וְלֹא אֵשׁ שֶׁלָּא נִפְחָהּ וְכ' it is better that a fire consume me which has been blown (by man), than a fire that has not been fanned (Gehenna; Job XX, 26).

Nif. נָפַח *to be blown up, to swell*. Num. R. s. 7 הַנִּפְחֵן וְכ' my belly may swell and burst.

נָפַח ch. same, 1) *to blow*. Targ. Gen. II, 7; a. fr.—Y. Bets. II, end, 62^b וְכ' לְנִפְחָהּ לִיה חֲבֵרִיהּ וְכ' let his neighbor blow white cross-seeds (into his throat) through a straw. Hull. 46^b וְנָפַח לָנוּ וְנָפַח לָנוּ we blow the lungs up; a. fr.—*Part. pass.* נָפַח; f. נָפַחָהּ; pl. נָפַחוּ; *blown, ignited; blown up, swollen*. Targ. Job XX, 26. Targ. O. Num. V, 21; a. fr.—Hull. 47^b רְמִיָּה לְאוֹרְתָהּ (דְּנִפְחָהּ) some explain (דְּנִפְחָהּ) א"ר דְּנִפְחָהּ (v. אִפְחָהּ) as meaning lungs which look as if distended (white). Sabb. 33^a נָפַח כֶּפֶן, v. נָפַח; a. fr.—2) *to be blown up, to swell*. Targ. O. Num. V, 27, v. *Ithpa.* (Y. וְנָפַח, prob. to be read: וְנָפַח).—Lev. R. s. 33; Cant. R. to II, 14, v. קִינְיָה.

Pa. נָפַח same, *to blow, cause swelling*. Targ. Y. Num. V, 22 (O. נָפַח, *Af.*; ed. Amst. נָפַח); a. e.—*Part. pass.* נָפַח; f. נָפַחָהּ; pl. נָפַחוּ; *blown up, swollen*. Targ. Y. ib. 21.—Lam. R. to I, 1 רְבִירָה (1) חֲדָה (2) וְכ' (I dreamt) all the people were blowing at me with their full cheeks. Ib. דִּינִינָן מְנַפְחִין (it meant) that it (the wheat) was swollen (through rain drippings). Shh. 43^a; B. Bath. 134^b נָפַח רֹב שֶׁשָּׁהּ וְכ' R. Sh. blew into his hand (intimating that the question raised was scurrilous); a. e.

Af. נָפַח 1) *to blow, swell*. Targ. O. Num. V, 22, v. supra. Targ. Ps. XI, 6 מְנַפְחִין רֵאשָׁא (Ms. 'מִפְּ' blowers (winds) of fire (h. text אֵשׁ אֵשׁ).—2) (with נָפַח) *to incite longing, to cause despair*. Targ. Job XXXI, 39. Targ. I Sam. II, 33 (h. text לֹאִירָב).—V. נָפַח.

Ithaf. נָפַח, *Ithpa.* נָפַח, אִינִי, אִינִי; *Ithpe.* נָפַח, *to be swollen*. Targ. Y. Num. V, 27 (v. supra; O. וְנָפַח, ed. Berl. וְנָפַח). Targ. Job XIX, 26 (ed. Wil. אִינִי; h. text אִינִי). Targ. Koh. XII, 5.—Y. Maasr. Sh. IV, end, 55^c אִינִינָן הַחֵטָה שֶׁלָּא נִפְחָהּ (v. supra).—2) *to be blown, ignited*. Sabb. 26^a נִרָא אִינִינָהּ בָּהּ נִרָא she caught fire.

נָפַח m. (preced.) *swelling; bulk, volume* (v. אִפְחָהּ). B. Mets. VI, 5 קָשָׁה לְמִשְׁאֵרֵי הָיָה an increase of volume

makes the load harder for the animal (Bab. ed. 80^a חֲזַי קָשָׁה כְּמִשְׁאָרִי an increase of size is as hard for the animal as an increase of weight), v. נִפְתָּה. B. Kam. 47^a נִפְתָּה v. נִפְתָּה.

נִפְתָּה m. (preced. wds.) *smith*. Gen. R. s. 84, beg. [read:] לִי שְׂדֵיחָה מִפְּתוֹ פְּתוּחָה פְּתוּחָה פְּתוּחָה בְּנֵי וְהָיָה מִפְּתוֹ כִּנְגֵד a smith whose open shop was in the middle of the road, and whose son, a jeweler, opened a smithy opposite him; Tanh. Vayesheb 1; a. fr. — Y. R. Hash. II, 58^b top, a. e. חֲנִי the smith's son, i. e. R. Johanan, v. next w. — Pl. נִפְתָּה. Y. B. Bath. II, beg. 13^b לִי וְלֹא שֶׁל נִי nor dare an oven for smiths be put up (without the precautions mentioned in the Mishnah).

נִפְתָּה, נִפְתָּה ch. same. Targ. Is. XLIV, 12. — Gitt. 69^b לִי בְּנִי רַחֵם Rashi (ed. only לִי בְּנִי) by the fire of the smithy. Ib. לִי מֵיָּה מֵיָּה water used in the smithy. Sabb. 25^b, a. fr. יִצְחָק לִי R. Isaac, the smith. Hull. 77^a יִצְחָק לִי (corr. acc.) — לִי בְּנִי the smith's son, v. יוֹהָנָן. Snh. 96^a לִי מִדְּבַר לִי כִּי בֵּרַךְ לִי what the smith (R. Isaac) said, than what the smith's son (R. Johanan) said. B. Mets. 85^b; a. e. — b) name of a bird. Hull. 62^b. — Pl. נִפְתָּה. Targ. Jer. VI, 29. Targ. Jud. V, 26 נִפְתָּה.

נִפְתָּה לִי, נִפְתָּה ch. = h. נִפְתָּה. B. Mets. 80^a (expl. כְּמִשְׁאָרִי, v. נִפְתָּה) לִי כִי תִקְלָה וְכִי תִפְתָּה the volume of the load is like the weight, i. e. loads of the same volume are considered of the same weight as regards the stress on the animal, and if he added three Kab to the volume bargained for, he is responsible for any injury to the ass; ib. (expl. לְמִשְׁאָרִי, קָשָׁה לְמִשְׁאָרִי) weight is weight, and the volume is an addition, i. e. if he changed the load for a more voluminous one although of the same weight, he is responsible for the additional volume. Tem. 30^b לִיָּהּ בִּנְיָמִינִי its fuller appearance is welcome to him; Ab. Zar. 34^b בְּנִפְתָּה. B. Kam. 47^a מֵיָּה (נִפְתָּה) how about the gain in value from its fuller appearance?

נִפְתָּה pr. n. pl. *N'fahaya*. Targ. Y. Num. XXI, 30 (h. text נִפְתָּה).

נִפְתָּה Pi. נִפְתָּה (emp. נִפְתָּה) to beat (cotton). Sabb. 73^b חֲזַי תִּפְתָּה תִּפְתָּה תִּפְתָּה תִּפְתָּה threshing, beating flax and beating cotton are all one kind of labor (threshing). [Ar. s. v. פָּץ reads: וְהַמְנַפֵּס, v. נִפְתָּה.]

נִפְתָּה m. (prob. a transpos. of נִפְתָּה, a readaptation of νάφθα) *naphtha*. Sabb. II, 2. Ib. 26^a לִבְנֵי לֵבָן לִבְנֵי לֵבָן white naphtha must not be used for lighting ... because it is explosive. Ib. לֵבָן וְהָיָה יִצְחָק ... and what shall the Cappadocians do who have only naphtha? Yoma 38^b, sq. Y. Snh. VII, 24^b bot. (v. שְׂרָפָה) בְּפִתְיָהּ the Mishnah, describing capital punishment by burning, means a wick saturated with naphtha. Y. Sot. VII, beg. 22^b אֵשׁ כִּנְגֵד לִי שְׂרָפָה 'fire' (Ps. XVIII, 13) corresponds to the arrows of the human armies tipped in naphtha; Pesik. R. s. 17 לִי רִמָּה בְּרִי (the besieger) throws naphtha &c. (βέλη πυροφόρα or πυροβόλα).

נִפְתָּה ch. same. Targ. Y. II Ex. XIV, 24. Targ. II Esth. I, 2. — Sabb. 46^a.

נִפְתָּה m. (preced.) *dealer in naphtha*. — Pl. נִפְתָּה. Ned. 91^b.

נִפְתָּה, נִפְתָּה Pi. נִפְתָּה (denom. of נִפְתָּה) to fan, winnow, sift. Maasr. IV, 5, v. נִפְתָּה. B. Bath. 94^a אִם בָּא לְנִפְתּוֹ מִנְפָּה נִפְתָּה if the buyer winnows (a sample of the wheat, and it is found to contain more than the legally allowed refuse), he winnows the entire quantity, and the seller has to indemnify him for the entire quantity lost by winnowing. Y. Maasr. IV, 51^b bot. וְלִבְנֵי שֶׁלָּהּ נִפְתָּה (better נִפְתָּה) but he must not blow the chaff out over a basket; a. e. — Part. pass. מִנְפָּה; f. מִנְפָּה. Men. X, 4; VI, 7 כִּשְׁלֹשׁ מִן מִנְפָּה מִן מִנְפָּה sifted thirteen times. Ib. כִּלְכִּל מִן מִנְפָּה fine flour sufficiently sifted. Tanh. T'savveh 5, v. סִלַּח; a. e. — Pesik. R. s. 3 (ref. to כִּבְרָה, Gen. XLVIII, 7) בְּכִבְרָה מִן (not כִּבְרָה) at a season when the ground can be sifted and be shaken in the sieve.

נִפְתָּה, נִפְתָּה Pa. נִפְתָּה, same. Y. Sabb. VII, 10^a bot. כִּי נִפְתָּה when she fans (blows the chaff out, on the Sabbath), she is guilty of an act coming under the category of winnowing. Ruth R. to III, 3 [read:] אִלֵּי נִפְתָּה וְהָיָה וְכִי אִלֵּי נִפְתָּה (again), and it will yield the remainder; Yalk. ib. 604 וְכִי נִפְתָּה וְכִי נִפְתָּה (not כִּפְתָּה).

נִפְתָּה f. (preced.) = h. נִפְתָּה, *fan, winnow, sieve*. Pes. 111^b וְהָיָה בִּיהּ כִּי נִפְתָּה (Ms. M. כִּינְפָה) and he moves to and fro like a fan. B. Kam. 97^b כִּי נִפְתָּה אִפְיָ (Ms. R. מִנְפָּה, v. Rabb. D. S. a. l. note 80) even if the new coin be of the size of a sieve?; Hull. 124^a כִּי אִפְיָ even if the flesh on the hide be of the size &c. — Gitt. 69^a bot. פִּתְיָה רִישׁ לִי the bran which comes up to the top of the sieve when shaken. — Hull. 45^a וְיִסְמַנְךָ לִי to remember the process required to ascertain the condition of the trachea perforated like a sieve, think of the construction of a sieve; a. e. — Pl. נִפְתָּה, נִפְתָּה. Sabb. 134^a, v. נִפְתָּה. B. Mets. 74^a אִפְשָׁר לִי the winnowing may be done with a fan (independently of the wind). Succ. 20^b הוּא לְפִתְיָה לִי can be used for covers and sieves, v. פִּתְיָה. — Y. Sabb. VII, 10^c top נִפְתָּה (fr. נִפְתָּה). — [Tosef. Hull. III (IV), 27 נִפְתָּה, v. אִפְתָּה.]

נִפְתָּה, נִפְתָּה v. נִפְתָּה.

נִפְתָּה f. (נִפְתָּה) *blowing, breath*. Y. Sabb. II, 5^a bot. חֲזַי תִּפְתָּה תִּפְתָּה תִּפְתָּה תִּפְתָּה if he ignited and extinguished in one continued act of blowing. Gen. R. s. 14, end כִּינְפָה in this world the breath of life is put in by blowing (Gen. II, 7), ... but in the coming world by placing (Ez. XXXVII, 6). Ib. וְהָיָה שְׂרָפָה בְּנִפְתָּהּ שֶׁל בִּשְׁרִי if this (glass) which is produced by the blowing of a human being, can be restored (when broken) &c.; a. e. — Y. Meg. III, 74^b bot. אִתָּה בְּנִי in one breath (v. נִפְתָּה). — [Ruth R. to III, 3 נִפְתָּה, v. אִלֵּי.]

נִפְתָּה, נִפְתָּה m., pl. נִפְתָּה (b. h.; emp. פִּלָּה) *giants*. Gen. R. s. 26 לִי שְׂרָפָה וְכִינְפָה לִי they are called n'filim, because they caused the downfall of the world; a. e. — a) name of a demon. Bekh. 44^b בְּנֵי נִפְתָּה nervous prostration, v. נִפְתָּה II. — b) name of a species of lizards, living in the water. Sifra Sh'mini, ch. VI, Par. 5; Hull. 127^a (not כִּן). Ex. R. s. 15 בְּנֵי הַפִּלִּי some ed. (corr. acc.).

נפיל m., **נפילא** I f. ch. same, 1) *giant*. Ruth R. to II, 1 נסיר ב' ל' when a giant marries a giantess.—2) *Orion*.—Pl. נפילין v. נפילא.

נפיל II **נפילא** (נפלא) m.=h. נפל, *untimely birth, not viable*. Targ. Y. I Lev. XXII, 27 נפיל (ed. Vien. נפיל, ed. Amst. נפיל) that it is not an untimely birth. Targ. Ps. LVIII, 9 Ms. (ed. נפילא). Targ. Job III, 16 נפלא (Bxt. נפלא; Ms. נפלא).—Pl. נפלי. B. Bath. 101^b בר' (v. Rabb. D. S. a. l. note 30, ed. בנ' it means a lot set aside for burying untimely births. Ib. 102^b וכן ב' וכן we do not presume two lots to be set aside for &c.

נפילה f. (נפל) 1) *falling*. Sot. VIII, 6, a. e. v. נפילה. B. Kam. V, 7 (54^b) נפילה חבור as to the laws relating to an animal falling into a pit (Ex. XXI, 33 sq.). Y. Ber. I, 3^d top נפילה חבור שחמכנו מנפילה חבור in our downfall.—Pl. נפילה. Yalk. Esth. 1058 (ref. to Esth. VI, 13) נפילה שר' ל' הללו למה why this double use of *nafal*?—2) (v. נפילה) *quantity of seed required for a field*. Peah V, 1 נפילה (ב) כר' (Y. ed. לענינים נפילה) he must give to the poor as much as the field requires for seed (v. Maim. a. l.; oth. opin.: as much as is generally dropped at cutting); B. Mets. 105^b. Ib. IX, 5 נפילה כר' (Y. ed. נפילה) if the field yields as much as is required for seed, expl. Y. ib. 12^a כר' חורש הנפל בה Y. Peah. V, 18^d כר' נפילה (corr. acc.).—[Y. Orl. I, 60^d top כר' נפילה R. S. to Orl. I, 2, v. נפילה.]

נפיצה f. (נפץ) *shattering*. Y. Orl. I, 60^d bot. [read:] נפיצה היא עשייה היא חקמה היא שבריה היא נפיצה 'making' an idol is the same as putting up, 'breaking' the same as shattering (v. Y. Ab. Zar. IV, 44^a).

נפיק v. נפיק.

נפיק m. (preced.; cmp. Syr. נופקא, P. Sm. 2424) *quick, alert*. Targ. I Sam. XXIII, 22 נפיק ערים (h. text נפיקים).

נפיקא, Lev. R. s. 26 נפיקא מאנין (some ed., oth. נפיקא, v. נפיקא).

נפיש (interch. with נפיש a. נפיש, q. v.) 1) [to be blown up,] *to be large; to increase*. Targ. Ex. I, 7; a. e. Imper. נפיש. Targ. Gen. I, 28; a. e.—2) [to be blown away,] *to be gone*. B. Bath. 121^a; Ned. 78^a נפיש אר' (ed. נפיש) he came to N. to see R. S.; he was gone.

נפיש (interch. with נפיש a. נפיש) *to extend, enlarge*. Targ. Gen. XLVIII, 4 (some ed. נפיש). Targ. Y. Num. XIX, 6 נפיש; a. fr.—Men. 23^b נפיש נפיש when he made the quantity of spices larger than &c. Bets. 7^a נפיש (or נפיש) לא נפיש נפיש we must not extend the range of unclean things by rabbinical enactments. Sot. 26^a נפיש נפיש we ought not to increase the number of illegitimate births (by allowing intermarriage between bastards). B. Bath. 12^b נפיש נפיש I desire (it is an advantage to me) to have a large number of tenants around me (whom my neighbor must employ). Ib. מילתא נפיש נפיש this plea about a large number &c., is no plea; a. e.—

Y. Kil. IX, 32^c top; Y. Keth. XII, 35^b top נפיש נפיש let us make room for R. H.

נפישא m., **נפישא** c. (preced.) [blown up,] *large, numerous* (cmp. נפיש). Targ. Y. Deut. XXV, 9.—B. Bath. 73^b נפישא נפישא how great is the strength of the tree. Keth. 66^b נפישא נפישא the management of which is a large concern, v. נפישא III; a. fr.—Pl. נפישא נפישא. Targ. II Esth. VI, 10; a. e.—Snh. 52^a, v. נפישא. Yeb. 74^b נפישא those (laws relating to dedicated objects) are extensive. B. Bath. l. c. נפישא נפישא because the water is deep; a. fr.

נפיש v. נפיש, pl. נפיש.

נפיתא v. נפיתא.

נפן m. (b. h.) name of a *jewel* in the high priest's breast plate, *emerald*. Ex. R. s. 38, end נפן נפן על נ' היה חבור וכן the name of Judah was engraven.

נפל (b. h.) *to fall, lie down; to be dropped; to occur*. Sabb. XVI, 2 נפלה ריקה if a conflagration takes place. Pes. II, 3, v. נפלה. Y. Sot. VII, 21^d top (ref. to יקים, Deut. XXVII, 26) נפלה נפלה וכן יש חורב נפלה (to need erection)? Ned. 65^b נפלה נפלה לירי וכן he who falls (becomes poor) does not immediately fall into the hands of (become dependent on) the charities (but his friends support him for a time). B. Kam. IX, 11, a. fr. נפלה נפלה its equivalent must be surrendered as a donation to the Temple. B. Bath. IX, 4 נפלה נפלה .. שנ' אורד if one of two partner brothers (heirs) has been summoned to public service, his salary goes into the common fund. Y. Shek. V, 49^b top נפלה נפלה since I heard that an inheritance has fallen to thy share at a distant place, take (this as a loan) &c.; a. v. fr.—Imperat. נפלה. Tosef. Dem. VI, 4 נפלה נפלה (Var. נפלה, some ed. נפלה) and surrender thyself to public service in my place (v. supra).

נפלה *to cause to fall; to throw down*. Gen. R. s. 26, v. נפלה. B. Kam. III, 10 נפלה נפלה struck out his tooth; Tosef. ib. IX, 23; a. fr.—Esp. *to miscarry*. Nidd. III, 1 נפלה נפלה if a woman loses a lump-shaped embryo; a. fr.

נפלה *to prostrate one's self*. Deut. R. s. 2, v. נפלה.

נפלה (denom. of נפלה) *to fall apart, be spoiled*. Tosef. Sabb. VI (VII), 14 נפלה נפלה נפלה, v. נפלה.

נפל ch. same. Targ. II Sam. I, 4. Targ. Koh. XI, 3 נפל נפל; a. v. fr.—Imperat. נפל. Targ. Is. I, 11.—Part. נפל, part. pass. נפל. Targ. Prov. XI, 5 (ed. Wil. נפל). Targ. Ps. CXLV, 14; a. e.—Hull. 51^a נפל נפל if they were thrown down (violently). Ib. v. נפלה נפלה. Ned. 65^b נפל נפל not every one that becomes poor, falls on me (for support). B. Mets. 105^a נפל נפל a seed (of weeds) once fallen, has fallen (cannot be destroyed by the plough). Meg. 15^b נפל נפל מילתא ברעוריה something (a suspicion) had entered his mind; a. fr.

נפל as preced. **נפל**. Targ. Ps. LXXXVIII, 28. Targ. Y. Ex. XXI, 22; a. fr.—Hull. 42^a top נפל נפל (read נפל)

she may have miscarried. Snh. 109^b לִירָה וְנִפְלָא אֵלֶיהָ and she miscarried through his fault; a. fr.

Ithpe. אֵלֶיהָ *to be upset, fall in.* M. Kat. 2^a דִּאֲרִי לִירָה אֵלֶיהָ a caving in (of the ground through which the water makes a road) might occur; ib.^b; a. e.

נָפַל, pl. נִפְלִים, v. נָפַל.

נָפַל m. (preced. wds.) 1) *capacity for seed*, v. נִפְלָא (b. h.) *abortion; premature, not viable birth.* Tosef. Ohol. XVI, 13; Pes. 9^a, a. e.—Y. Yeb. XI, end, 12^b נִפְלָא is not considered a non-viable birth (for legal purposes); a. v. fr.—*Pl.* נִפְלִים Gen. R. s. 26 (play on נִפְלִים, Gen. VI, 4) וְכִי שָׂמְלוּ אֶת הָעוֹלָם לִי וְכִי they filled the world with abortions by their lascivious life. Tosef. l. c.; a. fr.

נָפַל I (נִפְלָא, נִפְלָא) ch. same, v. נָפַל.

נָפַל II m. *giant*, v. נִפְלָא ch., a. נִפְלָא I.

נָפַל III m., נִפְלָא f., pl. נִפְלָאוֹת (נִפְלָא) *miracles.* Midr. Till. to Ps. C̄VI; v. נִפְלָא.

נָפַל, בר נִי, נִפְלָא ch.

נָפַל h. נָפַל.

נָפַל, נָפַל, נָפַל, v. נָפַל.

נָפַל (cmp. נָפַל, נָפַל) *to blow, squirt into the mouth.* Ex. R. s. 1 (play on נָפַל, Ex. I, 15) וְכִי שָׂמְלוּ אֶת הָעוֹלָם לִי וְכִי she squirted wine into the child's mouth after having given its mother to drink, v. נָפַל.

Hif. נָפַל *to blow air into the lungs, to revive.* Ib. שָׂמְלוּ אֶת הָעוֹלָם לִי וְכִי (or מִפְּנֵי, fr. נָפַל) she revived the child when they said it was dead.

נָפַל (interch. with נָפַץ) *to shake.*

Pa. נָפַל *to shatter.* Targ. Jer. XXIII, 29 ed. Lag. (ed. נָפַץ, corr. acc.; Bxt. נָפַץ).

Ithpa. נָפַל *to be shattered.* Targ. II Chr. XXXIII, 13 (ed. Wil. אֶתְנַחֵם, corr. acc.).

נָפַל, Pi. נָפַל, v. נָפַל.

נָפַל, Pa. נָפַל (preced.) *to fan, inspire.* Sabb. 134^a, v. next w.

נָפַל f. (preced.) *fan.* Sabb. 134^a בְּנֵי מִסְפָּה Ms. M. (not לֵב; ed. בְּנֵי מִסְפָּה, pl., Rashi בְּנֵי, v. נָפַל) let one fan the child with a fan.

נָפַל f. (preced. wds.) *remnant of flour in the sieve.* Yeb. 114^b וְכִי בְּדִאֵי פוֹרְחָא רִנִּי וְכִי (Ar. רִנִּי פוֹרְחָא) can it be imagined that he could live on that little remnant of flour which thou hast left to him?

נָפַל (b. h.; cmp. נָפַץ) *to scatter, shake out, empty.* Bicc. I, 8 וְכִי נָפַץ he scatters them on the ground, and does not read. Tosef. B. Bath. IV, 2 נָפַץ he shakes the bag out. Keth. 72^a (the Mishnah means וְנָפַץ) שָׂמְלוּ אֶת הָעוֹלָם לִי וְכִי that she should receive (the semen) and then discharge it (by violent movements); a. e.

Pi. נָפַץ 1) same. Kil. V, 7 וְכִי נָפַץ he must shake the grain out of the ears; Y. ib. 30^a bot. Deut. R. s. 3 וְכִי נָפַץ

and scatter the stones prepared for rebuilding the Temple. Lev. R. s. 10; s. 19 וְכִי נָפַץ אֵין וְכִי as soon as you shake it out (of its marrow), it is good for nothing. Midr. Till. to Ps. XVII שָׂמְלוּ אֶת הָעוֹלָם לִי וְכִי אֵין נָפַץ I will dash thy babes against the rock, as thou didst my babes; a. e.—2) (interch. with נָפַץ) *to beat flax, to hatchel wool.* Sabb. XIII, 4 וְכִי נָפַץ (Y. ed. a. Ar. נָפַץ). Ib. VII, 2. Ib. 73^b, v. נָפַץ. Ber. 58^a וְכִי נָפַץ; Tosef. ib. VII (VI), 2 וְכִי נָפַץ, ed. Zuck. (Var. נָפַץ); Y. ib. IX, 13^c top וְכִי נָפַץ, a. fr.—3) *to spread.* Midr. Till. to Ps. XXII וְכִי נָפַץ, v. נָפַץ.

נָפַץ ch. same, 1) *to scatter, shake out.* Targ. O. Gen. XXIV, 20 (ed. Berl. נָפַץ). Targ. Jud. VI, 38 ed. Lag. (ed. נָפַץ, incorr.).—Nidd. 31^a (prov.) וְכִי שָׂמְלוּ אֶת הָעוֹלָם לִי וְכִי shake the salt off, and throw the meat to the dog (when life escapes, the body decays). Gen. R. s. 36 (ref. to נָפַץ, Gen. IX, 19) וְכִי נָפַץ לִירָה .. רִנִּי פוֹרְחָא עוֹבְרָה וְכִי like a large fish that scatters its roe &c.; a. e.—Snh. 67^b רִנִּי נָפַץ (Rashi נָפַץ) he scattered, i. e. *blew his nose*.—2) *to shatter, break.* Targ. Jud. VII, 19.—3) *to beat, hatchel.* Yoma 20^b, v. נָפַץ II.—Part. pass. נָפַץ Hull. 51^b, a. e. וְכִי נָפַץ flax which has been pounded, but not carded (freed of hard substances).—4) *to snap* a chalked cord for marking. Targ. Is. XLIV, 13.

Pa. נָפַץ same. Targ. Jer. LI, 34.—Ib. XXIII, 29, v. נָפַץ.—Targ. Esth. I, 11 וְכִי נָפַץ.—Part. pass. נָפַץ Targ. Is. XXVII, 9.—B. Kam. 93^b נָפַץ נָפַץ, v. נָפַץ II. Sabb. 147^a נָפַץ נָפַץ shaking their cloaks. Ib. וְכִי נָפַץ shake them in his face. Hull. 113^a וְכִי נָפַץ and shakes the salt off. Ib. 76^b נָפַץ וְכִי נָפַץ he split it, and found two nerves; a. e.—[B. Bath. 45^a נָפַץ; Keth. 91^b, sq. מִפְּנֵי, v. נָפַץ.]

נָפַץ, נָפַץ m. (preced.) *flax-beater, carder.* Yeb. 118^b; Keth. 75^a וְכִי גִבְרָא חִיקְרִייהּ וְכִי though the husband be a carder, his wife will call him out to the threshold and sit down (proud of her husband); [Ar. נָפַץ: a *guardsmen in the vegetable garden*, denom. of נָפַץ.]

נָפַץ f. (preced. wds.) *scattering.* Nidd. 30^b וְכִי נָפַץ וְכִי he made them drink a scattering drug (which destroys the semen in the womb).

*נָפַץ (cmp. נָפַץ) *to go out.* Cant. R. to III, 4 (play on נָפַץ, Is. XXI, 4) וְכִי יָרִי שְׁנֵפֶק לְדִרְבַּ לְצוֹחַ because they went out for lascivious purposes.

נָפַץ ch. (corresp. to h. נָפַץ) same, 1) *to go out, come out; to result, end.* Targ. O. VIII, 7 מִיֶּשֶׁק ed. Berl. (oth. ed. a. Y. מִיֶּשֶׁק); a. v. fr.—Y. Ber. I, 2^c top וְכִי שָׂמְלוּ אֶת הָעוֹלָם לִי וְכִי when the king begins to march out, even if he has not yet gone out, we say, he has gone out. Ib. 3^c bot. וְכִי נָפַץ we went out for fast and prayer. Koh. R. to X, 8 מִיֶּשֶׁק לִירָה (= מִן) after he came out. Y. Taan. IV, 69^a מִיֶּשֶׁק when they came out; Lam. R. to II, 2 מִן נָפַץ. Y. l. c. לֹא נָפַץ טְבָאוֹ (Matt. K. to Lam. R. l. c. לֹא נָפַץ) they did not end well. Pesik. B'shall., p. 94^a וְכִי נָפַץ וְכִי נָפַץ and the men of Giscala went out after them with sticks &c.; Koh. R. to XI, 2 וְכִי נָפַץ וְכִי נָפַץ (corr. acc.); a. v. fr.—Imperat. נָפַץ Targ. Gen. VIII, 16; a. fr.—Erub. 14^b, a. e. וְכִי נָפַץ וְכִי נָפַץ Sabb.

106^a, a. e. וְהָיָה לְךָ בְּיָדְךָ I ch.—Part. נֶפֶשׁ. Targ. I Kings XV, 17; v. next w.; a. fr.—כֹּה נֶפֶשׁ בֵּיתָ (נֶפֶשׁ) = h. כִּינָא בֵּי (נֶפֶשׁ) similar to, corresponding. Targ. Y. II Gen. II, 18. Targ. Y. Deut. XIV, 8 (not נֶפֶשׁ, בְּנִפְשִׁיךָ).—Y. Ber. VI, 10^b bot. אֲנִי יָרִיד חֹבְרִי do I do my duty? v. נֶפֶשׁ. Succ. 36^b בה and used it for doing his duty (for the ceremony of Ethrog).—Y. Sabb. VI, 8^a top, a. e. מִהַּ מִן בִּינִיחוֹן what is the outcome from between them?, i. e. what is the difference between them in practice?—נֶפֶשׁ מִינָהּ the practical difference is &c. Bets. 6^b מִינָהּ in regard to what practice is there a difference (whether or not eggs found in a chicken can be hatched)? לְמַקָּה וּמִמְכָּר it makes a difference in trade (if one bought eggs for breeding). Keth. 72^a לָהּ מִינָהּ חֵיבֵבֵיד what difference does it make to her? let her do it; a. v. fr.—Tem. 7^a נֶפֶשׁ מִינָהּ it is derived from the Biblical word &c. Ib. תִּפְשִׁיךָ let 'sprinkling' be derived from &c.—Gen. R. s. 52 וְנִפְשִׁיךָ יָרִיד and do justice to it (to the verse to be explained), v. supra.—2) to take out, exclude. Sabb. 74^a וְנִפְשִׁיךָ let him take out one (of the enumerated categories) and insert another one. Hull. 43^a לֹא תִפְשֶׁךָ, v. infra.—[Targ. Am. IX, 13, v. infra.]

Af. תִּפְשֶׁךָ, Haf. תִּפְשֶׁךָ 1) to lead forth, carry forth; to bring forth, produce; to derive; to take out, exclude. Targ. Ex. XVI, 3. Targ. Am. IX, 13 בְּמִפְשֶׁךָ ed. Lag. (oth. ed. בְּמִפְשֶׁךָ, corr. acc.). Targ. Job XV, 13; a. fr.—Ber. 38^a (ref. to מִשְׁמַע in the benediction over bread) הַמּוֹצִיא it means 'who has brought forth'; רִמְשִׁיךָ מִשְׁמַע it means 'who brings forth'. Ib. תִּפְשֶׁךָ לִיהָ רִפְשָׁהּ they brought out bread (and placed it) before him. Ib. (ref. to מִשְׁמַע, Ex. VI, 7) כִּי תִפְשֶׁךָ לְכוּ... רִפְשֶׁךָ when I lead you forth, I shall do for you a thing that you may know that it is I who led you forth. Sot. 16^b; R. Hash. 13^a לֹא תִפְשֶׁךָ נֶפֶשְׁךָ do not let thyself go beyond the established rule. B. Bath. 60^a וְכִי מִפְשֶׁךָ which led to (opened towards) etc. Tem. 3^b מִפְשֶׁךָ שֵׁם וְכִי utters the name of the Lord in vain. Ib. 7^a מִפְשֶׁךָ לְבִמָּה יִרְדֶּה we derive from it a rule for individual high-places.—Hull. 42^b תִּפְשֶׁךָ take out one category and insert another. Ib. 43^a top תִּפְשֶׁךָ לֹא תִפְשֶׁךָ Tosaf. (ed. תִּפְשֶׁךָ) the two which thou didst exclude, do not exclude; a. v. fr.—לְאַפְשֶׁךָ or לְאַפְשֶׁךָ to the exclusion of, v. תִּפְשֶׁךָ.—2) to take out by legal decision; to collect; to claim. Keth. 76^b אֲבִי מִפְשֶׁךָ the father brings evidence and gets a verdict for collecting, opp. וּמִפְשֶׁךָ for letting the money stand where it is. Y. Gitt. I, end, 43^d וְאַפְשֶׁךָ מִינָהּ and collected from him. Ib. בְּעוֹן מִפְשֶׁךָ (v. supra Pe. 2) they wanted to collect. Y. Shebu. VII, 38^a top וְכִי אֲרוֹן וְאַפְשֶׁךָ דָּלָה וְכִי they came and claimed that he had not given them anything; a. fr.

Ithaf. תִּפְשֶׁךָ, Ithaf. תִּפְשֶׁךָ to be carried forth. Targ. Gen. XXXVIII, 25; a. fr.—Y. Gitt. VI, 48^a bot. אֲרָא לְמַקְשָׁלָא was led out to be executed.

נֶפֶשׁ m., constr. נֶפֶשׁ (preced.) going out; נֶפֶשׁ a male prostitute; fem. נֶפֶשָׁה, constr. נֶפֶשָׁה a female prostitute. Targ. Y. II Deut. XXIII, 18. Targ. Gen. XXIV, 35.—b) (sub בְּרִיתָ) brothel, prostitution. Targ. I Kings XIV, 24; a. fr.

נֶפֶשׁ m. (preced. wds.) 1) = h. נֶפֶשׁ, excrements. Gitt. 69^b top.—2) = h. מוֹצֵא, outlet, opening; [Ar.: projection].—Pl. נֶפֶשִׁיךָ, Erub. 87^b.

נֶפֶשָׁה f. (preced. wds.) = h. הוֹצָאָה, expense. Ned. 7^a וְאֵלֶּיךָ לְכָל בְּעִלְמָא for general expense (not charity). Tosef. B. Mets. IX, 13 (in a farming contract) וְנֶפֶשָׁה וְנֶפֶשָׁה and I shall get one half for my labor and my outlay; B. Mets. 105^a.—[In Talmud. comment. and casuists: v. outcome, difference, v. נֶפֶשׁ. Pl. (fr. נֶפֶשָׁה). Pesik. R. s. 31, v. מִפְשֶׁךָ.]

נֶפֶשָׁה, constr. of נֶפֶשָׁה, v. נֶפֶשׁ.

נֶפֶשָׁה, v. נֶפֶשָׁה.

נֶפֶשׁ m. (an adapt. of λέοπαρδος) leopard. B. Kam. 16^a (Ms. M. נֶפֶשָׁה, v. אֶפֶס).

נֶפֶשׁ m. (נֶפֶשׁ, b. h. Nif.) breathing, resting.—Pl. נֶפֶשִׁיךָ אל יִרְדֶּה Tanh. Vaera 6 (expl. רִשְׁעִי, Ex. V, 9) מִשְׁחַעֲשַׁעֲתֵי כְלֹמֶר אל יִרְדֶּה (not וְאל יִרְחוּ) let them not play, that is, let them not rest (on the Sabbath); Ex. R. s. 5.

נֶפֶשׁ, v. נֶפֶשׁ.

נֶפֶשׁ f. (b. h.; preced. wds.) 1) resting place, esp. a structure next to or over a tomb. Ohol. VII, 1 אֲשֶׁמָּה a solid tomb-structure (to which there is no access). Shek. II, 5 וְכִי מִדֶּרֶךְ הַמָּוֶת בּוֹתֵן לִי וְכִי from what is left over of the appropriation for funeral expenses, we build a monument &c.; (Gen. R. s. 82 בְּרִיתָ). Tosef. Erub. VI (V), 4, sq.; Erub. 55^b (contrad. to קָבֶר).—Pl. נֶפֶשָׁה. Ib. V, 1 sepulchres (containing a place of shelter). Y. Shek. II, 47^a top; Gen. R. l. c. וְכִי אֵין עֲשִׂיךָ no monuments need be put up for the righteous, v. וְכִי. Tosef. Ohol. XVII, 4 וְכִי הַזֶּה הַנֶּפֶשׁ the presumption in the case of sepulchres in Palestine is that they are levitically clean, except those marked.—2) soul, life; person; will, desire, disposition. B. Mets. IV, 6 רִעָה לִי שְׂאִינִי אֶלָּא לִי רִעָה for it (the refusal of a coin on the ground of a slight abrasion) proves merely a malevolent soul (illiberality in dealing); ib. 52^b, v. קָדָי. Gen. R. s. 14 (names of the soul) לִי רִעָה וְכִי. Ib. וְכִי הָיָה נֶפֶשׁ means blood (life). Ib. (ref. to Gen. II, 7, a. VII, 22) נֶפֶשׁ here the text calls the soul (נֶפֶשׁ), and there, ruah (spirit); ib. s. 32.—Snh. IV, 5 מִכֵּיין שְׁתַּנּוּ one (person's) life. Y. Taan. III, beg. 66^b כִּי נֶפֶשׁךָ as soon as the court has declared its will to do a thing. Nidd. 65^b, a. fr. לִי מִשְׁחַעֲשַׁעֲתֵי one who is master over his desire, a conscientious man.—Ber. 44^b מִשְׁחַעֲשַׁעֲתֵי כל לִי מִשְׁחַעֲשַׁעֲתֵי life; וְכִי וְכִי וְכִי וְכִי and what is nearest life (the neck which contains the jugular vein) &c.—Y. Keth. V, 30^b top דְּבָרִים שֶׁחַן קִיּוּם things required for sustaining life. Yoma 74^b אֲבִירָה, v. אֲבִירָה; a. v. fr.—דָּהָה, v. דָּהָה.—Sifra M'tsor'a, Zab., Par. 3, ch. VI וְכִי נֶפֶשְׁךָ לֹמֶר וְכִי וְכִי or if you prefer (another argument); Hull. 78^b bot. Ib. לֹמֶר מִדֶּה מִדֶּה וְכִי לֹמֶר why should you prefer another argument?, i. e. what objection can there be to the argu-

ment offered before?—(נִפְשָׁה נִפְשָׁה, v. מִזָּה.—Hull. IV, 7 (77^a) *one not fastidious*.—B. Bath. 89^a מִזָּהוּם *the opening in which the tongue of scales rests (agina)*.—Pl. as ab. II. Snh. l. c. נִפְשָׁה witnesses עָרִי in capital cases.—Yoma VIII, 6 סָפֵק the possibility of danger to human life; Sabb. 129^a; a. fr.

נִפְשָׁה, נִפְשָׁה, נִפְשָׁה ch. same; 1) *monument*. Pesik. B'shall., p. 79^b וַיִּבְנוּ לֵיהּ וְיִבְנוּ לֵיהּ and they erected a monument to him (the dog that saved their lives), and to this day they call it רִכְלָבָה the dog's monument. Y. Erub. V, 22^b bot. סְרִיקִין, v. סְרִיקִין; a. e.—2) *soul, will &c.* (v. preced.). Targ. Gen. I, 20. Ib. XXIII, 8; a. fr.—Cant. R. to II, 16, v. נִפְשָׁה. Sabb. 129^a לֵי חֶלֶק לֵי חֶלֶק meat (is a necessary of life), life for life, v. preced.—אֶרְצָה נִפְשָׁה with the intention of benefiting himself, Sot. 16^b, a. e. חֶפְצִי נִפְשָׁה; a. v. fr.—Pl. נִפְשָׁה, נִפְשָׁה. Targ. Jud. XVIII, 25 (ed. Lag. sing.). Targ. Gen. XIV, 21; a. fr.—[Targ. Y. Lev. XXVI, 15 נִפְשָׁה (sing.).]—Y. Ab. Zar. III, 42^a, v. סָפֵק II.

נִפְשָׁה, v. נִפְשָׁה.

נִפְשָׁה, v. נִפְשָׁה.

נִפְשָׁה, נִפְשָׁה, נִפְשָׁה, v. נִפְשָׁה.

נִפְשָׁה, נִפְשָׁה, נִפְשָׁה m. (preced.) Nabataean. Y. Sabb. XIV, beg. 14^b, v. נִפְשָׁה. Ib. XVI, end, 15^d; Y. Yoma VIII, 45^b.—Pl. נִפְשָׁה. Y. B. Bath. VIII, 16^b bot. Y. Snh. IX, end, 27^b.

נִפְשָׁה I m. (b. h.; נִפְשָׁה) 1) *sprouting, flower, blossom*. Ukt. II, 1 וְהָיָה שֶׁלֹּחַ and the flower-like substance on cucumbers. Ib. 3 הִנֵּן שֶׁלֹּחַ the sproutings on the pomegranate; (Tosef. ib. I, 8 סִיאָר, v. שִׁיעָר, Y. Shebi. IV, end, 35^c (ref. to תִּפְשָׁה, ib. IV, 10) what blossoming is meant? Such as promises one Rob'a of olives. Cant. R. to II, 3 קִדְמוֹת לְעֵלֶיךָ its blossoms come out before its leaves. Tosef. Par. XII (XI), 1 נִפְשָׁה when it has shed its blossoms; a. fr.—Gen. R. s. 28 וְהָיָה אֶת אֶת אֶת Ar. (ed. q. v.).—חֶלֶב, v. חֶלֶב. (2) *name of a coin* (Blossom)=7/8 of an As (v. חֶלֶב). Kidd. 12^a; Tosef. B. Bath. V, 12 ed. Zuck. (Var. וְהָיָה, some ed. חֶלֶב, corr. acc.).—Pl. נִפְשָׁה, נִפְשָׁה. Y. Kidd. I, 58^d; Bab. ib. l. c.; Tosef. l. c.; v. חֶלֶב.

נִפְשָׁה, נִפְשָׁה, נִפְשָׁה ch. same, *blossom*. Targ. O. Gen. XL, 10. Targ. O. Num. XVII, 23 (ed. Berl. נִפְשָׁה). Targ. Job XIV, 2 (ed. Lag. צִינָה). Targ. Y. II Deut. XXVIII, 40 נִפְשָׁה; a. e.—Pl. נִפְשָׁה, נִפְשָׁה. Targ. Y. Num. l. c. Targ. Job XXXI, 8 נִפְשָׁה (not נִפְשָׁה); a. e.—the *blooming stage*. Y. Maass Sh. IV, 55^b bot., v. חֶלֶב; Lam. R. to I, 1 רִבְרִי (חֶלֶב); a. fr. (corr. acc.).

נִפְשָׁה II m. (b. h.; prob. fr. its far-sightedness, cmp. צִיץ, Hif.) *hawk*. Hull. III, 1; Tosef. ib. III, 3; a. e.

נִפְשָׁה, נִפְשָׁה, נִפְשָׁה I ch. (בר' ל') same. Targ. O. Lev. XI, 16; Deut. XIV, 15. Targ. Job XXXIX, 26 (Ms. נִפְשָׁה).—Pl. נִפְשָׁה. Targ. II Esth. I, 2.

נִפְשָׁה II c. (נִפְשָׁה) 1) (adj.) *shrunk, withered*.—Pl. f. נִפְשָׁה. Targ. Gen. XLI, 23 (h. text נִפְשָׁה)—2) *lean (low) ground*.

M. Kat. 10^b נִפְשָׁה (Ms. M. צִנָּה, v. Rabb. D. S. a. l. note); B. Bath. 54^a, v. מִלְּנָה.

נִפְשָׁה to quarrel, v. נִפְשָׁה.

נִפְשָׁה III (or נִפְשָׁה) m. (preced.) *strife*; pr. n. m. *Natsa*. Sabb. 56^b (transl. מִרִּיב, I Chr. VIII, 34, a. ref. to יִרְיָב, I Sam. XV, 5) בר' ל' Strife (Mephibosheth), son of Strife (Saul), v. נִפְשָׁה.

נִפְשָׁה to put up, place, v. נִפְשָׁה.

Nif. נִפְשָׁה to stand (defiantly). Num. R. s. 18, v. נִפְשָׁה.

נִפְשָׁה, נִפְשָׁה ch. same, to put up, plant. Targ. Gen. IX, 20 (h. text נִפְשָׁה). Targ. Y. Deut. XXXII, 50 (cmp. נִפְשָׁה); a. fr.—Lev. R. s. 25 לְמִנְצֵב נִפְשָׁה to plant (trees); Koh. R. to II, 20 לְמִנְצֵב. Y. Orl. I, 61^a תֹּפֶן בְּאֶרֶץ and planted them in the land (Palestine); a. fr.—Part. pass. נִפְשָׁה, נִפְשָׁה. Lam. R. to I, 1 וְהָיָה לִי וְהָיָה לִי וְהָיָה לִי we had a vine which was planted on our father's grave.

af. נִפְשָׁה to point, sharpen (cmp. נִפְשָׁה, Dan. II, 41). Targ. I Sam. XIII, 21 לִנְצָבָה, (Ar. לִנְצָבָה, v. אֶנֶץ; h. text לִנְצָבָה).

נִפְשָׁה, נִפְשָׁה c., נִפְשָׁה f. (preced.) *plant, shoots*. Targ. Job XIV, 8, sq. (Ms. נִפְשָׁה). Targ. Is. LVII, 3. Targ. Mic. I, 6 ed. Lag. (ed. נִפְשָׁה). [Targ. Ez. XVII, 5, v. נִפְשָׁה].—Pl. נִפְשָׁה, v. נִפְשָׁה.

נִפְשָׁה, v. נִפְשָׁה.

נִפְשָׁה, v. נִפְשָׁה.

נִפְשָׁה m. (נִפְשָׁה) *victor*. Lev. R. s. 30 לִי מִאֵן הוּא (נִפְשָׁה) and we do not know which is the victor; Yalk. Lev. 651 נִפְשָׁה (corr. acc.); (Pesik. Ul'kah., p. 180^a נִפְשָׁה (corr. acc.).—Lev. R. l. c. נִפְשָׁה (corr. acc.).—Pl. נִפְשָׁה, נִפְשָׁה. Ib. לִי מִאֵן הוּא that the Israelites are the victors; Pesik. l. c., p. 180^b. Ib. נִפְשָׁה (corr. acc.); Yalk. l. c. נִפְשָׁה (corr. acc.).

נִפְשָׁה m. pl. (preced.) *illustrious men*. Cant. R. to II, 13 (play on הִלֵּל נִפְשָׁה, ib. 11) the illustrious appear in the land.

נִפְשָׁה f. (נִפְשָׁה; v. נִפְשָׁה) *place for refuse, dumping ground, mire*. Ber. 9^b שֶׁאֵין בָּהּ רֵגֶה Ar. (ed. נִפְשָׁה).

נִפְשָׁה, נִפְשָׁה m. (נִפְשָׁה) *uninterrupted flow of a liquid poured from vessel to vessel*. Toh. VIII, 9 אֵין חֲבוּר וְכִי... an uninterrupted flow, a current on slanting ground and ... are not considered a connection (of the two liquids) either for communicating uncleanness or for producing cleanness. Ab. Zar. 56^b, a. fr. חֲבוּר, v. חֲבוּר. Yad. IV, 7. Naz. 50^b יֵשׁ כִּי לֹא־כֵלֵין וְכִי does, or does not, the law regarding a connected flow apply to eatable things (e.g. melted fat)?; a. fr.

נִפְשָׁה, v. נִפְשָׁה.

***נִפְשָׁה** m. (נִפְשָׁה) *joiner's frame, clasps to keep glued objects in shape*. Targ. Is. XLIV, 13 ed. Lag. (oth. ed. נִפְשָׁה; Var. ed. Lag. נִפְשָׁה; ed. Ven. I a. Levita Var. נִפְשָׁה; h. text נִפְשָׁה).

נִפְשָׁה (b. h.; cmp. נִפְשָׁה) [to be bright, pure,] (cmp. נִפְשָׁה)

to be victorious, win, prevail. Y. Sabb. VII, 5^b top אם להניצח whether to conquer or to be conquered. Pes. 119^a (play on שונא־הֶן אותו ושמו (לְהַנִּצֵּחַ) sing to him who rejoices when they conquer him (prevail over him to change his evil decrees); Midr. Till. to Ps. IV. Pesik. R. s. 40 'נצחתי לדור ו' I conquered the generation of the flood and was the loser by it, because I destroyed &c. Ib. 'נצחתי משה ו' Moses conquered me ..., and I gained all those masses; a. fr.—Part. pass. נצחתי. Ib. בשעה שאני נצחתי. Ib. נצחתי. Ib. ובשעה שאני נ' ו' when I prevail, I lose, but when I am prevailed over, I gain; a. e.

Pl. נצח 1) to make illustrious, to glorify. Midr. Till. l. c. (expl. למנצח) נצח נאמי שרוא נאמי to him whom it is befitting to glorify.—2) to conquer, prevail over. Ib. מלך נצחתי אחריו ו' a human king is angry when people defeat him (in argument; cmp. נצחתי Pa.); Pes. l. c.—B. Mets. 59^b נצחתי בני (or נצחתי) my children have won over me. Ib. נצחתי חכמים שמתנצחים ו' scholars who defeat one another in discussion. Snh. 91^a נצחתי אם ינצחתי if they defeat me, say to them, you have defeated an ignoramus among us; תורה משה נצחתי... חורר משה נצחתי and if I defeat them, say to them, the law of Moses has defeated you; a. fr.—Part. pass. נצחתי. Midr. Till. l. c. נצחתי to him who allows himself to be won over by his creatures (v. supra); a. e.

Nif. נצח to be defeated. Y. Sabb. II, 5^b top v. supra.

נצח ch. same, 1) to be glad, to sing. Targ. II Esth. I, 2 ו' נצח ו' he flew singing among &c.—2) to succeed, thrive. Targ. Koh. XI, 2.—3) to be victorious. Targ. O. Ex. XXXII, 18, v. נצחתי; a. e.—Y. Sot. IX, 24^b נצחו כלבא the boys (John Hyrcan's sons) have won the battle; Bab. ib. 33^a; Tosef. ib. XIII, 5. Tam. 32^a, v. סנצח; a. e.

Pa. נצח to conquer, overpower. Targ. Y. Num. XVI, 14; a. e.—Lam. R. to I, 13 (expl. וירדנה ib.) נצחה (not נצח) he conquered her.

Af. נצח to cheer up, play. Y. Ter. VIII, end, 46^c ו' נצחו קרימיחין and played before them; (Gen. R. s. 63 מזוג v. מזג).

Ithpe. נצח 1) to be bright, shine, excel. Targ. Ez. XIX, 11. Ib. XXXI, 8; a. e.—2) to be defeated. Targ. Y. Ex. XXXII, 18.

נצח m., (b. h.; preced.) successful, convincing, irrefutable. Snh. 105^a (ref. to Jer. VIII, 5) חשיבה נ' חשיבה ו' the congregation of Israel defeated the prophets with an irrefutable argument.

נצח m. (b. h.; preced.) success, endurance; (adv.) forever. Erub. 54^a נצח כל מקום שנאמר ו' wherever the Biblical text has the words *netsah, selah, or va'ed*, it means &c., v. חפסס.—Pl. נצחים. Midr. Till. to Ps. IV, v. נצחת.

נצח m. (preced. wds.) victor.—Pl. נצחין. Targ. II Esth. I, 2 כליל ירש נ' the crown of the chief of victors. Targ. Ex. XXXII, 18 (O. ed. Berl. נצחין, v. נצח).

נצח m. (preced. wds.) 1) victory, strength. Sot. VIII, 1 נצחתי ו' (Y. ed. ב' נצחתי, corr. acc.) relying on the strength of &c.; a. e.—2) praise, song. Midr. Till. to Ps. LXXXIV; Yalk. Ps. 833 נ' נוחן עליה ... כל מי שרואה

whoever sees that wine press (Is. LXIII, 1 sq.), gives forth songs over it.

נצח m. (preced. wds.) victorious, strong. Targ. Job XXII, 8 Ms. (ed. v. next w.).

נצח m. ch.=h. נצחתי, strength, victory. Targ. Job XXII, 8 (h. text נצחתי; Ms., v. preced.). Targ. Jud. VII, 18. Targ. Ps. XXXV, 23; a. fr.—Pl. נצחתי. נצחתי; constr. נצחתי. נצחתי. Targ. Jud. V, 28. Targ. Y. II Ex. XIV, 14; a. e.

נצח pr. n. pl. Nitschana. Koh. R. to II, 8.

נצח f., constr. נצחתי = נצחתי. Targ. Y. I Ex. XIV, 14; a. e.

נצח v. נצח.—[Sot. VIII, 1 (3), Y. ed. נצח ב' נצחתי, v. נצחתי.]

נצח to press; Nif. נצח (b. h.; cmp. נבל) to wrangle, fight.

Hithpa. נצחתי same. Tanh. Huck. ed. Bub. 1; Num. R. s. 18, end נצחו שני צפרים מ' saw two birds fight &c.

נצח ch. same, 1) to be pressed; to shrink, be lean, v. נצחתי. II.—2) to wrangle. Targ. Gen. XXVI, 20, sq.; a. fr.—Part. נצחתי; f. נצחתי; pl. נצחו. Targ. Prov. XXVI, 17 נצחתי ed. Lag. (ed. Wil. נצחתי, corr. acc.). Ib. XXVII, 15. Targ. Ex. II, 13; a. e.—M. Kat. 16^a נצחו רבנן that we (the court) must contend (with persons disregarding legal summonses) and curse &c.

Ithpa. נצחתי, נצחתי, נצחתי same. Targ. O. Lev. XXIV, 10. Targ. Gen. XLV, 24; a. fr.—B. Mets. 84^b נצחתי ו' his wife was quarrelling with &c. Kidd. 76^a נצחו נשים when women quarrel with one another, they will eventually reproach one another with unchaste conduct; נצחו נשים when men quarrel, they will reproach each other with spurious descent (if there is any rumor about it). Ib. נצחו רבנן because they (charity collectors) expose themselves to reproaches. Ib. נצחו רבנן ו' he and Rab Bibi strove with each other, one saying, I want the town office &c. Meg. 24^a נצחו רבנן because it may come to quarrels between them. Ib. נצחו רבנן Ms. M. (ed. נצחתי) his father may take up the quarrel for him, or his teacher. B. Kam. 117^a נצחו רבנן III; a. e.

Pa. נצחתי same. Targ. Koh. III, 7; a. e.—Meg. 24^a נצחתי will a minor quarrel (about precedence)? Ber. 56^a נצחתי (Beth N. נצחתי); a. e. (v. supra).

נצח v. נצח ch.

נצח v. נצח.

נצח m. (נצח; cmp. נצחתי) permanent resident, opp. נצח. Gen. R. s. 64 (ref. to נצחתי, Gen. XXVI, 2) נצחתי ו' make a settlement in the land of Israel, be a planter, be a sower, be a citizen.

נצח m. (b. h.; נצח) officer, post; (in a secret letter) month. Snh. 12^a נצחתי ו' לקבוע to establish one post (to intercalate one month).

נצירא, נציר m. ch. = נצבא, q. v. Targ. Job XIV, 8, sq. Ms. — Pl. נצירין. Targ. Ps. CXLIV, 12. — Lev. R. s. 25, v. נצב; a. e. — Targ. Y. Ex. XXVI, 15 כאורה נציריהון the way they grow, v. נציריה I.

***נצירא** m. (v. נצא II) *lean land*. Targ. Ps. LXV, 11 נצירא ed. Lag. (ed. Wil. צמחא; h. text צמחא). Ib. נצירא Ms. (ed. צמחא; h. text צמחא).

נצירא, v. preced.

נציר, v. נצא.

נציר m. (b. h. Kethib; נצר) *guarded*; (homiletically interpreted = יצר) *that which is being formed, embryo, premature birth*. — Pl. נצירים, constr. נצירי. Y. Shebi. IV, end, 35^c ו' אפילו נפלים ו' even premature births will have a share in the resurrection, as we read (Is. XLIX, 6) &c.

נציר, v. צירא.

נצל (b. h.; cmp. אצל) *to remove, set aside*.

Pl. נצל to *empty, ransack*. Esth. R. to III, 9 שנגלו עד אז מצרים so that they ransacked Egypt.

Nif. נצל, נצל, נצל *1) *to be fit for throwing away* (as נצל), *to be decayed*. Y. Naz. VII, 56^b bot. (שנוק, v. נצל) — 2) (b. h.) *to be rescued, saved*. Midr. Till. to Ps. I לא נצלת מידו I did not escape his power; Yalk. Num. 750 נוצלתי (read: נצא; ed. Liv. נצלת). Yoma 86^b ו' הימנו when an opportunity to sin offered itself to him once and again, and he escaped it; Kidd. 39^b. Esth. R. to II, 7 עזירתי לנצול I was destined to be saved through me; B. Bath. 164^b שלש אינן נצולות על ידיה there are three sins which man cannot escape &c.; a. fr.

Hif. נצול to save, rescue. Num. R. s. 18 אשתו נצלה his wife saved him. Ib. נצלה O Moses . . ., save us! Sabb. XVI, 1 נצלה אורח we must save them from fire (on the Sabbath). Snh. VIII, 7 נצלה אורח whom we must save (prevent from committing a crime) even at the risk of their lives. Ib. 73^a נצלה בנפשו it is a duty to save her (from rape) at the expense of the assailant's life; a. fr. — Trnsf. (in ritual and levitical law) *to protect*. Hull. 55^b נצלה בגלודה . . . every part of the skin (which has remained unaffected) protects a flayed animal from being declared *ṭrefah*. Ib. נצלה מהו does it form a protection from &c.? Ohol. V, 3 נצלה על הכל protects everything in it from uncleanness; a. v. fr.

Hof. נצלה to be saved. Esth. R. to V, 8 נצלה חנניה Hananiah and his colleagues have long ere this been delivered from the furnace; a. e.

נצל ch. same, *to save*. Taan. 9^b נצלה לנצול, v. נצלה; a. e.

Af. נצלה same. Snh. 72^b נצלה אצלה when he cannot save him. Sabb. 115^a נצלה אצלה since we are bound to save them (on the Sabbath), is it necessary to say that they require burying (when defective)?; a. fr.

Itaf. נצלה to be saved. Ab. Zar. 18^a bot. נצלה and thou shalt be saved.

נצל m. (preced. wds.) [*that which is thrown away*] *decayed matter*, esp. (in levitical law) *liquid and coagulated portions of a corpse*. Ohol. II, 1; Naz. VII, 2. Y. ib. VII, 58^b bot. אורחו נ' בשר המה שנוק ומזול ו' (שנצל) what is *netsef* (in levitical law)? A corpse which is dissolving &c., v. מזהל; Bab. ib. 50^a בשר המה שנקרש אורחו נ' בשר המה שנקרש a secretion from a corpse which became coagulated, and a liquid secretion exposed to heat. Tosef. Ohol. III, 6; a. e.

נצמן m. pl. (צמם) *clasps*, v. נצורא.

נצנץ, נצנץ, v. נצץ.

נצע transpos. of נצץ q. v.

נצירה, נצירה (cmp. צפצה) *to chirp, squeal*. Targ. Is. XXIX, 4; a. e.

Pa. נצירה same. Ib. XXXVIII, 14 (some ed. מנצירה Af.). Ib. XIII, 22; a. fr.

נצפה f. *caper-bush*. Dem. I, 1 ורנן; expl. Ber. 40^b פרחיה the flower of the caper-bush. Ib. 36^a נ' (identical with נצל) the various products of the caper-bush which are eatable; the leaves &c. — Y. Sabb. XV, end, 15^b סיכה אהל של נ' one bush of &c.; Lev. R. s. 34, end נ' אהל של נ' (צלה 150^b).

נצץ (נוץ) (b. h.; cmp. צוץ) *to sparkle, blossom*. Erub. 54^a נצץ, v. נוצץ.

Hif. נצץ 1) to sparkle. Y. Ber. I, 2^c נצץ החמה; Gen. R. s. 50, a. e. (Pes. 93^b נצץ, v. נצץ). — 2) *to blossom, sprout*. Shebi. IV, 10 נצץ; Pes. 53^a נצץ (or מנצץ) as soon as they blossom (expl. Y. Shebi. IV, end, 35^c בשעה שניצו Ms. M. מנצץ) when they are in blossom. Koh. R. to XII, 5, v. נצץ; a. fr. — 2) *to cause to sprout*. Gen. R. s. 28 מנצץ (ed. מנצץ), v. נצץ.

Pilp. נצץ 1) to sparkle, be enkindled. Gen. R. s. 84 נצץ הרוח the spirit of prophecy was enkindled within him; Cant. R. to I, 12. Midr. Till. to Ps. XC, end, 'נצץ אורח a ray of the Divine Glory shone upon him, v. נצץ. — 2) *to sprout, grow*. Cant. R. to VI, 10 מנצץ spreads wider and wider; (Midr. Till. to Ps. XXII מנצץ).

נצץ ch. same, *to sprout, grow forth, bloom*. Targ. Ps. XCII, 8. Ib. LXXII, 16 נצץ Ms. (ed. Pa.).

Pa. נצץ 1) same, v. supra. — 2) *to sparkle*. Targ. Ez. I, 7 Levita (ed. מנצץ Palpel).

נצצה, נצצה m. = נצא, hawk. Targ. Y. Lev. XI, 16; Targ. Y. Deut. XIV, 15 (נצצה). Targ. Y. Lev. XX, 25 נצצה.

נצר (b. h.; cmp. צר, צר) *to preserve, guard*. B. Bath. 91^b (play on חוצרים, I Chr. IV, 23) נצרו אבותיהם who guarded their father's oath (of abstinence). Ber. 17^a נצור נצור לשוני מעל keep my law in thy heart. Ib. נצור דרכי נצור guard my tongue from evil. Tanh. B'midbar 13 עד דרכי up to what degree did He guard them?; Num. R. s. 2. Midr. Till. to Ps. CXL נצור נצור if it is thy desire that I guard thee, guard thou my law; a. fr.

נָצַר (cmp. Arab. *ṣarsara*, a. **צָרָצָר**) to chirp. Lev. R. s. 38: end (play on **נָצַר** (בוֹיָדָא **נָצַר** bark like a dog ..., chirp like a cricket; **נָצַר** ... presently he ... chirped &c.; Cant. R. to II, 14.

נִצֵּר I m. (preced.) *cricket*.—*Pl.* נִצְרִין, Tosef. Hull.
III, 25 (Hull. 65^b צרצור).

נצר II m. (b. h.; cmp. Arab. nadara, a. נצין) sprout,
offshoot. Tanḥ. Iekḥ, ed. Bub. 9 וְכִּי תִקַּח אֶת הָעֵץ וְאֶת
if you take a shoot of them (the felled trees) and plant
it &c.; Tanḥ. ib. 5 וְנוֹטְעִין מִנְצָרָה שְׁלֹחַן.

נָצַר III m. (cmp. נָצַר II) [*twist*], *willow*, *wicker*. Erub. 58a שֶׁל (חבל) a wicker rope.—Pl. נָצָרִים. Ib. Kel. XX, 2 כְּלִי (ed. Dehr. (סָרִים) vessels of wickerwork. Bicc. III, 8 סָרִי (Ms. M. (סֵר) wicker baskets; a. fr.—Tosef. Toh. XI, 16 נוצרין.

נִצְרִי IV pr.n.m. 1) *Netsar*, one of the alleged disciples of Jesus of Nazareth. Snh. 43^a Ms. M. a. ed. Ven. (omitted in later edit., v. בנין). — 2) *Ben-Netsar* (son of *Nassar*) name of a chief of robbers who became founder of a dynasty, i. e. *Odenathus* of Palmyra (v. Cyclop. Brit. s. v. Palmyra, Ersch u. Gruber II, Vol. 27, p. 185, Fürst Gloss., p. 145). Keth. 51^b (opp. מלכוֹרֵי אַחֲשֵׁרוּרִי שֶׁ הָיָה הַמֶּלֶךְ הַלְּגִיטִימִי פֶרְסִיָּאנִי דִּנְבִּיטָא). Gen.R.s.76; Yalk.Dan. 1064 בן נצור. Y. Ter. VIII, 46^b bot. בר נצור.

נִי, I, נָצְרָה, נִצְרָא m. ch.=h. נִצְר III, *wicker-basket*.
 Y. Maasr. IV, 51^b אֶפֶס כ' even an ordinary basket of figs,
 opp. בִּלְבִלָה.—Pl. נִצְרִין, נִי. Y. Ab. Zar. IV, 44^a bot.—
 [Targ. Job XXXI, 8 נִצְרִי, read with ed. Lag. a. oth. נִצְרִי
 v. נִי ch.]

נִצֵּר II f. shoot, v. נִצֵּר II.

מִצְרָפִי m. pl. (fr. צָרַף, a cacophemistic disguise of צָרַח, v. **נוֹצְרִי**); **בֵּי נִי** *a Christian place of worship*, contrad. **בֵּי אֲבִירֵן** Sabb. 116^a (Ms. O. **נִצְרָפִי**, v. Rabb. D. S. a. l. note 30).

בְּיָמָיו, v. בְּיָמָיו

נָקָה, v. **נִקְּחָה**. — [Y. Shek. VII, 50^c bot. קָה בִּי קָה, v. **נִקְּחָה**.]

נָקִיא pr. n. m. *Nacai* (*Lucas*, v. Neub. Stud. Bibl. I, p. 61); 1) **נָקִיא** N. the scribe (or teacher). Gen. R. s. 79 **נָקִיא** he heard N. say; Koh. R. to X, 8 **נָקִיא** Yalk. Gen. 133 **נָקִיא**; Pesik. B'shall., p. 90^a **נָקִיא** (corr. acc.).—2) N., one of the disciples of Jesus of Nazareth. Snh. 43^a Ms. M. a. early eds. (v. **נָקִיא** IV).

נוֹקְדִיקָה v. נ' קא, נקאני

נָקַב (b. h.; cmp. קָב s. v. קָב) *to bore, perforate*. Snh. 97^b וְכִי נִקְבָּה זֶה הַנֶּקֶב *this verse bores and penetrates to the depth*. Ib. 6^b, a. e. וְיִקְבֵּהוּ יְהוָה II; a. e. — Part. pass. נִקְבֵּיחָהּ; f. נִקְבֵּיחָהּ; pl. נִקְבֵּיחָהּ. Y. Keth. XII, 35^a top; Y. Kil. IX, 32^b top; (Gen. R. s. 100

נִקְוָה, v. אָרוֹךְ. Cant. R. to VIII, 5 'וְכִי מִצְאֵתִי חֲכָמִים לִי וְכִי' I found your palate perforated, unable to receive blessings.—Esp. נִקְוָה *the case of an animal found to have a vital organ perforated*. Hull. III, 1 וְנִקְוָה הוּשֵׁט, v. וְשֵׁט. Ib. 43^a; a. fr.—Esp. נְקִיבוֹת (נְקִיבוֹת) *female parts*. Y. Meg. I, 71^d bot. (reported as one of the changes adopted in the Greek translation of the Pentateuch, ref. to Gen. I, 27, a. V, 2) וְזָכָר וְנִקְבִּיבֵי בְרָאָה a male with corresponding female parts created he them; Gen. R. s. 8; Mekh. Bo, s. 14 (v. Gen. R. l. c., beg.).—[Y. Meg. I, 71^e לְנִקְבִיבוֹת, v. נְקִיבוֹת.]—2) (cmp. אָרָר *to curse, blaspheme*. Snh. 56^a (ref. to Lev. XXIV, 16) מִמָּאֵי דְהָאֵי נִקְבֵּיבֵי whence do you prove that this *nokeb* is used in the sense of blasphemy? ... perhaps it means *to perforate*? Ib. לְמִמָּרָא דְנִקְבֵּיבֵי to indicate that *nokeb* means curse.—3) *to point out, to pronounce*. Ib. אֵימָא הוּא פְרוּשֵׁי שְׁמִיָּה I might say, *nokeb* means uttering His name (the Tetragrammaton)? Tanh. Emor 24 לְנִקְבֵּיבֵי הִתְחִיל לְנִקְבֵּיבֵי he began to pronounce the Name and curse Him.—[Midr. Till. to Ps. I וְנִקְבֹּת יְרֵיבִי; ed. Bub. נִקְיֵבֵיבֵי, read: נִקְיֵבֵיבֵי, v. קְיֵבֵיבֵי.]

Nif. נִפְּקָה, *to be perforated, punctured.* Hull. III, 1
 שְׁתִּיקָהּ if a lung is found to be perforated. Ib. ער
 זֶה בְּאֶחָד until the puncture reaches &c. Ib. 43^a
 זה if only one of the two is perforated. Bekh. 44^b
 נִפְּקָהּ if there is a perforation going from one channel
 to the other; a. fr.

נִקְרָב ch. same, to perforate. Targ. II Kings XII, 10; a. fr.—Hull. 48^a **הַאִי הָאֵי נִקְרָב וְכִי** whether this lobe is perforated or the other; a. e.

Pa. נִקְיָר same. *Ib.*^b נִקְיָר וְאֵתָא the needle perforated (the entrails) and came into the lungs.

Ithpe. אינקיב, אינקב *to be perforated* Ib. Ib. 45^a; a. e.

נִקְבֵּן m. (b. h.; preced.) *hole, perforation, incision*. Hull. 45^a אֶרֶץ אֶרֶץ ל' one lengthy incision; a. fr.—*Pl.* נִקְבֵּין, נִקְבֵּין. Ib. שֵׁשׁ בְּהֵן חֲסֵרוֹן. Ib. perforations connected with loss of substance (holes); נִקְבֵּין בְּהֵן חֲסֵרוֹן. mere punctures. Bekh. 44^b שֵׁי ל' יֵשׁ בּוֹ כ' two channels are in the membrum. Gen. R. s. 1, beg.; a. fr.—Esp. *the organs of the extremities, urinary organ &c.* Tosef. Ber. II, 18 לִנְקִיבֵי וְיִהְיֶה צִירֵי לִנְקִיבֵי when needing to ease himself; Ber. 23^a; Y. Meg. I, 71^c לִנְקִיבֵי. Sabb. 152^a; a. fr.

חזק נר בדרבא Lev. R. s. 12 נר, נקבא ch. same. saw a hole in the door. Sabb. 90^a בל דמרנגורא in the cavity wherein the pearl is seated; a.e.—*Pl.* נר, נקבין, constr. נקבין (נר). Targ. Ez. XXXVIII, 13 נקב (ed. Lag.) נקבין. II Chr. XXXIII, 11; a.e.—Nidd. 62^b מרנגורא v. supra; a.e.

נִקְבָּה, נִקְיָא f. (b.h.; preced. wds.) *female sex, female; female gender*. Nidd. III, 2, a.fr. לֵּי חֹשֶׁב she must observe the laws of cleanness for the birth of a female child (Lev. XII, 5). Ib. 31^b, v. נִקְיָא I; a. v.fr. לְשׁוֹן נִקְיָא feminine gender. Kidd. 2^b, v. נִקְיָא; a. fr.—Y. Yeb. VIII, end, 9^d בִּי מִמְקוֹם נִקְיָא, v. next w.—Pl. נִקְבָּהוּ, נִקְיָא. Kidd. 82^b; a. v. fr.—Succ. 12^b בִּי חֹשֶׁב נִקְיָא.

נְקִיבָּה f. (preced.) 1) *female genitals, female sex*. Snh. 82^b; (Y. ib. X, 28^d bot., a. e. קִיבָּה). Yeb. 83^b בְּנֵי שְׁלֹ

at his (the hermaphrodite's) female organ; (Y. ib. VIII, end, 9^d מקום נקבתו). Ib. נקבתו צד (ed. Krot. נקבתו) inasmuch as he is a female, v. זכורה.—2) the broadside of a double tool. Bets. 31^b, v. זכורה.

נקבתא, נקבתא, v. נקפתא.

נקד I (cmp. קדר) to sting, point, puncture, break through. Y. Keth. II, 26^b bot. נקדני לבי my conscience stings me (I am afraid that I may have sinned); Y. Yeb. X, 11^a top נקדני (corr. acc.). Gitt. 56^a (play on נקדני) נקדניו לשון חמה for his sake did the sun break through again (after being obscured); Yalk. Deut. 809; Taan. 20^a Ms. M. (ed. שנקדנה). Ib. חמה נקדה Ms. M. (ed. נקדנה, read, as Ab. Zar. 25^a: עמדה).—2) (Massorah) to dot, mark with diacritical points. Ab. d'R. N. ch. XXXIV, נקדניו I (Ezra) have marked these words with dots.—Part. pass. נקד. Ib. שביניך נקד there is a dot over the Yod of *benekhah* (Gen. XVI, 6). Snh. 43^b על נקד why are there dots over *lanu* &c. (Deut. XXIX, 28)? Pes. IX, 2 על נקד therefore the Hé (of רחקה, Num. IX, 10) is marked &c.; a. fr.

Nif. נקד to be spotted. Maasr. I, 3 החורבים משינקדו carobs are subject to tithes as soon as they get dark spots; Y. ib. 48^d bot. משינקדו.

נקד II (dialect. interch. with נקר) to be clean, v. נקר II.

נקד ch. same, v. נקר.

נקדוד m. (v. נקד) herder. Lev. R. s. 1 נקדודו.. נקדודו אין it is not beneath a king's dignity to speak with his herder (the Lord spoke to Noah).—Y. Ber. I, 3^c bot. (ref. to I Kings VIII, 54) נקדודו הוה עומד (Var. נקדודו; corr. acc.) Solomon stood before the Lord like a herder (giving an account of the Temple expenses), expl. by R. El. bar A. ככפרים הללו וכי.

נקדים, v. preced.

נקדימון pr. n. m. *Nakdimon* (Nicodemus) ben Gorion, a wealthy citizen of Jerusalem during the siege by Vespasian and Titus. Gitt. 56^a. Taan. 20^a (ed. Pes. נקדימון); Ab. Zar. 25^a; Yalk. Deut. 809; Yalk. Josh. 21. Gen. R. s. 42. Lam. R. to I, 16; Pesik. R. s. 29—30—30.

נקדן, נקדן m. (נקד I) a punctilious person, caviller. Der. Er. Zuta ch. VI (נו).—Pl. נקדנין, נקדנין. Tosef. Ber. V, 18 נקדנין (והנקדנין) ed. Zuck. (Var. נקדנין) the cavillers (overscrupulous) take him to task for it; Y. ib. VII, 11^c top נקדנין (ed. Lehm. נקדנין); Bab. ib. 50^a נקד (Ar. נקר), v. נקר.

נקדן, נקדן ch. same. Y. Ber. VII, 11^c top נקדנין בגין (ed. Lehm. נקדנין) because R. ... called R. ... a caviller.—Pl. נקדנין. Ned. 49^b הללן דרודאל those fastidious persons of Hutzal.

נקד I f, v. נקא II.

נקד II to be clean, v. נקי.

נקב m., pl. נקבים, v. נקב. a. נקב.

נקבא m. ch. =h. נקבה, v. נקב.—Pl. נקבי. Hull. 42^b there are eight cases of perforations (which cause the animal so afflicted to be declared *ṭrefah*). Ib. 54^b.

נקובה f., 1) v. נקב.—2) נקבה anus, buttock. Pes. VII, 1 ברה נקובה; a. e.

נקובתא, v. נקפתא.

נקוד, v. נקוד.

נקוד m. (b. h. נקד; נקד I) speckled.—Pl. נקודים. Tanh. Vayetsé 11 הוה מרחפך עליו מן העקורים לל ומן חל' וכל' he turned around (changing his wages) from the ring-streaked to the speckled and from the speckled to the ring-streaked; a. e.

נקודה f. (b. h. נקדה; preced.) point, dot, drop. Y. Sabb. VII, 10^d top נקדה כותב אהוה וכל' sometimes a man writes one dot (a touch of the pen by which a Daleth is changed into a Resh &c.). Y. Hag. II, 77^c נקדה מראה לון וכל' (של מעל) וכל' it (the letter Beth) points with its upper stroke (saying), He above (has created me); ib. נקדה the projecting point (of the Beth) beneath to the right side; Pesik. R. s. 21; (Gen. R. s. 1 נקדן); a. fr.—Pl. נקודות. Y. Gitt. II, 44^b top נקדן even if he connected the dots (which he had dropped to form letters, v. נקדן); a. fr.—Esp. (Massorah) mark by diacritical dots above letters. Ab. d'R. N. ch. XXXIV נקדן (מעליון) אעביר I will remove the dots from above them. Gen. R. s. 48, v. נקדן; a. fr.—Pl. as ab. Ab. d'R. N. l. c.; Treat. Sof'rim VI, 3 נקדן there are ten passages in the Torah marked with dots; a. fr.

נקווא m. pl. (נקב) laborers gathered from different places. B. Mets. 83^b (Ms. H. נקווא).

נקוי, v. נקוד.

נקוניא, נקוניא, v. נקניקה.

נקוסא, נקוסא pr. n. m. *Nakosa*. B. Kam. 81^b נקוסא נקוסא Ms. M. (ed. נקוסא); Y. Ber. II, end, 5^d ed. Lehm. (ed. נקוסא). Koh. R. to I, 8; VII, 26 (some ed. נקוסא).

נקוף, v. נקפה.

נקופא m. (נקפה I) striking against, bruise. Targ. Ps. LVI, 14 (ed. Wil. נקפא).

נקורא, נקורא, v. sub נקד.

נקורות m. pl. (נקר I) those sharpening the millstones, chisellers. Tosef. Kidd. V, 14; Kidd. 82^a.

נקושא, v. נקושא.

נקז (cmp. נקז a. נקז I) to puncture. *Hif.* נקז (mostly with דם) to let blood; to be bled.

Bekh. V, 2 אם אין מקדיין לו דם you must not bleed it; נקי if one may &c. Sabb. 129^a אם נצטק דם ונצטק דם if one feels chilly after having been bled. Ib. ^b אם נצטק דם ונצטק דם if one stands up after &c. Ab. Zar. 29^a. Ned. 54^b אם אין מקדיין על דם you must not be bled after having eaten &c. Sot. 22^b (expl. פירוש קיזא) who bleeds himself by striking against the walls (walking with closed eyes from sanctimoniousness). Ber. 60^a אם הנכנס לחדו דם he who enters (the surgeon's office) to be bled; a. fr.

נקי ch., Af. same. Y. Ber. III, 5^c bot. [V. קיז.]

נקט (cmp. לקט) to hold in hand, take, seize. [נקטה] Pesik. B'shall., p. 81^b; Yalk. Ex. 225, v. קיט.]

Pi. נקט to cause to hold, to procure. Ex. R. s. 1 ונקט להם שני וכ' (some ed. ומלקט) and provided for them two balls (breast-shaped stones); (Sot. 11^b ומלקט; Yalk. Ex. 164 ומלקט; Yalk. Ez. 354 ונתן).

נקט ch. same (corresp. to h. אנהו). Targ. Esth. VI, 1; a. fr.—Part. act. נקט, pass. נקט holding. Ib. VIII, 15; a. fr.—Shebu. 38^b ו' חפצא ו' he held an object in his hand (on being sworn). Ab. Zar. 30^a בהרריה נקט she was carrying wine with him. Ib. סירכא נקט she holds fast (clings to) the habit of her (deceased) husband. Sanh. 5^a נקטנא רשותא I hold a license (to teach). M. Kat. 28^a, a. e. נקט לך מירא ו' hold at least half of it in thy hand, i. e. admit as certain &c.; Snh. 90^b נקטו (not נקטו); a. v. fr.—Hull. 53^a, a. fr. נקטנא we hold a tradition.—Sabb. 116^b top נקט שמא ו' quoted in Levy Talm. Dict. (ed. שקיל) had the reputation that &c. Gitt. 56^a נקטו נפשך בקצירי have thyself counted among the sick, i. e. have the report spread that thou art sick. Hull. 87^a נקט לי זמנא keep time for me &c., i. e. allow me three days' time.—Transf. to contract a habit. B. Kam. 57^a, v. נקט.

Af. נקט, אקט, Pa. נקט 1) to cause to hold, to give, hand. Targ. II Esth. IV, 16.—Pes. 110^a איה איהיה מנקטא ליה איהיה (read מנקטא ו' not מנקט, v. Rabb. D. S. a. l. note) his mother was ready to hand him two cups. Ib. מנקט ליה ו' (or מנקט) his servant was ready to hand him &c. B. Kam. 85^b מנקטא ליה דבשריה to make him regain the natural color of flesh; a. e.—B. Bath. 22^a נקט ליה שוקא make him take the market, i. e. give him the monopoly of sale.—2) to pick up, gather. Ned. 50^a ו' (read מנקטא ו' not מנקט, v. Rabb. D. S. a. l. note) she picked the straw out of his hair.—3) to cause to contract a habit, train. B. Kam. 118^b; B. Bath. 88^a ו' נקטנא ליה דבשריה to carry. Targ. Y. Ex. XXI, 37 נקטנא ליה דבשריה he carried it (on his shoulder) when he stole it.

Ithpe. נקט to receive. Yeb. 42^b נקטנא ליה דבשריה received instruction from him while walking.

נקממו v. נקמ.

נקח (b. h.) [to be rubbed off, be white,] to be clean, clear (cmp. נקה).

Pi. נקה 1) to cleanse. Ex. R. s. 1 ונקתו אותם and cleansed them (the new-born); Yalk. ib. 164; Yalk. Ez. 354; (Sot. 11^b מנקר; B. Kam. 93^b ונקתו if he stole flax and cleansed (bleached) it; Tosef. ib. X, 2; a. e.—2) to clear, let go unpunished. Yoma 86^a (ref. to Ex.

XXXIV, 7) מנקח הוא ו' he clears the repentant sinners &c. Tem. 3^b. Pesik. R. s. 42 נקה את שרה in order to clear Sarah (from suspicion); a. fr.—Part. pass. נקה, pl. נקה clear, clean, bare. Snh. 49^a מ' מגול innocent of robbery. Sot. 28^a. Snh. 36^b, a. e. מ' מ' בצדק as the judges must be clear (from suspicion) as to righteousness, so must they be clear of every blemish (of descent). Gitt. 86^a מ' מ' מ' free from all objectionable qualities; a. e.

Nif. נקה, Hithpa. נקה to be cleared, vindicated. Tosef. Sot. II, 3 ונקתה נקה מכל פורעניות ו' (v. ed. Zuck. note) the text says (Num. V, 28) 'and she shall be cleared', she shall be cleared (released) from all the evils which might come upon her deservedly (because she gave rise to suspicion through her conduct). Ib. שניקלה מיוולה (Var. שניקל) read: שניקתה מיוולה she is released from further visitation (being sufficiently punished) by her exposure to disgrace. Pesik. R. l. c. מנקתה ... מ' מ' by what severe means has Sarah been vindicated!

***Hif.** נקה to clear, remove. Kidd. 62^a (ref. to הנקי, Num. V, 19) נקי כרוב it may be read *hanki*, clear thy life out of thy body (die, if thou art guilty); v. נקח.

נקא ch. same. [Targ. Prov. XVII, 3, v. נקה.]

Pa. נקה to cleanse, clear. Targ. Is. I, 25.—Keth. 87^a נקה נפשך בשבועתא clear thyself by means of an oath. Part. pass. מנקת. Ib. מנקת משבועתא thou art free from the obligation of an oath.

Ithpa. נקה, אנהיה to be cleansed. Targ. Ez. XVI, 4; v. נקי II.

נקי I m. (b. h.; preced.) clean, clear; bare. Tosef. Toh. III, 8, opp. מלוכלך. Pes. 22^b (ref. to Ex. XXI, 28) as one says to his neighbor מנכסיו פלוגי that man went out of his possessions empty-handed; B. Kam. 41^a. Ib. ^b מנכסיו פלוגי free from paying the half-fine. Taan. 23^a (ref. to Job XXII, 30) ו' נקי דור שלא היה נקי thou hast saved with thy prayer a generation which was not clear from sin. Y. Meg. I, 71^c; Y. Ber. II, 4^d top (ref. to Koh. V, 17) נקי שדורא טהור ... guard thy foot, that thou be pure and guiltless when thou art called to the house of God; a. fr.—Erub. 62^b, a. fr. נקי קב only a Kab (little in quantity), but well-sifted (v. infra).—(Adv.) נקי נדר with-out vow (as an oath), without oath; or: cleared by means of a vow &c. Keth. 87^a.—Pl. נקיי, נקיי. Gen. R. s. 98, v. נקיי. Gitt. IX, 10 נקיי דערע the pure-minded; a. e.—Fem. נקיה נקיה באה a female comes into the world poor (without the means of making a livelihood). Y. Maasr. II, 49^d נקיי דערע his mind is clear (he is wise). Y. Hag. II, 77^b top נקיי דערע their minds are not clear enough (for esoteric wisdom). Num. R. s. 9 נקיי דערע in order that thou be clean for thy husband through these waters. Y. Shek. V, 48^d bot. נקיי פ' ב' bread of fine (sifted) flour; Pes. 37^a, v. נקיה. Kidd. 82^b נקיה אומנא a cleanly and easy trade; Tosef. ib. V, 15; a. fr.

נקי II m. (preced.) a young lamb (v. נקרא, P. Sm. 2446). Sabb. 54^a; Shebu. 6^b, v. נקבן.

נָקִי, v. נָקִי.

נָקִיבוֹת, נָקִיבוֹת, v. sub 'נָקִיבוֹת, Midr. Till. to Ps. I ed. Bub., v. נָקִיבוֹת.]

נָקִיד pr. n. (נָקִיד II) *Nakid* (Cleanliness). Pes. 111^a, v. אִיסְרָא.

נָקִידָא c. (preced.) *pure, clear*. Gitt. 69^a bot. חמרא נָקִידָא clear (not dark) wine.—Pl. נָקִידָא. Sabb. 110^b מוֹיִנִי דִּנְיָ Ms. O. (Ar. נָקִידָא; ed. נָקִידָא) clear fish-brine, v. נָקִידָא.

נָקִידָא, v. נָקִידָא.

נָקִידָא, v. נָקִידָא. m. (b. h.; נָקִידָא) *purity, innocence; clearness*. Ruth R. to I, 1 (play on 'ולבן שנים וכו', Gen. XLIX, 12) שהיו מודרין ... בשָׁנָם עד שהיו מוציאין אותה בן כחלב (the Sanhedrin) that used to discuss the points of law in couples (v. Snh. V, 5), until they brought them out with a clearness like that of milk; Gen. R. s. 98 בשיניים שהיו .. בשָׁנָם (read בשָׁנָם עד שהיו מוציאין אותה נָקִידָא כחלב).

נָקִידָא f. (preced.) 1) *cleanliness*. Yeb. 46^b נָקִידָא ורילמא נָקִידָא perhaps mere cleanliness of appearance is intended? (not levitical purification). Sot. IX, 15; Y. Shek. III, end, 47^c; Ab. Zar. 20^b נָקִידָא זֵל זֵל מביאה לירי זֵל cleanliness, נָקִידָא מביאה לזֵל cleanliness leads to levitical purity. Y. Pes. VII, 35^b bot. נָקִידָא אינה אלא נָקִידָא it is a mere matter of cleanliness.—2) *innocence, expiation*. Tem. 3^b נָקִידָא ואימא .. נָקִידָא may I not say, it means that there is no expiation for him?; a. e.—3) *respectability, dignity*. Sifra K'dosh., Par. 2, ch. IV מחרפנס בו' he will make a decent living (not be dependent on charity). Gen. R. s. 99; a. e.

נָקִידָא or נָקִידָא ch. same, *cleanliness*; v. מְנַקְּדָא.

נָקִידָא m. (read: 'נָקִידָא, Vocat. of נָקִידָא) *[shrinking,] feeling aversion, disgusted*. Pesik. Dibré, p. 111^a ממה נִקְרָא and he has a disgust for it; Yalk. Lam. 998; Yalk. Prov. 932 קניטה (corr. acc.); v. נָקִידָא.

נָקִידָא, v. נָקִידָא.

נָקִידָא m. (read: 'נָקִידָא, Vocat. of נָקִידָא) *O, conqueror!* Lam. R. introd. (R. Josh. 2), v. בְּרִיָּה; Lev. R. s. 22 ברבריא נָקִידָא.

נָקִידָא, v. נָקִידָא.

נָקִידָא f. (נָקִידָא) *revenge, retaliation; use of the root נָקִיד*. Sifra K'dosh., Par. 2, ch. IV; Yoma 23^a (defining the difference between 'נָקִידָא and 'נָקִידָא). Snh. 52^b וזו סירה נָקִידָא (Ex. XXI, 20) means putting to death by the sword; Y. ib. VI, 24^b bot.

נָקִידָא, v. נָקִידָא.

נָקִידָא pr. n. gent. *Beth N'kifé*. Y. Yeb. I, 3^a bot. משהפח בית נָקִידָא; v. נָקִידָא.

נָקִידָא pr. n. pl. *N'kifta* (Hollow) of Lyon (Merg' Ayun), in the north of Palestine (v. Hildesh. Beitr., p. 37, sq.). Tosef. Shebi. IV, 11 (Var. נָקִידָא, נָקִידָא, נָקִידָא).

Sifra Deut. 51 נקבתה רעיון; Y. Shebi. VI, 36^c נקב' רעיון; Yalk. Deut. 874 נקב' רעיון (corr. acc.).

נָקִידָא m. (b. h.; cmp. נָקִידָא) *cleft*. Yalk. Cant. 986 ... ליונה like a dove that, fleeing before a hawk, entered the cleft of a rock.—Pl. נָקִידָא, constr. נָקִידָא. Tosef. Zab. II, 9; Pes. 81^b; a. e.

נָקִידָא m., pl. נָקִידָא (נָקִיד I) 1) name of *small birds* (pickers). Sabb. 110^b מוֹיִנִי דִּנְיָ brine of small birds; v. נָקִידָא.—2) *bite*, v. נָקִידָא.

נָקִידָא f. (preced.) *picking, bite*. Toh. III, 8 קִירָה. (Ar. נָקִידָא) traces of hens' pickings.

נָקִידָא f. (preced. wds.; cmp. b. h. נָקִידָא) *cave, underground passage*. Ab. Zar. 10^b נָקִידָא.—Pl. נָקִידָא. Targ. Job XXX, 6 (h. text תַּחֲרִי).—Ber. 54^b top (Ms. M. נָקִידָא); Yalk. Num. 764.

נָקִידָא, v. נָקִידָא.

נָקִידָא, v. נָקִידָא.

נָקִידָא, v. נָקִידָא.

נָקִידָא, v. נָקִידָא.

נָקִידָא, v. נָקִידָא.

נָקִידָא, v. נָקִידָא.

נָקִידָא m. pl. ch. = next w. Targ. Esth. I, 6.

נָקִידָא m. pl. (ויד' נָקִידָא fr. [retirement] the poles of the bedstead, connected by a cross-pole over which a net is spread so as to form a slanting cover, *curtain-frame*. Kel. XII, 2. Ib. XVIII, 3 נָקִידָא חמשה Succ. I, 3; Y. ib. 52^b bot. נָקִידָא. Bab. ib. 10^b נָקִידָא means a frame with two poles (one on each side), *kinofoth*, one with four poles; a. fr.

נָקִידָא (b. h.; cmp. נָקִידָא) 1) *to take revenge*. Sabb. 63^a נָקִידָא revengeful and grudge-bearing like a serpent. Yoma 23^a; a. fr.—2) *to be hostile, do evil*. Midr. Till. to Ps. CXLIX, 7 מזה שִׁנְקָמָה v. נָקִידָא.

נָקִידָא ch. same. Targ. Lev. XIX, 18.

Ithpa. to be punished. Targ. Y. II Ex. XXI, 20.

נָקִידָא f. (preced.) *revenge; judgment*. Targ. Y. I Deut. XXXII, 43 (ed. Amst. נָקִידָא); Y. II (ed. Amst. נָקִידָא). Targ. Y. II ib. 35.

נָקִידָא f. h. (b. h.) same. Ber. 33^a (ref. to Ps. XCIV, 1) 'נָקִידָא divine judgment is something great, for it is placed between two divine names. Ex. R. s. 20 שְׁנֵי שְׁמֵי נָקִידָא until I execute judgment for the slaughter of the Ephraimites. Midr. Till. to Ps. CXLIX, 7 אִיזוּ הָיָא מזה שִׁנְקָמָה לְיִשְׂרָאֵל what revenge is meant here?... the revenge for the evil they did to Israel. Ib. נָקִידָא אִיזוּ הָיָא מזה שִׁנְקָמָה לְיִשְׂרָאֵל nor will it be a revenge executed by man; a. fr.—Pl. נָקִידָא. Ib. נָקִידָא אִיזוּ הָיָא מזה שִׁנְקָמָה לְיִשְׂרָאֵל all these retaliations are reserved with the Lord for the wicked; a. e.—[Ber. l. c.] שִׁירָה נָקִידָא

why these two judgments (*n'kamah* in the plural); v., however, דוּפְּסָה.]

נָקָמָן m. (preced.) *revengeful*. Gen. R. s. 99, end כַּשֵּׁם כִּשְׁמֵי שֶׁנֶּחֱשֶׁה וְכִי as the serpent is revengeful, so was Samson.

נָקְמָתָא, v. נִקְמָא.

נִקְסָמָן, v. נִקְסִינָן.

נָקַע m. (cmp. נָקַץ) *cleft, cavity, ravine*. Kil. V, 4. Tosef. Erub. III (II), 3; a. e.—*Pl. נָקְעִים*. B. Bath. VII, 1. Ib. 103^a; Kidd. 61^a מְלֵאִים מֵיִם 3 ravines filled with water; v. נִקְנָא.—Y. Sabb. VII, 10^a top שְׂרָחִים הָיוּ חֲצִיִּים under olive trees; cmp. אִנְיָא.

נָקַח I (b. h.; cmp. נָגַח) *to bring in close contact; to knock, strike against, wound*. Hull. 7^b אִין אָרֶם נִקְחָה וְכִי no one on earth bruises his finger, unless it is decreed &c. Ber. 7^b; Meg. 6^b נִקְפּוּ מִי שֶׁלִּבּוֹ נִקְפּוּ he whom his heart smites (who has no clear conscience). Nidd. 3^b, a. e. לְבוֹ נִקְפּוּ לְבוֹ he may have scruples and separate himself entirely from his wife. Midr. Till. to Ps. IX, v. נָקַח.—Maas. Sh. V, 15; Sot. IX, 10 הַנּוֹקְפִים those who knocked the sacrifices on their heads; expl. ib. 48^a; Y. ib. IX, 24^a bot.—Part. pass. נִקְפָּה; f. נִקְפָּה; pl. נִקְפָּיִם; נִקְפָּוִת. Tosef. Hull. III, 24 לְקַדְדָה בִּיצִים eggs cracked open into a dish (Hull. 64^a טְרוּפוֹת).

Hif. נִקְחָה 1) *to cause a knocking together*. Sot. 22^b (expl. נִקְפָּיִם) הַנּוֹקְפָה אֶרֶץ רַגְלֵיִי he who knocks his feet against each other (by his mincing walk; Rashi: who causes his feet to strike against objects on the road); cmp. נִקְשָׁה.—2) *to bring closely together*. Bekh. VII, 6 שֶׁמֶקֶרֶת וְכִי Nidd. X, 7 וְנִקְפָּהּ and brings the vessel which contains the Hallah near the dough; T'bul Yom IV, 3, sq. Bets. IV, 5 וְכִי וְאִין מִקְרִיפִין שְׂרִי וְכִי and you must not move two wine vessels together to put upon them &c.—Esp. (ritual law, in examining an organic defect found in a slaughtered animal) *to create a defect similar and near to the one found*, in order to ascertain whether the latter was not the result of an accident after slaughtering; in gen. *to compare*. Hull. 50^a מִקְרִיפִים בְּבֵנֵי מַעֲסִים we may compare defects in entrails in which was found a perforation the origin of which is doubtful by making a hole next to it. Ib. מִקְרִיפִין בְּקִנָּה we may compare defects in windpipes; a. fr.—Kidd. 40^a בְּרִילֹל הַשֵּׁם no comparing (balancing of sins against good deeds) is granted when the Name of God is profaned; (oth. interpret., v. נִקְחָה II).—*Part. pass.* מִקְרָפָה *brought near*. Erub. 30^b; Hull. 7^a; a. fr. לְהֵרִים שְׂלֵא מִן רֹמֵי to take Trumah out of a mass which is not in close neighborhood of those products which are to be redeemed; Bicc. II, 5; Ter. IV, 3; a. e.

נָקַח ch. same, *to strike, knock, push down*. Targ. Ps. CXL, 5. Targ. O. Ex. XXXIV, 20 הִרְקִיפָהּ ed. Berl. (oth. ed., a. Y. וְהִנֵּק; ed. Vien. וְהִנֵּק; Af.; h. text וְהִנֵּק). Targ. Deut. XXI, 4 (O. ed. Berl. וְהִנֵּק, Af.); a. e.—*Part. pass.* נִקְרָפָה; f. נִקְרָפָה. Ib. 6 (O. ed. Vien. נִקְרָפָה).—Erub. 53^b (enigmatic speech) עָלָה נִקְרָפָה בְּכֵר דִּיאָן וְכִי the ladle strikes against the jug, shall the eagles fly to their nests (the wine is gone, shall the students go home)?

Pa. נִקְחָה same. Targ. Ps. CXL, 12 (Ms. Pe.).—*Part. pass.* נִקְנָה. Ber. 6^a בְּרִירֵי רִמְנָקְפִי bruised feet; Yoma 53^a, v. נִקְנָה.

Af. נִקְנָה 1) same; v. supra.—2) *to knock the feet against each other, to mince* (v. preced. *Hif.*). Targ. Is. III, 16 (h. text נִקְנָה).—2) *to compare defects* (v. preced. *Hif.*). Hull. 50^a אֲפִינָהּ וְכִי they compared them, and they did not look alike.

Ithpa. אֲתִקְנָה *to knock against, to stumble*. Targ. II Esth. IV, 13.—Yoma I. c. מִיִּנְקָפִין Ar. ed. Koh., v. נִקְנָה.

נָקַח II (b. h.; cmp. נָקַב) *to circle; to bore*.—*Part. pass.* נִקְבָּה; f. נִקְבָּה. Gen. R. s. 100, v. נִקְבָּה.

Hif. נִקְבָּה 1) *to surround*. Erub. I, 8 (15^b) כָּלִי בְּכִי הִקְבִּיפָהּ and they surrounded it (the camp) with utensils of travel (wagons, saddles &c.). Ib. 9 מִקְרִיפִין שְׁלֹשָׁה וְכִי you may surround the camp with three ropes &c. (for Sabbath purposes). Ib. 53^b מִצְאֵרִי שֶׁמִּקְרִיפִין אוֹתָהּ גִּטְרָה וְכִי I found that gardens and orchards surrounded the town (making it inaccessible); a. fr.—2) *to cause to go around*. Mekh. B'shall. s. 1 אֲפִינָם בְּמִדְבָּר וְכִי I shall make them go around in the desert forty years; ib. הִרְיִי מִקְרִיפִין וְכִי Snh. VIII, 1 וְכִי אֵין עַד שֶׁיִּקְרָהּ וְכִי until he has grown hair around &c., v. יָקַן.—3) *to cut all around, esp. (with ref. to Lev. XIX, 27) to cut around the corners of the hair of the head*. Naz. 57^b אֲחֵר הַנִּינָהּ he who cuts and he whose hair is cut are alike guilty; a. fr.—4) *to sell on terms* (v. נִקְפָּה), *to lend*. Ab. III, 16 הַדּוֹנֵנִי מִקְרָהּ I shall allow credit (the Lord is long-suffering). B. Kam. 79^a top גִּבּוֹ וְכִי if he stole an animal and sold it on credit (and has received no pay); a. fr.—Kidd. 40^a אֵין מִקְרִיפִין וְכִי no loan on time is granted (no chance for repentance is allowed), when the Name of the Lord is profaned; (oth. interpret., v. נִקְחָה I).

Hof. הִקְבִּיפָהּ *to be surrounded*. Arakh. 33^b; Meg. 3^b שָׂדֶה וְכִי it was surrounded (a fort was built) and then settled; a. fr.—*Part. pass.* מִקְבָּה; f. מִקְבָּה; pl. מִקְבָּיִם. Ib. I, 1 רִמְנָה חֲמִשָּׁה הִמְבִּיטָהּ fortified since the days of Joshua. Ib. 2^b. Ib. 4^b. Gen. R. s. 39, v. פְּתִילֵי; a. fr.—Mekh. B'shall., s. 1 מִקְבָּהּ *semicircular*.

Nif. נִקְבָּה *to have one's hair cut all around*. Naz. I. c., v. supra. Ib. כָּל הַדּוֹנָה דִּין מִדְּרִיבֵי וְכִי whenever he who has his hair cut &c. is punishable (is not a minor or a woman), the cutter is punishable; a. e.

Pi. נִקְבָּה 1) *to collect fruit which remained in the crown of the tree* (v. נִקְבָּה II), *to glean olives* (corresp. to פָּאֵר, Deut. XXIV, 20). Gitt. V, 8 מִזֶּה שֶׁחֲתָרְתִּי גִזְלִי... עַד הַמִּקְבָּהּ when the poor man does the gleaning on the top of the olive tree, what falls down under him is forbidden to any other person; Y. ed. הַמִּנִּי בְּרֹאשׁ הָעֵץ (corr. acc.; v. ib. 47^c top).—2) *to cut all around, trim*. B. Kam. 119^b; Tosef. ib. XL, 18 מִנְקָפִי הִרְיִין those who trim shrubs. Ib. נִקְבָּה... הַשּׁוֹבֵר... וְכִי if one hires a laborer to help him trim &c.

נָקַח ch. same.—**Af.** נִקְנָה as preced. **Hif.** Targ. Jud. XI, 18.—Targ. Lev. XIX, 27; a. fr. *Part. pass.* מִקְנָה (= h. מִקְנָה, v. preced. *Hof.*). Ib. XXV, 31. Targ. Is. XXIX, 2; a. fr.—Snh. 69^a מִקְמִיָּה לְקִיפָהּ before his hair around the genitals is grown.—Y. Ber. IX, 14^b bot., a. e. (expl. נִקְפָּיִם).—**Ithpa.** אֲתִקְנָה (the Pharisee that says), Lend me that I may do a certain pious work; a. fr.

נָקַח m. (נָקַח I) 1) *bruise*.—Pl. נִקְפִּים. Sabb. 62^b (expl. נִקְפִּה, Is. III, 24); Yalk. Is. 264.—2) *beating* (of the heart), *scruples*, *doubt*. Midr. Till. to Ps. IX, 2 שְׁלֵמָה יִהְיֶה לְבַבִּי וְלֹא יִהְיֶה שָׁמַיִם שֶׁלֹּא יִהְיֶה בְּלִבִּי נִקְפִּים (ed. Bub., a. Yalk. ib. 642: v. נָקַח. שְׁלֵמָה יִהְיֶה לְבַבִּי נִקְפִּים I).

נִקְפִּי, v. נָקַח I.

נִקְפִּי m. (נָקַח) *knocker*, or *borrower*, an opprobrious epithet for a sort of sanctimonious Pharisees. Sot. 22^b, v. נָקַח I; Y. ib. V, 20^c bot.; Y. Ber. IX, 14^b bot., v. נָקַח II.

נִקְצָא m. (נִקְצִי) *piece*, *splinter*. Targ. Prov. XXVI, 8 נִקְצָא יִשְׂרָאֵל ed. (ed. Lag. a. oth. נִקְסָא, transp. of נִקְסָא, emp. נִקְסָא) a splinter of foil (*mica*; h. text אֲבָן קִסָּא).

נָקַח I (b. h.; emp. נָקַח I) 1) *to dig*, *chisel*, esp. *to whet a millstone*. M. Kat. 10^a וְלִנְקֹחַ יָדְיָהּ you may roughen a millstone during the festive week. Sot. 46^b וְלִנְקֹחַ v. infra.—2) *to bore*, *perforate*; *to put out*. Sabb. 130^a וְלִנְקֹחַ אֶת מִדְּיוֹ they shall perforate (or put out) his brain. Sot. I, 8 וְלִנְקֹחַ (or נָקַח) the Philistines put out his eyes; a. e.—3) (of birds, mice, serpents &c.) *to pick*, *gnaw at*. Tosef. Ter. VII, 17. Y. ib. III, beg. 42^a נִקְחָא אִירוּ נִקְחָא when they saw the bird pick; a. fr.—[Y. Yeb. X, 11^a top נִקְחָא, v. נָקַח I.]—Part. pass. נִקְחָא; pl. נִקְחָא. Y. Ter. l. c. Tosef. l. c. וְלִנְקֹחַ שָׂמָא may be they were already picked at (by birds); a. e.

Pi. נִקְחָא same. M. Kat. l. c. מִנְקֹחַ רִיחִים, v. supra. Sot. IX, 5 וְלִנְקֹחַ שֶׁם וְלִנְקֹחַ (ib. 46^b וְלִנְקֹחַ) and to chisel stones there.—Pes. 8^b וְלִנְקֹחַ תְּרִינְטִילָח (not מִנְקֹחַ) thy hen shall be picking in the dunghill &c. Toh. IV, 3 וְלִנְקֹחַ דְּהִי דְּהִי מִנְקֹחֵיהֶן if they have been picking them (the pieces of carrion) on the ground; a. e.

Nif. נִקְחָא to be picked at. Y. Ter. VIII, 45^c top וְלִנְקֹחַ שִׁנְיָהּ ... figs or grapes which have been picked at.

נָקַח ch. same. Targ. Y. Num. XXI, 35. Targ. I Sam. XI, 2 דִּין נָקַח וְלִנְקֹחַ (ed. Wil. מִנְקֹחַ); a. e.—Yalk. Prov. 963 וְלִנְקֹחַ the one (the raven) picks the eye out, and the other (the eagle) eats it; Midr. Sam. ch. VII נָקַח.—Pesik. B'shall., p. 93^b one worm וְלִנְקֹחַ דְּעִירִידָא which shall bite me behind the ear.—Y. Sabb. XII, beg. 13^c וְלִנְקֹחַ דְּנִי כִפְיָא he who chisels stones, columns, millstones &c.; a. e.—Part. pass. נִקְחָא. Kidd. 80^b וְלִנְקֹחַ אִם אִיִּירָא דְּנִי וְלִנְקֹחַ if it had been picked at (by the hens after drinking of a red liquid), it would have been noticeable.

Pa. נִקְחָא same. Y. Ter. VIII, 45^c top וְלִנְקֹחַ בְּחַיִּיִּירָא a serpent had been biting at figs.—M. Kat. 10^a וְלִנְקֹחַ מִנְקֹחַ (Ms. M. נָקַח) whetted millstones &c.

נָקַח II (interch. with נָקַח; emp. נָקַח) *to be clean*. [Sifra Ahārē, Par. 9, ch. XIII וְלִנְקֹחַ 'Rabad', be not foppish in dress in order to attract the admiration of women; v., however, נָקַח.]

Pi. נִקְחָא to keep clean. Hull. 41^b וְלִנְקֹחַ (Ar. נִקְחָא) he who wishes to keep his court clean.

Hif. נִקְחָא to cleanse. Sot. 11^b מִנְקֹחֵי, v. נָקַח.

נָקַח ch. same; *Ithpa.* נִקְחָא, *Ithpe.* נִקְחָא, *Ithpe.* נִקְחָא to be cleansed. Targ. Ez. XVI, 4 ed. Lag. נִקְחָא (Var. נִקְחָא; ed. Wil. נִקְחָא; h. text נִקְחָא).—B. Mets. 103^b בְּעִירָא

וְלִנְקֹחַ אֶרְעָא (Ar. וְלִנְקֹחַ) I desire that my field be clear (of stubble).

נָקַח m. (נָקַח I) *bite*, *trace of a bite*. Tosef. Ter. VII, 16 וְלִנְקֹחַ בְּחַיִּיִּירָא if there was a bite to be seen in a fig, and it shrivelled (v. נִקְחָא, which is an indication that it was not a serpent's bite). Y. ib. VIII, 46^a top מְקוֹם הָיוּ אֵכְלוּ they (the birds) ate from a spot which had been bitten at (by a serpent); a. e.—V. נִקְחָא.

נָקַח m. (נָקַח I) 1) *cleft*.—Pl. נִקְחָא. Targ. Y. I Num. XXIV, 21 (Y. II נִקְחָא, read: בִּנְקֹחָא, v. נִקְחָא).—2) *rag*, *lint*. Sabb. 134^b מִסֵּי הָאֵרִי מִסֵּי (כְּרִיִּיִּירָא) a compress of lint has a healing effect (and is not merely a protection).—3) *pickings*, *worms which hens pick*. Ab. Zar. 28^a מִקְלִיִּירָא נִקְחָא (Ms. M. נִקְחָא pl.) worms from a dunghill.

נָקַח f. (נָקַח I) 1) *offal at chiselling*, *stone-dust*. Hull. 88^b וְלִנְקֹחַ מִנְקֹחַ דִּין מִנְקֹחַ dust of chiselled millstones.—2) *bite*. Toh. III, 8 Ar., v. נִקְחָא.

נִקְחָא, v. נָקַח.

נִקְחָא m. (נָקַח I) [*picker*,] *carper*, *fault-finder*.—Pl. נִקְחָא. Y. Snh. X, 28^d bot.; Num. R. s. 20, end; Sifre Num. 131 וְלִנְקֹחַ (some ed. וְלִנְקֹחַ; corr. acc.); Yalk. ib. 771 נִקְחָא (some ed. נִקְחָא; corr. acc.).—V. נִקְחָא.

נִקְחָא, v. נָקַח.

נָקַח (v. נָקַח I) *to strike against*; *to touch closely*. Bekh. VII, 6 (45^a) (expl. עֵינָא) ... נִקְשָׁא וְלִנְקֹחַ (Mish. ed. נִקְשָׁא) he whose legs do not touch each other when he puts his feet together. Meg. 12^b, v. infra.

Hif. נִקְחָא 1) *to cause striking against*; *to knock*. Bekh. l. c. (44^b) וְלִנְקֹחַ בְּקִיסְלוֹ he who knocks his ankle-bones against each other (in walking, because his legs are bent outward), or rubs his legs against each other (his feet being bent outward). Midr. Sam. ch. IX מִקְשָׁא בְּקִיסְלוֹ she knocks (creates a loud sound) with her feet and with her horns. Zab. IV, 1, sq. וְלִנְקֹחַ if he knocked against &c. Meg. 12^b (play on קִישׁ, Esth. II, 5) וְלִנְקֹחַ שַׁדַּי (Ms. M. שִׁנְקָא) he (Mordecai) knocked at the gates of mercy &c.; a. fr.—Esp. (emp. נָקַח, נָקַח) *to strike an instrument*, *play*. Tam. VII, 3. Gen. R. s. 18 (play on וְלִנְקֹחַ, Gen. II, 23) כֹּהֵן עֲלִי כֹהֵן ('Rashi': מִקְשָׁא) she is destined to be loud against me like a bell. Pesik. R. s. 31; Midr. Till. to Ps. CXXXVII מִבְּקֵשׁ אֲנִי שְׁחַמְדִּי וְלִנְקֹחַ ... כֹּהֵן שְׁחַמְדִּי מִקְשָׁא וְלִנְקֹחַ I desire that you play on the cithern before me and the idol, as you played before your God. Ib. אֲנִי עֲלִיִּירָא וְלִנְקֹחַ shall we stand playing before this dwarf (Nebuchadnezzar) and this idol? Ib. to Ps. XCII, end (play on נָקַח, Gen. XXV, 2) מִקְשָׁא בְּחֹמַת לְעִבְרִים they struck the timbrel before idols; Yalk. Chr. 1073; Gen. R. s. 61 מִקְשָׁא בְּחֹמַת (corr. acc.).—2) (emp. נָקַח) *to bring under the same category by juxtaposition*, *to compare*. Kidd. 5^a, a. fr. (ref. to וְלִנְקֹחַ a. וְלִנְקֹחַ in the same verse, Deut. XXIV, 2) וְלִנְקֹחַ וְלִנְקֹחַ v. וְלִנְקֹחַ, Snh. 60^b (ref. to Ex. XXII, 19 a. XXXIV, 14) וְלִנְקֹחַ ... לְעִבְרִיִּירָא slaughtering for the idol would have been included in worshipping, and why is it singled out? To compare all other idolatrous functions

with it: as slaughtering is a function performed inside &c. Zeb. 5^b **נָקַשׁ** the text (Lev. VII, 37) places it side by side with peace offerings; a. fr.

Hof. **נָקַשׁ** to be placed side by side, to be compared. Ker. 3^a (ref. to Num. XV, 29, sq.) **נָקַשׁ** all the laws of the Torah are here placed on an equality with idolatry (as regards conditions of punishment). Ib. 2^b **נָקַשׁ** all laws concerning incest are put on an equality with &c. (Lev. XVIII, 29); a. fr.—Part. **נָקֻשׁ**. Gen. R. s. 35 (play on **נָקַשׁ**, Gen. IX, 13) רַבִּי לִי מִשְׁכָּוֶה שְׂמוֹנָה מֵ לִי something comparable with me (with the Divine Glory); Yalk. ib. 61; v. **קִישוּת** II.

נָקַשׁ ch. same, to strike against; to knock, drive in. Targ. II Esth. VI, 10, sq. Targ. Jud. IV, 21 (ed. Wil. **נָקַשׁ**); a. e.—Snh. 25^b **נָקַשׁ** אֵינָא רִדְעָנָא לְמִנְקֻשָּׁא Ar. (ed. **נָקַשׁ**, Pa.; Rashi **נָקַשׁ** I know better how to clap (at the pigeon-race). B. Kam. 52^b **נָקַשׁ** לִיהָ לְמִדּוּל וּמִיָּדָא עֲלִיהָ it was his duty to go and knock upon it (to try the soundness of the board). B. Mets. 59^a (prov.) **נָקַשׁ** וְאִזְלִי כְּמִשְׁלָם ... **נָקַשׁ** when the barley is gone out of the pitcher, quarrel knocks and comes in; a. e.

Pa. **נָקַשׁ** same, v. supra.

Af. **נָקַשׁ** 1) same. Y. B. Bath. IV, end, 15^c; Y. Gitt. III, end, 45^b **נָקַשׁ** עַל גִּרְבָּא וְכִי גִרְבָּא וְכִי גִרְבָּא they knock at the vessel outside and know what is in it. Lev. R. s. 6 **נָקַשׁ** לְאַרְעָא he took the cane and knocked it against the floor; a. e.—2) to compare. Targ. Job XXX, 19 (sec. Vers.).—Zeb. 5^b **נָקַשׁ** ... **נָקַשׁ** מֵאִי דְחִיָּתָא דְאַרְעָא (ed. **נָקַשׁ**) why do you compare it with peace offerings? Compare it with sin offerings; Yalk. Lev. 470. Snh. 15^a **נָקַשׁ** לְאַרְעָא to place on an equal footing &c.; a. e.

Ithpe. **נָקַשׁ** to be knocked together. Targ. Koh. XII, 3 (of the trembling hands of the age-stricken; h. text **נָקַשׁ**).

Ittaf. **נָקַשׁ** to be set side by side, be compared. Pes. 61^a (ref. to Ex. XII, 4) **נָקַשׁ** אֵי אֵלֶּיךָ לְמִנְחִין those who partake of the Passover lamb are placed on an equal footing with those who are entered as shareholders, i. e. it must be slaughtered in behalf only of those entered and of such among them as are able to partake. Snh. 15^a **נָקַשׁ** עַבְדָּא לְקִרְקֻרָא a slave is classed with landed estate. Ib. 63^a **נָקַשׁ** אִתְקֻשְׁתָּא they (the bowing and the sacrificing to the idol) are legally alike; a. fr.

נָקַשׁ m. (preced.) **knocking, rattling**. Snh. 25^b **נָקַשׁ** בִּי מִלֵּילָא (Ar. **נָקַשׁ**) the winning of the race depends on the clapping, v. preced.—V. **נָקַשׁ**.

נָקַשְׁנוּן, **נָקַשְׁנוּן**, v. **נָקַשְׁנוּן**.

נֶר c. (b. h.; v. **נֶר**) **light**. Sabb. 22^b; Men. 86^b **נֶר** מִן הַמִּזְבֵּחַ הַזֶּה הַמִּזְבֵּחַ הַזֶּה הַמִּזְבֵּחַ הַזֶּה the westernmost light (on the candlestick in the Temple) into which as much oil was put as all the others together contained. Sabb. 22^a **נֶר** מִן הַמִּזְבֵּחַ הַזֶּה הַמִּזְבֵּחַ הַזֶּה הַמִּזְבֵּחַ הַזֶּה you may light one Hanuckah light on the other; a. v. fr.—Ber. 28^b, a. e. **נֶר** יִשְׂרָאֵל light of Israel (great scholar).—Ex. R. s. 36 **נֶר** מִי (the Lord's) light (the Law), **נֶר** תְּחִי (man's) light (the soul); Lev. R. s. 31 **נֶר** מִי (the Lord's light in the Temple).—**Pl.** **נֶר** מִי. Tam. VI, 1 **נֶר** מִי מִן הַמִּזְבֵּחַ הַזֶּה הַמִּזְבֵּחַ הַזֶּה הַמִּזְבֵּחַ הַזֶּה the two

easternmost lights. Ib. III, 9 (30^b) **נֶר** מִן הַמִּזְבֵּחַ הַזֶּה הַמִּזְבֵּחַ הַזֶּה הַמִּזְבֵּחַ הַזֶּה (Talm. ed. **נֶר** מִן הַמִּזְבֵּחַ הַזֶּה הַמִּזְבֵּחַ הַזֶּה הַמִּזְבֵּחַ הַזֶּה); a. fr.

נָרָא m. (v. preced.) **violet (color), violet (flower)**. Gitt. 19^b **נָרָא** בִּימֵינָא לִיהָ בִּימֵינָא we examine the sheet with a violet-colored liquid (to bring out any faded writing). Ab. Zar. 28^b **נָרָא** אִרְדָּא Ar. (ed. **נָרָא**; Ms. M. **נָרָא**) violet-dyed wool. [R. Han. **נָרָא** decoction of the bark of the *pomegranate-tree*, Pers. *nâr*, Perl. Et. St., p. 37, sq.]

נָרָא c. (transpos. of **נָרָא**, v. **נָרָא**) **axe**. Targ. Y. Num. XXI, 35.—Ber. 54^b **נָרָא** שָׁקַל נֶר בֵּר וְכִי מֹשֶׁה took an axe measuring ten cubits. Keth. 10^b, v. **נָרָא**. R. Hash. 13^a **נָרָא** he swung an axe at it, i. e. disproved the opinion; Succ. 12^a; Snh. 30^b; Pes. 32^b; a. e.—**Pl.** **נָרָא**, **נָרָא**. Targ. II Esth. I, 2 (3). Targ. Job XLI, 21 (ed. Wil. **נָרָא**).—Yoma 37^b; Bets. 33^b **נָרָא** וְחִצֵּינִי (Ms. M. a. Ar. **נָרָא**, v. Rabb. D. S. a. l. note) the helms of axes and adzes. Snh. 96^b **נָרָא** . . . נֶר (not **נָרָא**) three hundred mule loads of axes of iron that has power over iron (steel).

נָרָא, v. **נָרָא**.

נָרָא, v. **נָרָא**.

נָרָא, Midr. Till. to Ps. LXXVIII, 45 ed. Bub. (oth. ed. **נָרָא**, read: **נָרָא** or **נָרָא**); a. fr.

נָרָא m. (Pers. *nârgil*, Perl. Et. St. p. 38) **cocoonut, cocoonut-palm** the bast of which is used for making ropes. Erub. 58^a, v. **נָרָא**.

נָרָא (b. h.) pr. n. **Nergal**, 1) a deity of the Cutheans (v. Schr. KAT², p. 282, sq.). Snh. 63^b (quoting II Kings XVII, 30 **נָרָא**), expl. **נָרָא** a cock; Y. Ab. Zar. III, 42^d top **נָרָא** in the sense in which the Scripture speaks of the luck of Jacob (Gen. XXX, 27 **נָרָא**, for which **נָרָא** in verse 30) and the luck of Joseph (ib. XXXIX, 5 **נָרָא**), v. **נָרָא**.—2) **N. Sarezzar**, one of the princes of Nebuchadnezzar. Targ. II Esth. I, 2 (3).

נָרָא, v. **נָרָא**.

נָרָא, v. **נָרָא**.

נָרָא m. (b. h.) **Nard**, an aromatic herb, **Valerian**. Ker. 6^a; Y. Yoma IV, 41^d, v. **נָרָא**.—B. Mets. 86^a bot. **נָרָא** כְּבֹדֵי נֶר נֶר [Cant. R. to I, 12 **נָרָא**, expl. by R. M. **נָרָא** my ill odor, v. next w.]

נָרָא, **נֶר** ch. same, believed to smell badly. Targ. Cant. I, 12 (ed. Lag. a. oth. **נֶר**, corr. acc.).

נָרָא m. (*νάρδον*, sub. *μῦρον*) **nard-oil**. Cant. R. to IV, 14 (expl. **נָרָא** ib.).

נָרָא m. (Pers. a. Arab. **nard**, also **nardshir**) **Nardshir**, name of a game, **checkers**. Keth. 61^b Ar. (ed. **נָרָא**).

נרוד, Neg. VII, 4 Ar. (ed. נרוד, ed. Dehr. נרוד) pr. n. pl., prob. a corrupt fragment of *Brundisium*, v. ברודסין.—[Ohol. VI, 1 Ar., v. ברודסין.]

נרוס m. (naurúz, Koh. Ar. Compl. s. v.) *narus*, the Persian and Median *New-Year's Festival*, at the vernal equinox. Y. Ab. Zar. I, 39°.

נרוק, v. רוק.

נרמקי, Yeb. 102^b top ויגי נ' Ar., misreading of נרמקי (ed. ויגי מוקי).

נרקוס, נרקוס, v. next w.

נרקס, נרקס m. (νάρκισσος) *narcissus*, prob. *White Daffodil*. Targ. Cant. II, 1 (some ed. ברקוס, corr. acc.).—Ber. 43^b נרקס דגנייהא Ar. (ed. נרקוס; Ms. M. נרכוס) garden narcissus, v. דרבנא, wild n.

נרש pr. n. pl. *Narash (Ners), Narse* in Babylonia. B. Mets. 93^b דל' גמלא the crossing of N. (v. גמלא). Nidd. 67^b. Erub. 56^a; Hull. 127^a, v. בירא. Yoma 81^b דל' בירי Beray near N.; a. e. (v. Berl. Beitr. z. Geogr., p. 54).—B. Kam. 115^a bot. נרשא.

נרשאה m. (preced.) of *Narash*. Hull. 127^a וכל' נשקיד וכל' נרשאה if a Narashean kissed thee, count thy teeth. B. Kam. 115^a if a Narashean stole &c. Sabb. 60^a; 140^a ארא נ' Ada of N.; a. e.—Pl. נרשא. B. Mets. 68^a נ' נרשאני tenancies, i. e. the owner gives a field in pledge for a debt and takes it back in tenancy, v. נשכן.

נרשא, נרשא m. (νάρθηξ) [*narthea*, a small umbelliferous plant with a hollow pithy stalk, which may be used as a receptacle; in gen.] *case, casket*. Y. Ber. V, 9^b top נרשא של רופא a physician's medicine chest. Y. R. Hash. I, 57^b. [Lam. R. to I, 9 נרשורק Vers. in Ar. (corr. acc.), v. נרשורק].—Y. Erub. I, 19^b bot. נרשא (של קרן) the pithy hollow part of the horn, opp. זרד. Gen. R. s. 6 נ' נרשא גלגל חמה יש לו the globe of the sun has a sheath; ib. נרשא (מנשורק) the Lord will denude it of its sheath; Koh. R. to I, 5 (נשחק); Ab. Zar. 3^b bot., a. e.—[Y. Yoma IV, 41^d top, v. נשחק.]

נרשא, נרשא ch. same. Targ. Ruth IV, 7 שק. נרשא *sleeve* (h. text נעל).—Pl. נרשאני. Targ. Y. I Deut. XXV, 13 (weight-chests).

נרשא, נרשא, Cant. R. to IV, 4, 2, read: נרשא, v. רשא.

נרשא, נרשא, v. נרשא.

נשא, נשא I m. =נשא, only in נ' son of man, human being. Targ. Job VII, 1; 20; a. fr.—Y. Dem. I, 22^a top; a. v. fr.—Pl. נשא, נשא, נשא. Targ. Ps. LXII, 10; a. fr.—Gen. R. s. 60. Y. Shek. V, end, 49^b; a. fr.

נשא I f. (preced.) *woman*. Targ. Y. Deut. XXII, 5.—Pl. נשא, נשא, נשא. Targ. Ruth I, 4. Targ. Gen. VI, 2; a. fr.—Tam. 32^a נ' נשא דכוליה a place inhabited by women only. Ber. 17^a דני נשי מאי זכרין Ms. M. (ed. נשים) whereby can women acquire merits? M. Kat. 28^b נשא נשא the lamenting women of &c.; a. v. fr.—נ' a) the wife's family, father-in-law &c.—b) the paternal house after the father's death. B. Bath. 12^b נשיה דבי נשיה contiguous

to the estate of his father-in-law (Rashi: of his deceased father). Sabb. 23^b. Ib. 156^a נשיה ב' in the house of his deceased father (Ms. M. נשיה, v. נשא). Yeb. 35^a נשיה their (the women's) paternal home; a. e.

נשא II, נשא II to forget, v. נשי.

נשא III m. name of a *plant* the sap of which is used as a depilatory. B. Kam. 86^a נ' וכל' he smeared *nasha* over it so that the hair will not grow again. Macc. 20^b. Naz. 40^a.—V. נשא.

נשא (b. h.; emp. נשא) 1) to lift up, carry. Sot. 35^a נשא the Ark carried its carriers. Ab. ch. VI נשא helps his brother to bear his yoke. Ber. III, 1 נשא, v. נשא. Meg. 9^a (one of the changes in translating the Bible into Greek) נשא a carrier of men (for נשא, Ex. IV, 20); a. v. fr.—Pesik. R. s. 6 נשא אר ראש I will raise and elevate their head; v. infra.—נשא, נ' כפיש. פת. נ' פנים—to lift up the face, to respect, favor, spare, be partial. Hag. 14^a (expl. נשא, Is. III, 3) נשא he for whose sake his generation is favored in heaven. Sabb. 13^b נשא who spared him not for the sake of his scholarship. Yoma 87^a נשא נ' ברה"ז that indulgence was shown him (by the Lord) in this world. Num. R. s. 11 נשא פ' מפניך shall I not favor thee for thy own sake? Ib. נשא נשא as they (the Israelites) honor me (by saying grace even after a scanty meal), so do I favor them; a. fr.—נשא אל—to lift up the soul to, to long for. Midr. Till. to Ps. XXV, 1 נשא אלי why dost thou lift up thy soul to me (why dost thou depend on me)?; נשא—701. to offer up a sacrifice. Ib. 702 אר חוטא ונשא ק' if a man sinned, he offered &c.; Midr. Till. l. c. נשא ומביא נ' עכשו נשא. f. נשא. &c. Ib. נשא נ' לך now that we have no sacrifices, our soul is lifted up to thee.—2) to lift, remove. Pesik. R. l. c. (ref. to the double meaning of נ', to raise a. to remove) נשא אר ראשו go and remove (or lift up) his head; a. fr.—נ' עון—to forgive. Y. Snh. X, beg., 27^c (ref. to Ex. XXXIV, 7) נשא עוונות אין וכל' the text does not say, 'removing iniquities', but 'removing iniquity', the Lord takes away (from the scales) one bond of man's sins, and the merits prevail &c.; Y. Peah I, 16^b bot. (corr. acc.); Yalk. Ex. 400; נשא. Pesik. R. s. 45; a. e.—3) to take, esp. נ' ונחן—to take and give, to deal; to transact, argue. Sabb. 31^a נשא נחן באמונה hast thou (while on earth) been dealing honestly? B. Mets. 48^a נשא נחן he who concludes a bargain verbally. Tanh. Sh'moth 18 נשא נחן כחלכה וכל' as well as they debate on the law below, so do they above. Ib. נשא נחן and the Lord argues with them; a. fr.—4) נשא, נ' אשה—to take a wife into one's house, to marry. Keth. II, 1 נשא נחן thou hast married me as a virgin; אלהמה נשא נחן I married thee as a widow. Yeb. 37^b נשא ארם וכל' one may not marry in one country and go away &c. M. Kat. I, 7 נשא נחן no marriages may take place during the festive week; a. v. fr.—Part. pass. נשא (followed by accus.) having married; f. נשא (followed by ל) being married to; pl. נשא; נשא...

נָשָׂא. Yeb. III, 6 נְכִיחָהּ ל' one of them has married a stranger. Ib. וְנָשְׂאוּ הָאֲחֵי וְנָשְׂאוּ הָאֲחֵי and those brothers who had married two sisters died. Ib. I, 2 (2^b) ... דִּירָהּ Y. ed. (Mish. ed. נְשׂוּאָה, corr. acc.; Bab. ed. נְשׂוּאָה) if his daughter or ... was married to &c.; a. fr.—Tosef. ib. VI, 5 נְשָׂאִי.

Nif. נִשְׂאָה 1) *to be lifted up, removed* &c. Pesik. R. I. c. נִשְׂאָה אֶת רֹאשׁוֹ וְכ' כּבֵר it had been decreed that their head should be lifted (v. supra): turn its meaning and elevate their head.—2) *f. נִשְׂאָה, נִשְׂאָה, נִשְׂאָה to be married.* Keth. I, 1 וְכ' בְּחֻלָּה ל' a virgin's marriage takes place on the fourth day of the week. Ib. V, 2 וְלֹא נִשְׂאָה if the time set for marriage expired and they were not taken in marriage. Yeb. II, 10 לִנְשֹׂאָה לָהֶם they may marry them. Ib. 88^b וְכ' נִשְׂאָה וְאֵם נִשְׂאָה she must not marry again, and if she does &c.; Keth. 22^b; a. v. fr.

Hif. נִשְׂאָה 1) *to lift up, to announce by signals* (the New Moon). R. Hash. II, 2, a. e. מְשַׂאֵיִן בְּשִׂאֵיִן Y. ib. II, 58^a top וְנָשְׂאוּ אֵין מְשַׂאֵיִן לִילֵי זְמָנוֹ we do not raise signals in the night of the regular New Moon (from the 29th to the 30th) &c.; a. fr.—Tosef. ib. II (I), 2 מְשַׂאֵיִן אֶת הַחֹדֶשׁ ed. Zuck. (מְשַׂאֵיִן אֶת הַחֹדֶשׁ) we signalize the New Moon.—2) *to transfer.* Deut. R. s. 11 (ref. to יָשָׁא, Ps. LXXV, 5) וְנִשְׂאָה לָאֲחֵרִים he will bring blessing upon others.—3) *to move, remove, pass.* Bets. III, 7 חֶבְרָה עַל גְּבִי חֶבְרָה he may pass one knife over the other (to whet it). Tosef. Par. X (IX), 3 וְנִשְׂאָה לְדַבֵּר אֲחֵר he diverted his mind towards another subject; Ab. Zar. II, 5 Y. ib. II, 41^c bot. וְכ' לִנְשֹׂאָה, וְכ' לִנְשֹׂאָה.—4) *to transfer, transcribe, translate.* Tosef. Sot. VIII, 6 וְכ' אֶת הַכְּתוּב וְכ' they transcribed the inscription on the stones in seventy languages; Sot. 35^b; Y. ib. VII, 21^d bot.—5) *to give away in marriage; to cause to marry.* Keth. 111^b וְכ' חֲמִשָּׁה כָּל הַמְּשַׂאֵיִן אֶת דִּירוֹתָהּ וְכ' he who marries his daughter to a scholar. Ib. 67^b top וְכ' מְשַׂאֵיִן אֶת דִּירוֹתָהּ we must first help the fatherless maiden to marry, and then the fatherless lad. Kidd. 29^a וְכ' אִשָּׁה אִשָּׁה אִשָּׁה a father is bound to ..., and to provide a wife for him; a. fr.

Hithpa. נִשְׂאָה 1) *to be raised; to exalt one's self, to boast.* Ab. Zar. 44^a, v. חָלַם. Ber. 63^b לִנְשֹׂאָה, v. בָּבֵל; a. e.

נָשָׂא ch. same, 1) *to lift up, v. נָשָׂא.—2) to bring, offer.* Pesik. B'shall., p. 90^b, sq. אִמְרָה נָשָׂא (Ms. O. אִמְרָה) his mother was bringing (the bread); v., however, נָשָׂא.—3) (neut. verb) *to move, stir.* Taan. 24^a; B. Mets. 85^b, v. נָשָׂא.

נָשָׂא (b. h.) *to blow.* Ber. 3^b וְנִשְׂבָּהּ בּוֹ (Ms. M. נִשְׂבָּהּ Pi.) the north wind came and blew at him. Ab. III, 17 וְנִשְׂבָּהּ בּוֹ אֵין אֵין even if all the winds of the world came and blew at it (to uproot it) &c.; Taan. 20^a; a. fr. Pi. נָשָׂא 1) same. Cant. R. to IV, 16. Yoma 21^b; a. fr.—2) *to cause to blow.* Keth. 111^b וְנִשְׂבָּהּ עֲלֵיהָ the Lord brings a wind ... and lets it pass over it (the wheat).

Hif. נִשְׂבָּהּ same. מְשַׂבֵּה הַחֶשֶׁם וְהַמָּטָר 'who causes the wind to blow and the rain to descend', a clause inserted in *G'burroth* (v. גְּבִירוֹת) during the winter season. Taan. 3^b וְכ' אָמַר מְשַׂבֵּה הַחֶשֶׁם אֵין וְכ' if he said in his prayers, 'Who causes the wind to blow' only. Ib. 24^a וְכ' אָמַר מְשַׂבֵּה הַחֶשֶׁם וְכ' as soon as he said, 'Who causes &c.', a wind arose; a. e.

נָשָׂא ch. same. Targ. Is. XL, 7; a. e.—Taan. 24^a, sq.

נָשָׂא (ed. once נִשְׂאָה, v. נָשָׂא, v. preced.; B. Mets. 85^b נָשָׂא) (Ms. M. נָשָׂא; v. Rabb. D.S. a.l. note).

נָשָׂא m. ch. = next w. Targ. Prov. VI, 5 (some ed. נָשָׂא, corr. acc.). Ib. XXII, 5 (some ed. pl.).—Pl. נָשָׂא, v. B. Mets. 85^b וְכ' גִּידְלָנָהּ I plaited nets and caught deer; Keth. 103^b.

נָשָׂא m. pl. (נָשָׂא; cmp. פֶּחַח) *trap, snare, net.* Y. Sabb. XIII, 14^a bot.; Y. Bets. III, 62^a top נָשָׂא מְדוּסֵר ל' that which must be caught by snares to be available. Sabb. 90^b לִי מְצַנִּיעִין אֹרֶן לִי they (the horse's hairs) are laid aside to be used for bird snares. B. Kam. VII, 7 (79^b) אֵין אֵין פּוֹרְסִין נְשָׁבִים (Talm. ed. נִשְׂבָּהִים; Ms. M. נְשָׁבִים; Rashi to Hull. 116^a quotes נִשְׂבָּהִים) you must not spread gins for doves, unless &c.

נָשָׂא v. נִשְׂבָּהִים.

נָשָׂא v. נָשָׂא.

נָשָׂא m. (b. h.; preced.) *movable;* v. גִּידְלָנָהּ.

נָשָׂא m. (נָשָׂא) *burden, affairs* (v. מְשַׂאֵיִן). Num. R. s. 3 וְכ' נָשָׂא נְשִׂאָה שֶׁל וְכ' (some ed. נְשִׂאָה, pl.) he administered the affairs of Israel.—V. נָשָׂא.

נָשָׂא v. נִשְׂבָּהִים.

נָשָׂא v. נִשְׂבָּהִים.

נָשָׂא m. (collect. noun; נָשָׂא, Pa. שִׂייר) *crumbs, leavings.* Pes. 111^b וְכ' בְּבֵרָה וְכ' to leave crumbs lie around in the house, is bad for poverty. Hull. 105^b (not רָאָה ...).

נָשָׂא v. נִשְׂבָּהִים.

נָשָׂא v. נִשְׂבָּהִים.

נָשָׂא (v. P. Sm. 2475) *to flay, v. נָשָׂא.*

נָשָׂא 1) *to move, slip.* Hull. 91^a it is called *gid hannaskeh* (v. גִּיד) because it slipped from its place and went up; Yalk. Gen. 133. Ib. חֲנִינִי ... שִׁנְשָׁה אֶת מְקוֹמוֹ R. H. said, ... because it left its place; Gen. R. s. 78 מְקוֹמוֹ שִׁנְשָׁה; a. e.—2) *to discard, forget.* Ned. 50^b וְנִשְׂבָּהּ אֲבוֹתֵינוּ אֲמַר לִנְשֹׂאָה our fathers said (Lam. III, 17), we have forgotten the good times: we have not even seen them &c. Snh. 102^b (play on מְשַׂאֵיִן) וְכ' נִשְׂבָּהּ יָדָא he forgot Yah. Pesik. R. s. 45 (ref. to נָשָׂא, Ps. XXXII, 1) וְכ' נָשָׂא read it not with Samekh (*n'suy*), but with Shin, *n'shuy*, whose sin is forgotten; a. e.—3) (with ב, cmp. אֶף) [to raise, collect,] *to have a claim against; to be a creditor of.* B. Mets. 75^b וְכ' נִשְׂבָּהּ בְּחֵבְרוֹ he who has a claim &c., to whom his neighbor owes money. Men. 85^b וְכ' וְכ' I owe him &c.; a. e.

Hif. נִשְׂבָּהּ 1) *to carry away; to incite, allure.* Gen. R. s. 19 (expl. חֲשִׂינִי, Gen. III, 13) וְכ' הִנְחֵנִי he led me astray; v. גִּידְלָנָהּ.—2) *to make a loan to; to collect, distraint; to pledge.* Ib. (expl. חֲשִׂינִי) וְכ' הִנְחֵנִי he made me a debtor (guilty, v. חֲשִׂינִי). Cant. R. to II, 7 (ref. to נָשָׂא, Ps. XXV, 1) וְכ' אִשָּׁה it may be read *ashshi*, I pledge (my soul); וְכ' שְׂדֵדִי they (the martyrs) pledged their lives for the sanctification &c. (v. Midr. Till. to Ps. XXV וְכ' שְׂדֵדִי שְׂדֵדִי).

ib. מהם... משׁיאיִן they (the torturers) take their lives as pledges; Midr. Till. to Ps. XVI; Yalk. Ps. 667 משריִן (corr. acc.).—3) הַנָּשִׁי to *cause to forget*. Snh. l. c. (play on מְנַשֵּׁה וְכִי) שְׁהִנְשִׁי אֶת יִשְׂרָאֵל לֹאֲבִיחָם he made Israel forget their Father in heaven; Yalk. Kings 245 שְׁהִנְשִׁי.

נָשִׁי ch. same, to *forget*. Targ. Deut. VIII, 19 (O. ed. Berl. *lthpe*).

אִף אֶנְשִׁי 1) same. Targ. Ps. CXXXVII, 5; a. e.—Y. Dem. IV, 24^a [read:] רִילְמָא אֶנְשִׁיחָה מְחַקְנָה perhaps thou didst forget to prepare it (by giving tithes)? Keth. 20^a וַיִּמְנָשִׁי and one of the witnesses has forgotten (that he knows of the case). Hull. 93^b וְכִי אֶנְשִׁיחָה לְדָרִי they have forgotten R. Judah's opinion. Gen. R. s. 77 וְכִי אֶנְשִׁיחָה perhaps we forgot something (left behind). Ib. s. 78 אֶנְשִׁי I forgot one hundred (of the fables); a. fr.—2) to *cause to forget*. Targ. Lam. II, 6 (ed. Vien. אינשי, corr. acc.); a. e.

lthpe. אֶנְשִׁי, אֶנְשִׁי to *forget*. Targ. O. Deut. VIII, 19 (v. supra); a. e.—Y. Shek. VII, 50^c bot. וַיִּנְשִׁיחָה and forgot to take it out; a. e.

נָשִׁי, v. נָסַח.

נָשִׁי m. ch.=h. נָשִׁי. Targ. Gen. XXXII, 33 גִּידָא דִּנְיָ—Hull. 97^b גִּידָא, v. גִּידָא.

נָשִׁי m. (b. h.; נָשִׁי) 1) *prince, chief, ruler, officer*. Num. R. s. 1 לִי כְּשֶׁנֶּכֶס וְכִי like unto a chief that entered a country. Ib. וְכִי שָׁלַח מִנֵּה לְשִׁבְשֵׁב he appointed no prince for the tribe of Levi. [Ib. נְשִׁי שְׁבָטִים, read נְשִׁי]. Hor. II, 6; a. v. fr.—*Pl.* נְשִׁי אִיִּים. Num. R. s. 12 וְכִי לָמָּה נִזְדָּרוּ הָנָּזִי וְכִי why were the princes so anxious to be the first &c.? Ib. s. 3; a. v. fr.—*Esp.* *Nasi*, the chief of the Great Sanhedrin in Jerusalem and of its successor in Palestinian places (v. אָב). Taan. II, 1. Pes. 66^a מִיִּנְדָּרוּ לְעִלְיָהּ they elected him as their *Nasi*; a. fr.—R. Judah the *Nasi*, v. רַבִּי.—*Pl.* as ab. Hag. II, 2; a. e.—2) *pl.* as ab. *clouds*. Kidd. 32^b .. הַקִּבְלָה the Lord causes the wind to blow and brings up clouds and lets rain come down &c.

נָשִׁי I **נָשִׁי** ch. same, *prince, Nasi*. Hull. 98^a a. fr. לְרֵבִי those of the *Nasi*'s (R. Judah's) house. Ib. 124^a רֵבִי הַבֶּן הַזֶּה the son-in-law of the *Nasi*'s (the Resh Gelutha's) house. Y. Hag. II, 77^d bot. אֵין אִנָּא מוֹתְבִירִי if I am made *Nasi*; a. fr.—Y. Erub. VII, end, 24^d רִי יוֹדֵן נִסְרִיָּא.

נָשִׁי II f. (נָשִׁי) 1) *lifting up*; *pro-nouncing the priestly benediction*, v. נָשִׁי, a. e. Taan. 26^b; a. fr.—2) *carrying, loading*. Ex. R. s. 4, v. עֲמִיסָה. Gen. R. s. 89 (ref. to Ps. LXXII, 3) וְכִי נָשִׁי אֶת הָרִים נָשִׁי when the mountains bear their load (of fruits), there is peace for the people.—3) *taking the sum, census*. Num. R. s. 6 (ref. to Num. IV, 2, sq.) לָמָּה הַקִּדְרִים... לָמָּה the Biblical text give Kehath the first place in taking the census?; v. next w.

נָשִׁי f. (נָשִׁי, v. preced.) 1) *lifting, carrying*. Num.

R. s. 6 נָשִׁי the expression 'lifting up the head' (Num. IV, 1; 21; v. preced.) is used in connection with them. Ib. נָשִׁי שֶׁל בְּנֵי קֶהָת.. בְּנֵי הָאָרֹן the taking the census of the sons of Kehath (v. preced.) is not made dependent on their genealogical descent but on their office of carrying the Ark. Ib. s. 16 (ref. to Ps. CVI, 26, a. Num. XIV, 1) נָשִׁי לִי לִיפְתּוֹן the hand (for oath) against lifting up the voice (for murmuring).—*carrying sin, responsibility*. Tosef. Shebu. III, 4 (ref. to Lev. V, 1) וְכִי נָשִׁי the text makes the responsibility dependent on the telling. Y. Ter. I, 40^c bot. (ref. to Num. XVIII, 32) נָשִׁי only he who is responsible can separate *T'rumah*; ib. II, end, 41^d וְכִי נָשִׁי מִמֶּה שֶׁהוּא בְּנֵי מִמֶּה from the fact that he is made responsible, you learn that his act is valid. Y. Shebu. I, 33^a bot.; a. e.—2) (denom. of נָשִׁי) *elevation to office, dignity*. Num. R. s. 4 (ref. to Num. IV, 2) אֵינוֹ אִמֹּר לָשׁוֹן... פְּקוּדֵי the text does not read *p'kod*, but *naso*., which expresses elevation; וְכִי מְחֹדֵד they were given a superiority over the other sons of Levi.—*Esp. the office of the Nasi*. Keth. 103^b נָשִׁי אֶתְרָהּ v. נָשִׁי, occupied their office &c.; a. e. Sabb. 15^a נָשִׁי אֶתְרָהּ occupied their office &c.; a. e.

נָשִׁי ch. same, *the office of the Nasi, the house of the Nasi*. Y. Pes. VI, 33^a bot. דְּשִׁרְוִן who resigned from the *Nasiate* and appointed him (Hillel) &c.; Y. Kil. IX, 32^b מְנִשְׁאִיחָה (corr. acc.) Y. Sabb. XII, 93^c bot. אֶתְרָהּ they married into the *Nasi* family. Y. Peah III, 21^a bot. Y. Kil. IX, 32^a bot. בְּרִיחָה it is the *Nasi*'s official residence, and is pledged to those who occupy the office (and the widow must leave); Y. Keth. XII, 35^a top נְשִׁיחָה (corr. acc.); Gen. R. s. 100. Y. Ab. Zar. III, 42^c נְשִׁיחָה those of the family of the *Nasi*. Y. Sot. IX, end, 24^c נְשִׁיחָה (corr. acc.), v. נָשִׁי.

נָשִׁי, v. נָשִׁי.

נָשִׁי, pl. of נָשִׁי I.

נָשִׁי, v. נָשִׁי.

נָשִׁי f. (נָשִׁי) *biting, bite*. Mekh. Mishp., N'zikin, s. 12; Y. B. Kam. I, beg. 2^a. Bab. ib. 2^b הֲיָא נָשִׁי is not biting a species of damage by the tooth? Ab. II, 10 נָשִׁיכָן (the scholars') bite is the bite of a fox; a. e.—[Y. Ter. VI, end, 44^b נָשִׁיכָן, read נָשִׁיכָן, v. נָשִׁיכָן.]

נָשִׁי f. (נָשִׁי) *falling off, chopping off; dropping*. Y. Macc. II, beg. 31^c וְכִי לְהִלְךְ נָשִׁי as the verb *nashal* there (Deut. XXVIII, 40) means dropping, so here it means (ib. XIX, 5) the slipping (of the iron from the helve). Ib. וְכִי לְהִלְךְ מִכָּה וְכִי as well as *nashal* there (Deut. VII, 1) means striking (diminishing), so here it means (Deut. XIX, 5) striking (the iron will cause a chip to fly off the wood). Koh. R. to IX, 12 בְּנָשִׁי אֲבָרִים they died from decaying limbs; a. e.

נָשִׁי f. (נָשִׁי) *breath*. Meg. 16^b צִירִי לְמִמְרִינָהּ בְּנֵי צִירִי you must recite them (the names of the sons of

Haman) in one breath; (Y. ib. III, 74^b bot. בנפירה. Gen. R. s. 14, end (ref. to הנשמה בל, Ps. CL, 6) על כל ב' ו' שאדם כל הנשמה בל, Ps. CL, 6) for every breath that one takes one must praise &c.; Deut. R. s. 2, end.—[Tanh. R'eh 9, v. next w.]

נְשִׁימָה f. (נָשַׁם) *blowing*. Tanh., ed. Bub., R'eh 3 ב' מרו אחיה they died from one current of wind; Tanh. ib. 9 בנשימה (corr. acc.).

נָשַׁם, v. נָשַׁם.

נְשִׁיקָה, v. נָשַׁם.

נְשִׁיקָה f. (b. h.; נָשַׁם) 1) *kissing, kiss*. Gen. R. s. 70; Ex. R. s. 5, a. e. של גדולה the kiss of homage; נ' של the kiss of meeting again; נ' של פרישוה the kiss of parting; נ' של קריבוה the kissing of relations. Deut. R. s. 11, end בנשיקה פה ונשל .. and took his (Moses') soul with a kiss of the mouth. B. Bath. 17^a מרה ב' מרה Miriam, likewise, died with a (divine) kiss (without agony); M. Kat. 28^a. Ber. 8^a רמיה ו' death without agony is like taking &c., v. בנשיקה II; a. fr.—Pl. נְשִׁיקָה. Ex. R. l. c. Cant. R. to I, 2 מ' אמרוהו יתן לנו מ' ו' the ministering angels said the verse, 'May he give us of those kisses which he gave to his sons' (at Mount Sinai). Ib. בסני ביהו at Mount Sinai the verse was said (by the Israelites), 'May he let kisses go forth to us out of his mouth'; a. e.—2) *contact of sexual membra*. Yeb. 55^b.

נְשִׁיקוּתָא f. (preced.) *attachment, love*. Cant. R. to I, 2 ו' יוציא לי קול ב' ו' may He issue forth unto me the voice of attachment.

נְשִׁיקָא pr. n. pl. (or district) *N'shikya* in Babylonia. Sabb. 121^a Abin רמן ב' (Ms. M. מְנִשְׁקָא) of N.

נְשִׁיקָה, constr. נְשִׁיקָה ch.=h. נְשִׁיקָה. Targ. Y. I Deut. XXXIV, 5.

נְשִׁירָה f. (נָשַׁר) *falling off, dropping* (of fruits). Y. Macc. II, beg. 31^c, v. נְשִׁירָה. Y. Peah II, 20^a bot. פרט בנשירהו the dropping grapes are dedicated (to charity, cease to be private property) at the moment of dropping (before they reach the ground). Ib. לקט בנשירהו if one intercepts the grapes in falling &c.; Y. Ter. VI, end, 44^b. Ib. בנשירה פרט, read: בנשירה it refers to grapes intercepted in falling. Tem. 25^a נשירה עם הלוקט As soon as the larger portion of them drops (before they reach the ground) they shall be free to all (הַפְקָרָה); a. e.

נְשִׁירָתָא f. (v. נָשַׁר II) *birds of prey*. Midr. Till. to Ps. LXXVII, 45 (expl. עיבור ib.) ב' (some ed. נְשִׁירָתָא; ed. Bub. געזירתא, corr. acc.; Yalk. Ps. 820 פוריהא).

נְשִׁירָתָא, v. נְשִׁירָתָא.

נָשַׁל (b. h.; cmp. נָשַׁם) 1) *to bite*. Gen. R. s. 74, beg. שאין לנשךין ואוכלין they do not bite off and eat, but out &c.; Pesik. Par., p. 34^a; Koh. R. to VII, 23. Pirké

d'R. El. ch. XXXVII נִשְׁכְּהוּ אלא וישקוהו אלא read not, 'and he kissed him' (Gen. XXXIII, 4) but, 'and he bit him.' Tosef. B. Kam. I, 5 לִשְׁוֹף ... לִשְׁוֹף is not considered as forewarned (v. מוֹדֵעַ) as regards ... biting; a. fr.—Part. pass. נְשִׁוּף, f. נְשִׁוּפָה &c. Num. R. s. 20 בלשונו ... רופא נשוף a physician that comes to heal with his tongue (charm) one bitten by a serpent. Ter. VIII, 6 נכוח נ' any food showing traces of being bitten at by a serpent is forbidden &c.; a. fr.—Trnsf. to *adhere to, be afflicted*. Pes. 48^b שוֹשְׁכוֹר וז' מזו Babylonian loaves which stick to one another; T'bul Yom I, 1 נשכותו זו ב' Hall. II, 4 נ' עד שישכו (Nif.) until the pieces of dough have grown together in rising, contrad. to נגע. Sabb. 17^a דמסכות clusters of grapes which stick together (and cannot be separated without squeezing some grapes open); a. fr.—Part. pass. as ab. Y. Hall. I, 57^b ב' נ' if refers to pieces of dough sticking together, contrad. to נ' נשכותו. Ib. III, 59^c top נ' dough made one lump by sticking; נ' מאליו sticking together of itself (by rising), opp. נ' נשכו בידו he pasted it together with his hand. Ib. 58^b bot., sq. ד' חוריה the liability to T'rumah, Hallah &c. of joined lumps of dough is Biblical law. Y. Kil. IX, end, 32^d בלבד אלא נ' the combination of heterogeneous materials (פְּלִיגְרִים) is forbidden only when they are interlaced. Ib. וידוק נ' נ'—2) (denom. of נָשַׁף) *to take interest*. B. Mets. V, 1; a. e.

Nif. נִשְׁכְּהוּ same, *to bite*. Gen. R. s. 78 לנשכו to bite him. Tanh. Vayishi. 4 וינשכנהו and may bite him; a. e.—Part. pass. נְשִׁוּף. Tosef. B. Kam. III, 6 או א' or he is found to have been bitten.

Hif. נִשְׁכְּהוּ 1) *to cause to bite*. Snh. IX, 1 ה' בו ו' he brought the serpent near him to bite him, contrad. to שיסח to set on. Ib. 78^a; B. Kam. 23^b, v. נָשַׁם. Y. Yeb. VIII, 9^b top [read:] מביא נמלין וינשךין וקוצץ he gets ants and makes them bite (the open wound) and cuts their bodies off (and so the gap is filled), v. Bab. ib. 78^a.—Trnsf. to *paste or press together*. Y. Hall. III, 59^c top, v. supra. Ib. מביא ארבע נ' he takes four lumps of dough which joined contain four fourths of a Kab and presses them together into one lump; a. e.—2) *to pay interest*. B. Mets. 70^b (ref. to Deut. XXIII, 21) לא תשון לא תשון what is meant by *tashshikh*? Does it not mean thou mayest (or must) take interest? No, it means, thou mayest (or must) pay him interest.

נָשַׁף m. (b. h.; preceded.) [*bite*, trnsf., cmp. חֲבִילָה] *usury, interest*. B. Mets. V, 1 איורו חמלוה ו' what is *neshekh*? If one loans a Sela stipulating the debt at five Denars, contrad. to תרביה. Ib. 60^b ו' איכא רקא נכיה ו' in this case it is *neshekh*, for he bites (injures the debtor) by receiving what he had not given him; a. fr.

נְשִׁפְנִיתָא f. (preced.) *an animal wont to bite, biter*. Tosef. B. Bath. IV, 6; B. Mets. 80^a.

נָשַׁל (b. h.; cmp. נָשַׁל) 1) *to strike off, chip*. Tosef. Macc. II, 6 חבירו מן העץ המחבקע if the iron (axe) chipped a piece off the wood which was to be split (and the chip struck a person dead); v. נְשִׁירָה. —2) *to slip off, fall off*. Lev. R. s. 22 נשלו איבריו his limbs fell off (by decay); Gen.

R. s. 10 נָשַׁל; Koh. R. to V, 8 נָשַׁרְן, נָשַׁרְן, ch.). Macc. 7^b וְנָשַׁל קָרִינָן, v. infra.

Pi. נָשַׁל to strike off, to cause chips to fly off. Ib. וְנָשַׁל כְּחִידָא v'nashal (Deut. XIX, 5) may be read v'nishshel (*Pi.*) and the iron chips off a part of the wood &c., v. supra; the traditional reading is v'nashal, and the iron slips out of the helve (v. נָסַח).

Nif. נָשַׁל to fall off, decay. Lev. R. s. 37, end וְכִי לִמְבִּיחַ שָׁדִידָא לִי מִמֶּנּוּ אֶבֶר אֶבֶר וְכִי נָשַׁל אֶבֶר לִי בְּמָקוֹם אֲחֵר; ib. אֶבֶר אֶבֶר; Koh. R. to X, 15; Gen. R. s. 60. Num. R. s. 9 וְכִי בָשָׂרָא לִי הִיא הִיא (limbs) shall fall off; a. e.

Hif. נָשַׁל to let fall, drop. Bets. V, 1 מְשַׁלְּלִין פִּירוֹת וְכִי you may let down fruit (that was spread on the roof) through the aperture &c.; (versions ib. 35^b: מְשַׁלְּלִין, מְשַׁלְּלִין, מְשַׁלְּלִין).

*נָשַׁל ch., *Af.* נָשַׁל to send off. Targ. Y. Deut. XXIV, 1 ed. pr. (oth. ed. וְנָשַׁל; h. text וְנָשַׁל).

נָשַׁם (b. h.; cmp. נָשַׁב) to breathe. Gen. R. s. 14 end, v. נָשַׁמָּה.

נָשַׁם ch. same.

Ithpe. אֶנְשַׁם, אֶנְשַׁם, *Ithpa.* 1) to take breath, to rest. Pesik. B'shall, p. 93^a וְכִי אֶנְשַׁם אֶרֶץ לִמְנַחֵם wouldst thou rest a while?—2) to recover, get well. Y. Sabb. XIV, 14^d bot.; Y. Ab. Zar. II, 40^d וְכִי... לִחַשׁ he whispered ..., and the person recovered, v. נָשַׁם. Lam. R. to II, 11 וְכִי אֶנְשַׁם use my eye-paint, and thou shalt get well. Y. Kil. IX, 32^b bot. אֶנְשַׁם it (the tooth) was cured; Y. Keth. XII, 35^a bot.; Gen. R. s. 33 אֶנְשַׁם (some ed. אֶנְשַׁם I feel better). Lev. R. s. 9 וְכִי אֶנְשַׁם I spit in my face seven times, and I shall be cured.

Ithafel. אֶנְשַׁם to breathe, to give signs of life. Sabb. 134^a מְנַשְׁמָה Rashi a. Ms. O. (ed. מְנַשְׁמָה; Rashi Ms. מְנַשְׁמָה, v. Rabb. D. S. a. l. note 40; Ms. M. מְנַשְׁמָה) an infant which gives no signs of life.

נָשַׁם m. (cmp. נָשַׁם III) *neshem*, a medicine which produces depilation. Neg. X, 10 וְכִי אֶכֶל if one ate n. or smeared n.; Sifra Thazr., Neg., Par. 5, ch. X.

נְשָׁמָה m. (נָשַׁם) *breath, respiration*.—*Pl.* נְשָׁמָה. Succ. 26^b; Yalk. Prov. 938 וְכִי שִׁשִּׁים sixty respirations.—*Pl.* נְשָׁמָה, v. נְשָׁמָה.

נְשָׁמָה f. (b. h.; preceded.) *breath, spirit, soul*. Gen. R. s. 14, end, v. נְשָׁמָה. Snh. 52^a, a. e. וְכִי שִׁירָתָא לִי וְכִי burning of the breath of life while the body remains intact. Y. Gitt. VII, beg. 48^c וְכִי תְּחִיבָא שְׂרָפָא under the presumption that he is still alive. Y. B. Kam. VII, end, 6^a וְכִי תְּחִיבָא a part of an animal's body the removal of which results in death; a. fr.—*Pl.* נְשָׁמָה. Yeb. 62^a, a. e., v. נְשָׁמָה II. Sabb. 152^b צְרִיקִים שֶׁל נְשָׁמָה (not נְשָׁמָה) the souls of the righteous; a. fr.

נְשָׁמָה, נְשָׁמָה ch. same. Targ. Deut. XX, 16; a. fr.—*Pl.* נְשָׁמָה. Targ. Is. LVII, 16; a. e.

נָשַׁח (b. h.; cmp. נָשַׁב) to blow, breathe. Num. R. s. 20

וְכִי לִנְשָׁח וְכִי לֹא... could not the angel have blown at him, and he (Balaam) would have given up his spirit?; Tanh. Bal. 8. Yalk. Cant. 986 וְכִי נִשְׁחָא ... וְכִי and a serpent blew (hissed) at it (the dove); a. e.—נִשְׁחָא (or נִשְׁחָא) to make the leaven swell, to stir up passion, hatred. Esth. R. introd. (ref. to Am. V, 19) the serpent, that is Haman who stirred up passion like the serpent (Gen. III, 13); Lev. R. s. 13 נִשְׁחָא עִיסָא כְּנָחַשׁ (not נִשְׁחָא); ib. s. 15 end נִשְׁחָא כְּנָחַשׁ (insert נִשְׁחָא); Gen. R. s. 16 נִשְׁחָא שֶׁן כְּנָחַשׁ (שֶׁן); Yalk. ib. 22 נִשְׁחָא שֶׁן עִיסָא (corr. acc.).—[*Nif.* נִשְׁחָא, v. נִשְׁחָא II.]

נָשַׁח I ch. same. Ber. 3^b (expl. נָשַׁח) the night blows (expires), and the day comes in; the day blows, and night sets in (Rashi: *retires*); v. נָשַׁח, נָשַׁח.

Ithpe. אֶנְשַׁח to be covered with breath, to become dim. Men. 50^b אֶנְשַׁח לֶחֶם (Ar. אֶנְשַׁח, Var. אֶנְשַׁח; some ed. Ar. אֶנְשַׁח) the bread loses its glistening surface (when it gets stale).

נָשַׁח II (cmp. נָשַׁח I ch.) to slip, glide, move. Meg. 3^a וְכִי לִנְשָׁח מִדְּכֻרְיָא let him move (Rashi: *skip*) from his place four cubits.

Ithaf. אֶנְשַׁח to be made to slip. B. Mets. 23^a אֶנְשַׁח it slips from its place (by people's stepping against it).

נָשַׁח m. (b. h.; נָשַׁח) [*zephyr*] early morning; sunset. Keth. 111^b קִרְבִּי בִּי בִּי קִרְבִּי בִּי (fr. Ps. CXIX, 147) I got up early in the morning. Ber. 3^b (ref. to Ps. I. c.) אֶרֶץ וְכִי how do we know that *neshef* means evening? (Answ. ref. to Prov. VII, 9). Ib. אֶרֶץ וְכִי does *neshef* mean evening? does it not mean morning?—Lam. R. introd. (R. Joh. 2) הָרִי הַזֶּה the mountains of darkness. Lev. R. s. 23 וְכִי אֶרֶץ when will the dusk come, when the evening?; a. e.

נְשָׁפָא, constr. נָשַׁח, נָשַׁח ch. same. Targ. Job III, 8. Ib. XXIV, 15 (ed. Wil. נָשַׁח).—*Pl.* נְשָׁפָא. Ber. 3^b וְכִי there are two *neshef*, the night expires &c., v. נָשַׁח.

נָשַׁק (b. h.; cmp. נָשַׁח) 1) to touch closely; to kiss. Y. Yeb. XV, 14^d (ref. to נָשַׁח, Ps. CXL, 8) וְכִי when the summer kisses the autumn (at the change of seasons, when disease is rife). Ib. עִלְמָא וְכִי when the two worlds touch each other (the moment of death). Gen. R. s. 90, beg. (ref. to Gen. XLI, 40) שֶׁלֹּא וְכִי none shall kiss me (the kiss of homage) but thou. Ber. 8^b, a. e. וְכִי when they (the Medians) kiss, they do so only on the hand. Yalk. Gen. 159 וְכִי with a thing which one puts close to one's neck, that is the bow; a. fr.—*Part. pass.* נָשָׁק (cmp. אֶנְשַׁח fr. אֶנְשַׁח) *kissing*. Sot. 42^b (ref. to Ruth I, 14) הַרְבִּוּקָא ... הַרְבִּוּקָא let the children of her that kissed (and parted) come and fall into the hands of the children of her who clung (to Naomi); Yalk. Sam. 156 הַרְבִּוּקָא ... הַרְבִּוּקָא (denom. of נָשַׁק) to arm, equip. Cant. R. to I, 2 (expl. יִשְׁקֵנִי, ib.) יִשְׁקֵנִי may he arm me (ref. to I Chr. XII, 2), may he purify me (v. infra), may he attach me (ref. to Ezek. III, 13).

Pi. הַרְבִּוּקָא 1) to kiss. Snh. VII, 6 הַרְבִּוּקָא he who kisses (an idol); a. fr.—2) to arm, equip. *Part. pass.* מְנַשְׁק. f.

אם עסקת... ששפתיך Cant. R. l. c. מְנַשְׁקוֹת. pl. מְנַשְׁקוֹתָם if thou studieth the words of the Law so that thy lips be equipped (ready for contest), all shall kiss thee &c.

Hif. 1) *to bring in close contact, to close* (lips). Y. Ab. Zar. II, 41^d top יש דברים שמשפיקין ו' there are things on which you must seal your mouth (v. הֶשֶׁק).—2) (Levitical law) *to restore a liquid to cleanness by contact or levelling with a clean well*. Mikv. VI, 8 ומושך... מביא... ו' he takes a pipe... and draws (the water from the clean pond) and makes it touch the surface of the unclean pond; Tosef. ib. V, 5. Cant. R. l. c. (expl. ישקני, may He cleanse me, v. supra) כ' as one brings in contact or levels &c., v. בָּטָא. Bets. II, 3 ושיוין שמשפיקין ו' and they agree that you may (on the Holy Day) dip a vessel with an unclean liquid into a well so that the two surfaces are on a level, v. הֶשֶׁק. Hull. 26^a sq. עד שלא ו' before it is sour, you may cleanse it by levelling &c.; a. e.

נֶשֶׁק, נֶשֶׁק ch. same. Targ. Gen. XXIX, 11; 13 (O. ed. Vien. נֶשֶׁק Pa.). Targ. Prov. XXIV, 26 ו' let them close the lips of &c. Targ. Job XXXI, 27; a. fr.—M. Kat. 25^b נֶשֶׁק, v. נֶשֶׁק. I. B. Bath. 74^a ו' where earth and heaven meet. Y. Maas. Sh. IV, 55^b bot. חמית ו' I saw in my dream one of my eyes touch the other. Gitt. 57^b bot. ו' that I may kiss him a little (before he is put to death); a. fr.

Pa. נֶשֶׁק, נֶשֶׁק same. Targ. O. Gen. XXXI, 28; a. e.

נֶשֶׁק m. (b. h.; preceded.) [*hostile meeting*, cmp. נֶשֶׁק, going to war; נֶשֶׁק (or sub. כלי) weapon, armor. Y. Yeb. XV, 14^d (ref. to Ps. CXL, 8) נֶשֶׁק של גוג the day of war against Gog (v. זִינָן); Yalk. Ps. 888.

***נֶשֶׁק** f. (preced. wds.) *kiss* (of the foot), a form of *taking possession of a slave*. Gitt. 43^b ו' ... נֶשֶׁק what is meant by the gentile's doing to the slave his *nomos* (v. נֶשֶׁק)? (Answer.) נֶשֶׁק. Ib. ו' can a field be taken possession of by *nashki*?—[Ar. armor, Rashi seal, suspended from the slave's neck].

נֶשֶׁק (cmp. נֶשֶׁל) *to drop, fall off*. Peah VII, 3 איזו ו' פרט הנושר ו' by *pereṭ* (Lev. XIX, 10) is understood that which drops on cutting grapes. Bets. 2^b פירות הנושרין fruit which drops from the tree (on the Holy Day). Y. ib. I, beg. 60^a ו' ספק מדיום נֶשֶׁר ו' where it is doubtful whether they fell off to-day (on the Holy-Day) &c. Gen. R. s. 10, v. נֶשֶׁל; a. fr.—Sabb. XXII, 4 (146^b) מִי שְׁנֶשֶׁר כְּלוּי בִּדְרֵךְ (146^b) if one's garments (cloak) fell into a puddle on the road.

Hif. 1) *to let fall, drop*. Ib. 67^a שמשפיר ו' a tree that drops its fruit prematurely. Naz. VI, 3 because it causes falling out of the hair. Y. Peah VIII, 20^a bot. מֶשֶׁר (not מֶשֶׁר), v. מֶשֶׁר. Midr. Till. to Ps. XIV לְהַשִּׁיר עֵצִי the Lord will cause him to drop, v. נֶשֶׁל. Keth. 8^b שמשפיר צרורות ו' although (by walking through the breach) he causes pebbles to break loose; Y. Ber. II, 5^b top אפי' מֶשֶׁר צרורות ו' even if the wall is so brittle as to drop &c.; a. fr.—Bets. 35^b

(prob. to be read: מֶשֶׁרִין as versions of II. מֶשֶׁרִין, v. נֶשֶׁל).—Esth. R. to I, 14 ו' מֶשֶׁרִין II. **Pi.** 1) *to drop, let drop*, v. supra.—2) (cmp. Assy. našāru, Del. Assy. Handw., p. 487) *to tear, lacerate*. Ab. Zar. 11^a sq. ו' המֶשֶׁר פרסוריה ו' what mutilation of an animal's feet does not affect its vitality (v. מֶשֶׁר)? Cutting the tendons of its hoofs beneath the ankle; ib. 13^a. Pesik. R. s. 31 מֶשֶׁרִין בשער ו' they pluck his hair.

נֶשֶׁר I ch. same, 1) *to fall off*. Koh. R. to V, 8 מֶשֶׁרִין, v. נֶשֶׁל.—2) *to lacerate*. Ber. 8^a [a gloss, v. Ar. ed. Koh. s. v. נֶשֶׁר ו' דלחורי נֶשֶׁר (Ar. נֶשֶׁר) which tears backwards (when you attempt to pull it out), v. הִזְרָא I. **Af.** *to cause to fall off, drop*. Targ. I Chr. V, 23, v. כִּרִי II.

נֶשֶׁר I or **נֶשֶׁר** m. (preced.) *dropping, dropped fruit*. Succ. I, 3 מֶשֶׁר to intercept the droppings (from the branches covering the Succah). Pes. 56^a לִכְנִיִּים לִי לִי לִי לִי to give the poor an opportunity to eat of the fallen fruit (on Sabbaths &c.) in years of famine; Men. 71^a; a. fr.—Pl. נֶשֶׁרִין, נֶשֶׁרִין. Tosef. Pes. II (III), 19. Y. Bets. I, bg. 60^a; a. e.

נֶשֶׁר II m. (v. נֶשֶׁר Pi.) *eagle*. Hag. 13^b מֶלֶךְ שְׁבַע עֶשְׂרִים ה' the king of birds is the eagle. Hull. 60^b sq. (ref. to Lev. XI, 13) מֶלֶךְ ה' the text specifies the eagle to intimate, as the eagle has no additional toe ..., so all birds like him are unclean. Y. Peah I, 15^d top ו' רחמן the eagle who is kind (to his young ones); Yalk. Prov. 963. Mekh. Yithro, Bahod., s. 2; a. fr.—Snh. 12^a (in a secret letter) ו' ורופשי ו' the eagle (Roman) caught them (the messengers, v. נֶשֶׁר).—Pl. נֶשֶׁרִין. Ib. 92^b עֶשֶׂה לָהֶם כְּנָפִים כִּי ו' he shall give them (the righteous) wings like those of the eagles, and they shall soar &c.; a. e.

נֶשֶׁר, נֶשֶׁר II, נֶשֶׁר same. Targ. Lev. XI, 13; a. fr.—Pl. נֶשֶׁרִין, נֶשֶׁרִין, נֶשֶׁרִין. Targ. Ex. XIX, 4. Targ. II Sam. I, 23.—Erub. 53^b, v. נֶשֶׁר I.—2) *Nishra*, name of an Arabian deity (Sabæan: *Nasr*). Ab. Zar. 11^b.—[נֶשֶׁר, Ber. 8^a, v. נֶשֶׁר I.]—pr. n. pl., v. נֶשֶׁר ch.

נֶשֶׁרֶתָא, v. נֶשֶׁרֶתָא.

נֶשֶׁרֶתָא, v. מְנַשְׁרִי, מְנַשְׁרִי, Sabb. 134^a.

נֶשֶׁרֶתָא, v. נֶשֶׁרֶתָא.

נֶשֶׁרֶתָא, v. נֶשֶׁרֶתָא.

נֶשֶׁרֶתָא (v. נֶשֶׁרֶתָא) *to urinate*. Sabb. 134^a מְנַשְׁרֶתָא Ms. M., v. נֶשֶׁר.

נֶשֶׁרֶתָא, נֶשֶׁרֶתָא m. (נֶשֶׁק, cmp. אֶשְׁרֶתָא, fr. אֶשְׁרֶתָא) *attachment, a contrivance to prevent the handle of a coal-pan from getting too hot*. Tosef. Yoma III (II), 3 לא ו' בכל יום לא ו' the priest's coal-pan had no damper &c.; Yoma 44^b נֶשֶׁרֶתָא (Ms. M. נֶשֶׁרֶתָא; Rashi: 'a rattling ring'); Y. ib. IV, 41^d top נֶשֶׁרֶתָא. Koh. R. to I, 5 [read: מְנַשְׁרֶתָא or מְנַשְׁרֶתָא (v. נֶשֶׁרֶתָא)].

נָחַב, נָחַיב = **נָשַׁב**, to blow. Targ. Ps. CXXIX, 6 (ed. Wil. נָחַס). Ib. CIII, 16 (ed. Wil. נָחַח, some ed. נָחַב, corr. acc.).

Pa. נִתָּב same. Targ. Y. I Deut. XXXII, 2 (ed. Vien.
רמיתחית *Ithpe*.): Targ. Y. Gen. I, 2 (ed. Vien. מִנְחָבָא).

Af. אֶתְּחִיב to cause to blow. Targ. Ps. CXLVII, 18 (Ms. Pa.).

Ithpe. אִיתְּפֶה, אִיתְּפֶה to be blown, v. supra.—[Targ. Y. Gen. XII, 10 לאִיתְּפֶה, read: לאִיתְּפֶה, v. יִתְּפֶה.]

נִדְבָכָה, v. נִתְבָּרָא.

גִּיטוּחַ, v. גִּיטוּחָה.

נְטוּפָתַי, v. (נְתִיצָתִי), נְתוּצָתִי, נְתוּפָתִי

נִזְחַן, *Pi*. נִזְחַן (sec. verb of נָזַח, v. Kidd. 25^a) 1) (neut. verb) to *squirt, fly off*. Kidd. 25^a הוּאָהּ וְנִזְחַתָּה הוּאָהּ ... מֵפֶה מִיָּד ... (perh. *Nif.*) if a person (priest) was sprinkling for purification, and the sprinkling flew upon his (the unclean person's) mouth. Y. Yoma III, 41^a top, א. e. מִנְחֹתָיו, v. גִּזְעוֹ. B. Kam. II, 1 מִן רֶגֶל ... מִן רֶגֶל if stones flew off from under the animal's feet; a. e.—2) (act. verb) to *cause to fly off*. Ib. 19^a מִנְחֹתָם .. אֲלֵא אִם כֵּן מִנְחֹתָם where the animal cannot help making stones fly off. Nidd. 61^a וְנִזְחַתוּ בְּקִידוֹמוֹתֵיהֶם they chopped with their axes.

Hif. חָזַר (b. h. חָזַר) *to cause to fly off, to chop off; to squirt.* B. Kam. l. c. כִּנְעָה וְחִזְיָהּ וכו' she kicked and made stones fly off and thus did damage. Ib. 17^b. Snh. 102^a וְזוּ אוֹתוֹ כְּשֵׁנִי מִקְלוֹת שֶׁמִּזְרוּחַ וְזוֹ אוֹתוֹ like two sticks which splinter one another. Sabb. 62^b וְהִזְרוּחַ עֲלֵיהֶם and caused the balsam to squirt at them; a. fr.—Esp. (ראש) *to decapitate.* Snh. VII, 3 דִּי מִיִּזְרִין אֶת רֵי they decapitated him with a sword. Y. Ber. IX, 13^a חֲרִיבוּ לְחַזִּי וכו' he sentenced him to decapitation; Cant. R. to VII, 5; a. fr.—Trnsf. *to separate syllables or words distinctly, to articulate (sybillants).* Y. Ber. II, 4^d צִרִּיךְ לְחַזֵּי לְמַעַן חֲזוּרֵי (צִרִּיךְ לֵד וְיִין וכו') you must articulate *tiz-k'ru* (emphasizing the *zayin*, Num. XV, 40). Ib. צִרִּיךְ לֵד כִּי לֵעוֹלָם חֲסֹדוֹ you must articulate *havo, do* (so as not to make it sound *hasto* or *hazdo*).—[Gitt. 70^a מִזְרִין גּוֹפֵי וכו' scatter the strength &c.; En Yaäk. מִזְרִין.]

Hof. **הִיָּחוּ** to be made to fly off, be cut off. Hull. 27^a.
Gen. R. s. 9, end **הִיָּחוּ רִאשֵׁי בְסִיִּיָּהּ** his head shall be cut
off with a sword.

Nif. נִתְּחַה *to fly off; to splash.* Cant. R. l. c. . . נִתְּחַה חֶרֶב הַיְּהוֹיָה the sword flew off the neck of Moses and struck &c. Nidd. 13^a נִתְּחַה, v. נִצָּץ. Tosef. Macc. II, 1 נִתְּחַה בְּקַעַת וּכ' if a chip flew off &c., v. נָשַׁל. — Hull. VI, 6 רַם הַנֶּחֱטָה the blood which splashes forth at slaughtering; ib. 88^a דֹּהֵי. Zeb. XI, 3; a. fr.

נָחַץ ch. same, *to gush forth, splash*. Targ. O. Deut. I, 44 **נָחַץ** (ed. Vien. **נָחַץ**, of bees). Targ. Job III, 23 (h. text **נָחַץ**).—Sot. 48^b (quot. fr. Targ. O. Dent. l. c.).

Af. אֶחָד (with רִישָׁא) to decapitate. Targ. I Chr. X, 9 (h. text רִישָׁא).

Pa. מִנְחָתָא *to cause to fly off.* B. Kam. 19^a צְרוּרָתָא
v. preced.

נִתְּחָה pr. n. m. *Nithza*. Snh. 74^a נִתְּחָה בְּהָא

they voted and passed a law in the upper chamber of the house of N.; Y. ib. III, 21^b top; Yalk. Deut. 838; Y. Shebi. IV, 35^a bot. לְבוֹרָה. Kidd. 40^b; (Sifré Deut. 41 שִׁירָה).

***נְתוּרָא** (prob. to be read **נִתְוָרָא** pr. n. m. Erub. 59^a (Ms. M. **נִשְׁוָרָא**; v. Rabb. D. S. a. l. note; Ar. **נְתוּרָא**, prob. for **נְתוּרָא**).

יִפְשֵׁט (b. h.), *Pi.* **יָפַח** 1) *to sever, dissect.* Zeb. 85^a **יִפְשֵׁט** **וְיָפַח** he must flay and dissect it in its place (where he slaughtered it). Hull. 28^b **אָבַר אָבַר שְׁמֵתָהּ** (not **יָפַח**) since he cuts it into parts; a. fr.—2) *to distraint, take by force, esp. to seize by waiting for the debtor to come out of the house with an object, opp. to מְשַׁכֵּן*, to enter and seize. B. Mets. 113^a **וְלֹא יִפְתְּחוּ** read in the Mishnah (IX, 13), he must not seize his goods outside of his house except through the court messenger.

נָחַר ch., *Pa.* נָחַח same, 1) as preced. 2. B. Mets. 113^a נָחַח אֵין וְכֵן the court messenger may distrain out side of the house, but enter and seize he dare not?—2) *to tear, pull.* Bets. 10^b מִדֹּרֵי מִדֹּרֵי גִזְלוֹת מִנְהֵרֵי (not *אֶדְרֵי*; Ms. M. מִנְהֵרֵי) pigeons might pull against each other (and tear the bands); Gitt. 51^a.

נָחַר m. (b. h.; preced.) *piece*.—*Pl.* נָחָרִים. Sifra Vayikra, N'dab., Par. 4, ch. V (ref. to Lev. I, 6) נָחַרְהָ יִנְחֶה לְנִתְחֶיהֶם you might think, he may cut its parts into their parts again; Hull. 11^a וְלֹא נִחְרֶה לָּהּ but he must not cut &c.; a. e.

נתיב m. (b. h.) *highway, road*. Keth.^{8b} מִשְׁשֵׁת כֶּתֶד *such is the road (the course of events) from the days of creation*. Ex. R. s. 30 אֲנִי מַחֲלֶכֶת זֶה נִתִּיב *the Torah says, what road do I follow?; a. e.—Pl. נתיבות. Ib.*

נתיבתא f. ch. same. Targ. Prov. I, 15 Ms. (ed. שבייל').

נִתְּיָהּ m. (נִתָּה I; comp. רָצִיק *cast, firm*. Targ. Job XLI,
16 Ms. (ed. אֶתְיָהּ).

נָתִין m. (b. h.; נָתַן) [*donated, dedicated to the Temple service,*] *Nathin*, a descendant of the Gibeonites (Josh. IX, 27). Macc. III, 1; a. fr.—*נְתִינִים*, יְבִינִים. Yeb. 78^b מְזוּרֵי וְנְתִינִים as to N'thinim, David decreed concerning them (their exclusion from the Israelitish community with regard to intermarriages). Ib. VIII, 3 מְזוּרֵי וְנְתִינִים are forbidden (for intermarriage). Tosef. Kidd. V, 4; a. fr.—*Fem.* נְתִינָה. Macc. I. c.; a. e.

נְתִינִימָה ch. same.—*Pl.* נְתִינִימָה. Targ. I Chr. IX, 2.—Kidd. 70^b (play on דורננימָה) דרָא דנִי Rashi (ed. נִי) village of N'thinim.

נתיין I, v. נתינת.

נְתִינָה II pr. n. m. *N'thinah*, father of Dama, (נְתִינָה).
Kidd. 31^a; Y. ib. I, 61^b top; a. e.

נְתִיבָה III f. (נָתַן) 1) *donation*. Pes. 21^b, a. e. (ref. to Deut. XIV, 21) אֵין לִי אֱלֵא לְגֵר בְּנִי וְכו' from this I would

conclude that it is permitted to give it to the sojourner as a gift &c., *contrad.* to מביירה; a. fr.—2) *delivery*. B. Mets. 19^a נ' עד שער up to the time of the delivery (of the letter of divorce). Y. Hag. II, 77^b bot.; Cant. R. to I, 10 נתינתן מסיני; שמה; a. fr.—3) *putting on*, opp. הליצה taking off. Y. Ber. III, beg. 5^d בנ' הליכה the practice is in accordance with ... as regards putting on (the shoes by mourners); Y. M. Kat. III, 82^b; Gen. R. s. 100.

נתינת f. (נתינ) *the legal status of the Nathin; the class of N'thinim*. Tosef. Kidd. V, 4 'I shall cleanse you' (Ez. XXXVI, 25) מן הז' אפ' even from the class of n'thinim (i. e. they shall be restored to full Jewish citizenship). Ib. 2 they shall be restored to full Jewish citizenship. Ib. 2 כל שאין בה לא משום נ' וכ' a family which is not suspected of intermarriage with N'thinim; Keth. 14^a, Ib^b; a. e.

נתיני m. (preced.) *one belonging to the class of N'thinim*. Kidd. IV, 1; Tosef. ib. V, 1; v. ממייר.

נתיצת f. (נתיץ) *cutting out, breaking up*. Sifra Sh'mini, Par. 8, ch. X נ' את שיש לו that which can be broken up (brick-work &c.). Y. Sabb. IX, 11^d תופ' המנוג' the breaking up of idolatrous structures (Deut. XII, 3) is analogous to the breaking up of leprous buildings (Lev. XIV, 45). Y. Orl. III, 63^a bot. נ' דכריב for the term נתיץ is used for idolatry and for levitical purity (Lev. XI, 35). Tosef. Neg. VI, 10, *contrad.* to הליצה the removal of one affected stone. Mekh. B'shall, Shir., s. 10 נטיצה שאין ב' a putting up not to be followed by a tearing down. Y. Orl. I, 60^d bot., v. נפיצה. Y. Ab. Zar. IV, 44^a; a. fr.

נתיקת f. (נתיק) 1) *breaking loose*. Pesik. Shub., p. 163^a (ref. to ממוקם נתיקתו חזא הקניו Jer. XXII, 24) ממוקם from where he will be torn away will arise his regeneration (through repentance); Cant. R. to VIII, 6 שנתקתה (through repentance); Yalk. Jer. 303.—2) *forcing a door open*. Y. Shh. VII, 25^d (in Chald. dict.) ב' (הר) נתיק ידיו he struck him by opening the door forcibly; v. מיהוקא.

נתיק (b. h.; cmp. נתיק, נתיק) *to cut, reduce, smelt*. [Tosef. Shebi. III, 19 לרוד, ירוך Var. ed. Zuck., v. נתיק.]

Nif. *נתיק to be smelted, reduced to slags*. Zeb. XII, 6 נ' if the flesh in the fire is burned to hard lumps; ib. 106^a, *contrad.* to נעשין אפ' v. תרופא.

Hif. *נתיק to smelt, cast, pour*. Ex. R. s. 15 ... כסף של כסף the idols of silver ..., he caused to melt and be shapeless as before they were cast. Y. Sabb. X, 10^b bot. ודחרכו he who casts lead (on the Sabbath). Naz. 50^b ודחרכו and he melted it (the fat); Tosef. Ohol. IV, 3 ודחרכו (corr. acc.); Y. Naz. VII, 56^b bot. Y. Ab. Zar. III, 43^b; ib. IV, 44^b top לעז' כוס he who casts a cup for an idol.—[Pesik. R. s. 31 מנחכי אדורייה read: מכופרים; v. ed. Fr. note 49.]

Hof. *נתיק to be molten; to be reduced to slags*. Meil. II, 3 (9^a) עד שיצאק הבשר (Talm. ed. שיריח, corr. acc.) until the flesh is charred in small lumps; Zeb. 35^b; 104^b.—Part. מתיק. Sabb. 21^a, a. fr. חלב מ' Ar. (ed. מתיק, v. חרד) molten fat.

נתיק I ch. same; *Af.* *נתיק to melt, cast, pour*. Targ. Job X, 10 Ms. (ed. סנן). Targ. Ex. XXV, 12; a. fr.—Part.

pass. **נתיק**. Targ. II Chr. IV, 2, sq.—Midr. Till. to Ps. II, 6 (expl. נתיק ib.) I cast him (made him strong, emp. Hof.); Yalk. ib. 620.

Pa. *נתיק* same. Targ. II Chr. XXXII, 21.

נתיק II (v. P. Sm. 2480; cmp. נתיק Pi. 2) *to distract, fine*. Targ. Prov. XVII, 26 (h. text ענש).

נתיק (v. P. Sm. 2480) = *נתיק to give answer, teach*. Targ. Prov. XXVI, 4; 7.

נתיק (b. h.) pr. n. m. *Nathan*, 1) the prophet. Koh. R. to IV, 12. Midr. Till. to Ps. LI; a. fr.—2) N. the Babylonian, a Tannai. Ber. IX, 5. Tosef. Yeb. VIII, 4. B. Bath. 73^a; a. fr.—3) name of several Amoraim. Y. Erub. VI, 23^c bot., v. הרומאה; a. e.—Y. M. Kat. III, 82^a אבא נ'—Y. Ter. VII, 44^c בר הושעיה נ'—Y. Ber. IV, 7^b בר טובי נ'; a. fr.—4) N. d'Tsutha, a penitent. Sabb. 56^b—נ' אבות דר' נ' אב II.

נתיק (b. h.) *to give; to place, put*. Gitt. I, 6 נ' ג' give this letter of divorce to my wife. Ib. נ' ג' give ye &c. Ib. נ' לא יתנו לאחר מיתה they must not deliver it after the man's death; a. v. fr.—נ' נשא, v. נשא. נ' (to put an eye upon) *to intend*. B. Mets. 19^a, a. e. לגרשה נ' as soon as he has resolved to divorce her; a. fr.—נ' עיניו ב' (to have an eye on) *to desire, think of*. Ned. XI, 12 שלא תהא אשה נותנת עיניה באחר lest the woman have a liking for another man. Ib. 20^b שלא אהא עיני ו' lest I think of another woman. Ib. ו' יתן אל one must not drink of one cup (have connection with one woman) and think of another; a. fr.—Esp. נ' עיניו ב' *to cast an angry eye at, to hurt by an angry look*. Ber. 58^a ו' נ' he cast an eye at him and he was changed into &c., v. נ'; Sabb. 34^a; a. e.—Y. Ber. III, beg. 5^d, a. fr. נותן תפלין puts on T'fillin.—נ' נ' נ' the conclusion ad majus gives it, it is a legitimate conclusion. Bekh. 59^b, a. fr. Ib. הנותנת (on the contrary), it is thus we should argue.—Gen. R. s. 33 ו' ו' and it stands to reason.—Esp. נ' (sub. R. s.) *to put blood on the altar, sprinkle, smear*. Zeb. VIII, 4; a. fr.—[Tosef. Neg. VI, 10 נותן, v. נתיץ.]

Nif. *נתיק to be given, put &c.; to be intended*. Ned. 38^a נ' the Law was given only to Moses and his descendants. Ib. ו' ו' and all those (gates of understanding) were granted to Moses; a. fr.—Keth. 81^a לא נתינה כרובה ו' the K'thubah is not intended to be collected during life-time. R. Hash. 28^a נתינה ... בצורה נ' נתינה, a. fr.—[Tosef. Ab. Zar. V (VI), 8 נ' נתינה, v. נתיק.]—Esp. *to be put on the altar, sprinkled, smeared*. Zeb. VIII, 9 blood which must be put below (the red line) which has been mixed with blood that must be put above. Ib. 10 נ' shall be applied four times, v. נתיק. a. fr. נתיק. a. fr.

Hof. *נתיק to be put*. Makhsh. I, 1 נתיק (הר) it comes under the law (Lev. XI, 38), i. e. it is a liquid which, if put on eatables, makes them susceptible of uncleanness. Ib. 2 אין ב' ירוך do not qualify for uncleanness; a. fr.

נתיק ch. same. Targ. Deut. XV, 10; a. fr.—[Targ. Is. LIII, 5 ו' ו' some ed., read: ו' ו' v. ו' ו' I.]

Nif. נִתְּחַר, 1) *to be torn loose, be released.* Y. Taan. II, 65^d top, v. נִתְּחַר II a. שָׁוִי.—Transf. *to be untied, released from an obligation; to become permitted.* Y. Yeb. IV, 6^b bot. (ref. to Deut. XXV, 10) בֵּית שְׂחִיבָה נִתְּחַר וְכ' a house (of several wives) which is released (from the levitical marriage) by means of one *ḥallitsah* (performed on one of the wives). Y. Bicc. I, 64^b top לִיְהוָה הַבְּכִיּוֹרִים שֶׁנִּרְאוּ נִתְּחַר וְכ' all the first fruits which are to be released (become permitted by being brought to the Temple) in the land (of Palestine), can become so only by reciting the confession (Deut. XXVI, 5—10). Erub. 10^a; 12^a הַצֵּר נִתְּחַר וְכ' a court becomes permitted (for Sabbath purposes) by &c., v. שָׁוִי. Ib. שְׂחִיבָה נִתְּחַר וְכ' that it is made available &c.; a. e.

Hif. (חִיף) 1) to loosen, untie, unscrew. Tosef. Sabb. XVI (XVII), 5 שְׁחִיפֵי־וְיָדָיו which one unscrewed; Sabb. XX, 5 מְחִירִין, v. מְכַבֵּשׁ. Ib. 22^a מְבַרְרָא מְבַרְרָא (צִיצִית) you may untie show-fringes from one garment (and put them) on another garment. Gen. R. s. 5 וְיָדָיו וְיָדָיו he unties them (opens the bags) and lets the air in them escape; a. fr.—[Tosef. Shebi. I, 7, v. נָחַר.]—2) to permit, declare permitted, opp. אָסַר. Sabb. 4^a וְיָדָיו לוֹ וְיָדָיו would they (the scholars) permit him to take it out &c.? Ib. II, 4 וְיָדָיו but R. Judah declares it permitted. Ib. 2 וְיָדָיו; a. v. fr.—V. מְחִירָא—3) to free, surrender; to outlaw, proscribe. Snh. 40^b לְמִיחָא דִּי did he surrender himself to death?, i. e. did he declare that he would commit the act in spite of the warning which defined it to be a deadly crime? Ib. 41^a (ref. to Deut. XVII, 6) וְיָדָיו until he declares himself ready to undergo capital punishment for his act. Hull. 41^a. Y. Peah I, 16^a לְחִיפֵי דְמֶן עִילָא they wanted a pretext to outlaw the rebels; a. fr.

Hof. (חֹף) 1) to be loosened, untied. Lev. R. s. 28, beg., a. fr. חֹף דְּרִצְוֵה, v. רִצְוֵה. Sabb. XX, 5 מִיחָא אִם וְיָדָיו if it (the clothes press) was (partly) unscrewed on the eye of the Sabbath, he may unscrew it entirely. B. Kam. 9^b מִיחָא an ox that is not tied, opp. קָשׁוּר. Erub. II, 1 מִיחָא לא קָשׁוּר closely tied together, but not tied in a loose way; a. e.—2) to be permitted. Y. Sabb. II, 5^b בְּחִילָה דִּי לֶחֶן וְיָדָיו. Snh. 68^a. Hull. 17^a וְיָדָיו originally they were permitted to eat the flesh of an animal killed by stabbing (v. נִיחָר). Ib. 9^a נִשְׁחַתָּה דְּחֹרָה when the animal has been slaughtered according to the ritual, it is (absolutely) permitted. Erub. 93^b שְׁבֵת כִּיּוֹן שְׁבֵת as regards Sabbath laws what has been permitted at the entrance of the Sabbath remains permitted the entire day; ib. 70^b כֹּל שֶׁ לְמִקְצָה וְיָדָיו whatever is permitted for one part of the Sabbath &c.; a. v. fr.—Part. מִיחָר; f. מִיחָרָה; pl. מִיחָרִים; (it is, they are) permitted (of things and persons). Ter. X, 7. Yeb. I, 2 וְיָדָיו her rival is permitted (to him as wife). Ib. III, 2 וְיָדָיו and he is permitted to marry her sister. Ib. II, 10 מִיחָרָה may be married to them; a. v. fr.—Pes. 48^a, a. e. (ref. to במשקה ישראל, Ez. XLV, 15) מִיחָרָה לִישְׂרָאֵל of what an Israelite is permitted to drink. Sabb. 108^a (ref. to בפֶּיךָ, Ex. XIII, 9) מִיחָרָה דְּבִפִּיךָ the Torah must be written on the skin of an animal which is permitted in thy mouth (a clean animal).

נָחַר II, Pi. נָחַר (b. h.; cmp. נָחַר) [to move.] to leap. B. Kam. 38^a (ref. to Hab. III, 6) מִיחָרָה דְּחֹרָה וְיָדָיו what evidence is there that this *vayyatter* has the meaning of sending into exile (causing to emi-

grate)? Answ. ref. to לָחַר (Lev. XI, 21). Lev. R. s. 20 (ref. to Job XXXVII, 1) וְיָדָיו יִקְפֹּץ וְיָדָיו what does *v'gittar* mean? It will leap, as we read (Lev. I. c.) &c.

Hif. (חִיף) to exile. B. Kam. I. c., v. supra. Lev. R. s. 6, beg. וְיָדָיו אֶת הַגְּנֵבִים and condemned the thieves to exportation (v., however, נָחַר).

נָחַר ch.=h. נָשַׁר, to fall off, drop; to fall apart, decay; to become wearied, faint. Targ. Is. XL, 7. Ib. LXIV, 5; a. fr.—B. Mets. 21^b דְּנִיחָרָא that it (the fig) dropped (and was not taken off the tree). Ib. וְיָדָיו דְּחֹרָה even when the olives have dropped &c. Sabb. 33^b וְיָדָיו וְיָדָיו and the tears fell from his eyes; a. fr.

Af. (חִיף) to drop, shed, let fall. Targ. Ruth II, 16. Targ. Y. II Ex. IX, 32 וְיָדָיו (not וְיָדָיו).—Y. Kil. VII, beg. 30^d וְיָדָיו where trees shed their leaves even in midsummer. Naz. 42^a אֶרֶץ דְּלֵא מִיחָרָא an earth which does not cause falling out of the hair; a. e.—Y. Yeb. XVI, 15^d אֶרֶץ, v. infra.

Pa. נָחַר (neut. verb) to crumble, fall in. B. Kam. 9^b מִיחָרָא a pit is liable to fall in (and mere covering it up is not a sufficient precaution).—2) to drop, shed. Targ. Is. I, 30; a. e.—Y. Yeb. XVI, 15^d (if one says of a person) נָחַר פְּלוֹנִי, 'I have dropped that man', you must not allow his wife to marry again (it does not necessarily mean that he saw him dead), for I may say, he means [read:] אֶחָד לְפָלוֹנִי I dropped that man something to eat.

נָחַר f. (b. h.; preced.; v. esp. Naz. 42^a quot. in preced.) 1) (nitron,) natron, native carbonate of soda (v. Sm. Bibl. Dict. s. v. Nitre, a. Sm. Ant. s. v. Nitron). Sabb. IX, 5; Nidd. IX, 6. Ib. 62^a; Sabb. 90^a, v. אֶלְכֶם נִיחָרָא a. אֶלְכֶם נִיחָרָא; a. e.—2) כֵּלִי נִיחָרָא a vessel made of alum crystals. Kel. II, 1. Ab. Zar. 33^b (expl. כֵּלִי מִיחָרָה v. מִיחָרָה); a. fr. [v., however, Maim. to Kel. I. c.]

נָחַר, נִי I ch. same. Targ. Jer. II, 22. Targ. Prov. XXV, 20 (Ms. יִרָא as in Pesh.).

נָחַר II ch.=h. נָשַׁר I, dropping. Targ. O. a. Y. I Lev. XIX, 10 (h. text פָּרַט).

נָחַשׁ (b. h.; cmp. נָחַץ) to break loose, tear off. Nif. נִחַשׁ, נִחַשׁ to be torn loose, be released. Lev. R. s. 29; Gen. R. s. 56, v. נָשַׁשׁ II a. נָחַר I.

Hif. (חִיף) to uproot. Gen. R. s. 23, beg. (play on מִיחָרָה, Gen. IV, 18) וְיָדָיו אֲנִי וְיָדָיו I shall tear them out of this world.—[חִיף or חִיף to weaken, v. חִיף.]

נָחַשׁ h. same. Targ. Ps. CXVIII, 10, sq. אֶחָד נִחַשׁ (ed. Lag. אֶחָד נִחַשׁ; Regia a. Levita אֶחָד נִחַשׁ, v. חִיף).

D

ס *Samekh*, the fifteenth letter of the Alphabet. It interchanges with ש, e.g. פָּרַשׁ a. נָפַשׁ a. נָפַשׁ a. fr.; with י, q. v.; with צ, as צָנַח a. צָנַח a. fr. preformative for Safel forms, as in סָבֵל, סָרַח &c.

ס as numeral, *sixty*, v. אַ.

סָאָא, v. סָאָא ch.

סָאָא [to be rough, ugly,] to be filthy, unclean, repulsive.

Pi. סָאָא to soil, make unclean; to unfit for sacrifice on account of repulsive appearance. Part. pass. מְסָאָא, f. מְסָאָא; pl. מְסָאָא, מְסָאָא, מְסָאָא, מְסָאָא. *unwashed hands*. Hall. II, 2. Hull. II, 5; a. fr.—Tem. 8^a יִרְעוּ מִי וְיִרְמִין (you say) 'let them go to pasture until they become unfit for sacrifice', but are they not already unfit (being blemished)?

Hithpa. סָאָא to become filthy, repulsive, unfit for sacrifice. Yeb. XI, 5 שִׁתְּחַטֵּא עַד שֶׁיִּהְיֶה לֵּהּ רֵיחַ let it go to pasture, until it becomes unfit for sacrifice. Tem. l. c. עַד שֶׁיִּתְחַטֵּא, v. supra. Ib. IV, 1 עַד שֶׁיִּתְחַטֵּא; a. fr.

סָאָא I ch. same.

Pa. סָאָא 1) to soil, defile, make unclean, unfit for sacrifice. Targ. Lev. XV, 31. Targ. Gen. XXXIV, 5; a. fr.—Taan. 11^a bot. הָרָחַץ הָרָחַץ הָרָחַץ that is because he defiled himself (by touching a corpse &c.). Y. Maas. Sh. III, 54^b top הָרָחַץ הָרָחַץ הָרָחַץ made the fruit unclean and also redeemed it. Y. Snh. I, 18^b top הָרָחַץ הָרָחַץ הָרָחַץ a man caused a priest to become unclean; a. e.—Part. pass. מְסָאָא, f. מְסָאָא; pl. מְסָאָא &c. Targ. Lev. XIV, 40. Ib. O. XII, 2. Ib. XI, 8; a. fr.—Tem. 22^a הָרָחַץ הָרָחַץ הָרָחַץ is it not already unfit for sacrifice? v. preced. Ab. Zar. 37^a; Edy. VIII, 4 Ms. M., v. infra.—2) to declare unclean. Targ. Lev. XIII, 44; a. fr.

Hithpa. סָאָא to be made unclean, be unclean. Targ. Num. VI, 12 (Regia מסאב). Targ. Y. ib. 11. Targ. O. Lev. XIII, 45. Targ. O. Deut. XXII, 9 (h. text חָקוּשׁ); a. fr.—Edy. VIII, 4 מְסָאָא מְסָאָא מְסָאָא (Ms. M. מְסָאָא) only what is sure to have touched a corpse is unclean (v. Ab. Zar. 37^b).

סָאָא II or סָאָא (cmp. preced.; v. סָאָא I) [to be hairy,] to be old. Targ. Prov. XXII, 6 נָסָאב ed. Lag. (oth. ed. נָסָאב, נָסָאב; Ms. נָסָאב).—Y. Dem. III, 23^b bot. כִּי הָרָחַץ הָרָחַץ הָרָחַץ when you are old (appointed elders, v. יָקֵן), I shall tell you.

סָאָא m. (preced.) old man, v. סָב.

סָאָא f. (b. h.) *S'ah*, a measure of volume for dry objects and for liquids; in gen. *measure*. Men. XII, 4 בְּרֵעִים סָאָא in a reservoir containing forty S. he can bathe for purification, in forty less one drop &c. Mikv.

I, 7; a. fr.—Sot. 9^a עַד שֶׁחֲחַמְלָא סָאָא the Lord does not exact payment (punishment) of a man until his measure is full. Ib. 8^b; Tossef. ib. III, 1 (ref. to בסאסאה, Is. XXVII, 8) this would prove only that the Lord measures by the S'ah (repays only great sins, overlooking the small ones) &c.; Y. ib. I, 17^a.—בִּירָה סָאָא (or sub. בִּירָה) a field requiring one S'ah of seed, (a square measure) *Beth S'ah*. Shebi. III, 2. B. Bath. VII, 2 רִבְעָה לֵשׁ one fourth of a Kab for each (Beth) S'ah; a. fr.—Tanh. Ki Thissa 26 סָאָא אַרְבָּעִים סָאָא forty S'ah in weight (weight of forty S'ah of wheat).—Pl. סָאָא, סָאָא, סָאָא, סָאָא. Y. l. c. (ref. to סָאָא, Is. IX, 4) הָרָחַץ הָרָחַץ הָרָחַץ the text intimates here a variety of measures (recompenses). Men. VII, 1 חֲמֵשׁ סָאָא five Jerusalem S'ah which are equal to six Desert S'ah. Ib. 77^a; a. fr.—Du. סָאָא. Ter. X, 8. Shebi. III, 4; a. fr.

סָאָא ch. same. Targ. II Kings VII, 1; 16; a. e.—Pl. סָאָא, סָאָא, סָאָא, סָאָא, סָאָא, סָאָא, סָאָא, סָאָא. Targ. Gen. XVIII, 6. Targ. Y. Ex. XXIX, 4; a. fr.—Targ. Y. Deut. XXXIV, 12 (a weight, v. preced.).—Pes. 113^a סָאָא Ms. M. (ed. סָאָא). M. Kat. 12^a בֵּר סָאָא a vessel containing six S'ah (of beer) but well closed, is better &c.; a. e.—Du. סָאָא. Targ. II Kings l. c.—V. סָאָא.

סָאָא m. (סָאָא I) *unclean object; uncleanness*. Targ. Y. Lev. XXI, 1. Targ. Y. Deut. VII, 26 שְׂקָצָא סָאָא (ed. Amst. סָאָא, not סָאָא) what has become unclean through an abomination.

סָאָא f. (preced.) 1) *uncleaness, esp. menstruation*. Targ. Ez. XXIV, 11. Targ. Y. Gen. XVIII, 11 (ed. Vien. סָאָא). Targ. Lev. XV, 25; 31 (some ed. סָאָא); a. fr.—2) cmp. (קָדָר) *menstruant*. Targ. O. ib. 33 (Y. סָאָא; some ed. סָאָא); a. e.—Pl. סָאָא. Targ. II Chr. XXIX, 16. Targ. O. Lev. XVI, 16; 19 סָאָא constr. (Y. סָאָא Hebraism); a. e.

סָאָא, v. סָאָא.

סָאָא, v. סָאָא, סָאָא, סָאָא.

סָאָא, v. סָאָא.

סָאָא, v. סָאָא I a. סָאָא.

סָאָא, v. סָאָא I ch.

סָאָא, v. סָאָא. [סָאָא pl. of סָאָא.]

סָאָא silver, v. סָאָא I.

סָאָא, v. סָאָא.

סָאָא, v. סָאָא.

סָאָא Targ. Prov. XVI, 16; XVII, 3 some ed., v. סָאָא I.

סָאָה m. h. a. ch. (= סַעַסַע, cmp. שַׁעַר, סַעַר; cmp. זָאָן) *bristle, awn or beard of grain*. Sot. 5^a (Ar. סָאָה). Hull. 17^b דְּמִיָּא לִסְ (Ar. סָאָה) if the slaughtering knife is rough like a bristle of &c.—*Pl.* סָאָסִין, constr. סָאָסִי. Koh. R. to IX, 11 שְׂבִילֵי וְכ' (not שְׂבִילִיָּא; some ed. שָׂאָסִי) he ran over the ears of standing grain, and they were not broken.

סָאָפִין m. *soap, detergent*, v. צָאָפִין I.

סָאָה I, **סָאָהָה** f. ch. = *סָאָה*, *S'ah*; *measure*. Targ. Is. XXVII, 8. Targ. Job XX, 22; a. e.—Y. Ter. X, 47^b top וְכ' כַּמָּה עֲבָדָא ס' עֲבָדָא how much does a S'ah contain? Twenty four Log. Lev. R. s. 36; Y. Snh. X, 27^d וְכ' וְהָא ... כָּאִינַשׁ as if one says, here is the bag, here is the Sela, and here is the measure, rise and measure (said of one who asks immediate reward for a good deed); Ruth R. introd. (some ed. סָאָה); a. e.—*Pl.*, v. סָאָה ch.

סָאָה II f. = *סָאָהָה*, *sweepings, refuse*. Lam. R. to I, 15 (expl. סָלָה, ib.) עֲבָדִי ס' וְכ' (some ed. עֲבָדִי ס' וְכ' he made me like refuse before them. Ib. עֲבָדִי ס' וְכ' (read סָלָה; Ar. סָלָהָה) in Bar Gamza they call sweepings *sallutha* (that which is thrown away); v. סָאָהָה.

סָבָב, v. סָבָב.

סָבָב I, **סָבָבָה** m. ch. (v. סָבָב II, סָבָב) = *h. שָׁב, grey, old; elder; ancestor; scholar* (= *h. וְשָׁב*). Targ. Is. III, 2. Targ. Gen. XXIV, 2; a. fr.—Targ. Y. II Lev. XXII, 27 סָבָבָה.—Targ. II Esth. VII, 9 כָּאֵל אֲבָא סָבָב (ed. Lag. סָבָב, corr. acc.) like Agag my grandfather.—Y. Yeb. XII, 12^d bot., opp. מְלָכִיָּהּ. Hull. 6^a אֲשַׁכְּחִיָּהּ הָיְתָא ס' an old man (or scholar) met him; Sabb. 34^a. Gen. R. s. 74 (ref. to Ps. CXXIV, 1) ס' it means Israel the patriarch (not Israel the people); Midr. Till. to Ps. I. c. Y. Ned. X, end, 42^b לְסָבִי לְאִמִּי my ancestor. Ib. ר' דוֹסָתַי ס' R. Dostay senior; a. fr.—[Y. Maas. Sh. V, 56^c top, v. סָבָב I.]—*Pl.* סָבִין, סָבִין. Targ. Zech. VIII, 4. Targ. Joel I, 14. Targ. Prov. XX, 29 (Ms. סָבִין); a. fr.—Y. Peah VII, end, 21^b וְכ' אִתְּ הָיוּ ס' there were (poor) old men in our days &c. Kidd. 33^a ס' דְּאִרְמַיָּא ... ר' R. J. used to rise before gentile old men. Snh. 17^b ס' דְּסוּרָא the scholars of Sura. B. Bath. 58^b אֲתִינִס ס' the Jewish scholars. Bekh. 8^b, v. אֲתִינִס; a. fr.—*Fem.* סָבָהָה, סָבָהָה. Y. Maas. Sh. III, 54^b top אֲמַר לֵן הָיָא ס' (read: לֵן חַד סָבָה חַדָּא סָבָהָה) said to them a certain matron (prob. wife of a scholar). Ib. מִיָּמֵר . . . סָבָהָה I bequeathe my property to my grandmother. Ib. אִי וְכ' if that grandmother had sold the property bequeathed to her before the claim could be preferred, the sale would have been valid; a. fr.—*Pl.* סָבִין. Targ. Zech. I. c.; a. e.—[*Pl.* to be old, v. סָבִין.]

סָבָב II 1) pr. n. m. *Saba*. Y. Yeb. IX, beg. 10^a בְּר' סָבָב; Y. Kil. IX, beg. 31^d סָבָב.—2) pr. n. pl. *K'far Saba*, in Samaria. Y. Dem. II, 22^c bot. (ed. Krot. סָבָבָה, one word). Nidd. 61^a; Tosef. ib. VIII, 5 (v. Hildesh. Beitr., p. 10).

סָבָב III (b. h.; cmp. שָׁבַע) *to drink freely*.—Part. pass. סָבִיָּא, pl. סָבִיָּאִים, soaked, satiated. Nidd. 24^b עֲצָמוֹתָיו ס' Ar. (ed. סָבִיָּין) his bones are found satiated with moisture, i. e. *porous*, contrad. to מְשֻׁחֵן oily, smooth.

סָבָב ch. same. Part. סָבִי. Targ. O. Deut. XXI, 20.—[Targ. I Sam. XXX, 20 וְכָבָה some ed., read וְכָבָה].

Pa. סָבִי *to retail wine* in the shop or tavern. B. Bath. 98^a אֲדִישָׁא לְסָבִיָּהּ with the intention to retail it.

Af. סָבִיָּא *to satiate, soak*; trans. (cmp. אָסַבְּ) *to lash*. Keth. 10^a אָסַבְּהוּ כוֹפְרֵי וְכ' make him absorb (strike him with) palm switches. Ib. וְכָסְבִין לִיהּ וְכ' and we lash him nevertheless.

סָבָב (b. h.) *to go around, turn*. Num. R. s. 18 כְּשֶׁהִיָּיתִי כְּלוֹךְ וְכָסְבִין כָּל כְּלוֹךְ ... הוֹלֵךְ וְכָסְבִין כָּל כְּלוֹךְ I went around all the towns; וְכָסְבִין מִבְּרֵיתִי מִבְּרֵיתִי from town to town. Erub. 56^a צָפוֹן בְּלֵילָה 'and turns northward' (Koh. I, 6) by night; a. e.

Nif. וְכָסְבִין *to take a turn*. Num. R. s. 4 לְמַעַל וְכָסְבִין it turned upward and became wider.

Pi. סָבִיָּב 1) *to surround*. Erub. I. c.; B. Bath. 25^b (ref. to Koh. I. c.) פְּעָמִים מְסָבִיבֵן וְכָסְבִין מְהֻלְכֵן (Rashi וְכָסְבִין, v. Rabb. D. S. a. l. note 4) at seasons the sun goes around them (making a circuitous route), and at seasons it passes straight through (from north-east to south-west). Erub. 23^b; Num. R. s. 13 סָבִיב tie around; a. e.—Transf. *to be around a person, to wait upon*. Deut. R. s. 1 (play on סָבָב, Deut. II, 8) אֶת הָרֶבֶךְ סָבִי עָשָׂה אֶת הָרֶבֶךְ a long while has Esau been around his parent &c. —סָבִיב *to go around from door to door, to beg*. Tosef. Peah IV, 8 אֵין אֵין ... הָמָסְבִיב for the poor man that goes begging, the public charities are not bound to do anything. Y. ib. I, 15^d top וְכ' אֶתְּ אֶתְּ כְּבִדְרִי 'honor thy father and thy mother', even if thou have to go begging (thou must support them); Pesik. R. s. 23—24; a. e.—Ruth R. to I, 1 וְכ' מְסָבִיב עַכְשָׁי now all Israel will surround my gate ..., waiting for distribution of food; Yalk. ib. 598 (2) *to carry around from place to place*. Kel. I, 7 וְכָסְבִין לְחוּכֵן וְכ' and you may carry a corpse from one (of the fortified places) to another; Tosef. ib. B. Kam. I, 14 בְּחוּכֵן וְכ'—3) *to place around*. Num. R. s. 2 סָבִיב he placed four angels around his throne.—Part. pass. מְסָבִיבָה f. מְסָבִיבָה *surrounded, closed*. B. Bath. 25^b, v. אָסַבְּהוּ.—*Pl.* מְסָבִיבִים *assembled, arranged around*. Ab. Zar. 18^a מִסְּ לֵוִי וְכ' (Ms. M. אֲחֵרֵי) (his sins) are arranged around him on the day of judgment (as witnesses). Yalk. Ruth I, c., v. supra.—Esp. *reclining on the dining couch around the tables* (v. מְסָבִיב). Ex. R. s. 25 מִסְּ לְשֹׁמְרֵי וְכ' lying on couches and eating and praising &c. Pes. 101^b מִסְּ לְשֹׁמְרֵי בְּנֵי ... the members of a party that were assembled for a feast; ib. 102^a. Tosef. ib. X, 12; a. fr.—[Tanh. Hayē 3 מְסָבִיב, read: מְסָבִיב, v. מְסָבִיב.]

Hif. מְסָבִיב 1) [to surround the table,] *to recline for dining in company*. Ber. VI, 6 (42^a) וְכ' (Bab. ed. מְסָבִיב; Y. ed. מְסָבִיב) if they lie down for a meal, one says grace in behalf of all, opp. יוֹשְׁבֵי. Tosef. ib. IV, 20 בִּלְעַד דְּבִרְתָּ שְׂדֵיָּהּ מִיָּסֵב וְכ' if a host has been reclining in company and eating, and a neighbor called

him away to speak to him. Ib. V, 5; Y. Taan. IV, 68^a bot. וְכִי... וְיָמִיבּ... when there are two couches, the highest in rank goes up and reclines at the head of the uppermost couch &c., v. הָסֵב. Pes. X, 1 עד... אִפְרַיִם עֲנִי... even the poorest man in Israel must not eat (on the Passover night) without reclining (to indicate that he is a free man); a. fr.—2) to cause to recline, to invite. Ex. R. s. 25 (ref. to וְיָסֵב, Ex. XIII, 18, a, שָׁלַח, Ps. LXXVIII, 19) הָסִיף עָלָיו חֲנֹכַח עֲנִי... he invited them to recline under the clouds of glory (v. הָסִיף עָלָיו); a. e.—3) to turn around. Pesik. R. s. 14 עָדִיד אֲנִי לְחָסִיב עַל עוֹלָמִי וְכִי I shall turn again to my world in mercy.

Hof. הָסֵב to be transferred from tribe to tribe (Num. XXXVI, 7). B. Bath. 112^a הָסִיבָה חֲדָשׁ הַשָּׂדֶה the field had been transferred (before the division of the land); שָׁכַב הָסֵבָה שכבר הוסבה we do not adopt the argument that a transfer before the division made any difference (v. comment, a. Rabb. D. S. a. l. notes 4 a. 5 for Var. Lect.).

Polet סֹבֵב to surround. Ab. Zar. 18^a, v. supra.

סָבַב ch. same; Af. אָסַב to go around (announcing). Y. R. Hash. II, 58^a top דְּחֹזֵן אֵילָן מְסַבֵּין יוֹמָא דִּין וְכִי these went around (as messengers to announce the New-Moon) to-day, and others the day after. Ib. מְדֹוּ דִּסְבִּין. v. מְסַבָּה, פָּצַח.

סָבְבָא m. (preced.; cmp. שִׁיבְבָא) neighbor, borderer.—Pl. סָבְבָא. Targ. Is. VII, 20 בְּסִי וּבְמִגְרִיא בְּעִבְרֵי וְכִי (ed. Lag. במגריא) read: בְּסִי בְּעִבְרֵי וְכִי (being a gloss to our w.) among the borderers on the sides of &c.

סָבָה v. סִיבָה.

סְבִיבָא, Targ. Prov. II, 7 ed. Lag., read סְבִיבָא = סְבִיבָא.

סְבִיבָלֹם m. = h. הַלֵּל, name of a jewel in the high priest's breast-plate, diamond. Targ. O. Ex. XXVIII, 18 (some ed. סְ; XXXIX, 11. Targ. Y. Num. II, 10.

סָבוּ v. v. סִיבוּ.

סְבִיבָאָה v. סְבִיבָאָה.

סְבוּיָא, Yalk. Num. 773, v. סְבוּיָא, v. סְבוּיָא.

סְבוּיָאָה c. pl. (סָבָא) wine-retailers. Ab. Zar. 71^a (Ar. סְבוּיָאָה); ib. 72^b סְבוּיָאָה.

סְבוּיָאָה v. סְבוּיָאָה.

סְבוּיָאָה v. סְבוּיָאָה.

*סְבוּיָאָה m. (סָבַל) load-carrier. B. Mets. 93^b בר סְבוּיָאָה (Ms. R. סְבוּיָאָה; Ms. H. סְבוּיָאָה, Ms. F. סְבוּיָאָה of Saccola = Sacala in Gedrosia?).

סְבוּיָאָה, סְבוּיָאָה v. סְבוּיָאָה.

סְבוּיָאָה, Y. Sabb. VI, 8^a bot. ed. Zyt., v. סְבוּיָאָה.

סְבוּיָאָה, v. sub. סְבוּיָאָה.

סְבוּיָאָה m. (סְבוּיָאָה I) 1) a reasoner (opp. to learned, v. סְבוּיָאָה II). Y. Sabb. III, 6^a סְבוּיָאָה דִּין וְכִי that reasoner who has neither studied nor attended scholars.—2) (adj.) imaginative, fanciful. Y. Kidd. III, 63^d bot. סְבוּיָאָה דְּהַגְרִי אִינְשָׁא סְבוּיָאָה (not אִינְשָׁא) for H. is a fanciful man (whose traditions cannot be relied upon).

סְבוּיָאָה m. hope, v. סְבוּיָאָה.

סְבוּיָאָה v. סְבוּיָאָה.

סְבוּיָאָה pr. n. m. Sabta. Snh. 64^a אֵלֶּס סְבוּיָאָה (v. אֵלֶּס, a. אֵלֶּס); Y. ib. X, 28^d סְבוּיָאָה; Sifrē Num. 131, a. Yalk. ib. 771 סְבוּיָאָה.

סְבוּיָאָה v. preced.

סְבוּיָאָה, סְבוּיָאָה, סְבוּיָאָה pr. n., סְבוּיָאָה (Σαββατισμός, Σαββατισμός) the river Sabbath, said to rest on the seventh day (v. Plin. Hist. Nat. XXXI, 2; Jos. Bell. Jud. V, 5, 1; Neub. Géogr. p. 33). Snh. 65^b נָהָר סְבוּיָאָה let the river S. prove (that the seventh day is the Sabbath); Yalk. Lev. 617 סְבוּיָאָה; Gen. R. s. 11 סְבוּיָאָה; Tanh. Ki Thissa 33 סְבוּיָאָה; Pesik. R. s. 23 סְבוּיָאָה. Gen. R. s. 73 סְבוּיָאָה... לפנים מִנְהָר סְבוּיָאָה the ten tribes were exiled to within the confines of the river S., whereas Judah and Benjamin were scattered over all lands; Y. Snh. X, 29^c bot. סְבוּיָאָה; Targ. Y. Ex. XXXIV, 10 מִן לְגִיז לְנָהָר סְבוּיָאָה.

סְבוּיָאָה m. 1) old, v. סְבוּיָאָה.—2) officer of the royal household. Koh. R. to IX, 18 (expl. דְּמוּכִיר, II Kings XVIII, 18) סְבוּיָאָה (some ed. סְבוּיָאָה).

סְבוּיָאָה (b. h.; סְבוּיָאָה) around. Tanh. B'midb. 12 לְמַשְׁכַּן סְבוּיָאָה around the Tabernacle; a. e.

סְבוּיָאָה f. (preced.) neighborhood.—Pl. סְבוּיָאָה. Num. R. s. 18 כִּיּוֹן שְׂרָאוֹ שֶׁנִּסְחָלְקוּ יִשְׂרָאֵל מִסְבִּיבָתוֹ הָיוּ when they saw that the Israelites had removed themselves from their neighborhood; a. e.

סְבוּיָאָה m. (סְבוּיָאָה) = b. h. סְבוּיָאָה, thicket. Targ. Ps. LXXIV, 5. Targ. II Chr. XX, 2 סְבוּיָאָה דִּקְלִיאָה (h. text חֲמֵר סְבוּיָאָה).

סְבוּיָאָה f. (סָבַל) carrying a burden, use of the stem סָבַל. R. Hash. 11^b סְבוּיָאָה אֲרִיאָה Ms. M. (omitted in ed., v. Rabb. D. S. a. l. note) there is an analogy between סָבַל (Ex. VI, 6) and סָבַל (Ps. LXXXI, 7); Yalk. Ex. 177; Yalk. Ps. 831.

סְבוּיָאָה, Y. R. Hash. II, 59^c top, v. סְבוּיָאָה.

סְבוּיָאָה v. סְבוּיָאָה.

סְבוּיָאָה m. pl. (v. Löw Pfl., p. 188 sq.) mandrake flowers. Snh. 99^b (expl. דְּוִדָּאִים, Gen. XXX, 14) סְבוּיָאָה (Var. סְבוּיָאָה, Ms. M. סְבוּיָאָה; v. Rabb. D. S. a. l. note).

סְבוּיָאָה v. סְבוּיָאָה.

סְבוּיָאָה, Y. Keth. I, 25^b top, v. סְבוּיָאָה.

סְבִירָא, v. סְבִירָא.

סְבִירָא (b. h.) *to interweave, interlace, esp. to make a hedge or dam with twigs, stones &c.* Shebi. III, 8 רְסִבְוֹן לֹא עָפֵר Ms. M. a. R. S. a. l. (ed. יסמוך) he must not cover the dam with earth, opp. עוֹשֵׂה חֲרִיץ, v. חֲרִיץ.

Nif. **סְבִירָא** *to be caught, entangled.* Lev. R. s. 29, a. e., v. גָּטָשׁ II. Yalk. Num. 782, v. infra; a. e.

Hithpa. **סְבִירָא**, *Nithpa.* **סְבִירָא** same. Gen. R. s. 56 טְרִירִין מְסִבְכִין entangled in troubles. Ib. [read:] טְרִירִין thy children will be entangled (come in conflict) with successive empires, and be drawn from empire to empire; Yalk. Num. 782 **סְבִירָא** Gen. R. s. 65 בְּשַׁעֲרוֹ וְכִי and the chaff stuck in his hair. Y. Sabb. VII, 10^a bot. **סְבִירָא** בְּגָדָיו וְכִי if his garments were caught in thorns; a. e.

Hof. **סְבִירָא** same. Peah VII, 3 [read:] עֵקֶן דְּרֵי בַעֲלִים if he cut a cluster off by its stalk, and it was intercepted by the foliage, and in falling to the ground single berries fell off.

Pi. **סְבִירָא** *to entangle.* [Y. Kil. II, end, 28^b מְסִבְכִין, some ed., v. **סְבִירָא**.]—Part. pass. **סְבִירָא** Hull. 30^b צִמְרֵי מִי if he put the slaughtering knife under the entangled wool (on the animal's neck). M. Kat. 6^a top מְסִבְכִין when the trees in the field are irregularly scattered (not planted in rows). Sot. 48^a; Yalk. Is. 292 (ref. to אֲרִזָּה, Zeph. II, 14) **סְבִירָא** בְּאֲרִזִּים a house which lies in a thicket of cedars.

סְבִירָא ch. same. Part. pass. **סְבִירָא** Hull. 48^a רֵיחַ וְרוּחַ provided the perforated lung is intergrown with the fleshy part of the ribs.

Pa. **סְבִירָא** *to weave a net.* Targ. Prov. XXX, 28 רְמִסְבְּכָא ed. Lag. (Var. רְמִסְבְּכָא).

סְבִירָא m. (preced.) *net-work, web.* Tosef. Kel. B. Bath. VII, 1 אִם יֵשׁ לָהֶן סְבִירָא (ed. Zuck. a. oth. סְבִירָא) if the fringes form a web. Ib. סְבִירָא a web of fringes is partly subject and partly not subject to the standard measure of &c.

***סְבִירָא** m. (preced.) *net-weaver.* Erub. 72^b top יְהוּדָה רֵיחַ R. Han. a. Alfasi (ed. חסבר, v. Rabb. D. S. a. l. note 20).

סְבִירָא m. (preced. wds.) *net, head-dress.*—Pl. **סְבִירָא** Targ. Is. III, 18 (הַשְׁהִירָא); v. next w.—[Ib. VII, 20 סְבִירָא, ed. Lag., v. **סְבִירָא**.]

סְבִירָא f. (b. h. שֶׁ) 1) same. Tosef. Sabb. IV (V), 11 סְבִירָא (ed. Lag. סְבִירָא, var. סְבִירָא, corr. acc.) a gold-embroidered hair net; Sabb. 57^b. Y. ib. VI, 8^b bot.; Neg. XI, 11, a. fr. סְבִירָא שֶׁל סְבִירָא, v. שְׁבִירָא; Tosef. Kel. B. Bath. V, 15 שְׁבִירָא שֶׁל סְבִירָא. Sabb. l. c. שְׁבִירָא מִן חֵטְא whatever ornament is worn beneath the net; ib. 65^a חֵטְא; (Tosef. ib. IV (V), 7 חֵטְא שֶׁל מִשְׁעָרָה; a. fr.—2) *any net-work, mat &c.* Kel. XXVIII, 9 זֶקֶן שֶׁל סְבִירָא the old woman's net-work (mat to sit upon, v. Maim. a. l.). Ib. חֵטְא... חֵטְא the public woman's shirt which is like net-work (gauze, v. חֵטְא II). Y. Ter. VIII, 45^d חֵטְא the

venom of the serpent remains on top (of liquids) as a net-like film; Y. Ab. Zar. II, 41^d top דְּרִימָא לֵשׁ; Y. Sabb. I, 8^d top עֲשִׂי כֵּשׁ; a. fr.—Ib. VI, 7^d טְבוּסָא, read טְבוּסָא, v. טְבוּסָא II.—Pl. **סְבִירָא** שֶׁ, Kel. XXIV, 16; Tosef. ib. B. Bath. II, 10 שְׁלֹשׁ סְבִירָא הֵן וְכִי there are three categories of nets with regard to levitical cleanness; a. e.

סְבִירָא, v. סְבִירָא.

סְבִירָא f. ch.=h. **סְבִירָא**. B. Bath. 146^a (Ms. M. סְבִירָא, oth. Mss. סְבִירָא, סְבִירָא, v. Rabb. D. S. a. l. note), v. סְבִירָא.

סְבִירָא (b. h.) *to carry a load; to sustain; to endure.* Lev. R. s. 4, end-חֲקִיבָא חֲקִיבָא חֲקִיבָא... וְחֲקִיבָא חֲקִיבָא חֲקִיבָא the soul supports the body, and the Lord sustains his world; (Tanḥ. Hayé 3 משמר... משמר). Pes. 113^b אֲרִבְעָה סְבִירָא... there are four things which the mind (of man) cannot endure. Gen. R. s. 22 (ref. to Gen. IV, 13) לְעִירִינִים... thou bearest those on high and those below, and my trespass thou wilt not bear? Y. R. Hash. II, end, 58^b (ref. to Ps. CXLIV, 14 אֲלֹהֵינוּ) when the great bear the small (take care of them), there is no breach &c.; ib. when the small bear the great (respect their superiority), there is &c.; Yalk. Ps. 888; Ruth R. introd. (ושם). Ex. R. s. 5 כְּבִילֵי מָכּוֹת they endured maltreatment; a. fr.—Y. Peah I, 16^b סְבִירָא וְאִינִי חֲפּוֹרֵק he who throws off the yoke, that is, he who says, there is a law, but I will not bear it.

Pi. **סְבִירָא** *to load.* Part. pass. **סְבִירָא** Ber. 17^a (ref. to Ps. l. c.) מִסְבִּירָא מִסְבִּירָא laden with good deeds; Yalk. Deut. 963 מִסְבִּירָא כֶּסֶף וְכִי (Deut. R. s. 11 סְבִירָא) carrying their silver and their gold; a. e.

סְבִירָא ch. same. Targ. Y. Deut. XXXII, 11. Targ. Job XXI, 3. Targ. Y. II Deut. XXIV, 15; a. fr.—Cant. R. to V, 14 רְסִבְלִי רוּחָא, v. רְסִבְלִי, v. רְסִבְלִי, v. רְסִבְלִי.

Pa. **סְבִירָא** (v. סְבִירָא) *to send presents of betrothal.* Kidd. 50^b מְקַדְּשֵׁי וְהוּרֵר מְקַדְּשֵׁי where it is customary to send the presents before betrothal; a. e.

סְבִירָא m. (b. h.; preced.) *load-carrier.* Y. B. Mets. X, end, 12^c; (Bab. ib. 118^b בְּרִיתָא). Kidd. 82^b; Y. ib. IV, end, 66^d; Tosef. ib. V, 15 (ed. Zuck. note). Tanḥ., ed. Bub., M'tsora 11 כְּבִילֵי שֶׁל עִילָם as strong as he who carries the world; Yalk. Ps. 808.—Pl. **סְבִירָא** Kel. XXVIII, 9 כֶּסֶף חֵטְא the cushion which load-carriers wear on their heads.

סְבִירָא f. (b. h.; preced.) *load, burden.*—Pl. **סְבִירָא** Lev. R. s. 37 סְבִירָא וְכִי. Ex. R. s. 1 רְשָׁב וְכִי he saw their burdens and wept. Ib. סְבִירָא וְכִי he went and helped them to arrange their burdens; a. e.

סְבִירָא m. (preced. wds.) 1) *load.* Sifra introd. מְשָׁא עֲשִׂי לְסְבִירָא made for the carrying of something else (than only persons).—2) *pl. סְבִירָא* (emp. b. h. מְשָׁא) presents, esp. presents of betrothal (donatio propter

nuptias). Kidd. II, 6 וי' although he sent presents after that (after an invalid betrothal). Ib. 50^b הושתין we have an apprehension concerning nuptial presents, i. e. the fact of a man's having sent presents to a woman gives rise to the apprehension that a betrothal may have taken place (Tosaf.), or that the presents may have been meant as a means of betrothal (Rashi). Ib. אימא I might think ... when he sent the presents he did so with the intention of making them the means of betrothal. B. Bath. IX, 5 הושילם if one sends presents ..., they cannot be reclaimed (in case of death or divorce before marriage). Ib. 146^a presents intended for immediate consumption or wear; a. fr.

סבנה, v. next w.

סִבְנִי, סִבְנִי, סִבְנִי m. (cmp. Arab. *sabanu*, nomen oppidi ... a quo panni nomen acceperunt (Freitag); cmp. *σάβανον*, *sabanum*) a cloth, esp. a head-cover which fell down over the shoulders, *sibni*. Y. Sabb. VI, 8^a bot. כִּדְךָ סִבְנִי עֲלֵיהֶן (ed. Zyt. סבונה, corr. acc.) he tied his *sibni* around them; Y. Yeb. XII, 12^a top סִבְנִי. Gitt. 59^a אפ"י סבניה לא היה יכול (Ar. סו), v. חוּמָס. Cant. R. to V, 14 סִבְנִי לְמִסְבֵּל (he became so weak from studying that) he could not even carry his *sibni* (in his hand), but others had to take it off for him; v. next w.—Pl. סִבְנִי. Gen. R. s. 19 סִבְנִי (corr. acc.) a female head-cover, corresp. to סִבְנִי for males.

סִבְנִיתָא, סִבְנִיתָא f. same. Sabb. 147^b סִבְנִיתָא צִדִּיק (Ar. (ed. סִבְנִי); Ms. O. סִבְנִיתָא; Rashi Ms. סִבְנִיתָא, pl.) if one carries a *sabnitha* (to be used at bathing, on the Sabbath), he must tie its two ends (around his neck, so that it be a part of his wearing apparel). Pesik. B'shall., p. 93^b Ms. O. (ed. סִבְנִיתָא, v. Bub. notes a. l.) even his s., if another person did not take it off for him, he could not &c. (Ar. אפ"י סִבְנִי לא יכל עוֹן. Y. Shebu. VI, end, 37^b אֵרִים סִבְנִיתָא וי' tore his s. off his head and said, this sheet (סִבְנִיתָא) shall not go out of my hands &c.—Pl. סִבְנִיתָא, סִבְנִיתָא, סִבְנִיתָא, סִבְנִיתָא. Sabb. l. c., v. supra.—Y. ib. VI, 6^b bot. (expl. מטפחות, Is. III, 22) סִבְנִיתָא large head-covers.

סִבְסִטִּי pr. n. pl. (Σεβαστή) *Sebaste*, built by Herod on the site of the old Samaria (Shomron). Num. R. s. 10 (ref. to Am. VI, 1) that means the ten tribes יושבֵי סִבְסִטִּי (not יושבֵי סִבְסִטִּי) who dwelt safely in S.; Tanh. Sh'mini 5 בִּסְבִּסְטִי. Arakh. III, 2 (14^a), v. חוּלָה; Sifra B'huck. Par. 4, ch. X סִבְסִטִּי; Tosef. Arakh. II, 8 סִבְסִטִּי (Var. סִבְסִטִּי, corr. acc.).

סִבְסִטִּין m. pl. (σεβαστοί) *members of the imperial family, princes*. Tanh. B'midb. 2 [read:] אֲתָם I caused you to recline on couches like princes; (ref. to Ex. XIII, 8) ויִסְבּוּ just as kings recline; [Var. בִּסְבִּימִין, taken fr. Num. R. s. 1, beg., v. סִבְסִטִּין].

סִבֵּעַ to be satisfied, v. שָׂבַע.

סִבְעָא, סִבְעָא m. (preced.) *plenty*. Targ. O. Gen. XLI, 29; 30; 31 ed. Berl. (oth. ed. שִׁבְעָא, שִׁבְעָא). Targ. O. Deut. XXIII, 25 ed. Berl. (oth. ed. שִׁבְעָא, שִׁבְעָא). Targ. Prov. III, 10 (שִׁבְעָא, שִׁבְעָא, שִׁבְעָא, שִׁבְעָא).

סִבְקִין, v. סִבְקִין.

סִבְר (b. h. שָׂבַר *Pi.*; Saf. of ברר) [to be bright,] to look for, be hopeful; to think, imagine. Part. pass. סִבְרִי; f. סִבְרִיָּה; pl. סִבְרִיִּים, סִבְרִיִּים, סִבְרִיִּים *hoping; thinking*. Ruth R. to I, 1 סִבְרִי הָיוּ the citizens were relying on him; (Yalk. ib. 598 בסִבְרִי).—Keth. VII, 10 סִבְרִי וי' I was in hopes that I might be able to bear it. Gitt. 56^b וי' and he was like thinking (he imagined) that &c., v. הָרַג; a. fr.—Tanh. P'kudé 3 סִבְרִי וי' (perh. to be read: סִבְרִיִּים) they thought that he (Adam) was their creator; Pirké d'R. El. ch. XI סִבְרִיִּים.

Hif. סִבְרִי to brighten, illustrate, make clear. Koh. R. to X, 10 (ref. to Koh. l. c.) וְהָיָה אִינִי בָא אם נקחה ... וְהָיָה אִינִי בָא if thy study has been dull to thee like iron (difficult), and he ... does not come to thy side to make it clear before thee, denounce him with all thy might.—Esp. סִבְרִי to show a bright face; to be friendly; to encourage. Ib. וְהָיָה אִינִי בָא and the teacher does not show the pupil a kind face (will not relent); ib. וְהָיָה אִינִי בָא (sub. פָּנִים). Ib. וְהָיָה אִינִי בָא and the Lord does not look favorably at the generation. Y. Yoma VI, beg. 43^b וְהָיָה אִינִי בָא that the judge must not be friendly towards the one and severe towards the other (of the litigants). Midr. Till. to Ps. CXXXVII וְהָיָה אִינִי בָא their God is merciful, and as soon as they show him a kind face, he takes pity &c.; Pesik. R. s. 28. Ber. 63^b וְהָיָה אִינִי בָא let us cheer each other up in the *halakhah* (by discussion). Ib. כִּשְׁמֵי שָׁמַיִם as I have been kind to thee, so be thou kind (forgiving) to &c.; a. fr.

סִבְר, סִבְר I ch. same, 1) (with אִינִי) to show a bright face, be pleasant; to favor (with ב or ל). Targ. Y. Gen. IV, 4, sq. Targ. Job XXXII, 22 סִבְר Ms. (ed. יִסְבֵּר). *Poël*; some ed. יִסְבֵּר (*Pa.*).—Part. pass. סִבְרִי; f. סִבְרִיָּה; pl. סִבְרִיִּים, סִבְרִיִּים, סִבְרִיִּים *looking up to with favor, honored, popular*. Ib. XXII, 8.—2) to be bright, intelligent. Targ. O. Lev. XIX, 32 סִבְרִי (Y. ib. סִבְרִיִּים).—3) to look out for, hope; to speculate, plan; to imagine, believe. Targ. Hos. XII, 7. Targ. Ps. XXVII, 14. Targ. Y. Ex. X, 11 סִבְרִין. Targ. Prov. XIV, 12; a. fr.—Part. pass. סִבְרִי, סִבְרִי, סִבְרִי *looking for, planning, thinking, believing*. Targ. O. Ex. X, 10. Targ. O. Gen. XXXVII, 8; a. fr.—Y. Ber. III, 6^a top סִבְרִיתָא וי' there I thought about it, v. סִבְרִי.—4) to conclude, argue, understand; to have an idea. Targ. II Sam. XII, 19; a. e.—B. Bath. 65^a, a. fr. וי' סִבְרִי מִיָּה וי' concluded from this that ..., but it is not so. Gitt. 56^a סִבְרִי מִיָּה the scholars proposed to offer it up on the altar. Keth. 87^b, a. fr. וי' סִבְרִי ... לְמִימַר וי' R. ... had an idea to say &c. (but was refuted). Ber. 3^a, a. fr. סִבְרִי וי' what is R. E.'s opinion? וי' סִבְרִי וי' if he holds that the night contains three watches &c. Ib. 4^b סִבְרִי וי' סִבְרִי וי' R. J. argues (thus) &c. Ib. 27^a סִבְרִי וי' do

you think that &c.—Yeb. 72^b ויִסְבֵּרָהּ he learned it by heart in three days, and reasoned it out (drew the logical conclusions from it) in three months. Sabb. 63^a לִי־סִבֵּר, v. יָמַר II. Keth. 77^a וקִבְּלָהּ וסִבְּרָהּ for she understood well (her husband's physical condition) and accepted it; ib. סִבְּרָהּ וקִבְּלָהּ did she not understand and accept? B. Mets. 65^a סִבְּרָהּ וקִבְּלָהּ thou didst understand and accept; a. fr.—סִבֵּר to think like, to agree with, adopt the opinion of. Succ. 33^b סִבֵּר ופָּלַג ויִסְבֵּר he agrees with him in one point, and differs in another point; a. fr.—סִבְּרָהּ is of the opinion, shares the opinion. Ib.^a סִבֵּר if we accept the opinion that &c. Hull. 48^a סִבֵּר (ל"ס. abbr.) but he himself does not entertain that opinion; a. fr.—Tanh. P'kudé 2 סִבְּרֵי מִיָּנִין have the gentlemen formed an opinion?, i. e. how do you vote?—Ib. (introducing the benediction over wine) סִבְּרֵי מִיָּנִין have you agreed (to allow me to say the prayer)?, i. e. with your permission!—B. Kam. 32^a וְהִסְבֵּרָהּ how can you understand that?, i. e. is this not a contradiction?—Gen. R. s. 34; s. 38 סִבֵּר הוּא הוֹדָה מִסְבֵּר לֵית וְלֵא סִבֵּר he explained to him, but he could not comprehend; סִבֵּר לֵית אֵת סִבֵּר why is it that you do not comprehend?

Pa. סִבֵּר 1) to look for, hope, trust. Targ. O. Gen. XLIX, 18 סִבְּרִית (ed. Berl. סִבְּרִית).—2) with אֶפְרַיִם to favor. Targ. Job XXXII, 22, v. supra.

Af. סִבֵּר 1) to trust. Targ. Prov. XI, 28 מִסְבֵּר Ed. Lag. (oth. ed. מִסְבֵּר Pa.); a. e.—2) to make confident. Targ. Ps. XXII, 10.—3) (with אֶפְרַיִם) to be kind to, cheer up. Targ. Y. Num. VI, 26 סִבֵּר כִּבְר אֶפְרַיִם. Targ. I Chr. II, 55.—4) to illustrate, explain. Hull. 48^a לִי אֶסְבֵּרָהּ Rabin. made it clear to me. B. Mets. 33^a וְסִבְּרָהּ וְהוֹמָא וְסִבְּרָהּ who explained to us what zomalistron meant. Erub. 21^b וְסִבְּרָהּ and illustrated it by a simile. Y. ib. X, beg. 26^a וְסִבְּרָהּ R. H. enlightened me (saying) &c. Gen. R. l. c., v. supra; a. fr.

Ithpa. סִבְּרָהּ 1) to look for, hope; to plan, intend. Targ. Ps. CVI, 13.—Targ. Y. II Gen. XLIX, 17.—2) to be understood, be intelligible, evident; to be rational, logical. R. Hash. 31^b sq. סִבְּרָהּ אָמַר מִלֵּא וְסִבְּרָהּ he said something, and his argument appeared reasonable, and his teacher instituted the usage in his (R. Johanan's) name. Y. Ab. Zar. I, 40^a וְסִבְּרָהּ כִּי לֹא מִסְבְּרָהּ כִּי לֹא מִסְבְּרָהּ it is not reasonable to follow this opinion that it is not forbidden. Ber. 36^a סִבְּרָהּ it is reasonable to follow thy opinion, i. e. thou art obviously right. Sabb. 76^a כְּדִמְסִיקָא אֲדִרְבָּא אֲדִרְבָּא on the contrary, that which he first said stands to reason; a. fr.

Poël סִבֵּר, v. supra.

Ithpoël סִבְּרָהּ (cmp. יָצַן) provide one's self; to store up for one's self. Targ. Ez. XXXIX, 9. V. סִבְּרָהּ, סִבְּרָהּ.

II, סִבֵּר Poël סִבֵּר (cmp. סָבַל) [to encompass,] to carry; to bear, endure; to sustain. Targ. Y. Gen. XXI, 15. Targ. Deut. I, 31.—Targ. Prov. XXX, 21 לִסְבֵּרָהּ Ms. (ed. לִמְסִבְּרָהּ). Targ. Ps. XCVI, 8 אֲוִיבִל וְסִבְּרָהּ (ed. Lag. רוֹבְדוּ וְסִבְּרָהּ, corr. acc.). Targ. I Kings IV, 7 (h. text סִבְּרָהּ); a. fr.—Y. B. Bath. II, beg. 13^b וְסִבְּרָהּ וְסִבְּרָהּ and could not carry it (and dropped it).

III, סִבֵּר Poël סִבֵּר (Saf. of בָּרַי; cmp. Arab. sabar

exploravit vulnus &c.; misbâr specillum vulnerarium) to perforate, cut, (only used in the sense of) to let blood. Part. pass. מִסְבֵּר. Pes. 112^a top וְסִבֵּר מִשֵּׁי וְסִבֵּר Ms. M. (ed. מִסְבֵּר, v. סִבֵּר II) he who has been bled and has not washed his hands. Yeb. 72^a לֹא מִסְבְּרִין בֵּיתָּה Ar. (ed. מִסִּיב) and on it (that day) we must not be bled. Meil. 20^b וְסִבֵּר וְסִבֵּר (ed. וְסִבֵּר; Ar. וְסִבֵּר, prob. clerical error, v. Koh. Ar. Compl. s. v.) he who eats fowl after blood-letting. Ab. Zar. 28^b וְסִבֵּר לֵית עֵינָא וְסִבֵּר Ag. Hatt. (v. Rabb. D. S. a. l. note 7) one having pain of the eye and one who has been bled.—V. סִבְּרָהּ II.

סִבֵּר m. (I סִבֵּר) reasoner, fine scholar. Targ. O. Lev. XIX, 32 Ms. a. some ed., (ed. Berl. סִבֵּר, v. סִבֵּר I).—Pl. סִבְּרִין. Targ. Y. II Gen. XLIX, 10 (ed. Vien. סִבֵּר, corr. acc.; Y. I סִבְּרִין).

סִבֵּר m. (b. h. שִׁבֵּר; סִבֵּר) 1) hope. Gen. R. s. 91 (ref. to Gen. XLII, 1) וְסִבְּרִי יֵשׁ שִׁבֵּר אֵלֵּא יֵשׁ וְסִבֵּר read not yesh sheber (there is corn) but yesh seber (there is hope) &c., v. אֶסְבֵּרָהּ. Sifra Aḥaré, Par. 9, ch. XIII וְסִבֵּר תֹּאמַר אֲבִיר סִבְּרִי וְסִבֵּר וְסִבֵּר ... אֲנִי סִבְּרִי וְסִבֵּר lest thou say, my hope is gone, my outlook is frustrated, therefore it reads, 'I am the Lord', I am thy hope &c. Yoma 72^a וְסִבְּרִי וְסִבֵּר אֲבִיר סִבְּרִי their prospect of restoration is gone &c. Erub. 21^b וְסִבְּרִי וְסִבֵּר אֲבִיר סִבְּרִי they are beyond hope (of return to God) &c. B. Mets. 33^b וְסִבֵּר וְסִבֵּר סִבֵּר there is no hope for them &c.; Yalk. Is. 371 שִׁבְרִין . . . שִׁבְרִין (read שִׁבְרִין).—2) with בְּרִיּוּת, brightness, friendly expression; in gen. countenance. Ab. I, 15 וְסִבֵּר וְסִבֵּר . . . בְּרִיּוּת receive every man with a countenance of friendliness. Cant. R. to II, 5; a. fr.—3) understanding, plain sense. Yalk. Sam. 158 וְסִבֵּר וְסִבֵּר כִּי הוּא סִבְּרִי של דבר is the plain sense of the thing (the common opinion), opp. to עִיקְרוֹ של דבר the root, the deeper cause; v. סִבְּרָהּ.

סִבְּרָהּ IV, סִבְּרָהּ, סִבֵּר ch. same, 1) hope. Targ. Prov. XI, 7. Targ. Job V, 16. Targ. Prov. XIII, 12 סִבְּרָהּ ed. Wil.—Targ. Ps. IX, 19 סִבֵּר (Bxt. סִבֵּר); a. fr.—Gen. R. s. 68 סִבְּרִי, v. בְּרִיּוּת. Ib. s. 53 סִבְּרִי וְסִבְּרִי as thou didst not give up thy hope, so will I not suffer thy hope to be frustrated. Midr. Sam. ch. V; Yalk. ib. 86 (ref. to אֶפְרַיִם, I Sam. II, 10) . . . אִילִין that means the nations whose hope is cut off from their Creator (who have no faith); a. e.—2) with אֶפְרַיִם, countenance. Targ. Gen. XXXI, 2; a. fr.—Gen. R. s. 35, v. אֶפְרַיִם. Lev. R. s. 5 לִמְדִּימָא מִן אֶפְרַיִם who can ever see the face of Abba Judan?; a. fr.—3) opinion. Y. Ab. Zar. I, 40^a סִבְּרָהּ (ed. Krot. סִבֵּר), v. סִבֵּר I, Ithpa.

סִבְּרָהּ m. (preced.) 1) brightness of mind, ingenuity. Targ. Cant. V, 10.—2) speculation, logical argument. Meg. 18^b, a. e. (expl. מִתְחַלְּמִים, v. יָסַר) וְסִבְּרָהּ וְסִבְּרָהּ you call him, and he answers but cannot recall an argument. Y. Ber. III, 6^e top וְסִבְּרָהּ לִי חֲמֵן סִבְּרִי any hard thinking I had to do, there I did it. Ib. וְסִבְּרָהּ וְסִבְּרָהּ כִּי כֻלָּהּ הוּא סִבְּרָהּ all that difficult subject of T'bul Yom I studied there.—Esp. logical deduction, conclusion by reasoning, opp. to גְּמָרָה verbal tradition. Yoma

33^a bot. גמרא גמירנא ס' לא ידענא I know the final decision as a tradition, the argument I do not know. Gitt. 6^b if it were a thing which depends on reason, you might be right, but this is a tradition. B. Bath. 77^a גמרא או ס' is this a tradition or a logical inference? Ab. Zar. 34^b ואב"א ס' I may say, it is founded on reason, or I may say, it is intimated in the Scriptures; a. v. fr.—3) *common sense, ordinary conception*, opp. עיקר. Y. Ber. IX, 13^c bot.; Midr. Till. to Ps. XVIII, 8 רמילתא ס' כך הוא v. סִי 3.

סְבִירָא m. (dimin. of סְבָרָא) *dear hope, or dear little face*. Pesik. B'shall, p. 83^a סְבִירָא v. סְבִירָא I; Yalk. Num. 773; Cant. R. to IV, 12.

סְבִירָא m. (prob. a. geogr. term; cmp. סְבִירָא *sibrosi*, name of a species of olive. Ber. 39^a Ms. M. (ed. סְבִירָא), v. אֲבִירָא.

סִיבֵר, סְבִירָא, סְבִירָא f. = סְבָרָא, *hope*. Targ. Ps. IX, 11 סְבִירָא (Ms. סִיבֵר) the hope placed in thee. Targ. Job XI, 20 סְבִירָא ed. Wil. (ed. Lag. סִיבֵר); a. e.

סְבִירָא, סְבִירָא v. סְבִירָא.

סְבִירָא v. סְבִירָא.

סְבִירָא v. סְבִירָא.—[Ab. Zar. 58^b סְבִירָא, v. סְבִירָא II.]

סִי v. סִי.

סִי v. סִי.

סִיגִיד, סִיגִיד, סִיגִיד (b. h. סִיגִיד) *to bend, bow; to worship*. Targ. Gen. XXIV, 26. Targ. O. ib. XXVII, 7; a. fr.—Part. סִיגִיד, pl. סִיגִיד. Targ. II Esth. III, 2; a. e.—Gen. R. s. 38, end ובעי למסַגֵּד לבר יומיה woe to that man who is sixty years old and wants to bow to an idol made to-day!; Yalk. ib. 62 סִיגִיד רעביר יומא וירן סִיגִיד. Ib. למסַגֵּד ליהוה let us worship the fire; said he to him, let us worship the water which extinguishes the fire. Cant. R. to II, 5 מְסַגֵּד v. סִיגִיד; a. fr.—Hull. 62^b סִיגִיד, v. סִיגִיד.

סִי, סִיגִיד c. (preced.) *kneeling, worship*. Targ. O. Lev. XXVI, 1 סִיגִיד ed. Berl. (oth. ed. סִיגִיד; h. text (משכיה).—Pl. m. סִיגִיד, סִי, f. סִיגִיד. Targ. O. Num. XXXI, 10 סִיגִיד סִיגִיד; Y. בירח סִיגִיד; (ed. Vien. סִיגִיד; h. text סִיגִיד).

סִיגִיד, סִיגִיד f. (preced.) *idol-worship; trans. m. idol*. Targ. Y. I Gen. XI, 4; Y. II בירח סִיגִיד (strike out idol).

סִיגִיד v. סִיגִיד.

סִיגִיד, סִיגִיד read: סִיגִיד; v. סִיגִיד.

סִיגִיד v. סִיגִיד.

סִיגִיד v. סִיגִיד.

סִיגִיד v. סִיגִיד.

סִיגִיד, סִיגִיד m. = סִיגִיד, *idol-worship*. Targ. Y. Ex. XXXIII, 24.

סִיגִיד v. סִיגִיד.

סִיגִיד, סִיגִיד m. (סִיגִיד) = h. אֶשְׁכֵּל, *cluster of grapes*. Targ. Y. II Num. XIII, 23. Ib., sq. סִיגִיד Ar. (ed. לה ...). Targ. Y. II Deut. I, 24 סִיגִיד.—Y. Peah VII, 20^b top סִיגִיד that (much spoken of) cluster in the vineyard. Ib. סִיגִיד סִיגִיד סִיגִיד that ox which you think you see (at a distance), is a cluster.—Pl. סִיגִיד. Targ. Y. I Gen. XL, 12. Targ. Y. ib. 10.

סִיגִיד m. (v. next w.) *acquisition, property*. Targ. Y. II Gen. XIV, 21 (not סִיגִיד; h. text רכש). Ib. XXXI, 18.—Hebr. form סִיגִיד (v. next art.). Targ. Y. II Deut. XXVI, 18.

סִיגִיד v. סִיגִיד.

סִיגִיד f. (b. h. סִיגִיד) *safe investment, heirloom, family relic, treasure*. Mekh. Yithro, Bahod., s. 2 (ref. to סִיגִיד, Ex. XIX, 5) מזה סִיגִיד של אדם וכו' as the heirloom a man possesses is dear to him, so &c.; Pesik. R. s. 11, end. B. Bath. 52^a סִיגִיד קבל מן הקטן יעשה לו סִיגִיד if one receives a trust from a minor, he must invest it safely (since he cannot return it to him until he is of age). Ib. סִיגִיד סִיגִיד סִיגִיד what is a *s'gullah*? ... A scroll of the Law; ... a date-tree. B. Kam. 87^b; Tosef. ib. IX, 8, sq.; a. e.

סִיגִיד, Deut. R. s. 11 סִיגִיד בר סִיגִיד, read with Yalk. ib. 963: סִיגִיד בר אשׁר.

סִיגִיד m. pl. (saeculares, sub. ludi) *the secular games of the Romans*. Y. Ab. Zar. I, 40^a סִיגִיד (corr. acc.); Tosef. ib. II, 6 סִיגִיד (Var. סִיגִיד, corr. acc.); Bab. ib. 18^b סִיגִיד (corr. acc.; v. Var. Lect. in Rabb. D. S. a. l. note); Yalk. Ps. 613 סִיגִיד.

סִיגִיד, סִיגִיד m. (σάγος, sagus, sagum) *a coarse woolen blanket, mostly mentioned as a mattress to sleep on*. Sifré Deut. 277 סִיגִיד בלילה וכו' he must give him back the sagum for the night (B. Mets. IX, 13 סִיגִיד). Sifré ib. 234 (ref. to Deut. XXII, 12, 'wherewith thou clothest thyself') פִּרְטָא סִיגִיד this excludes the sagum. Kel. XXIX, 1. Ohol. XI, 3; a. fr.—Pl. סִיגִיד. Tosef. Kel. B. Bath. VII, 1 (ed. Zuck. סִיגִיד, oth. ed. סִיגִיד, corr. acc.; v. R. S. to Kel. XXIX, 1). Ib. V, 11 סִיגִיד (corr. acc.; v. R. S. to Kel. XXVIII, 8); ib. Neg. V, 14 סִיגִיד (corr. acc.).—[Tanh. ed. Bub., Vayera 21 פִּגְן סִיגִיד מוחלך בסגן Ms. R. (Ms. Parma בסגן, printed text בסגן; Gen. R. s. 50, a. e. כפִּגְן) read: כפִּגְן סִיגִיד he travelled in a sagum like a commoner; (v. Sm. Ant. s. v. Sagum.)

סִיגִיד v. סִיגִיד.

סִיגִיד, סִיגִיד v. sub סִיגִיד.

סִיגִיד, m., constr. סִיגִיד *lock, secret*. Targ. Job XXXVIII, 16.

סִיגִיד I (b. h. סִיגִיד, Saf. of גִּיד; cmp. Job VIII, 11) 1) *to swell, rise, grow, spread, increase, thrive*,

Targ. Lev. XIII, 12. Targ. Ex. I, 20. Targ. Ps. XCII, 13; a. fr.—Part. סָגַר; f. סָגַרָה. Targ. O. Ex. IX, 9, sq. ed. Berl. (ed. Vienna, a. Y. סָגַר). Targ. Lev. XIII, 42; a. fr.—Esth. R. introd. מִן דְּסָגִי שִׁקְרָא סָגִין וְכ' when faithless judges are numerous, false witnesses are frequent; מִן דְּסָגִין סָגִין מְמִינִין וְכ' when informers are numerous, the cases of people's properties being despoiled increase; Yalk. Esth. 1044 סָגִיָּה ... מְדַסְּגִין; Yalk. Job 920 סָגִיָּה .. מְדַסְּגִין. Sot. IX, 15 (49^b) וְסָגִיָּה, v. חֲנֻצָּה; a. fr.—2) (= h. רַב) to be sufficient. Snh. 6^a חָסִי בְּרִי חָסִי let it be enough with two judges.—[Targ. II Esth. III, 3 סְגִירָה, read סָגִיָּה, v. סָגִי ch.]

Af. סָגַר to enlarge, increase, make great; to have much, do much. Targ. Gen. III, 16. Targ. Ps. XLIV, 13. Targ. Ex. XVI, 17. Targ. II Sam. XXII, 36; a. fr.—Yoma 88^a סָגִיָּה he will grow and multiply (his descendants will be numerous).

Pa. סָגַר same. Targ. O. Num. XIV, 17 סָגִי (imperative).

Itpe. סָגַר to be multiplied; to increase. Targ. Y. Gen. XLVIII, 16.

סָגַר II, *Pa.* סָגַר (preced.; cmp. meanings of סָגַר) to progress, pass, walk. Snh. 95^a לְסָגִיָּה דְּבִנְיָה אֶרְסָה ... a distance which one would have required ten days to make, he made in one day. Taan. 24^a וְכִי וְכִי וְכִי and I have been running until now. Sabb. 118^b וְכִי דִלָּא סָגִיָּה that I never walk a distance of four cubits with my head uncovered. Keth. 62^a לְסָגִיָּה וְכִי שִׁיר ... לְסָגִיָּה בְּרַמְמָאָה B. Bath. 123^a וְכִי מִצִּי, v. בְּהִירָה are righteous men permitted to walk in the way of fraud (to deal fraudulently with a deceiver)? Erub. 18^b וְכִי זָכָר סָגִיָּה which of them went ahead? וְכִי the male (part of the double body) went ahead; Yalk. Ps. 887 מְסָגִיָּה .. מְסָגִיָּה.

Af. סָגַר same. Targ. Jer. VIII, 6; XXIII, 10.—Sabb. 77^b מְסָגִיָּה goats take the lead. B. Kam. 60^b מְסָגִיָּה passes openly, מְסָגִיָּה ומְסָגִיָּה passes secretly; a. fr.

Itpe. סָגַר to be marched, be set in motion, v. supra.—Esp. לִירָה he moved on. B. Bath. 74^a לִירָה he (the camel) will not start. B. Mets. 107^b, sq. לִירָה they will march along the river. Sabb. 7^a לִירָה בְּהִירָה לִירָה they do not pass there openly (with ease); a. e.

סָגַר III, סָגִיָּה I m. (סָגִי I) multitude, greatness. Targ. Gen. XXXII, 13 (12) מְסָגִיָּה (O. ed. Vien. סָגִיָּה; some ed. מְסָגִיָּה from being too numerous). Ib. XXX, 30 (O. ed. Vien. לְמָסְגִיָּה, v. מְסָגִיָּה). Targ. Y. II Ex. XXIII, 2 סָגִיָּה majority; a. e.—V. next w.

סָגִיָּה m., סָגִיָּה f. (preced.) 1) spreading, v. סָגִי I.—2) numerous, large, great. Targ. Gen. XXVI, 14 (O. ed. Vien. סָגִיָּה). Targ. Is. LXIII, 7; a. fr.—Lam. R. to I, 1 רְבִינָה light within a great light (many joys).—סָגִיָּה, v. סָגִיָּה. Pl. סָגִיָּה, v. סָגִיָּה. Targ. Ps. III, 2, sq. Targ. Jud. VIII, 30 סָגִיָּה (not אֵין ...); a. fr.—B. Bath. 65^a, a. fr. סָגִיָּה where money is plentiful, opp. פִּירָה where goods are plentiful;

a. fr.—3) סָגִיָּה, also סָגִיָּה much, enough; greatly. Targ. Num. XVI, 3. Targ. II Esth. VI, 10 סָגִיָּה באִישׁ (not סָגִיָּה); a. fr.—Y. Ber. V, 9^a bot., v. הָגָה. Y. Shebu. VII, end, 38^a סָגִיָּה we will do much better than you did. Y. B. Mets. II, 8^e bot. סָגִיָּה much gold. Y. Yoma IV, 41^d top סָגִיָּה it loses much (v. בְּרָחָה); Num. R. s. 12 a. fr.—Y. B. Mets. I c. סָגִיָּה .. סָגִיָּה you love gold; very much; ib. סָגִיָּה.—[Yalk. Prov. 935 סָגִיָּה, read סָגִיָּה, v. סָגִי I ch.]

סָגִיָּה II m. (סָגִי II, v. סָגִיָּה) way; סָגִיָּה there is no way, it is impossible. Keth. 95^b לִירָה לִירָה there is no way of not giving her, i. e. they must grant her alimentation. Tam. 32^a סָגִיָּה I must go; a. e.

סָגִיָּה I, v. סָגִי II, III.

סָגִיָּה II m. = סָגִיָּה, fence. Targ. Y. II Num. XXII, 24.

סָגִיָּה III pr. n. Sagia, name of a canal in Babylonia. Kidd. 33^a סָגִיָּה (Mss. M. a. R. סָגִיָּה).

סָגִיָּה, סָגִיָּה, סָגִיָּה f. (סָגִי I) multitude, greatness. Targ. O. Gen. XXVII, 28. Targ. O. Lev. XI, 42. Ib. XXV, 16; a. fr.

סָגִיָּה, סָגִיָּה, סָגִיָּה, v. סָגִיָּה.

סָגִיָּה, v. סָגִיָּה.

סָגִיָּה, סָגִיָּה, v. סָגִיָּה.

סָגִיָּה, Tanh. Ki Thissa 2 בשִׁחִיתָ וְכִי, read וְכִי, v. סָגִיָּה (Pesik. R. s. 10 וְכִי וְכִי).

סָגִיָּה, v. סָגִיָּה.

סָגִיָּה, v. סָגִיָּה.

סָגִיָּה, v. סָגִיָּה.

סָגִיָּה, סָגִיָּה m. pl. (sigillaria) Sigillaria, the Image Feast, the last days of the Roman Saturnalia, on which little images were given and received as presents. Y. Ab. Zar. I, 40^a סָגִיָּה (missing or corrupted in Bab. ib. 18^b; Ms. M. סָגִיָּה; v. Rabb. D. S. a. l. note 5); Tosef. ib. II, 6 סָגִיָּה; Yalk. Ps. 613 סָגִיָּה (corr. acc.).

סָגִיָּה, Gen. R. s. 52 some ed., v. סָגִיָּה.

סָגִיָּה, v. סָגִיָּה.

סָגִיָּה c. (preced.) = סָגִיָּה, large, great, numerous. Targ. Prov. XXII, 1.—Pl. סָגִיָּה, סָגִיָּה; f. סָגִיָּה. Targ. Ps. IV, 7 ed. Lag. Targ. Prov. XIX, 4. Ib. 21; a. e.

סָגִיָּה, סָגִיָּה (preced.) greatness, multitude. Targ. Ps. LI, 3. Ib. V, 11 סָגִיָּה Ms. (ed. סָגִיָּה, read: סָגִיָּה).

סָגִיָּה m. pl., v. סָגִיָּה a. סָגִיָּה.

סָגִיָּה, v. סָגִיָּה.

סגירא f. **סגירא** m., **סגירא**, **סגירא**, **סגירא** f. [locked up] declared leprovous after being locked up; in gen. *leprovous*. Targ. Lev. XIII, 44. Targ. O. ib. 45.—Targ. O. Num. XII, 10 **סגירא** ed. Berl. (ed. Vien. **סגירא**). Targ. Y. Ex. IV, 6; a. fr.—*Pl.* **סגירין**; f. **סגירא**, **סגירא**. Targ. II Kings VII, 3.—Tosef. Neg. VI, 1 **סגירא**; Snh. 71a **סגירא** ..., v. **סגירא** II.

סגירא f. (סגיר) 1) closing in, use of the root סגר. Mekh. B'shall. s. 1.—2) enclosure. Num. R. s. 13 **סגירא** משלימים completing the enclosure of the Tabernacle on its sides and that of the court from all sides.

סגירותא, **סגירותא**, **סגירותא** f. (סגיר) *leprosy*. Targ. Lev. XIII, 2, sq. Ib. 42; a. fr.

סגירא, **סגירא**, v. **סגירא**.

סגל, *Pi.* **סגל** (גלגל) [to heap up,] to lay by, save; to treasure as a relic. Y. B. Bath. IX, 17a top **סגל** כן בן שש' מה שש' ס' לעצמו if a son appears to have kept a separate household during his father's life-time: what he has saved (of what he took out for his private expenses), he has saved for himself (does not belong to the estate). Lam. R. to I, 17 **סגל** וכן עמד he made an effort and economized and bought himself sheep. Tanh. Emor, ed. Bub., 30 **סגל** עומד וכן they accumulate sins during the whole year. Gen. R. s. 9 **סגל** כלום the righteous live because they lay by good deeds, we shall likewise lay by good deeds (in order to live). Koh. R. to I, 3 **סגל** במצות provide for the future world by means of good deeds; (Lev. R. s. 28, beg. **סגל** מדגלין במצות heap up; Yalk. Koh. 966 מדגלים במצות; Pesik. Ha'om, p. 69a **סגל** מדגלין, corr. acc.); a. fr.—Pesik. R. s. 11 (ref. to **סגל**, Ex. XIX, 5) **סגל** כמז שחטבד יכול כמז שחטבד ... כן אתם מסגלין לי רב' you might think, as a slave lays by something from what his master gives him, or a son from what his father gives him, or a wife from what her husband gives her, so have you been given me as a keepsake: therefore it is written, For mine is the whole earth; Yalk. Ex. 276 **סגל** שחטבד כש שחטבד ... כן אתם מסגלין לי מאחוריך as a wife ..., so could you lay by something for my benefit from what I give you; Mekh. Yithro, Bahod., s. 2 **סגל** מאחוריך לי מאחוריך (corr. acc.). Sifré Deut. 48 two brothers ממון מאחוריך שחטבד אחרי אביהם that saved what money their father gave them; Yalk. ib. 873.—*Part. pass.* **סגל** given as a keepsake, v. supra.

סגל ch. to be round, v. next wds.—[Targ. Ps. XLI, 4 **סגל** Ms., read as in ed. **סגל**, v. Ned. 40a.]

Pa. **סגל** to lay by, save. Midr. Till. to Ps. VII **סגל** כל מה דאנא **סגל** whatever I may save, thou shalt have; [read:] **סגל** כל מה דאנא **סגל** where is all that I have saved?; Yalk. Gen. 56 (not **סגל**).

סגלגל, Targ. Y. Ex. XXVI, 28 **סגלגל** some ed., read: **סגלגל**.

סגלגל m., **סגלגל** f. (preced. art.) round. Ned. 66b **סגלגל** they said to him, (her head is) round.—*Pl.* **סגלגל** מה ראשיתן ... **סגלגל**. Sabb. 31a **סגלגל**, **סגלגל**, **סגלגל**.

(Ms. M. **סגלגל** ... ראשם, v. Rabb. D. S. a. l. note) why are the heads of the Babylonians round?

סגלגל ch. 1) (adj.) same. Targ. I Kings VII, 23; a. fr.—*Pl.* **סגלגל**, **סגלגל**. Ib. 31. Targ. Ez. I, 7; a. e.—2) (noun) door turning on pivots, folding door (v. **סגלגל**).—*Pl.* **סגלגל**. Targ. I Kings VI, 34 (h. text **סגלגל**). Targ. Esth. I, 6, v. **סגלגל**.

סגלגל, s. **סגלגל**.

סגלגל, Y'lamd. to Num. I, quot. in Ar., read: **סגלגל**; v. **סגלגל**.

סגל m. (b. h. *pl.* **סגלגל**; v. **סגל** I; cmp. **סגל** (רב) *grandee, chief, viceroy*. Midr. Till. to Ps. CXIX, 134 **סגל** ... כלי the viceroy is not permitted to use a vessel which the king has used.—[Num. R. s. 15; Tanh. Bhaäl. 11 **סגל**, v. **סגל**.]—Esp. **סגל** or **סגל** the chief of the priests, adjutant high priest. Ab. III, 2. Yoma III, 9. Y. ib. III, 41a top **סגל** ... עד שנעשה **סגל** none could be appointed high priest, unless he was made a Sagan first. Sifra Tsav, Milluim, Par. 1 **סגל** לאחרי משה **סגל** Moses was Aaron's aid; and as he was his aid in his life-time, so was he his aid in his dying hour; a. fr.—*Pl.* **סגלגל**, **סגלגל**, constr. **סגלגל**. Es. R. s. 1 **סגלגל** מי שם **סגלגל** who made the chiefs (Pharaoh's counsellors) mute &c.; Tanh. Sh'moth 10. Cant. R. to VI, 12 **סגלגל** ... כשנעשו **סגלגל** when they were made free men and were redeemed and made the primates of all entering this world; Yalk. ib. 992 **סגלגל** וכן **סגלגל** they were made nobles and primates &c. Num. R. s. 18 **סגלגל** אחי **סגלגל** his brother is high priest and his sons the high priest's aids; a. fr.—Midr. Till. to Ps. XX, end, v. **סגלגל**—**סגלגל**, Y'lamd. to Num. X, 2, quot. in Ar., v. **סגלגל**.]

סגל ch. same. Targ. Jer. LII, 24 **סגל** (כהן המשכה), v. preced.—Targ. II Kings XXIII, 4 (h. text *pl.*); a. fr.—*Pl.* **סגלגל**, **סגלגל**, **סגלגל** &c. Num. R. s. 16.—Snh. 110a **סגל** רבכאנא (Ms. M. **סגלגל**). Ib. 106a, v. **סגלגל**. Esth. R. to I, 3, v. **סגלגל**.

סגלגל II, v. **סגלגל**.

סגלגל III, **סגלגל**, v. **סגלגל**.

סגלגל (סגלגל), v. **סגלגל**.

סגלגל f. *pl.* (v. **סגל** I, cmp. **סגלגל**) [made of twigs, leaves,] loosely woven mats used for covering up fruit. Kel. XVI, 5 **סגלגל** (סגל) mats made of leaves; of wicker.—[**סגלגל**, Yalk. Ex. 232, v. **סגלגל**.]

סגלגל, v. **סגלגל** II.

סגלגל = **סגלגל** I. (with which our w. interchanges in mss. a. eds.). Targ. Ps. CXXXIX, 18. Targ. I Chr. XXIII, 17; a. fr.

סגלגל, **סגלגל** f. (preced.) greatness, multitude. Targ. Ps. V, 11, v. **סגלגל**.—*Pl.* m. **סגלגל**, v. **סגלגל**.

סגלגל (Saf. of **סגלגל**) to plague, afflict (corresp. to b. h. **סגלגל**). B. Mets. VII, 10 (93b) **סגלגל** if he maltreated (starved)

סֹדֹמִי, סֹדֹמִי m. (preced.) *Sodomite*. Gen. R. s. 41
'כְּשֶׁאִישׁ רָע קוֹרֵין אוֹתוֹ' when a man is bad, they call him

a Sodomite; Tosef. Sabb. VII (VIII), 23. Ib. 24; a. fr.—*Pl.* סדוקים, סדוקים, סדוקין. Gen. R. s. 26; Yalk. ib. 44; a. fr.—Y. B. Bath. II, 13^c top כותל סדוקין a wall of the Sodomites', i. e. a wall which may not have windows looking into the adjoining lot.

סדוקא, סדור, סדוק v. sub סיד.

סדיא f. (v. סד a. אסדיא) *the head-board of a couch, head-side*. Keth. 61^a אבי ס' by the head-side.—Esp. ס' *pillow, bolster*. Ber. 56^a. Sabb. 118^a; a. e.—*Pl.* סדיווא. Ib. 124^b הנהו בי ס' Ar. (ed. סדיווא. Ms. M. מסדיווא, read: בי סדיווא, v. Rabb. D. S. a. l. note).—[Hebr. pl. סדיווא. Y'lamd. to Gen. XXVIII, 10, quot. in Ar. פסדיווא, read: בי ס' *cushions*.]

סדיין, Tosef. Kidd. V, 14 Var., v. סדר.

סדיין, Koh. R. to V, 8, v. סדן ch.

סדין m. (b. h.) *sheet*, usually of fine linen (cmp. סטלעטש; v. Sm. Ant. s. v. Pallium). Yoma III, 4 של ביץ וכו' they spread a sheet of linen (for the high priest to walk on) between him &c. Y. Kil. IX, 32^b top אחד נקבר בס' Rabbi was buried in one linen shroud (without any other garments); Y. Keth. XII, 35^a top. Y. Yeb. I, 2^b; Gen. R. s. 85 ס' each wrapped in a sheet (preventing direct contact). Men. 37^b, a. e. בציצית ס' a linen cloak with woollen show-fringes; a. fr.—*Pl.* סדינין, סדינים. Nidd. 61^a. Kel. XXIV, 13 הן שלשה ס' there are three classes of sheets with regard to Levitical purity. Tosef. ib. B. Mets. I, 14 לצדוהו ס' canvas sheets for paintings; ס' סדינין sheets for awnings. Tosef. Bets. II, 13 ס' הוי סדינין sheets (covering the floor of the dining room) were spread; Bab. ib. 22^b; Y. ib. II, 61^c bot.; a. fr.

סדינא ch. 1) same. Targ. Ps. CIV, 2 (שלמה).—Men. 40^b לסדיניה שרא R. Z. untied the show-fringes of his linen sheet. Ib. 41^a מיכס ס' he was wrapped in a linen sheet (without show-fringes); ס' בקייטא וכו' you wear a linen sheet in the summer, and a *sarb'la* in the winter (without show-fringes), what is to become of the law &c. ?; a. fr.—*Pl.* סדיניא, סדינין. Targ. Lam. II, 20; 22.—Y. Sabb. VI, 8^b bot. (interpret. סדינים, Is. III, 23).—*2) (cmp. סדנא) *a litter*. Y. Bets. I, 60^c bot. מיטעני סדינין הורי . . . מישעני סדינין, the physician, to be carried in a litter to visit the sick on the Sabbath.

סדין v. סדק.

סדיקא v. סדקא.

סדן m. (v. סד) *block*. Ex. R. s. 1 (ref. to Ex. I, 16) אין סדן (*obhnayim* שווא רבר קשה) (*gloss: block (which means a hard object);* מה יוצר זה . . . וכו' the potter sits with one leg on each side of the block (mould); Sot. 11^b. Gen. R. s. 10, end כזה על הס' as one striking with the hammer on the block (anvil); Sabb. XII, 1. Shn. VII, 3 על סדן they put his head on the (executioner's) block; a. fr.—Esp. סדן *the trunk of the sycamore*

tree. Kil. I, 8 של ש' ברוך ס' אין you must not plant vegetables in a trunk &c. B. Bath. IV, 9; a. fr.—Pesik. R. s. 1 (ref. to Is. LXV, 22) [read:] זה עץ הס' שנושה וכו' that means the wood of the sycamore trunk, which endures in the ground for six hundred years; (Gen. R. s. 12 לשקמה וכו'; a. e.—*Pl.* סדנים. Ib. s. 42 (expl. חשדים, Gen. XIV, 8) שווא מגדל ס' which produces sycamore trees.

סדנא, וסדנא, סדן ch. 1) same. Targ. Jer. XVIII, 3 (h. text סדנא).—Hull. 16^a ס' דפחיא Ar. (ed. סדנא) the potter's block (wheel turned by hand); ס' דמיה wheel turned by water. Pes. 94^b ס' דריחיה Ms. M. 2 a. Ar. (ed. סדנא) like the movement of the block of the mill (millstone, the pivot remaining stationary, v. סדנא). Ib. 28^a, v. סדנא. Kidd. 27^b ס' דאדנא וכו' the land (although consisting of disconnected fields) is one block (by taking symbolical possession of one field, you take possession of the whole complex contracted for); B. Kam. 12^b (Ms. M. פרנא).—Lev. R. s. 22 ס' ודוה ביה חר' there was in the garden one sycamore trunk; Koh. R. to V, 8 סדיין (a. otherwise corrupted; corr. acc.).—[Pes. 113^a סדנא Ar., v. סדנא.]—2) (perh. an adaptation of Latin *essedum*) *traveling carriage*.—*Pl.* סדינא, סדיני, סדיני. Targ. Y. Gen. XLV, 19; 21; 27 (ed. Amst. a. oth. סד, with ר).

סדנא II m. *block-maker, carpenter*. Pes. 28^a, v. סדנא. סדנא.

סדסום, Sifré Deut. 234, v. סרסין.

סדק (Saf. of דק) *to cleave, tear apart*. Part. pass. סדוק; a. פסדוקה; *pl.* סדוקים, סדוקין, סדוקה. Hull. 59^a סדוקה ס' if its hoofs are cloven. Cant. R. to VII, 3 ס' חטט ס' as the wheat grain is split (has an incision) &c. Nidd. 25^b; a. e.

Pl. סדק 1) same. Cant. R. to III, 6 סדק he split it as a fish is split; Gen. R. s. 77; Yalk. ib. 132 (corr. acc.).—2) *to chip, chisel* (the surface of a stone). Cant. R. to I, 1 וסדוקה וסחחה וכו' (ed. Wil. וסדוקה, corr. acc.) he carved and chiselled and polished it; Yalk. Kings 182 וסחחה וסדוקה; Yalk. Prov. 960 וסדוקה (corr. acc.); (Koh. R. introd. וסחחה וסדוקה).

Nif. סדק 1) *to be split, cut into*. Bekh. VI, 1 סדק there is a slit in the ear of the first-born animal, contrad. *to be chipped off*; a. e.—2) *to be chipped off*; trnsf. (cmp. פסל) *to become unfit for use, to be abrogated*. B. Kam. IX, 2 גזל סדק if a man stole a coin and it became 'chipped'; expl. ib. 97^a ממש ס' chipped in its literal sense, i. e. the stamp was chipped off; [anoth. opin.] סדק if the government abrogated it, it is the same as chipped off; Y. ib. IX, beg. 6^d.

סדיק, סדק ch. same. Targ. I Kings XI, 30 סדיק (not סדיקא, ed. Lag. סדיקא; h. text סדיק). Targ. II Kings II, 12.—Part. pass. סדיק, סדיקא; *pl.* סדיקין, סדיקין. Targ. Lev. XI, 7. Ib. 3. Ib. 4 מדיקין (O. ed. Vien. סדיקין). Targ. Y. Deut. XIV, 7; a. fr.

Af. סדיק *to have a cloven hoof*. Targ. Lev. XI, 5 sq. ed. Vien. (ed. Berl. סדיקא). Ib. 4, v. supra. Targ. O. Deut. XIV, 7 (ed. Berl. סדיקין).

Pa. to split. Targ. Ps. LX, 4 סִדְרִיק (some ed. סִדְרִיק; ed. Lag. סִדְרִיק; corr. acc.; h. text 'פצב').

סִדְרָא m. (preced.) 1) *split, slit*. Bekh. 37^b כל שהוא סִדְרָא a slit in the ear disqualifies, even if it be of the minutest size. Koh. R. to I, 8 פחת סִדְרָא של פחת like looking through the crack of a door; a. e.—*Pl. סִדְרָא*. Pes. 8^a להורין סִדְרָא into holes and fissures. Ib. III, 5 (48^b) סִדְרָא שנתערבו dough is called *sidduk*, when its cracks run into one another. Ib. 48^b אין לך כל סִדְרָא for every crack on the surface there are several inside. Ib. III, 2 סִדְרָא עריבה (Bab. ed. 45^a) the cracks in the kneading trough; a. fr.—2) *a strip of a sheet*. Tosef. Kil. V, 22 ed. Zuck., v. סִדְרָא II.

סִדְרָא, סִדְרָא ch. same, *split, slit; rent*. Targ. Y. Deut. XIV, 6.—*Pl. סִדְרָא*. Targ. I Kings XI, 30. Targ. II Kings II, 12 (ed. Wil. סִדְרָא); a. e.

סִדְרָא, read: סִדְרָא m. (sericarius, sub. textor) *silk-weaver*. Cant. R. to VIII, 11. V. סִדְרָא.

סִדְרָא, סִדְרָא, v. sub 'סִדְרָא.

סִדְרָא (Saf. of דָּרָא) to *arrange, order* (corresp. to b. h. עֲרָא). Pes. 54^a על הכוס סִדְרָא he pronounces them (the benedictions) in successive order over the cup. Yoma 45^b top חמובת ע"ג סִדְרָא that he must place them in order on the altar; וסִדְרָא... וסִדְרָא that he must arrange them on the bridge or on the rim of the altar, until a large pile (of wood) is formed, when he must put them in order (on the altar); Tam. II, 1; a. fr.—Part. pass. סִדְרָא; f. סִדְרָא &c. Taan. 8^a בשביל משנתו שאינה סִדְרָא it is because his learning is not properly systematised in his mind. Ber. 57^a לו סִדְרָא his sins are arranged before him; לימוד סִדְרָא what does this mean? It means that they are arranged (ready) to be forgiven; Yoma 88^a. B. Bath. 69^a לנדר סִדְרָא stones arranged for erecting a fence, contrad. to צבורות piled up (v. סִדְרָא); a. fr.

Pl. סִדְרָא 1) same Tam. II, 3 אש המערכה to *arrange* the pyre, v. מַעֲרֵכָה. Num. R. s. 4 כל צד קִסְרָא לחם וכו' how they arrange the showbread; ib. also מַעֲרֵכָה לחם וכו' (Hif.); a. fr.—עֲרָא, עֲרָא, עֲרָא, עֲרָא, עֲרָא (Hif.). Ab. Zar. 7^b; Ber. 32^a אדם וכו' סִדְרָא one should always offer praise to the Lord first, and then pray (for what he needs). Ib. 34^a וכו' סִדְרָא ראשונה דומה לכבוד שְׁמִי וכו' in the first three benedictions of the T'Allah one is like a servant that offers praise to his master; a. fr.—Part. pass. מַעֲרֵכָה. Men. 95^a במס' מַעֲרֵכָה when everything in the Tabernacle was arranged, opp. במס' מַעֲרֵכָה when arrangements for moving were being made.—2) (corresp. to וַעֲרָא, Lev. XXVII, 8) to *assess a person's value* with reference to the vower's ability to pay, whence: to *exempt from seizure* (bed, tools &c.; v. Arakh. VI, 3, sq.). B. Mets. 113^b כדרך שמסִדְרִין בערכו כך מסִדְרִין בבעל חוב as well as we allow an exemption from seizure in cases of vows, so we allow it in cases of debt; [Rashi quotes a Var: שְׁמִיעַ מִיָּדָא אין מסִדְרִין וכו' (Var. שְׁמִיעַ, v. שְׁמִיעַ). Ned. 65^b שְׁמִיעַ מִיָּדָא אין מסִדְרִין וכו' (Var. שְׁמִיעַ, v. שְׁמִיעַ) from this you may deduce that no exemption

is granted the debtor; B. Mets. 114^a מִיָּדָא שְׁמִיעַ וכו' is a debtor allowed an exemption? Y. B. Kam. IX, 7^a top על מנת שלא לסִדְרָא מִיָּדָא with the condition that what my wife or my child wears is not to be exempted from seizure. Ib. מסִדְרִין לו מאותו הדמך this special object is not exempted; a. e.

Hif. סִדְרָא to arrange, establish the order of. Num. R. l. c., v. supra. Ber. 28^b; Meg. 17^b על הסדר וכו' ... arranged the eighteen benedictions before Rabbi in the order in which they are to be recited. Sifra Tsav, Mill. כשם שה' משה וכו' as Moses arranged the service of the Tabernacle, so he arranged &c.; a. e.

סִדְרָא ch. same. Targ. Y. II Ex. XL, 23 (Y. I a. O. סִדְרָא, some ed. סִדְרָא). Targ. Y. ib. XII, 39; a. e.—Part. pass. סִדְרָא; f. סִדְרָא. Targ. Ps. VII, 13 *reared*.

Pa. סִדְרָא 1) same. Targ. Gen. XXII, 9 (Y. ed. Vien. סִדְרָא). Ib. XIV, 8 (O. ed. Amst. סִדְרָא). Targ. Job XIII, 18 (ed. Wil. סִדְרָא); a. fr.—Targ. Ps. V, 4 (v. preced.).—Part. pass. סִדְרָא. Targ. Y. Lev. XXIV, 6 (not סִדְרָא). Targ. Y. Ex. XXXIX, 18; 37.—Ber. 13^a וכו' לסִדְרָא there (Neh. IX, 7 where Abram is used instead of Abraham) the prophet praises the Lord by referring to the past. Yoma 38^b וכו' סִדְרָא אגורא קמיה who reviewed before him the homiletic sayings according to a certain system; a. fr.—Y. Ab. Zar. V, 44^d let us get up early and set in order those thorn-bushes (meaning, let us kill those men).—Shebu. 30^b דמסִדְרָא דמסִדְרָא Ms. M. (ed. he has the appearance of one whose case has been prearranged (with the judge; ed.: of one who has prearranged his case).—2) to *allow exemption from seizure* (v. preced.). B. Mets. 113^b ליה סִדְרָא since we order his pledge (which consists of necessities) to be sold for his debt, how can we allow him an exemption (so as to leave him a certain amount from the money realized by the sale)?

Ithpa. סִדְרָא to be arranged, (of prayers) to be offered. Targ. Job XXXVI, 19.

סִדְרָא, v. סִדְרָא.

סִדְרָא m. (b. h. סִדְרָא pl.; סִדְרָא) *row, pile, arrangement, order, succession*. Num. R. s. 4 וכו' סִדְרָא six cakes in one pile and six in the other. Yoma V, 7 האמר ... על כל חס' וכו' as to all the acts for the Day of Atonement here told in their consecutive order, if he advanced (changed the order) &c. Sifra Tsav, Mill. מסִדְרִין את חקריבנות the text arranges the sacrificial functions in their proper succession. Yoma 73^a sq. David did not put his questions (I Sam. XXIII, 11) in their natural order. Meg. III, 4 לסִדְרָא the regular reading (interrupted during the four distinguished Sabbaths, v. פִּתְשָׁה) is resumed. Ib. 30^b וכו' the regular order of the Pentateuch sections is resumed; לסי' תפסות וכו' the regular order of Haftarah is resumed; a. v. fr.—וְעִשָׂה ס' the Order of Seeds, the first Order of the Mishnah; ס' מִדְרָא the Order of Festivals, the second Order of the Mishnah &c. Sabb. 31^a; a. fr.—Keth. 106^a אֶלְיָהוּ וכו' (ר) אֶלְיָהוּ v. אֶלְיָהוּ. Esth. R. to

סָתָר c. (b. h.; cmp. סָדַר) 1) *an enclosed place*, esp. *the enclosure for cattle* near a dwelling; *stable*. Erub. II, 3 (18^a; Mish. a. Ms. M. everywhere סָתָר). Ib. 22^a; Y. ib. IV, 21^d bot.; Tosef. ib. III (II), 9. Tosef. Sabb. X (XI), 1. Shebi. III, 4 וְכִי עִשָּׂה סִי וְכִי may put up (in the field) an enclosure covering an area of &c.; Tosef. ib. II, 15. Ib. 16 שָׁחַר, a. fr.—Tanḥ. Ki Thissa 2 (play on סָתָר, Cant. VII, 3) וְכִי (the meeting place of the Sanhedrin is called) *hassahar*, because it resembles a merchant's store.—2) (cmp. next w.) *moon*. Ib. ed. Bub. 1 כְּחֹצֵי דִירָה (the semicircular seats of the Sanhedrin), v. פְּתָרוֹן I.—Pl. סָתָרִים. Tosef. Shebi. II, 19; Y. ib. III, 34^c bot. סִיחָרִין (corr. acc.).—Tosef. Dem. VI, 11 וְכִי הָבִיא שְׂחָרִי שְׂבָלִים וְכִי if one brought (into the partnership) stores of ears of his own crop &c.; a. e.

סָתָרָה, סָתָרָה m. ch. (זָהָר = סָתָר) *light*, esp. *moon-light*. Cant. R. to VII, 3, v. וְחָרָא I. Ber. 53^a דְּאִיכָא סָ' (Ms. F. סִיחָרָא) when there is moonshine.—V. סִיחָרָא.

סָתָרוֹן m., pl. סָתָרוֹנִים (b. h. שְׂחָרִינִים; preceded.; cmp. וְחָרִית *crimson* (or *saffron*) *colored ribbons*. Y. Sot. IX, 24^c top וְכִיחָרִי וְכִיחָרִי with gold-embroidered ribbons hanging thereon (Tosef. ib. XV, 9 מְזוּחָבוֹת); [oth. opin.: *moon-shaped ornaments of gold*].

סָתָרְנָא pl. סָתָרְנָא ch. same. Targ. Jud. VIII, 26 (Rashi: עֲנִיקָא as Targ. ib. 21).

סָוָא v. סִוֵּי.

סָוֵאבָא m. (= מְסֻאָבָא; סָאָב) *unclean*. Targ. Y. II Deut. XXVI, 14 בִּסְ' while unclean.

סָוֵאבִּינָא f. (preced.) *uncleanness*. Targ. Y. Gen. XXXV, 2. Targ. Lam. I, 9; a. e.

סָוֵאבִּתָּא v. סָוֵאבִּתָּא.

סָוֵר, סָוֵרָא, סָוֵרָא m. (dial. for צָוֵר; צָוֵר = סָוֵר; v. Maim. to Ohol. III, 7 ed. Dehr.) *a pile of joists, frame*. Ohol. III, 7 שֶׁל קִירָה סָ' (ed. Dehr. צָוֵרָא, in comment. מִצָּרִי; צָוֵר); Succ. 20^b (Ms. M. סָוֵרָא); Y. Sabb. IV, 7^a top צָוֵר. Bets. 31^b וְכִי אֵין מְבַקְשִׁין עֲצִים לֹא מִן הָסִי וְכִי we must not chop (on the Holy Day, for immediate use) wood from a pile of joists (intended for building purposes), v. מִיֵּין.—Tosef. Kel. B. Mets. V, 4 סָ' שֶׁל נְחֹמִימִן הַפָּרוֹס וְכִי (R. S. to Kel. XV, 2 סָוֵר) the baker's frame when it is plain (without rims) is unclean, because dough is cut and carried to the stove on it.—V. סָוֵר.

סָוֵב (sec. r. of סָבַב), Pa. סָוֵב [to go all around,] *to finish up, trim*. Gen. R. s. 78 (a proverbial expression) וְכִיחָרִי hast thou finished? hast thou trimmed (so as to be entitled to wages)?; Yalk. ib. 133 סָוֵבָא.

סָוֵב pl. סָוֵבִין, v. סָוֵבִין.

סָוֵבָא m. (סָבַב) *ring, hoop*. Kel. XI, 3, a. e. שֶׁל גִּלְגָּל the iron hoop of a wheel.—Esp. סָוֵבָא the *Sobeb*, a sort of

gallery around the altar for the priest to walk on. Midd. III, 1 וְכִי הָסִי there (at five cubits from the bottom) the *Sobeb* was attached. Zeb. V, 3; a. fr.

סָוֵבָא, סָוֵבָא ch. same. Targ. O. Ex. XXVII, 5 'סָוֵבָא (ed. Berl. 'סָוֵבָא, ed. Vien. סָוֵבָא, pl.; Y. סָוֵבָא; h. text כָּרֵב). Ib. XXXVIII, 4 סָוֵבָא (ed. Berl. 'סָוֵבָא; Y. 'סָוֵבָא).

סָוֵבִיָּת v. סָוֵבִיָּת.

סָוֵבִין m. pl. = סָוֵבִין (סָבַב) *galleries*. Tosef. Kel. B. Mets. II, 8 [read:] הָסִי וְהַסְטִינִין שֶׁלֹּהֶן (v. סָוֵבִין) the galleries and colonnades on turrets (v. אֶקֱיָבֵי).

סָוֵבִין m. pl. (preced.; cmp. הַרְדָּאָה *flour of the second course, bran-flour* (differ. fr. מִדְּרָסָן). Keth. 112^a; Y. Sot. I, 17^b, a. e.—B. Bath. 98^b (from Ben Sira) הָבֵל ... קָל מִסִּי I have weighed everything ... and found nothing lighter than bran, but lighter (in mind) than bran is &c.; a. fr.—Sing. סָוֵב, with suffix סָוֵבִין. Hall. II, 6. Sabb. VII, 4 (76^b).

סָוֵבִין m. (סָבַב) [*thicket*], *the fleshy part of the leg, calf*. Hull. X, 4. Y. Yeb. XII, 12^c bot.; Tosef. Yad. II, 1 וְכִי בָרְגֵל עַד הָסִי he must wash his feet up to where the calf begins.

סָוֵבִלָּאָה v. שְׂוֵבִלָּאָה.

סָוֵבִנִי v. סָבַנִי.

סָוֵבָא m. (סָבַע) *plenty*. Targ. Ps. XVI, 11. [סָוֵבָא, v. סָבַבָא.]

סָוֵבָא m. (סָבַר II) *carrying*. Y. Taan. IV, 68^b סָ' טָרַד (not סָוֵבָא) the carrying of wood kept them busy.—[Hull. 18^b מְסֻבָּרָא, v. סָוֵבָא II.]

סָוֵבָא, סָוֵבָא, סָוֵבָא v. סָוֵבָא, סָוֵבָא, סָוֵבָא.

סָוֵבִיָּת v. סָוֵבִיָּת.

סָוֵבִתָּא v. סָוֵבִתָּא.

סָוֵן I (b. h.) [*to cut off, separate*,] *to fence in, mark off*. Y. Ab. Zar. IV, 43^c, sq. וְכִי כָל שְׂוֵאָה סָוֵן any stone that is put up to mark the sea-shore or the roads. Y. M. Kat. I, 80^c וְכִי פִירְצָה שְׂוֵאָה סָוֵן a fence which, though broken, still bars the ground behind it (from falling out); Y. Shebi. III, end, 34^d; a. e.—Trnsf. (v. סָוֵן a. פָּרַר) *to guard against trespassing a law, to make a prohibition more restrictive; to exaggerate*. Ab. d'R. N. ch. I לְרַבְרִי ... לְרַבְרִי (v. ed. Schechter) the guard which Adam set to his words (by adding the prohibition to touch the tree of knowledge). Ib. וְכִי אִם סָוֵן אִם אִם if a person exaggerates his words, he cannot abide by them.

סָוֵן to fence in. Part. pass. מְסֻוֵּנִי. Koh. R. to V, 14 וְכִי וְכִי it (the vineyard) was fenced in on all sides.

סָוֵן (with גָּבִיל) *to remove the landmark*. Sabb. 85^a (ref. to Deut. XIX, 14) לֹא תָסִיג ... לֹא תָסִיג do not remove the landmark which those before thee (the Canaanites) have set.

סֶבֶן ch. same. Targ. II Esth. III, 3 סֶבֶן יִרְחָה (not סֶבֶן יִרְחָה).—Part. **סֶבֶן**, **סֶבֶן**. Targ. Hos. II, 8 כִּמְאָ דְסֶבֶן (missing in ed. Lag.).—Y. M. Kat. III, 83^c top וְרֹעֶתְךָ יִסְבֵּן may the Lord fence in thy breach (guard thee from further trouble); Gen. R. s. 100. Y. Kidd. I, end, 61^d; Y. Shebu II, end, 33^c, a. e. **סֶבֶן** יִסְבֵּן סֶבֶן וְרֹעֶתְךָ וְכ' a fence is fenced around, and a breach broken into, i. e. the good are assisted by Providence in their good work, and the bad in their evil ways; **וְכִינִי סֶבֶן יִסְבֵּן** (ובני not) but is it right that the fence &c. ?; Yalk. Prov. 935 סֶבֶן יִסְבֵּן (corr. acc.).

סִיג II m. (preced.) [*partition*,] *a large chest or basket* with partitions for various kinds of provision. Dem. V, 6 וּב' מִאוּתוֹ הָס' אַפִּי even if he buys the second time from the same chest and of the same kind (quality). Y. B. Kam. II, 3^a ס' שַׁנְהוֹן וּב' a dealer's chest which stands at the entrance of the shop; a. e.—Pl. סִיגִין, סִיגִים. Kel. XVI, 3 וְהַגְדוּלִים הָס' (R. S. a. l. Var. סוֹאֲרִין; Tosef. ib. B. Mets. V, 3; 13 הַסֵּאֲרִין, סוֹרִי) the large provision chests; Sifra Sh'mini ch. VII, Par. 6 סִיגִים (corr. acc.). Y. Sabb. XVIII, 16^a bot.; a. e.—[In later philosophical literature: סִיג *class, species*. —[Midr. Till. to Ps. CXIX, 119 עֲשֵׂהָ סִיגִים I. סִיג I.]

סוגא I m. *Suga*, name of a bird. Hull. 62^b.

* **נפח** II pr. n. m. *Suga*. B. Bath. 90^b Ms. M. (ed. נפח; v. Rabb. D. S. a. l. note).

סוּגָר, v. סוּגָרִי, סוּגָרָה.

סִנְתָּה *f. fence, enclosure*. Snh. 37^a (ref. to Cant. VII, 3) **בְּטִי שֶׁל שׁוֹשְׁנִים וְכִי אֶפְיֵי** even in a fence of lilies they will make no breach (they will not trespass a law however slightly guarded). Ib. (second time) **בְּטִי בַשׁוֹשְׁנִים** ed. (Ms. M. שֶׁל שֶׁ; v. Rabb. D. S. a. l. note).

סִיגְנָה, סִיגְנָה *much, very*, v. סִיגַי I.

סוֹנְיָא, סוֹנְיָאָה, סוֹנְיָא, סוֹנְיָא I m. (סוֹנְיָא) *multitude, largeness*. Targ. Prov. VII, 21 סוֹנְיָא Ms. (ed. סוֹנְיָא). Ib. V, 23 סוֹנְיָא (Ms. סוֹנְיָא). Targ. Ps. LXIX, 14 Ms. (ed. סוֹנְיָא); a. fr.—V. סוֹנְיָא.—Lam. R. to I, 1 (שְׂרִיר) סוֹנְיָא their masses are bad; Gen. R. s. 50 סוֹנְיָא the masses of the place are bad; Yalk. ib. 84 סוֹנְיָא. Y. Ab. Zar. I, 39^e סוֹנְיָא (not סוֹנְיָא); prob. to be read רומיין most of the garrison are Samaritans (Romans).

סִיגְרִיָּא II m. (סיגרי II) 1) *walk*. Sabb. 66^b top לְחֻרְצֵי סִיגְרִיָּא מִן הָיָא דְעִבְרִי Ms. M. it (the cane) serves merely to direct the walk (not as a support).—2) (cmp. חֻלְכָּה) *study, lesson, subject; practice, usage*. Num. R. s. 12; Lam. R. to I, 3, v. בָּזוּ I, a. בָּזוּ. Snh. 6^a סִיגְרִיָּא דְרַבְנָא (Ms. M. סִיגְרִיָּא דְרַבְנָא) the general practice (as regards that subject).—[Yalk. Prov. 935 סִיגְרִיָּא דְרַבְנָא, v. סִיגְרִיָּא ch.—Koh. R. to V, 8 סִיגְרִיָּא, v. סִיגְרִיָּא.]

סִגְיִינָא m., pl. סִגְיִינֵי I, emp. סִגְיִינֹת *twigs*.
 Erub. 29^b סִי דִּעֲרֵבָתָא (some ed. סִגְיִינֵי; Ms. M. סִגְיִינֵי, corr.
 acc.; Ms. O. סִגְיֵי) *twigs of a willow*.

סִבְגִּי m. pl., with suffix סִבְגִּי (סִבְגִּי I, v. סִבְגִּי, סִבְגִּי)
plenty of it. Targ. Y. Gen. XXVII, 28.

סוֹנְגָּה, סוֹנְגָּא m. (סֹנֵג) *plenty, largeness*; (adv.) *much, frequently*. Targ. Job XXXI, 25. Targ. Prov. X, 19 (ed. Lag. סוֹנְגָּה). — Targ. Ps. LI, 4. Targ. I Chr. XXII, 8; a. fr. — *Pl.* סוֹנְגָּי. Targ. Ps. XXXIII, 16 Ms. (ed. סֹנֵג). Ib. 17 (ed. סוֹנְגָּי; some ed. סוֹנְגָּי); a. fr.

סוּלֵעָתָא f. same. Constr. **סוּלֵעָתָא** (adv.) *enough*. Targ. Ps. CXXIII, 4 (h. text רַבָּה).

סִינֵר m. (b. h.; סִנֵּר) collar or muzzle. Sabb. 51^b. Y.
ib. V, end, 7^c; Y. Bets. II, end, 61^d, v. חֲבֵה.

סוד m. (b. h.; cmp. יסוד a. סד. *foundation*. Snh. 92^b טורו (Tanh. Noah 10 יסורו), v. מָסָךְ.—Transf. *principle*. Hash. 20^b ס' העיבור the Principle of Intercalation (title of a book). Ex. R. s. 15 ס' הלבנה ס' the principle of the lunar calendar.—2) *intimate union, circle, council*. Y. R. Hash. 11, 58^b (ref. to Ez. XIII, 9) וזה ס' העיבור that means the council of the Sanhedrin for intercalation; Keth. 112^a; Y. Snh. I, 18^c bot. זה עיבור (corr. acc.).—3) *deliberation, counsel*. Erub. 65^a (ref. to the numerical value of יין נכנס ס' רצא) where the wine enters, counsel leaves; Snh. 38^a; Num. R. s. 10; s. 11. Ib. יין רצא ס' נכנס when the wine has left (where there is abstinence), deliberation enters. Ib. (ref. to Prov. III, 32) ... הוא נודר he is abstinent ..., therefore he is granted the counsel of divine wisdom. Ib. אנשי אנוכי ס' דוד the men of his (God's) counsel, i. e. his friends. Pes. 113^a (play on סודות) ס' רב' (beer-brewing is) a profitable device and a charity (requiring a very small capital); a. e.—4) *secret*. Ib. 49^b אין מגלים להם ס' אנן we must not entrust a secret to them. Hag. 14^a הקב"ה מגלה להם ס' רב' the Lord shall reveal a secret (solve mysteries) to them in the hereafter. Yeb. 63^b (fr. Ben Sira) וְגַלְיָהּ reveal a secret to one out of thousand; a. e.

סִיד [cmp. **וָרַד**, *to boil*, fr. which **סִיד** *lime*; denom. **סִיד** or **סִיר** (b. h. **שִׁיר**),] *to plaster, whitewash*. Sot. VII, 5 **סִידוּהוּ** they whitewashed it (the altar) with lime. Ib. 35^b. Tosef. Sot. XV, 9 **שֶׁלֹא יִסְדֵּי אָדָם וְכ'** that a person must not plaster his rooms &c. Tosef. B. Bath. II, 17; B. Bath. 60^b **כִּי אָדָם יִסֵּד אֶת כָּל בֵּיתוֹ** a man may plaster all his rooms &c.; a. e.—Esp. *to paint the skin* with a depilatory (of lime or orpiment). Sabb. VIII, 4 **כִּי יִסְדֵּי וְכ'** as much as may be required for painting a little girl; ib. 80^b **כִּי יִסְדֵּי אֶצְבַּע וְכ'** to paint the little finger &c.; Tosef. ib. VIII (IX), 20; a. e.

Pi. סִייר *to cover with plaster*. Tosef. Sot. VIII, 7 *סִייר* וְהָיָה כִּי יִסְרֹף הַבַּיִת וְהָיָה כִּי יִסְרֹף הַבַּיִת. *פִּיר*. Ab. Zar. III, 7; a. fr.—Part. pass. *מְסִייר*; f. *מְסִיירָה*. Tosef. B. Bath. l. c.; B. Bath. l. c.; a. e.—[Incorr. *סִייר* in some ed.]

סיד ch. same. Targ. Am. II, 1. Targ. O. Deut. XXVII, 2
מסיד (some ed. מסיד).

סְדוּמִי, v. סוּדָּמִי.

סִידָנָא m. (v. סִיד h.) *brewer*; [oth. opin. סִידָא *beer*].
Pes. 113^a לְבֵי סִידָא (Ar. סִיד) to the brewery, v. חֲלִיזָא. Ib. מֵאֵי
סִידָא why is the brewer (beer) called סִידָא?; v. סִיד.

סודני I m. (preced.) *brewer*. Ber. 44^b; Men. 71^a;

Nidd. 12^b top (applied to R. Papa, the brewer). [Other opinion: ס' (denom. of סדר) wise man]

סדרני II m. *Sidonian*.—Pl. סדרני. Tosef. Kel. B. Bath. VII, 10 ed. Zuck. (Var. צירני; R. S. to Kel. XXX, 3 צירני).

סדר (mostly pl. form סדרין) f. (סדר; cmp. II) *scarf wound around the head and hanging down over the neck, turban*. Sabb. 120^a וסדר שבצוארו and a scarf hanging down over his neck (v. Rashi); Y. ib. XVI, end, 15^d וסדרין שעל (וסי) hanging down over his arms. Succ. 51^b וסדרין בידו. והסדרין בידו. and the superintendent of the synagogue stood there with a scarf (as a flag) in his hand; Y. ib. IV, 6 בסדרין; Y. ib. V, 55^b top בסדרין; v. נהג. Snh. VI, 1. Ib. VII, 2 (52^b) נוחנין סדר קשה לחור הרכה (סדרין) (Y. ed. סדרין) they put a twisted scarf of coarse material within a soft one and wound it around his neck; a. fr.—[Lat. *sudarium* is a phonetic coincidence with our w., from which it differs in meaning.]

סודרא, סודרא ch. same. Targ. Ruth III, 15 (h. text משה). Targ. Y. Ex. XXXIV, 33, sq. (h. text משה). Targ. Y. Lev. XX, 10 וס' strangled with a twisted scarf &c. (v. Snh. VII, 2 quot. in preced.); Targ. Y. Ex. XXI, 15; a. fr.—Ab. Zar. 4^a וס' רבו ליה ס' they twisted a scarf around his neck and tortured him. Ber. 51^a (expl. עשוה) spread the scarf over his head; a. e.—Esp. *turban*. Pes. 111^b סודריה דמר כי וס' your turban looks like that of a scholar, yet I am sure you do not know the benediction (on putting it on: בתפארה). Sabb. 77^b (playful etymology) לידאיו סודר 'the secret of the Lord is revealed to those that fear him' (the turban being the scholar's apparel); a. e.

סודרין v. סודר. [Yalk. Prov. 947 v. מעלים לו ס'—סודרין.]

סודרין v. סודר.

סודר v. סודר.

סודר v. סודר.

סודר v. סודר.

סודר v. סודר.

סוד m. name of a bitter herb. Pes. 39^a וסוד m. Ms. M. (ed. עסוד וסוד; Ms. O. סוד; v. Rabb. D. S. a. l. note).

סוד v. סוד.

סוד v. סוד.

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סוד v. סוד.

סוד (b. h. שוד) [to think,] to talk; to tell. Shebu. VIII, 3; איני יודע מה ארח ס' (Y. ed. שוד) I do not know what you are talking about. Ber. 51^a ס' לי ס' told me. Sot. 44^b שוד בין תפילה וס' if one talks between putting on the

T'allin of the arm and of the head; Men. 36^a ס' a. fr.—Hull. 27^a, v. חטא I.—[Yalk. Ps. 755, read: שוד, v. שוד.]

ח'ף same. Ber. 51^b ח'ף על כוס וס' you must not converse while holding up the cup of benediction. Sabb. 13^b ודוריה ח'פה וס' and she told (me) all that happened to her. Y. Gitt. IX, end, 50^d בח'פה וס' Pesik. R. s. 31 עומד וח'פה וס' (the text, Is. XLIX, 8 sq.) stands and speaks (is a standing prophecy) of the king Messiah. Deut. R. s. 1 מי ארח מסיה עמי וס' who art thou that art talking to me &c.?—Gen. R. s. 13, beg. (ref. to שיד, Gen. II, 5) כל כאלו ח'פין אלו וס' all trees speak to one another as it were; עם הבריות speak to men; Yalk. ib. 20. Ex. R. s. 1 לקחיה עלינו וס' to talk against us. Tanh. Trum. 9; Yalk. Mal. 587, v. קבץ I; a. fr.—מסיה—Yoma 75^a (ref. to שיד, Prov. XII, 25) let him dismiss it (fr. ח'פה=נחם; Ms. M. 2 ח'פה) from his mind; the other says, let him speak it out to others; Sot. 42^b; Snh. 100^b; Yalk. Prov. 950; v. נחם.

סין ch. same. Hag. 5^b שמעיה דסין heard him talk and laugh.—Part. סין. Lev. R. s. 26 ורח סין bending down and talking to her (rebuking her in a persuasive way; prob. to be read: ורפייס).

אף same. Targ. Job VII, 11. Targ. Y. I Num. XXI, 27 (not ח'פה וס'); a. e.—[Targ. Prov. VIII, 15 אנה משיחין ed. Lag. (ed. Wil. משיח, fr. משיח I)]

סוחא m. (סוח; cmp. b. h. סוחא, a. סוחא) that which is thrown out, dirt, disgusting matter. Targ. Prov. XXII, 29 ed. Compl. (ed. Lag. סורא, Var. סורא; ed. Wil. שוחא; h. text שוח).

סוחא v. סוחא.

סוחר m. (b. h. סחר; סחר) 1) traveller, beggar. Snh. 107^a סוחר like a Samaritan beggar (v. Midr. Till. to Ps. XIX, end, a Lev. R. s. 5; Rashi: a Samaritan peddler that offers his goods by degrees, from the worse to the better).—2) travelling merchant, in gen. merchant. Tanh. Ki Thissa 2, v. סחר; a. e.—Pl. סוחריים. Gen. R. s. 84 וס' לס' his brothers sold him (Joseph) to the Ishmaelites, the Ishmaelites to the merchants, and the merchants to the Midianites &c. Shek. VII, 2 סוחרי בהמה in Jerusalem); a. fr.

סוחר v. סוחר.

סוח (יסח) (b. h. שוח) to move about, be unsteady, v. סוח.

ח'ף ח'ף, ח'ף to shake; to swing (v. ח'ף), contrad. ח'ף את דוב אי 1 ח'ף to touch directly. Zab. V, 1 ח'ף שחוב ח'ף he who moves a zab (v. ח'ף) (by shaking the board on which he stands) or whom the zab moves. Hull. 124^b ח'ף וס' and shook them; a. fr.—[Ex. R. s. 23; Lev. R. s. 11; ib. s. 16 ח'ף, read ח'ף, v. ח'ף.]

ח'ף ח'ף to be shaken, moved. Tosef. Zab. IV, 6 ח'ף ח'ף if they moved (on account of his rapping, and did not merely vibrate). Tosef. Toh. X, 8 [read:] ובלבד

provided they are not shaken up by the vibrations of the partition.

סוּטָא (יָסוּט) ch. same, 1) to be unsteady, go astray. Targ. Koh. II, 15 (ed. Lag. סוּטָא).—Snh. 67^a (missing in some ed.) סוּטָא, v. סוּטָא.—2) to move, swing. Targ. Lam. II, 8 סוּטָא (h. text נטה).

Af. אִיסִיט to shake. Targ. Y. Lev. XV, 10; a. e. *Ithpe.* אִיסִיטוּר to become wild (cmp. שָׁטָה); to shy. Ned. 41^a אִיסִיטוּר ed. (Ar. אִיסִיטוּר, cler. error ויס ...).

סוּטָא, v. סוּטָא.

סוּטָה f. (סוּטָה) *faithless wife, a woman suspected of faithlessness*, to whom the law, Num. V, 12-31, applies; *Sotah*. Sot. 2^a, a. e. פרשה ס' the chapter concerning the *Sotah* (Num. I. c.). Ib. כל הרוואה ס' בקילקולה וכו' whoever sees a *Sotah* in her disgrace, will vow abstinence from wine. Yeb. 85^b ודאי ס' a convicted adulteress. Ib. מדוור סוּטָה as to taking back his wife suspected of adultery; a. fr.—Y. Keth. VII, 31^c וכו' if she is declared a *Sotah*, let her get out without dowry, and if she is not &c.—*Pl.* סוּטָה. Sot. I, 5 ששם משקין את האס' there (in the Nicanor gate) they made the suspected women drink (the bitter water). Ib. 8^a כחות ס' כאחת two suspects must not be made to drink at the same time; a. fr.—*Sotah*, a treatise, of the Order of Nashim, of Mishnah, Talmud Babli a. Y'rushalmi, a. Tosefta.

סוּטָה, v. סוּטָה.

סוּטָה, Targ. Is. XXI, 8 ed. Lag., v. סוּטָה.

סוּטָר pr. n. m. *Sutar*. Y. Ber. I, 2^c top (for which Yalk. Ez. 340: סוּטָר).

סוּטָר, m. (Saf. of נטר, cmp. סוּטָר) [that which is reserved, cmp. (נְטוּרָא) reward, wages. Targ. Y. Ex. XXII, 30 בסוּטָרָה as his reward (for not barking at the Israelites, v. Ex. R. s. 31). Targ. Y. Lev. XIX, 13. Targ. Y. Deut. XXIV, 14, sq. Targ. Job XIV, 6. Ib. VII, 2 סוּטָר.

סוּר m. (נשא=נסא; cmp. שוּא, Ps. LXXXIX, 10) [load,] large basket. B. Kam. 20^a וכו' (quot. by R. H. G. to Kel. XVI, 3; ed. משוּא).—*Pl.* סוּרָא, Kel. XVI, 3 R. H. G., a. R. S. a. l. Var. (ed. סוּרָא); Tosef. ib. B. Mets. V, 1; 13 (quot. by R. S. l. c.; ed. Zuck. וסוּרָא, read: וסוּרָא), v. II סוּר.

סוּר (cmp. Syr. א. סוּר cupio, P. Sm. 2540; 2546, a. זית I) to be bright, cheer up. Keth. 62^b ס' (I זית) he lifted up her eye (attracted her attention), she saw him, her heart was overjoyed, her spirit fled (she fainted).

Af. קא מְסוּר לֵאמֹר to look up with joy. Ib. 60^a הוּרָה (not דוּרָה) the child looked up to her with joy (showing that he recognised his mother).

סוּרָא m. (סוּר, cmp. Syr. מוּסִר mucus nasi, P. Sm.

2584) *nasty secretion, vomit*. Targ. Prov. XXIII, 29 some ed. (Ms. Var. סוּרָא; ed. Lag. סוּרָא, read סוּרָא, v. סוּרָא).

סוּרָא (b. h.; cmp. נָסַךְ) to pour (oil), to anoint; to oil. Dem. I, 3 וכו' לְסוּרָא בְּרִי וכו' oil for vessels. Ib. 4 וכו' שוּרָרִי קָה with which the weaver oils his fingers. Sabb. VIII, 1 דרי לְסוּרָא אבר קטן as much as required to rub one small limb. Tosef. Ter. X, 10 וכו' לְסוּרָא בְּרִי וכו' a priest must not pour oil of Trumah on a marble plate &c. Ib. 11 וכו' לְסוּרָא בְּרִי וכו' nor must you use it for oiling a shoe &c. Shebi. II, 5 וכו' לְסוּרָא בְּרִי וכו' you may pour oil on green figs and pierce them (to accelerate ripening); a. fr.—Part. pass. סוּרָא; f. סוּרָה; pl. סוּרָה; v. סוּרָה. Y. Bicc. I, 63^d bot. וכו' לְסוּרָא בְּרִי וכו' figs which have been oiled and pierced.

Hif. סוּרָא same. Yalk. Ex. 165 כוּרָה שוּרָא (ממסכתא) the rock by their side anointed them with oil like a confined woman that anoints her child; Pirké d'R. El. ch. XLII מניקה (corr. acc.).

Nif. סוּרָא to be oiled, perfumed. Tosef. Ter. X, 10 אין סוּרָא the non-priest need not hesitate to rub it (on the priest's body), although he himself (his hand) is perfumed thereby.—[Nithpal. v. סוּרָא, II.]

סוּרָא ch. same. Targ. Ruth III, 3. Targ. O. Deut. XXVIII, 40 סוּרָא (some ed. סוּרָא; ed. Berl. חֲשׂוּהָ).

Ithpe. סוּרָא to be poured, rubbed. Targ. O. Ex. XXX, 32 ed. Berl. (ed. Vien. סוּרָא).

סוּרָא (שׁוּרָא) m. (b. h. שוּר; סוּר = סוּר) bough, bush. B. Kam. X, 2 (114^a) לא יקרוץ את סוּרָא וכו' (some ed. ש'; Y. ed. וסוּרָא; v. Rabb. D. S. a. l. note 100) he must not cut off the bough of his neighbor's tree &c. Y. Keth. II, end, 27^a when the bees have settled on his neighbor's bough (or bush); a. e.—*Pl.* סוּרָה, constr. סוּרָה. Succ. 13^b; Tosef. Maasr. III, 5 חאנני ס' boughs of fig trees. Erub. 101^a ס' סוּרָה of which one made a movable hedge before a breach; Tosef. ib. XI (VIII), 11, חאנני של קוצים ed. Zuck. (Var. סוּרָה; v. סוּרָה).

סוּרָא ch. same. Targ. II Sam. XVIII, 9 (h. text שׁוּרָא). Targ. Jud. IX, 49. Targ. Is. XVII, 6 (ed. Lag. a. oth. סוּרָא; a. e.—V. סוּרָא).

סוּרָא, pl. סוּרָא, v. סוּרָא.

סוּרָא (שׁוּרָא) (b. h. שוּרָא) = סוּרָא. Makhsh. I, 3. Y. Sabb. XV, end, 15^b. B. Mets. 105^b, v. חוּרָא II. Pesik. R. s. 15 from bush to bush; Cant. R. to II, 9; Yalk. ib. 986. Ab. d'R. N. ch. XXXIX וכו' חוּרָא cut this limb off the tree. Pesik. R. s. 10, beg. חוּרָא של קוצים (not חוּרָא) this thorn-bush. Tosef. Erub. XI (VIII), 11 (not סוּרָא), v. סוּרָא. Lam. R. to V, 13 חוּרָא בְּרִי וכו'; a. e.—*Pl.* סוּרָה. Y. Bets. IV, 62^c top חוּרָא, v. סוּרָא.

סוּרָא f. (b. h.; סוּרָא) cover of twigs; booth; esp. Succah, the booth covered with twigs &c. for the seven days of Succoth. Maasr. III, 7 חוּרָא גִּיזְרָה the lodge of Genezareth gardens (inhabited during vintage); חוּרָא גִּיזְרָה.

סִלָּם m. (b. h. סִלָּם; II) 1) ascent, ladder. B. Bath. III, 6, v. מַצְרֵי II. Gen. R. s. 68 ב' עֲלִים וְיוֹרִידִים בֶּט' bo (Gen. XXVIII, 12), that is, they went up and down the ladder. Ib. סִלָּם זֶה סִנַּי *sullam* (whose numerical value is 110) is Sinai; a. fr.—סִלָּמָה שֶׁל צוֹר the Ladder of Tyre (*Scala Tyriorum*), a promontory south of Tyre. Y. Ab. Zar. I, 40^a bot.; a. e.—סִלָּמוֹת. Gen. R. l. c. הַקֶּבֶץ יוֹשֵׁב וְעוֹשֶׂה סִ' וְכ' the Lord makes ladders, causing one to go down, the other to rise (on the social scale). Sabb. 26^a מִן מַס' שֶׁל צוֹר וְכ' from the Promontory of Tyre (along the sea-coast) to Haifa. Ruth R. to IV, 21 (play on לִזְמִין) כִּד כֻּן עָשׂוּ סִ' לְנִשְׂאִים וְכ' thus far they made ladders for princes (the genealogical tree of chiefs), from now (Salmon) they made ladders for kings; a. fr.—2) a yoke in the shape of a ladder, put on the ass to prevent him from scratching a sore. Sabb. V, 4 (54^b), לִיעָא. —3) a sort of hem, chain-stitch. Y. M. Kat. III, 83^d, קֶשֶׁשׁ. —Pl. as ab. Bab. ib. 26^b מְחַדֵּךְ חֵם he who rends his garment (in mourning) where it has been mended with chain-stitches after a previous rent.

סִילְמָא, סִילְמָא *ch. same, ladder.* Targ. Gen. XXVII, 12. (O. ed. Vien. סִלְמָא; oth. ed. סִילְ).—Y. R. Hash. II, 58^a, v. חֲשֶׁבֶת. Y. M. Kat. I, end, 81^a אֵיחָד עֹקֵב רִסְמֵיָא a round of his ladder broke; a. e.—Succ. 53^b סִ דִּרְתָּא (Rashi סִילְמָא *pl.*; Ms. M. 2 סִילְמָא) the upper part (the source) of the Euphrates.—*Pl.* סִילְמָא, סִילְמָא, סִילְמָא. Targ. I Chr. II, 54 (v. Taan. 28^a).—Y. B. Kam. IV, 4^b לֹא מִשְׁוֹן לֹא דְצֹרֵר וּכ' they (the Roman delegates) had not yet arrived at the promontory of Tyre (v. preced.), when they had forgotten everything. Bekh. 55^b סִ דִּרְתָּא, v. *supra*.

סִלְעֵמִיתָא v. סוֹלְעֵמִיתָא

סֵפִירָה v. סוּפִירָה, סוּפִירָה

סְלִיָּקוֹם v. סוֹלְקוֹם

סִלַּח, סִלָּח, v. סוּלַח, סוּלָה, סוּלָה.

סולתא, Lam. R. to I, 15 Ar. ed. Koh., v. סולתא.

סִיּוּלָתָא, Sabb. 150^b, v.

סולתין, Tosef. Kel. B. Mets. V, 5 ed. Zuck., v. סֶלֶתִין.

סוּלְתָנִית (סוּלְתָנִית), f. (denom. of סוּלְתָנִית) [*fish fried with flour*], a small fish believed to grow scales on reaching a certain age (cmp. אֶפְרִיךְ, Hull. 66^a; Ab. Zar. 39^a וְכֵן הָיָה לוֹ ... כְּגוֹן הָיָה לוֹ one that has no scales now but will grow them after a time, as, for instance, the *sultanith* &c. Ib., expl. חֵילֶךְ I. (Ar. סֻלְתָּ)).

סִילָפִינְתָא ch. same. Y. Ab. Zar. II, 42^a (expl. חילק).
(Ar. סִלָּח) רַב אָמַר ס'.

I סים (v. שום) *to attach, place; to tie together.* Tosef. Shebi. I, 11 אין סמין את הגפנים וכל Var. ed. Zuck. (text: את סמין; oth. ed. סכין) *you must not bind the grapevines in the Sabbatical year.*

Pi. 1) same. Cant. R. to VII, 1 (ref. to שולמית *ib.*, a. Num. VI, 26) אומה שמִסְפִּירִים לה שלום וכו' a nation to which peace is assigned every day; (Gen. R. s. 66 שחכונם וכו'—2) *to mark, name* (cmp. שם, שם); *to distinguish*. Y. Peah VII, beg. 20^a חֲדָקַל מִסְפִּירָיו the neighboring palm-tree serves as a mark for it (that the owner did not forget it); וזה מִסְפִּירֵי וכו' they mark each other (cmp. Mish. *ib.* 1 שם שם). Deut. R. s. 7 סִפְרִימִי give me some distinction in the country, (by which to show) that I am thy son. Y. Ber. V, end, 9^d וסִפְרִימוּ and they noted (the time when he said it), at that very time he (the patient) asked for food. Y. Meg. I, 71^d וסִפְרִימוּ אִוְרֵי חֲכָמִים וכו' the scholars noted them (took their names &c.), in order to be able to observe their career), and all of them turned out great men; Gen. R. s. 1. Y. Dem. V, 24^c bot. סִפְרִימִי ... וּמִסִּים and he makes a mark (on the pile), and says to the priest, so far I have marked (as tithe); a. fr.—[Gen. R. s. 42 end וּמִסִּים, מִסְפִּירִים, v. סִפְרִימִי II.].—Part. pass. מִסְפָּרִים, מִסְפָּרָה. Y. Peah I. c. בדערו מִסְפָּרָה מִסְפָּרָה (the olive or the sheaf left behind) was noted in his mind (so that

he could identify it), כִּי אֵינוֹ הוּא מֵס' it is to be considered as if it were marked (by a special name, locality &c.). B. Bath. 54^a בְּצַרְדֵּי חָמֶם a field definable by its boundaries. Y. Yeb. XV, 15^a אִישׁ מֵס' a well-known man. Y. Shek. I, 46^b תּוֹפֵה דְּבֵר חָמֶם an object which bears the name of its owner. Gen. R. s. 44 מִזֵּי אֲרָיוֹת הָלָלוּ מֵס' מה אֲרָיוֹת הללו מֵס' as the islands are distinguishable in the sea, so were Abraham and Shem distinguished in the world; a. fr.—3) to tie up; to finish, wind up, opp. פָּתַח. Arakh. 10^b פָּתַח בְּהַלִּיל וּמִסִּים בִּבְרוּךְ the Mishnah begins with *halil* and ends with *abbub!* Ber. 10^a בִּשְׂעָרֵי וְכִי בִּשְׂעָרֵי he began it (the psalm) with *ashrē* and closed it with *ashrē*; a. fr.—Part. pass. as ab. Y. Bets. I, beg. 60^a בְּחֻמָּה מֵס' every animal gives birth after a certain number of complete months, opp. לְקוֹשֵׁטִין counting a fraction of the last month as a whole month.

Nithpa. נִתְּפָא 1) *to be marked, defined.* Y. Ter. III, 42^b top מְקוֹם שֶׁנִּתְּפָא וּכ' where the T'rumah of one pile was marked, there (in the corresponding place) the T'rumah of the other pile was meant to be dedicated. Y. Shebi. VIII, 38^a וְנִתְּפָא לִי וּכ' if one used a basket for measuring and after using it two or three times knew exactly how much it contained; a. e.—2) *to be finished, concluded.* B. Bath. 125^b דָּבָר זֶה נִתְּפָא בְּגִדְלִים רַבִּי this subject was opened by great men and has been concluded by small men.

סוּם, סוּם ch. same. Targ. O. Lev. XIX, 14 תָּסוּם ed. Berl. (oth. ed. תָּסוּם); a. e.—Part. סָאָם, סָאָם, סָאָם. Targ. Prov. VI, 27. Ib. XXVI, 24. Ib. XI, 15.—V. שוּם. Gitt. 56^b רָדוּהוּ סָאָם רָדוּהוּ he had tied (put on) shoe. Taan. 22^a חָסַד הוּא חָסַד הוּא used to wear black shoes; a. e.

Pa. סָיִים 1) same, esp. *to put on shoes* (cmp. *Ez. XXIV*, 17). *Gitt.* l. c. וּבָא לְמַסְיָמָא he wanted to put on the other shoe. *Taan.* 12^b דְּמַסְיָמֵי מַסְיֵיהוּ וּבָא that they wear their shoes and come to the fast-meeting. *Ib.* מַסְיָמֵי כִּי מַסְיָמֵי וּבָא, v. אֶפְתָּה; a. e.—2) *to mark, define.* *Y. Sabb.* VI, 8^c bot. וּבָא מַסְיָמֵי they marked (the time), and so it was.—*Part. pass.* מְסִיִּים. *B. Bath.* 100^a מְסִיִּים מְחִיצָה when the partitions are distinctly defined; a. e.—3) *to finish.* *Targ. Y. Gen. XLIV*, 18 *Tosefta* (ed. *מחטל*).—*Meg.* 25^a וּבָא מַסְיָמֵי קִנְיָהוּ לִשְׁבָּחֵי ה' hast thou exhausted all the praises of the Lord? *Ber.* 12^a פָּתַח וְרִשְׁכָּה וְכִי בִרְחִמָּה he began the benediction under the impression that it was beer, and closed with the benediction over wine. *Ib.* 17^a כִּי מַסְיָמֵי וּבָא when he closed his prayer, he said &c. *B. Mets.* 76^b קָמִיהּ מַסְיָמֵי קָמִיהּ they cited it (the Boraitha) before him to the end; a. fr.—*Part. pass.* as ab. *Cant. R.* to 1, 11 מְסִיָּמָה, v. תָּהִים.—[*Targ. Y. I Deut. VIII*, 9 מְסִיָּמֵי, v. חָסֵם.]

Ithpa. אֶתְּפִיּוּ 1) *to be marked, named.* Ab. Zar. 16^b, a. e. מִינִי וּמִינְךָ הַתְּפִיּוּיִם שְׁמֵעֲרֵתָא this tradition will be named from myself and from thee.—2) *to be concluded, proved.* Sabb. 31^b וְכִי תִסְרִיִּים דְּרִי it can be conclusively proved that it was R. . . who said &c.; תִּסְרִיִּים it is proved.

סִיָּם II (or סָמָם) (preced.) [*to tie up the eye,*] *to blind;*
to be blind.—V. סָמַם, סִיָּמָה I.

Nif. נִסְיָם, נִסְיָם *to be blinded*. Taan. 21^a יִסְיָם ... עיני (or יִסְיָם) may my eyes .. become blind.—V. סָמָא.

סוּם ch. same; *Pa.* סָיָם *to blind*. Targ. Cant. V, 7.—V. סָמָא.

סוּמָא I m. (preced.) *blind, blind man*. Hag. I, 1. Ib. 2^a ס' מִשְׁחָר עֵינָיו Taan. 21^a blind in one eye. Taan. 21^a ס' בְּאַחַד מֵעֵינָיו blind in both eyes. Ex. R. s. 36 פָּקַח וְס' שְׂדֵרוֹ וְס' a seeing and a blind man that were walking &c. B. Bath. 12^b; Nidd. 20^b בְּס' בְּאַרְבֻּבָּה v. אֲרֻבָּה; a. fr.—Pl. סוּמָיִם, סוּמָיִם. Gen. R. s. 53 נִרְפָּחוּ ס' חֲרָבָה ... בְּשֵׁנָה when Sarah was remembered, many childless women were remembered with her, ... many blind persons had their eyes opened. Ib. (ref. to Gen. XXI, 19) כָּל הָעָלְם בְּחֻקָּה ס' עֵר וְס' all men are to be considered as blind, until the Lord opens their eyes. Snh. 34^b בְּס' שְׂלָא cannot be performed by blind persons; a. fr.—Fem. סוּמָא, סוּמָא. Keth. 17^a ס' אִוּוּ suppose the bride is lame or blind. Y. Sot. II, end, 18^b ס' הִיא דִּיָּא whether he (the husband) be blind, or she, (the law is the same). Hull. 139^b; a. fr.—[Ch. סוּמָא, v. סוּמָא.]

סוּמָא II f. ch. (סוּם I, cmp. שוּמָא) *mark, spot*. Targ. Y. Lev. XIII, 10. Targ. Y. II ib. 2 some ed. (oth. שוּמָא). [Targ. O. Num. XXXII, 3 quot. as. Var. by Levita: ס' מִלְּחָמָה, h. text וְכִי יִבְרָחָהּ (or סוּמָא) the mark of the burial place of Moses, b. text וְכִי יִבְרָחָהּ; ed. Amst. and oth. בֵּיתָה וְכִי יִבְרָחָהּ; Y. I, 18^c bot.; Y. R. Hash. II, 58^b top (not סוּמָא). Hull. 93^b garments; a. fr.—Fem. סוּמָא, סוּמָא. Targ. X. Num. XIX, 2.—Hull. 46^b, v. אֲרֻבָּה.]

סוּמָקָא, v. סוּמָקָא.

סוּמָתָא I, v. סוּמָתָא.

סוּמָתָא II pr. n. m. *Sumah*. Num. R. s. 14 כְּרָבָה ס'.

סוּמוֹקָן, v. סוּמוֹקָן.

סוּמוֹקָרִי, v. סוּמוֹקָרִי.

סוּמָן m. (סָמָן) *the pin for attaching the pole to the wagon*, Maim.; [the ring (ס) suspended from the yoke and pulled over the front end of the pole, R. Hai G. a. Ar.) Kel. XIV, 4.

סוּמָכָא m. (סָמָךְ) *thickness*. Targ. I Kings VII, 26; a. fr.—Hull. 55^b בְּסוּמָכָא on the thick part of the milt, opp. קוֹלֶשָׁא. Sabb. 98^a וְקֶרֶשׁ ס' the thickness of each board. Succ. 53^b ס' רִאֲרֵעָא the thickness of the rind of the earth (beneath which there is water); a. e.

סוּמָכּוֹן, **סוּמָכּוֹתָא**, **סוּמָכּוֹן** f. pl. (סָמָךְ) 1) *approaches* (cmp. Ez. XXIV, 2), *works and troops of siege, forts*. Targ. Ez. XVII, 23. Ib. XXIX, 7 ס' בֵּיתָה *fortification*. Ib. XXIV, 5; a. e.—2) *auxiliaries*. Targ. I Kings X, 15; Targ. Jer. XXV, 20, a. e. (h. text הַעֲרִיב). Targ. Nah. III, 9 סוּמָכּוֹתָא ed. Lag. (oth. סוּמָכּוֹתָא; h. text עֲצָמָה).

סוּמָכּוֹס pr. n. m. *Sumkhos (Symmachos)*, a Tannai, pupil of R. Meir. Erub. 13^b. Ib. III, 1. B. Bath. 73^a; a. fr.—(V. Fr. Darkhé, p. 198.)

סוּמָכּוֹתָא, **סוּמָכּוֹתָא**, v. סוּמָכּוֹתָא.

סוּמָנָא m. (סוּם I; v. סוּמָנָא) *mark, balk*.—Pl. סוּמָנִין. Targ. Is. XXVIII, 25 (h. text סוּמָנִין).

סוּמָפּוֹנִיָּה, **סוּמָפּוֹנִיָּה**, v. סוּמָפּוֹנִיָּה.

סוּמָקָא *to be red*, v. סוּמָקָא.

סוּמָקָא, **סוּמָקָא**, **סוּמָקָא** I m. (= סוּמָקָא, Saf. of עֵמֶק; cmp. עֵמֶק [dark,] red. Targ. O. Lev. XIII, 30 (h. text צָהָב). Targ. O. Gen. XXV, 30 ed. Berl. (v. סוּמָקָא). Targ. Y. Lev. XIII, 24 סוּמָקָא (ed. Amst. 'סוּמָקָא) *red spot*; a. e.—Pes. 25^b, a. e. מָה הַיָּמִין דְּמָא יִירָד ס' טָפִי וְס' what reason hast thou to assume that thy blood is redder? may be thy neighbor's blood is redder, i. e. you dare not save your life at the expense of your fellowman's life. Sabb. 134^a הָאִי יִירָד ס' an infant that looks red. Gitt. 67^b ס' בִּישְׁרָא red meat. B. Mets. 58^b, v. תִּירָר; a. fr.—Yeb. 64^b סוּמָקָא surname of R. Isaac ben Joseph.—Pl. סוּמָקִין. Targ. II Kings III, 22; a. e.—Y. Snh. I, 18^c bot.; Y. R. Hash. II, 58^b top (not סוּמָקָא). Hull. 93^b ס' שוֹרֵיירִי red veins. Sabb. 147^a וְס' חִירִירִי white or red garments; a. fr.—Fem. סוּמָקָא, סוּמָקָא. Targ. X. Num. XIX, 2.—Hull. 46^b, v. אֲרֻבָּה.]

סוּמָקָא II m. (preced.) 1) *milt*.—Pl. סוּמָקִין. Gitt. 69^a.—2) *inflammation of the eye*. Y. Ab. Zar. II, 40^d top; Y. Sabb. XIV, 14^d top, v. סָמָךְ.

סוּמָקִי pr. n. *Sumki*, a fictitious name in a charm formula. Gitt. 69^a.

סוּמָקִינוּ, Pesik. R. s. 29-30 beg., read וּמָקִינוּ.

סוּמָקָתָא f. (סוּמָקָא) *redness*. Targ. Prov. XXIII, 29 סוּמָקָתָא (ed. Lag. יוֹרֵם קִנְצִין, corr. acc., v. יוֹרֵם).

סוּמָקָתָא, v. סוּמָקָתָא.

סוּמָקָתָא, **סוּמָקָתָא** pr. n. חֶקֶל ס' *Red-Field*. Y. Snh. II, 20^b bot.; a. e., v. חֶקֶל II.

סוּמָקָתִי m. (preced. wds.) *red-painter*. B. Bath. 84^a הוּא שְׂמֵשָׁא ס' הוּא the sun paints red.

סוּן, *Hithpol.* v. הִסְתִּינָן.

סוּנָבָא, Pesik. R. s. 29-30 (Var. שְׁרִינָבָא) *quid?*—perh. סוּנָבָא (v. סוּנָבָא) *contusion*.

סוּנָדוֹקָרוֹס, v. סוּנָדוֹקָרוֹס.

סוּנָמִימוֹס, v. סוּנָמִימוֹס.

סוּנָמָא, Lev. R. s. 12, quot. in Ar., *quid?*—perh. סוּנָמָא (συνωμ) *tube?*

סוּנִיָּתָא f. (v. סוּנִיָּתָא II) *evil habit*, (by way of angry antiphrasis) *practice, virtue*. Gen. R. s. 50 ס' הוּא בִּישְׁרָא וְס' (Ar. ed. Koh. סוּנִיָּתָא) wilt thou introduce also this bad practice (another of your noble virtues)?; Yalk. ib. 84 סוּנִיָּתָא (corr. acc.). [Ar. refers to συνήθεια.]

סוּגָלִימוֹס, **סוּגָלִימִיקוֹס**, **סוּגָלִימוֹס**, v. **סוּגָלִימוֹס**.

סוּגָלִימוֹס *to be bright, glad*, v. שוֹשׁ.

סוּגָלִימוֹס m. (b. h.; v. Nöld. Mand. Gr. p. 147) *horse*. Pes. 113^b. Succ. 26^b הַסִּיטוֹ הַקָּצֵר (the short) sleep of the horse, v. נִשְׁמָטָה. Cant. R. to VIII, 9 פָּרָסִי וְכִי אִם רִאִיתָ סִי פָּרָסִי when thou seest the Persian horse (Parthian cavalry) tied &c. Snh. II, 5 על סוּגָלִימוֹס on the king's horse; a. fr.—[Gen. R. s. 95, end לקבלי הַסִּי (read: לִקְבֹּלֶךָ) the horse is before thee (has been surrendered), v. בּוֹצֵלָה.—Pl. סוּגָלִימוֹס. Snh. II, 4. Ib. 21^b הַבְּשִׁלֵּנִי סִי, v. בְּשִׁלֵּן; a. fr.—Cant. R. to I, 9 נִקְבְּרוּ סִי mares.—Fem. סוּגָלִימוֹס. Ib. Pirké d'R. El. ch. XLII; a. fr.—Pl. סוּגָלִימוֹס. Ex. R. s. 23, end נִקְבְּרוּ סִי, v. supra.

סוּגָלִימוֹס ch. same, v. סוּגָלִימוֹס.

סוּגָלִימוֹס m. a species of locusts. Ab. Zar. 37^a, expl. אוֹרֵל קִמְצָה.

סוּגָלִימוֹס, v. סוּגָלִימוֹס.

סוּגָלִימוֹס I b. h., *she-horse*, v. סוּגָלִימוֹס.

סוּגָלִימוֹס c. ch. = h. סוּס. Targ. Ps. XXXII, 9 (Ms. סוּסָה). Ib. XXXIII, 17 סוּסָה. Targ. O. Ex. XV, 1; a. fr.—Hag. 9^b, v. בְּרָגָה II. Snh. 105^b סִי (א) לָמָּה לָא רִכַּבְתָּ? a. fr.—[Ab. Zar. 4^a רִכַּבְתָּ לָמָּה לָא רִכַּבְתָּ?; a. fr.—Cant. R. to I, 9 נִקְבְּרוּ סִי mares.—Fem. סוּגָלִימוֹס. Targ. Y. Ex. XV, 1. Targ. Gen. XLIX, 17. Targ. Is. XXX, 16 סוּסָה ed. Lag. (ed. Wil. סוּסָה; some ed. סוּסָה our horses). Targ. Ex. XIV, 23 סוּסָה constr.; a. fr.—Cant. R. to I, 9 (ref. to סוּסִיד Hab. III, 8) [read:] סוּסָה 'horses' in the plural.

סוּגָלִימוֹס II m. (b. h. סוּס or סוּס) *swallow*. Targ. Is. XXXVIII, 14 כִּי רִאִיתָ (h. text עָגוּר) [Targ. Jer. VIII, 7 (h. text וְעָגוּר) (סוּס) וְעָגוּרָה, from which it would appear that our w. is meant for horse.]

סוּגָלִימוֹס, **סוּגָלִימוֹס** pr. n. pl. *Susitha (Hippus); district of Hippus* (Hippene, Jos. Bell. Jud. III, 3, 1). Tosef. Ohol. XVIII, 4 (gentile towns in Palestine) וְחִבְרֵיתָהּ (Var. חִבְרֵיתָהּ) like S. and her sister towns. Tosef. Shebi. IV, 10 חִבְרֵיתָהּ סוּסִיתָהּ Var. ed. Zuck. (ed. צִיִּצְרָה, צִיִּצְרָה) the district of S.; Y. Dem. II, 22^d top סִי. Y. Shebi. VI, 36^e bot. סִי 'the land of Tob' (Jud. XI, 3) that is the district of S. Ib. VIII, 38^a לְטַבְרִיָּה from S. to Tiberias. Gen. R. s. 31; s. 32 מִטַּבְרִיָּה לְטַבְרִיָּה (ed. Leipz. טַבְרִיָּה; corr. acc.) as the distance (on the Lake of Tiberias) from T. to S. Lev. R. s. 23 לֵטִי סִי as hostile as S. to T.; Cant. R. to II, 2 סוּסִיתָהּ (corr. acc.); Lam. R. to I, 17; a. e.

סוּגָלִימוֹס f. (= סִיטָה; emp. סִיטָה I a. fr.) *a cutting pain in the bladder, stone*. Yeb. 64^b (Ar. סוּגָלִימוֹס).

סוּגָלִימוֹס, v. סוּגָלִימוֹס.

סוּגָלִימוֹס m. (σούδα) *a garment made of goat-skin*

with the hair on.—Pl. סוּגָלִימוֹס. Y. Ned. VII, end, 40^e כְּגוֹן סִי (not סוּסִימוֹס) like those garments made of goat-skins (the hair of which is not used for clothing).—V. סִיטָה.

סוּסָה, v. סוּסָה.

סוּסָה, v. סִיטָה. [Targ. O. Lev. XIV, 42 וְסוּסָה some ed., v. שִׁיטָה ch.]

סוּסָה m., v. סִיטָה.

סוּסָה, **סוּסָה**, v. סִיטָה.

סוּסָה f. (b. h.; = מְסוּעָה, v. סִיטָה II) *storm-beaten, restless*. Pesik. R. s. 32; Yalk. Is. 339 סִי מְסוּעָה וְכִי סִי מְסוּעָה (Is. LIV, 11) means *stirred up*, for the nations have stirred her (Israel) up (with ref. to Ps. CXXXVII, 7). [Pesik. R. l. c. מִן הַמְּסוּעָה סִי, read, with Yalk. l. c., עֲנִיָּה.]

סוּסָה, v. סִיטָה.

סוּסָה I m. (b. h.; v. סוּסָה II) *reed, bulrush*.—יָם סִי the sea of Suf (Red Sea). Sot. 12^a sq. (ref. to בְּסוּסָה, Ex. II, 3) 'וְכִי' R. E. says, that means the sea; R. S. says, it means *agam* (v. אָגָם II, 2); Ex. R. s. 1. Ib. s. 22 סִי (Israel) up (with ref. to the splitting of the Red Sea (for the passage of the Israelites); Y. Ber. I, 3^d bot.; a. fr.

סוּסָה ch. same, only with יָם. Targ. Ex. XIII, 18. Targ. Jon. II, 6; a. fr.

סוּסָה II (b. h.) *to cut; to be cut off; to end*. Tanh. B'resh. 12 וְכִי וְכִי וְכִי and destroys the good and the bad.

Pl. *to cut, diminish; to exterminate* (corresp. to b. h. סִיטָה). Gen. R. s. 100 מִי יָכוֹל לְסִיטָה וְכִי who can annihilate the dust? ... the beasts of the field? &c. Ib. s. 42 מִי מִה אֶחָד הוֹלֵךְ וְכִי וְכִי וְכִי Var. in Yalk. ib. 73 for מִי (ed. מִיטָה) why wilt thou reduce (weaken) thyself among thy enemies? (v. Tanh. Vayera 3).—Part. pass. מְסוּעָה (denom. of סוּסָה); f. pl. מְסוּעָה *left to the end, ripening late*; opp. בְּרִי, בְּרִי. Y. Dem. I, beg. 21^e וְכִי (הַבְּרִי וְכִי וְכִי). Y. Shebi. IV, end, 35^e; a. fr.

Nithpa מְסוּעָה *to be late in ripening, to be left on the tree beyond cutting time*. Y. Dem. I, beg., 21^e וְכִי וְכִי, v. סוּסָה a. סוּסָה.

סוּסָה ch. same, 1) *to finish; to destroy*. Targ. Y. II Num. XXXIII, 52 וְכִי וְכִי (Y. I. וְכִי וְכִי). Targ. Lam. IV, 11; a. e.—2) *to cease*. Targ. Is. XIV, 4. Targ. Lev. XXVI, 20. Targ. Prov. II, 22; a. fr.—Part. pass. מְסוּעָה. Ib. XI, 31; a. e.—Koh. R. to X, 15 וְכִי וְכִי between the two (disputing) that unfortunate woman (Jephthah's daughter) perished; Lev. R. s. 37, end בֵּין יָדֵינוּ לְיָדֵינוּ וְכִי (some ed. נִסְפָּה, corr. acc.).

Pa. מְסוּעָה *to finish; to consume, ruin*. Targ. Y. Gen. XLIV, 12 Ar. (ed. פִּסָּה). Targ. Y. Lev. XIX, 9. Ib. XXVI, 16; a. e.—Part. pass. מְסוּעָה. Targ. I Kings XIV, 10.—Yalk. Gen. 133 מְסוּעָה, v. סוּסָה.

Af. מְסוּעָה, v. סִיטָה. Targ. O. Deut. XXXII, 22 (ed. Berl. מְסוּעָה; ed. Vien. מְסוּעָה; h. text מְסוּעָה). Ib. 23 (h. text מְסוּעָה). Targ. Zeph. I, 3; a. fr.

סוף m. (b. h.; preced.) 1) *end*. Yeb. XVI, 4 (121^a) *וּס' חֲכָבֵר* waters without end (the shores of which you cannot see from all sides). Ned. 62^a *וּס' לְבָא* and honor will finally come of itself. Gen. R. s. 71, beg. (ref. to Ps. LXXIX, 34) *סוּפוּ וְלֹא סוּפוּ רָאשֵׁי* (the first clause of this verse does not correspond (in syntactical construction) to its final clause &c. Sifra K'dosh. ch. III, Par. 2 *אִם גִּנְבָה סוּפֶךָ לְכַחַשׁ וְכ'* if thou steal, thou wilt finally deny &c. Kidd. 31^a *בְּמִס' דְּרִיךְ* at first they established it (the festival of Purim) in Shushan, and then for the whole (Jewish) world; a. v. fr.—2) *remnant*, esp. *pl. fruit remaining on the tree after harvest time, late fruit*. Y. Yeb. XII, 12^d bot. *קִירֵשׁ בְּגוּפוֹ שֶׁל ס'* (prob. to be read *בְּגוּפוֹ* if one betrothed a woman, giving as a consideration a branch of a tree of his containing remainders (mostly worthless). Pes. 6^b *וּמְשַׁמֵּר וְכ'* if there are in a man's field late figs, but he watches his field for the sake of the grapes; v. *סוּפֶה*.—[Tosef. Kel. B. Mets. II, 8 *סוּפִין* ed. Zolk., read: *סוּבִין*.]

סופא, סוף ch. same. Targ. Job XXVIII, 3; a. fr.—Y. Snh. X, 29^a bot. *יֵהָא סוּפִיָּה וְכ'* v. *הֶנֶּחֱךְ*. Ab. Zar. 41^a *וְכ' מֵעִיקְרָא* at first ..., but finally &c.; a. fr.

סופגנין, סופגנים m. pl. (ספוג) *cakes made of spongy dough, a sort of crackers*. Hall. I, 4, expl. Y. ib. 57^d *סוּפִיקָא* Hall. I. c. 5 *וְהִלָּחַת עִיסָה וְסוּפָה ס'* if his first intention was to make regular dough (for bread), and then it was changed for crackers. Y. l. c. *בְּאוּר* crackers baked over fire, opp. *בְּחֶמֶה* baked in the sun. Kel. V, 8; a. fr.

סופדא, סופדא v. *ספדא*.

סופיינוס Y. Ber. IX, 13^a bot. *מִן דִּס'* Yalk. Joel 537 *דְּאֶסְפִּיקְנִינִס וְכ'* read *דְּפּוֹפִינִינִס* I am a follower of Vespasian; cmp. *אֶסְפִּיקְנִי*.

סו', סופינא m. (v. סוף) *metal spike at the butt-end of the spear* (v. Sm. Ant. s. v. Hasta). Targ. II Sam. XXI, 16 (h. text *סִפִּין*).—**Pl.* (in Hebr. dict.) *סוּפִינִי* Tosef. Kel. B. Mets. V, 6 *וְכ' חֲלָוִי זִינִי* ed. Zolk. (ed. Zuck. *סִפִּינִי*) the handles of weapons and spikes.

סופיסטים, סופיסטא m. (σοφιστής, sophista) *sophist, teacher of grammar, rhetoric, mathematics &c., esp. arithmetician*. Y. Shebi. IX, 38^d bot. Pesik. R. s. 21 *לְחַשׁוֹב ס'* יכול לחשוב ס' (not ס' some ed. *סופ*, corr. acc.) up to where no arithmetician can count; Pesik. Bahod. p. 107^b *עַד מְקוֹם שֶׁחֲסִימִטָּה וְכ'* (corr. acc.).—*Pl.* *סוּפִיסְטִין*. Targ. I Chr. XII, 32.

סופיק, סופיק v. *ספיק* II, a. *סופיק* ch.

סופלי m. pl. (ספל, v. ספל) *scrapings, esp. [scraped]*

date-stones used as fodder (eventually as fuel). Bets. 21^b. B. Bath. 11^a *פִּירָא דִּס'* a pit where offal is deposited for fodder. Gitt. 69^b bot. *מֵיָא דִּס'* water in which date-stones have been soaked; a. e.—[Tosef. Sabb. XV (XVI), 3 *סוּפְלִי* 3, *שֶׁל שֶׁמֶן*, v. *סִפְלִי*.]

סופלני, סופלני v. *ספלני*.

סופני pr. n. *רִמָּה שֶׁל ס'* Lake of Sof'ne. Tosef. B. Kam. VIII, 18; Targ. Y. I Deut. XXXIII, 23 (h. text *רִים*); v. *סִיבְנִי*.

סופפתא pr. n. pl. (ס) *Sofafta*. Y. Snh. II, 20^a bot. (שמעון דחוספתא) (Y. Ber. III, 6^b *שְׁמוּאֵל דִּס'*).

סופק, סופק v. *ספק* II.

סופקא m. (ספק II, cmp. *אֶסְפִּיקָא*) *large wine vessel*. Yalk. Esth. 1048 the Persians had a large goblet ... *וּמִחֲקִיר* וְהוּא נִקְרָא *סופקא* (ed. Frf. a. oth. *סופקא*) which was called *Sufka*; (Targ. II Esth. I, 8 *סוּפְקָא*).

סופקנא m. (preced.) *sufficiency*. Targ. Prov. XXVII, 27. Ib. XXV, 16 *סוּפְקָנָה* (not *דוּפִי*).

סופר m. (b. h.; ספר) 1) *scribe, writer of documents, copyist of prayers &c.* Gitt. VIII, 8 *כִּי כָתַב ס' גִּטּוֹ וְכ'* if the scribe wrote the letter of divorce for the husband and a receipt for the wife &c. Keth. 51^a, a. e. *טַעוֹת ס'* v. *טַעוֹת ס'* B. Bath. 21^b *מִרְאָה ס'* (Ms. M. *ספר*) town-scribe (libellarius); B. Mets. 109^b top *ספר*; B. Bath. 21^a *מִרְאָה ס'* (some ed. *ספר*), v. Tosaf. a. l.; (Rashi: *principal of a town-school keeping assistants*, v. infra); a. fr.—2) *a scholarly man*, opp. *בּוֹר* illiterate. Ber. 45^b *ס' וְכ'* if one is a scholar (knowing the prayers) and the other illiterate.—3) *school teacher, primary teacher*. B. Bath. l. c. *ס' יְהוּדִי* a Jewish teacher; *ס' אֲרַמִּי* a teacher of secular branches (oth. opin.: a gentile teacher). Ib. *מִרְאָה ס'*, v. supra. Tosef. Meg. IV (III), 38 *כְּדִרְכּוֹ דְּרַבִּי* but the Bible teacher teaches (these passages) in his usual way; a. fr.—*Pl.* *סוּפְרִין*, *סוּפְרִין* Gitt. 24^b *וְכ' חֲשׂוּרִין* v. *לְמַד*, v. *בְּשִׁנְהֵיהֶם* Ber. l. c. *מְשִׁנִּים* v. *מְשִׁנִּים* Ber. l. c. *מְשִׁנִּים* *ס'* when both of them are scholarly men (knowing the prayers); a. fr.—Kidd. IV, 13 *לֹא יִלְמַד ס'* must not be a teacher of primary schools.—*Treatise Sof'rim*, one of the small treatises attached to the Talmud, containing rules for writing Torah copies; (in Septem Libri &c., ed. Kirchheim: *מִסְכֵּת סֵפֶר הוֹרֵה*).—Esp. *Sofer*, *pl. Sof'rim*, title of the scholars of the ante-Tannaic period, beginning with Ezra (v. Ezra VII, 11). Y. Shek. V, beg. 48^c. Kidd. 30^a *ס' שְׂרָדִי סוּפְרִים* ... *לְפִיכֶן* the early scholars were called Sof'rim, because they counted all the letters in the Torah; a. fr.—*enactments or interpretations* dating from the Soferic period. Yeb. II, 4 *ס' מִדֵּי* belonging to the prohibitions ascribed to the Soferic period. Snh. XI, 3 *בִּדְרֵי* disregard of Soferic enactments is more strictly dealt with &c., v. *חֻקֵּי* I. Ib. 88^b *ס' מִדֵּי* a law which is founded on the Torah, but the interpretation of which dates from the Soferic period. Tosef. Kidd. V, 21; a. fr.—*חֻקֵּין* v. *חֻקֵּין*.

סופרא, v. ספר.

סופת f. (v. סוף) *late fruit*. Tosef. Maasr. III, 12 'ס' (ed. Zuck. אסופת) if there are figs left on the tree, but he guards his field &c.; v. סוף.

סופתקא, v. סופתקא.

סוקיוסין, v. סוקוסים II.

סור I (b. h.) 1) *to go around; to turn; with ל to turn to, follow; with בן, ב, to turn away; in gen. [to turn from the right path.] to go astray; to degenerate*. Snb. 21^b (ref. to Deut. XVII, 17) **אני ארבה ולא אסור** I (Solomon) will take many wives and yet not go astray. Ber. 19^b, a. fr. **לא רלא חסור** the prohibition implied in the words, 'thou shalt not deviate' (from the decisions of the courts, the interpretations of the Rabbis, Deut. XVII, 11); a. fr.—2) *to pass away, cease*. Num. R. s. 9 (ref. to Am. VI, 7) **אזרח שעה חסור שמחה חסוריהם** at that time shall the joy of the (corrupt) banqueters cease; a. e.

Hif. חסיר 1) *to remove, take off*. Num. R. s. 14 (play on סיר, Ps. LX, 10) **והחסירי הצרעה מעליו** and I removed the leprosy from him; **שהסירי אותו מן הטביעה** whom I removed (saved) from drowning, v. טביעה I; Num. R. s. 12 **הסיר הטומאה וכל** remove the uncleanness out of thy house; a. e.—2) *to cause to deviate, to corrupt*. Snh. II, 4 (ref. to Deut. XVII, 17) **ולבד שלא יהו מקסירי את לבו** provided they (the wives) do not corrupt his heart; **אפי' אחת וקסירה וכל** even one wife, if she might corrupt his heart, he must not marry. Kidd. 68^b (ref. to Deut. VII, 4) **לרבות כל המקסירי** this is to intimate the extension of the prohibition of intermarriage to all nations that might lead astray; Yeb. 23^a; Ab. Zar. 36^b **המקסירי**.

Hof. חוסר *to be removed*. Macc. 5^a (ref. to סרה Deut. XIX, 16) **עד שהוסר גופה של עדות** Ar. s. v. זמם (ed. שחסרה) until the testimony itself has been removed (an alibi has been proved).

סור ch. same, 1) *to turn, esp. סכרנא* (v. Hull. 17^b, quot. s. v. **סופרא**) *to turn the slaughtering knife on all sides, to examine*. Erub. 63^a **סכרנא סר סכרנא** R. examined the slaughtering knife (assumed the rabbinical function of superintending the slaughtering) in Babylonia. Hull. 18^a **דלא סר וכל** who failed to examine his knife before an authorised scholar.—2) *to go around, visit, superintend, esp. ניכסיה* (or **ארעיה**) *to superintend one's estate, examine, watch laborers &c.*—Part. **סיר**. Ib. 105^a **מאן סיר** (Ar. **סאיר**) he who goes around examining his property every day. Ib. **ואנא לא סירנא** ... and my father used to examine his estate twice a day, but I do it only once a day.

Pa. סיר same. B. Mets. 76^b, sq. [read:] **לארעיה** (v. Rabb. D. S. a. l. note) he visited his fields &c. Gitt. 38^b **רמסירי** Rashi (ed. **רסירי**) those who examine their property on the Sabbath; a. e.—V. **סיר** I.

סור II (b. h.) pr. n. **שער הס'** *the gate of Sur*, name of a Temple gate. Y. Erub. V, 22^c.

***סיר** (comp. **צבר**, v. **סיר**) *to pile, arrange*.—Part. pass.

העצים f. **סורח**, **סורח**. Tosef. B. Bath. III, 6 . **סורח** ed. Zuck. (Var. **סורח**, some ed. **סורח**, corr. acc.) wood or stones piled up whether for his untilled field (for building) or for his fence; v. **סיר** a. **סיר**.

סור m. (= **סאור**, v. **סאור**) *fermentation, froth, leaven; transf. (comp. **סאור**, **סאור**) a. **סאור** germ, original nature, character*. Snh. 92^b **סור** his haughty nature; [oth. opin.: its (the kiln's) froth], v. **מקק**. Kidd. 82^a **סור** ... he who has a business which brings him in contact with women, has bad leaven in him (or else he would not have chosen such a trade). Hor. 13^a **סור** because they (the mice) are of a mischievous nature. B. Mets. 59^b the Torah cautions repeatedly against ill-treating the proselyte (גר), v. **סור** because his original character is bad (into which ill treatment might cause him to relapse). Kidd. 17^b **סור** lest he (the proselyte) relapse &c., v. **קילקיל**. Gen. R. s. 70 **סור** he (Aquila) might have gone back to his evil ways (to heathenism); v. **סאור**. Ib. s. 74, end (expl. למקומו, Gen. XXXII, 1) **סור** to his evil manners (sensual pleasures). Cant. R. to II, 5; a. e.—**Pl. סור** *degenerate, bad people*. Num. R. s. 3 **אפי' סורי** even the bad among them are charitable; (Midr. Till. to Ps. XCII **בזרים שבהם**).

סורא I (or **סורא**) m. name of a bitter herb. Pes. 39^a, v. **סוס**.

סורא II pr. n. pl. *Sura*, 1) a town in Southern Babylonia between the canals, seat of the college founded by Rab. Erub. 8^a. B. Mets. 67^b, a. e. **משכנא דס'** v. **משכנא**. B. Bath. 89^a **רב יחורא מס'** a. fr.—2) *Sura on the Euphrates (Soura-Soura, mod. Surie)*. M. Kat. 24^b (v. Neub. Géogr. p. 343, sq.).—[Y. Shebi. VI, 36^a **בסורא**, read: **בסורא**.—Midr. Till. to Ps. XII **מס'** ... **למבן** ed. Bub. (oth. ed. **מסורא**), prob. to be read: **מסורא**.]

סורא m. (preced.) of *Sura*. Keth. 39^b **סורא** the daughter of Abba of Sura (wife of R. Papa). Ib. 52^b; a. e.

סורפנא, סורפנא, v. סרפנא.

סורג m. (סרג) *lattice-work, Soreg*, name of one of the approaches of the Temple fortification. Midd. II, 3; Yoma 16^a.

סורחבן m. (סרהב) *rebellious*. Targ. Y. Deut. XXI, 18; 20.—**Pl. fem. סורחבין**. Targ. Y. Gen. XXVI, 35 (ed. Vien. a. oth. **סורחבין**, corr. acc.; Ar. **סורחבין**, v. **סורחבין**).

סורחבניהא f. (preced.) *rebelliousness*. Targ. Y. Deut. XXXI, 27.

סורחא m. (סרה II) *overhanging part*. Targ. O. Ex. XXVI, 12 (some ed. **סיר**, **סיר**).

סורחן m. (סרה III) *corruption, sin, offense*. Yoma 86^b **סורחני** let my sin be recorded; Yalk. Ps. 718 **סורחני** what is my sin?; a. e.—**סורחן**.

סורחנא, סורחן ch. same. Targ. Gen. XXXI, 36. Targ. Job XXXIV, 37; a. fr.—Lev. R. s. 27; a. e.—*Pl.* סורחני, סורחני. Targ. Job II, 1 ed. Lag. (oth. ed. סורח, סור).—Cant. R. to V, 16.

סורחנא, סורחנא f. same. Targ. Job XXII, 29 Ms. (ed. סורחנא). Ib. XXXVI, 14 Ms. (Var. Ms. a. ed. שליח). Targ. Y. Lev. X, 17 סורח. Targ. Y. Deut. IX, 21 סורחנא; a. e.

סוריא pr. n. (*Syria*) *Syria*, name of several districts situated north-east of Palestine (v. Neub. Géogr. p. 292), sharing in many respects the sanctity of the Holy Land. Ab. Zar. I, 5 וּבִּשְׁמֵי סוּרְיָא but in Syria &c., contrad. to א"י (Palestine) and to חוצה לארץ (v. ארץ). Hall. IV, 11. Shebi. VI, 2; 5, sq. Ohol. XVIII, 7; a. fr.

סוריאֵל pr. n. *Suriel*, name of an angel. Ber. 51^a (v. Rabb. D. S. a. l. note 100).

סוריאָתא, v. סוריאָתא.

סוריאָטין, v. סוריאָטין.

סוריאָגא, סוריאָגא m. ch. = h. סוריאָגא. Meg. Taan. ch. VIII ס' the Soreg was broken up (v. Graetz Gesch. d. Jud. III², p. 420).

סוריאָקא, סוריאָקא, v. סוריאָקא.

סוריאָטין (*Syriaci*) *in the Syrian language*; מישמע ס' (*ἐπιστάσθαι Σ.*) to understand Syrian. Y. Ned. X, 42^a bot. (not סוריאָטין).

סוריאָקא, v. סוריאָקא.

סוריאָקא, סוריאָקא, Targ. Y. Gen. XXX, 38, ed. Amst., read: מוריאָקא.

סוריאָקא pr. n. m. *Surmaki* (comp. סוריאָקא). Yoma 10^a (Ms. M. סוריאָקא, v. Rabb. D. S. a. l. note).

סוריאָקא m. *Sores* (?), name of a plant (?). Y. Ned. IV, 38^d top ס' a solution of S. &c., a spiced drink (perh. סוריאָקא).

סוריאָקא m. (סוריאָקא) 1) (comp. meanings of ἀπόκοπος a. ἀποκοπή) [*castrated*], ש' *aphaeresis, dropping of a radical letter*. Mekh. Bo, s. 3; Pes. 61^a; Y. ib. V, 32^a bot. expl. רבסו (Ex. XII, 4) = רבסו, v. רבסו. Ex. R. s. 42, end (corr. acc.), v. מַשְׁכָּח III.—2) (a contemptuous perversion of ש' *Syrian*, in gen. *Aramaean language*. Sot. 49^b; B. Kam. 82^b sq. ל' ס' למה וכו' what has the Syrian tongue to do in Palestine? Speak either Hebrew or Greek. Y. Sot. VII, 21^c top ל' יראה ל' ס' do not despise the Syrian language, for it is employed in the Torah (Gen. XXXI, 47) &c.; Gen. R. s. 74 פרסי (corr. acc.); Yalk. Gen. 130 פרסי (corr. acc.); (Yalk. Jer. 286; Yalk. Dan. 1060 פרסי). Y. Sot. l. c.; Y. Meg. I, 71^b bot., v. אֶלְיָא; Esth. R. to I, 22 פרסי (corr. acc.).—*Pl.* סוריאָקא *Syrian cakes*. Y. Pes. II, 29^b bot.; v. סוריאָקא.

סוריאָקא, Tosef. Kel. B. Bath. V, 11 ed. Zuck., v. סוריאָקא Midr. Till. to Ps. XII, v. סוריאָקא II.

סוריאָקא or **סוריאָקא** f. (b. h.; סוריאָקא, v. סוריאָקא) *dress, cloak*. Kel. XVI, 7 עשוה ס' (oth. ed. סוריאָקא or סוריאָקא *pl.*), v. אֶלְיָא. [Var. in Mish. ed. סוריאָקא, prob. meant for סוריאָקא = סוריאָקא, as a gloss to our w.; R. S. to Kel. l. c. שוריאָקא, Var. סוריאָקא; Hai G. סוריאָקא, Var. סוריאָקא.]

סוריאָקא or **סוריאָקא**, *Hif.* חסיה, v. חסיה.

סוריאָקא f. (homilet. etymology fr. חסיה) *being misled, error*. Tanh. Vayhi 10 (ref. סוריאָקא, Gen. XLIX, 11) אין סוריאָקא (סוריאָקא) *suthah* means error, as we read כי יסיהך (Dent. XIII, 7): when an error in law is committed, it shall be washed clean in his (Judah's) borders (by the Sanhedrin); comp. Gen. R. s. 98, quot. s. v. חסיה.

סוריאָקא, סוריאָקא, v. סוריאָקא.

סוריאָקא, סוריאָקא, v. סוריאָקא.

סוריאָקא f. (b. h.; שוריאָקא) *swimming*. Tosef. Succ. III, 6 ס' אבל יעבירנה ב' Var. ed. Zuck. (anoth. Var. סוריאָקא; ed. Zuck. סוריאָקא, corr. acc.) but one may be able to cross it by swimming.

סוריאָקא ch. same. Targ. Ez. XLVII, 5.

סוריאָקא, v. סוריאָקא.

סוריאָקא, with art. חסיה, contract. of חסיה, v. חסיה.

סוריאָקא m. (סוריאָקא) *surrounding*; ס' *all around*. Targ. O. Num. I, 53; a. fr. (v. סוריאָקא).—Sabb. 13^a, a. fr. לברמא ס' ל' v. סוריאָקא I.

סוריאָקא, סוריאָקא f. (preced.) 1) *going around, circuit* (comp. סוריאָקא Ich.). Targ. Jer. XIV, 18.—2) *circulation, exchange*. Targ. O. Gen. XXIII, 16 ס' מרובל received as exchange.—3) *trade, traffic; goods*. Ib. XXXIV, 10. Ib. 21 (ed. Berl. סוריאָקא).—Lam. R. to I, 1 רבתי ס' (shoes), wilt thou sell it for me? Ib. ס' וסוריאָקא he bought an assortment of shoes.

סוריאָקא f. h. (b. h.) same, *traffic; goods*. Pesik. R. s. 10 (play on סוריאָקא, Cant. VII, 3) ה' והשכר ה'... בעולם when they (the Sanhedrin) were in session, there were traffic and profit in the world. Ab. II, 5 כל המרבה ב' not every one that has a large trade obtains wisdom. B. Mets. III, 2 וכו' ס' וכו' how (can this be)? Shall this man traffic with his neighbor's cow? Sifré Num. 23 שומע אני מְסוּחָרָא וּמְפִיָאֵתוּ I might understand, that the Nazarite must abstain from trading in wine or using it as external medicine; Num. R. s. 10. Ab. VI ס' במיעוט by contentment with small business; a. fr.

סוריאָקא, סוריאָקא, v. סוריאָקא.

סוריאָקא, v. סוריאָקא.—[Y. Shek. VI, 50^a top, Bab. ed. Ms. M. סוריאָקא, read: סוריאָקא, v. סוריאָקא.]

סָחַט (b. h. שָׁחַט) *to press out, wring, cause to flow*. Sabb. XXII, 1 אֵין סוֹחֲטִין וְכ' you must not press fruits (on the Sabbath) for the sake of the juice. Ib. 144^b הֵיוּ סוֹחֲטִין בְּרִימוֹתִים they squeezed pomegranates. Y. ib. X, 10^c top וְכ' בְּרִימוֹתִים they squeezed clothes and washing are in the same category of labor. Bets. 3^a שֶׁמָּא יִסְחֹט אִם לֵאמֹר lest he may squeeze (fruit); a. fr.—Hull. 27^a אֵלֶּא וְשָׁחַט אִם לֵאמֹר read not (Lev. I, 5) *v'shahat* (and he shall cut), but *v'sahat* (and he shall get the blood-out) &c., v. חָטַט I.

סָחַט ch. same, *to absorb*. B. Mets. 114^b רִיחָא אֲבָסִיב סָחַט his cloak had absorbed the scent (of Paradise; Ms. F. סָחַטְהָא he wrung his cloak out; v. Rabb. D. S. a. l. note 60); Yalk. Lev. 675 גְּלִימְרֵיהּ רִיחָא סָחַט.

סָחַט (b. h. שָׁחַט) *to swim*. Part. סָחָר; f. סָחִירָא. Targ. Y. Gen. VII, 18.—Y. Sabb. VII, 10^a bot. וְכ' סָחָר, v. Ez. XXVI, 4) [=h. סָחַט, v. Ez. XXVI, 4] *[to scrape, sweep.] to wash, bathe*. Targ. Lev. XIV, 8; a. fr.—Y. l. c. וְכ' מִסָּחִירָא went bathing with &c. Bab. ib. 141^a וְכ' מִסָּחִירָא he who bathes in the river &c. Y. Pes. X, beg. 37^b סָחַט וְצָחַט had taken a bath and was thirsty. Y. Ter. VII, end, 46^c וְכ' סָחִירָא take ye a bath, for your Creator will help you &c. Ib. וְכ' רִאשִׁיתֵינוּ סָחִירָא until they shall have taken a bath. Ruth R. to II, 19 נִחְחִין וְכ' סָחִירָא (not מִסָּחִירָא) they went down to bathe &c.; a. fr.

Pa. וְכ' אֲסָחִירָא *to wash, cleanse, bathe*. Targ. Job IX, 30 (Ms. אֲסָחִירָא, v. שָׁחַט). Targ. Lev. XIV, 9 (not וְכ' אֲסָחִירָא); a. fr.—Ruth R. l. c. כִּי קִרְיָמִין מִסָּחִירָא יִתִּירָא (or מִסָּחִירָא) when they were washing his body. Lev. R. s. 28 וְכ' אֲסָחִירָא (not אֲסָחִירָא) he went in and scoured him (Mordecai); a. e.

סָחִירָא f. (סָחַט) *pressing, wringing*. Sabb. 144^a בְּנֵי סָחִירָא fruits designated to be pressed (for the juice). Y. ib. VII, 10^c top וְכ' מִלֵּאכָה סָחִירָא the dyers in Jerusalem made the wringing (of dyed clothes) a special work; a. e.

סָחִירָא or **סָחִירָא** m. (סָחִירָא or סָחִירָא) *swimmer*. Yoma 77^b שָׁחַט קִרְיָמִין לְשִׁירָא סָחִירָא ed. (Ms. M. שָׁחִירָא; Ms. M. 2 סָחִירָא; Ar. סוֹחִירָא) for the swimmer is called s.; Yalk. Ez. 381 שָׁחִירָא; Y. Shek. VI, 50^a top שָׁחִירָא (Bab. ed. שָׁחִירָא; Ms. M. סוֹחִירָא, read: סָחִירָא).

סָחִירָא, Y. Dem. I, 22^a, read: סָחִירָא.

סָחִירָא m. (סָחַט II) *an inverted vessel*, opp. וְכִיפָא. Pes. 40^a שָׁחִירָא (ed. סוֹחִירָא; Ms. M. סָחִירָא) if the grain is roasted in an inverted vessel &c., v. וְכִיפָא I.

סָחִירָא f. (סָחִירָא 2) = b. h. סָחִירָא, *sweepings, refuse*. Targ. Zeph. I, 17 (ed. Wil. 'סָחִירָא; Ar. סָחִירָא). Targ. Is. V, 25 (Regia 'סָחִירָא; some ed. 'סָחִירָא; h. text וְכִיפָא).—Sabb. 121^b וְכ' דְּהוּא שָׁחִירָא Ar. (ed. דְּהוּא שָׁחִירָא) threw refuse (disgusting matter, cmp. סָחִירָא, before the Resh G'lutha). Y. M. Kat. II, 81^d top וְכ' בְּרִיחָא אִירָא סָחִירָא (not וְכִיפָא) a woman swept the refuse out of the house and threw it &c. Lam. R. to I, 15, v. סָחִירָא II.

סָחִירָא, Y. Snh. X, 29^b top אֲסָחִירָא, v. חָטַט I.

סָחַר (b. h.; cmp. חָפַח II) *to rub, sweep*. Pirké d'R. El. ch. XIV סָחַר בְּמַעְרֵי עַל הָאָרֶץ in the pain of its growth, it (the serpent) shall sweep along (drag itself) with its belly on the ground.—Part. pass. סָחִירָא, pl. סָחִירָא *swept away, driven about*. Tanh. P'kudé 3 like a dog וְכ' שָׁחִירָא (some ed. חָשִׁירָא, חָשִׁירָא) that is pushed this way and that way. Yeb. 47^a דְּוִירִים דְּרוֹפִים סָחִירָא broken down, pushed about, -swept (from place to place) and tossed about; [Rashi: covered in mourning, v. חָפַח a. חָפַח I]. Yalk. Ps. 735, v. סָחִירָא.

Nithpa. סָחִירָא *to be swept, be inundated, ruined by a flood*. Keth. I, 6 (12^b) וְכ' סָחִירָא שָׁחִירָא (Y. a. Bab. ed. שָׁחִירָא, euphemism) thy field has been ruined, i. e. it is thy misfortune, and I cannot be made to suffer for it. Ib. 2^a וְכ' שָׁחִירָא it is thy misfortune (that I was taken sick). Ib. VII, 8 וְכ' שָׁחִירָא the father has to bring evidence that these blemishes arose while she was betrothed and therefore it was his (the husband's) misfortune; a. e.

Nif. סָחִירָא *to be swept away, struck down*; (homilet. = סָחִירָא) *to be smitten with leprosy* (v. סָחִירָא). Tanh. Thazr. 11; Yalk. Kings 229; Zech. 586 (interpret. נִסָּחִירָא, Jer. XLVI, 15); Yalk. Lev. 555.

סָחַר I ch. same, *to sweep away; to reject, despise*. Targ. Prov. III, 34. Ib. X, 3 (h. text וְכ' סָחִירָא).—Part. pass. סָחִירָא *hurried*. Targ. Esth. VIII, 14 (h. text וְכ' סָחִירָא).

Ithpe. סָחִירָא *to be swept away; to be inundated, ruined*. Targ. Prov. XIV, 32 (h. text וְכ' סָחִירָא). Targ. Y. I Gen. XLIX, 4.

סָחַר II (v. חָפַח I) *to put on as a cover, to tilt over, invert*. Snh. 104^a אֲבָלָא אֲבָלָא סָחִירָא he inverted a fuller's trough over his head. Ned. 51^a וְכ' רִישָׁא וְכ' סָחִירָא וְכ' סָחִירָא וְכ' סָחִירָא and tilted it over &c. Sabb. 110^a וְכ' אֲבָלָא וְכ' סָחִירָא (Ms. M. incorr. וְכ' אֲבָלָא) and let him put a basket over his head. Ib. 121^b וְכ' סָחִירָא... כְּכִיפָא וְכ' סָחִירָא one must not cover up meat with groins; a. e.—Part. pass. סָחִירָא; f. סָחִירָא. Ab. Zar. 51^b, v. מְשִׁכְלָא Hag. 15^a כְּכִיפָא אֲדוּרִי סָחִירָא (Rashi: read: דְּסוֹחִירָא) like two cups inverted one over the other.—V. סָחִירָא.

סָחַר, v. שָׁחַט.

סָחַר (b. h.) *to go around; esp. to travel as a merchant*.—[Num. R. s. 13 אֲיִנָּה סוֹחֲרָא, read, as Yalk. Lev. 554, a. Yalk. Prov. 959 סוֹחֲרָא, v. סָחִירָא III].—Denom. סוֹחֵר.

סָחַר ch. same, 1) *to go around, turn* (corresp. to h. סָבַב). Targ. Koh. XII, 5, Targ. Cant. III, 2 (ed. Vien. Af.); a. fr. (V. Af.).—2) *to trade*. Gen. R. s. 52 וְכ' סָחִירָא בָּהּ וְכ' סָחִירָא thou wentest to Egypt and tradedst with her (Sarah), thou hast come here and tradest with her.

Pa. סָחִירָא *to go around*. Targ. Koh. l. c. Targ. Lam. I, 6.

Af. אֲסָחִירָא 1) *to surround, enclose*. Targ. Josh. VI, 3; 11; 14 (interch. with Pe.); a. fr.—2) *to go about*. Targ. II Chr. XVII, 9.—3) *to lead about, to move*. Targ. O. Ex. XIII, 18. Targ. I Sam. V, 8; a. fr.—4) (cmp. סָכַב Hif.) *to recline around the table, to dine*. Targ. Ex. XXXII, 6. Targ. I Sam. XX, 5; a. fr.

Ilhpa. אֶתְהוּר. *Ilhpe.* אֶתְהוּר 1) to turn around, turn to or from, to be carried around. Targ. O. Gen. XLII, 24. Targ. O. Ex. X, 10 (v. Berl. Targ. O. II, p. 22). Targ. O. Num. XXXIV, 4, sq. (some ed. *Pe.*, others *Af.*). Targ. I Sam. V, 8; a. fr.—2) to be seated at the table. Targ. Ps. I, 1. Targ. Gen. XXVII, 19.

סָתָר m. enclosure, v. סָתַר.

סָתְרוּנִי, v. סָתַרְנִי.

סָתְרוֹן m. (סָתַר) travelling merchant. — Pl. סָתְרוֹנִים. סָתְרוֹנִי. Erub. 55^a; Yalk. Deut. 940.

סָתְרוֹנָא f. (סָתַר) surrounding; constr. סָתְרוֹנָא (adv.) in the neighborhood of, round about. Targ. O. Ex. VII, 24. Targ. Ez. XXXII, 22, sq. (some ed. סָתְרוֹהוֹן).

סָתְרוֹנִי, **סָתְרוֹנִי** m. pl. constr. (preced.) neighborhood, neighbors of. Targ. Jer. XLVIII, 17. Ib. XXXIII, 13; a. fr.—Sabb. 152^a גִּלְדִּין סָתְרוֹנִי גִלְדִּין (Ms. M. סָתְרוֹנִי; Ms. O. סָתְרוֹנִי), v. גִּלְדִּי.

סָתְרוֹתָא f. neighborhood, v. סָתְרוֹנָא. — [Tosef. Shebi. IV, 11, v. מִתְרוֹתָא.]

סָתַר m. (סָתַר; cmp. הָסִיר, a. the phrase יָד נִסְתָּרָה 1) handle, that part of a handle which is indispensable in using the tool. Tosef. Mikv. VI (VII), 21 מִסְתָּרָה וְלִדְרוֹךְ beyond the indispensable part of the handle, מִסְתָּרָה וְלִפְנֵים within that part.—2) swinging the forefinger, v. סָתַר.

סָתַר, v. סָתַר.

סָתְרָא (סָתְרָא) pr. n. (prob. of Greek origin, cmp. pr. n. Σατδῆς) *Satda*; ס' son of S., surname of Jesus of Nazareth. Sabb. 104^b; Tosef. ib. XI (XII), 15; Y. ib. XII, end, 13^d וְכִי לֹא הֵבִיא בֶן ס' וְהֵלֵךְ but did not Ben S. bring sorcery from Egypt only in this way (by making incisions in his flesh)? Y. Snh. VII, 25^d top וְכִי עָשָׂה לְבֶן סָתְרָא so they did to Ben S. in Lydda, when they made two scholars lie in wait for him &c.; Y. Yeb. XVI, 15^d bot. Sabb. l. c. (in editions not controlled by censors, v. Rabb. D. S. a. l.) בַּעַל ס' בִּיעַל ס' her husband's name was S., her lover's, Pandera; (refuted and changed) וְכִי אִמּוֹ ס' his mother's name was S. ... וְכִי סָתְרָה דָּא וְכִי סָתְרָה דָּא וְכִי סָתְרָה דָּא (v. Rabb. D. S. a. l. note).

סָתְרוֹמָתָא, v. סָתְרוֹמָתָא.

סָתְרוֹתָא f. (סָתַר) aberration, madness. Targ. Koh. II, 15 (ed. Vien. סָתְרָא).

סָתְרוֹנָר m. (stationarius) station-master, police officer. Gen. R. s. 26 שְׁלֹחַם ... ס' שְׁלֹחַם the Lord will make the angel of death their (the nations') officer (in the place of tyrants like Pharaoh &c.); ['Rashi': מִיִּשְׁטוֹר; Yalk. Is. 295 אֶתְסָתְרָא. Ex. R. s. 51 בְּרִאחִיד ס' I have created thee (the angel of death) a stationarius for &c.—Pl. סָתְרוֹנִי, אֶתְסָתְרָא. Cant. R. to VII, 1 (not רִנִּין ...), v. אֶתְסָתְרָא.

סָתְרוֹנִי, v. סָתְרוֹנִי.

סָתְרָא (b. h. סָתְרָא; v. נָטָה) to deviate, to turn to or from. Koh. R. to I, 16 הַלֵּב סָתְרָא the heart deviates (turns to evil).—Esp. (of woman) to be faithless. Y. Sot. II, 18^b top; Y. Kidd. I, 60^d וְכִי אִמּוֹסָא וְכִי אִמּוֹסָא 'Amen', that I have not been faithless as a betrothed, as a married woman &c.—V. סָתְרָא.

סָתְרָא ch. 1) same (corresp. to b. h. נָטָה). Targ. Gen. XXXVIII, 1; 16 (h. text וְיָטָה; a. fr.—Esp. to deviate from the right path, to go astray; to be faithless. Targ. Num. V, 12 (h. text וְהִשְׁטָה; a. fr.—Sabb. 104^b סָתְרָא; Snh. 67^a סָתְרָא, v. סָתְרָא.—2) (of the mind) to wander, be mad (cmp. h. נָטָה). Targ. Koh. II, 15 סָתְרָא ed. Lag. (ed. Vien. סָתְרָא, v. סָתְרָא).—Part. סָתְרָא; f. סָתְרָא; pl. סָתְרָא (a) (of the mind) distracted. Targ. I Kings XXI, 5 (h. text סָתְרָא).—b) inclining. Targ. Y. Ex. XXIII, 2 (h. text וְהִשְׁטָה).—c) deviating from the right path, rebellious. Targ. O. Deut. XXI, 18; 20 (h. text וְהִשְׁטָה). Targ. Jer. V, 23. Targ. Ps. CI, 3 Ms. (ed. וְיָטָה, ed. Wil. וְיָטָה). Ib. CXXV, 5; a. fr.

Af. אֶתְסָתְרָא 1) to turn (one's own way), to deviate. Targ. Prov. XIV, 27 (h. text וְיָטָה).—2) to turn, direct. Targ. O. Num. XXII, 23 (h. text וְהִשְׁטָה); a. fr.—Esp. אֶתְסָתְרָא to divert justice; to oppress. Targ. Is. XXIX, 21; a. fr.—V. מִסְתָּר.

סָתְרָא f. (preced.) deviation, revolt. Targ. Deut. XIX, 16 (h. text סָתְרָא). Ib. XIII, 6; a. fr.

סָתְרָא m. (σπίρας) straw-mattress. Tosef. Sabb. XIII (XIV), 15 לְוֹחִין שֶׁל יִשְׁכִּים (Var. יִשְׁכִּים, יִשְׁכִּים) the boards on which the straw rests; Y. ib. XII, beg. 13^c סָתְרָא (corr. acc.); Bab. ib. 47^a סָתְרָא (Ms. M. סָתְרָא; Ms. O. סָתְרָא; v. Rabb. D. S. a. l. note). Tosef. Kel. B. Mets. VIII, 4 סָתְרָא (corr. acc.; R. S. to Kel. XVIII, 8 סָתְרָא). [The phonetic corrupt. of ט into ק in the Babylonian Talmud has been reimported as Variant into Tosefta.—For the phonetic relationship between t and k, cmp. Lidd.-Scott. Gr. Dict. sub lit. K.]

סָתְרָא m. = אֶתְסָתְרָא, colonnade. Y. Succ. V, 55^a bot.; Y. Taan. III, 66^d bot. אֶתְסָתְרָא לְפָנֵים מִסְתָּרָא a colonnade within a colonnade; Pes. 13^b מִסְתָּרָא לְפָנֵים מִסְתָּרָא; ib. 52^b; Succ. 45^a; Tosef. ib. IV, 6. Tosef. Sabb. X (XI), 1 וְכִי דָרַךְ ס' וְכִי דָרַךְ ס' through a colonnade into the street. Tosef. M. Kat. II, 13 וְכִי פְתוּחָה אֶתְסָתְרָא a shop having an entrance from a colonnade; a. e.—Pl. סָתְרָא. Tosef. Kel. B. Mets. II, 8 וְכִי פְתוּחָה אֶתְסָתְרָא. Targ. Zuck. (ed. Zolk. וְכִי פְתוּחָה, corr. acc.), v. סָתְרָא. —V. אֶתְסָתְרָא, אֶתְסָתְרָא.

סָתְרָא m. mosaic pavement. Targ. Esth. I, 6 (h. text וְכִי פְתוּחָה). Targ. Y. Lev. XXVI, 1 סָתְרָא.

סָתְרוֹנִי, v. סָתְרוֹנִי.

סָתְרָא, v. סָתְרָא.

סָתְרָא, v. סָתְרָא.

סָתְרָא, v. סָתְרָא.

סְטִיפָה f. (סְטָה) *having a pustulate face*. Y. Sabb. IX, end, 12^b אִשָּׁה ס' (prob. to be read סְטִיפָה).

סְטִיפָה f. ch.=h. סְטִיפָה q. v. Targ. Y. Num. VI, 2.

סְטִיפָה m.=מְסַכְסֵּן Lev. R. s. 28, end ס' וְהוּא עֲבִיר ס' Ar. (missing in ed.) and he was a manufacturer of *stakton*.

סְטִיפָה f. (preced.; a corrupt. of *σταύρα*) *oil of myrrh or cinnamon*. Pes. 43^a (expl. שמן המר, Esth. II, 12); Meg. 13^a; Yalk. Esth. 1083.—Targ. Esth. II, 12 מִכְסָה (corr. acc.).

סְטִיפָה, Y. Sabb. III, 6^a bot. ס' חָנָה גו' Ar. (Var. חָנָה גו' ס', חָנָה), ed. חָנָה גו' נְטִילָה, v. נְטִילָה.

סְטִיפָה (v. סְטִיפָה) *to close, to seal*. Targ. Esth. VIII, 8 סְטִיפָה (imper.).

סְטִיפָה, Pesik. Shek., p. 19^b, read סְטִיפָה, v. סְטִיפָה ch.

סְטִיפָה (b. h. שָׁטָן; cmp. שָׁטָן) *to be hostile to; to hinder, accuse*. Pesik. R. s. 13 אוֹרְחָה הַבְּרִיחַ אֶתְּךָ (על) אוֹרְחָה הַבְּרִיחַ אֶתְּךָ thou art hostile to me on account of that blessing; it is given to you. Ib. s. 12; a. e. (interch. with שָׁטָן).

סְטִיפָה (with חָשָׁה) *to bring charges against, accuse*. Ib. s. 36 בּוֹאוּ וְנִשְׁטָן עַל דְּרוֹר וְכ' come, let us bring charges against the Messianic generation, so that it may not be created. Ib. s. 12; a. e. (interch. with שָׁטָן) how dare you attack &c.

סְטִיפָה I ch. same. Targ. Y. Num. XXII, 22 לְמִשְׁטָן (O. ed. לְמִשְׁטָן; ed. Berl. לְמִשְׁטָן). Ib. 32 לְמִשְׁטָן (O. ed. לְמִשְׁטָן; ed. Berl. לְמִשְׁטָן). Targ. Ps. XXXVIII, 21 לְמִשְׁטָן Levita (ed. Af.). Ib. CIX, 4 לְמִשְׁטָן (Ms. שָׁטָן); a. e.

סְטִיפָה (1) same. Ib. XXXVIII, 21, v. supra.—(2) (denom. of שָׁטָן) *to mislead*. Yoma 20^a לְמִשְׁטָן לְאַסְטָנִי לִיה לִיה (not לְמִשְׁטָן) has no permission to seduce to sin.

סְטִיפָה II, **סְטִיפָה**, **סְטִיפָה** m. (preced.)=h. שָׁטָן, 1) *hinderer, enemy*. [Targ. O. Num. XXII, 22; 32, v. preced.] Targ. I Kings V, 18; XI, 14 (interch. with שָׁטָן).—**סְטִיפָה**, **סְטִיפָה**. Targ. Ps. CIX, 20 לְמִשְׁטָן (ed. Lag. שָׁטָן). Ib. 29 (ed. Lag. ס').—(2) *the accuser, Satan*. Targ. Job I, 6; a. fr.—Tam. 32^a נִצַּח ס' Sedat has been victorious, i. e. wrong has won against right.—Yalk. Gen. 23 לְמִשְׁטָן (in Hebrew dict.), v. סְטִיפָה.

סְטִיפָה pr. n. ch.=h. שְׁטָנָה, *Sitnah* [enmity], name of a well. Targ. O. Gen. XXVI, 21 ed. Berl. (oth. ed. שְׁטָנָה; Y. שְׁטָנָה).

סְטִיפָה, **סְטִיפָה** (Saf. of מִשְׁטָה) [to cause dripping,] *to scarify sycamores &c.*—Part. pass. f. pl. מִשְׁטָה *fruit burst open* (naturally or through scarification). Dem I, 1 Y. ed. a. Ms. M. (ed. מִשְׁטָה, corr. acc.).—V. מִשְׁטָה.

סְטִיפָה (v. סְטִיפָה II) 1) *to turn sideways*. Meg. 16^a וְבָא וְכ' וְכ' מִלָּאךְ וְכ' and an angel came and turned her hand towards Haman.—2) *to strike sideways, slap*. B. Kam. VIII, 6 כְּפָרָה if he slapped his neighbor, contrad. to כְּפָרָה to strike with the fist, a. to כְּפָרָה with the back of the

hand. Snh. 58^b חֲסוּרָה, v. חֲסוּרָה. Ex. R. s. 15 כְּפָרָה; Tanh. Hayé 3, v. מְסַכְסֵּן, מְסַכְסֵּן; a. fr.

סְטִיפָה same. Y. Peah I, 15^a top חֲסוּרָה וְכ' his mother slapped him (with her shoe) &c., v. חֲסוּרָה II; Y. Kidd. I, 61^b top; Esth. R. to I, 16; Lev. R. s. 12 מְסַכְסֵּן (some ed. מְסַכְסֵּן; corr. acc.); Pesik. R. s. 23-24 מְסַכְסֵּן (corr. acc.). Nidd. 25^b שְׁטִיפָה Ar. (ed. שְׁטִיפָה); a. e.

סְטִיפָה I ch. same. [Targ. Prov. XV, 25 נְטִילָה ed. Lag., v. סְטִיפָה II.]

סְטִיפָה *to strike with the flat hand; to flatten*. Targ. Ps. CIV, 2 מְסַכְסֵּן Ms. (ed. מִתַּח).

סְטִיפָה II, **סְטִיפָה**, **סְטִיפָה** m. (contract. of צִדָּה, צִדָּה, *to be near*; cmp. forms like כְּסוּמָה, כְּסוּמָה, וְכָסֵּה &c.; cmp. Samar. צִדָּה, צִדָּה, צִדָּה for our w.) *side, border*. [Dan. VII, 5 צִדָּה] Targ. O. Ex. XXV, 12 (Y. צִדָּה). Targ. Y. Num. XIII, 17 צִדָּה. Targ. Y. Ex. XX, 2, sq.; a. fr.—Y. Snh. VII, 24^c top וְכ' מִן דִּין מִן דִּין one stands on this side (of the culprit) and one on the other side (contrad. to מְסַכְסֵּן a. מְסַכְסֵּן standing in front and behind). Sabb. 134^a לִפְנֵיהֶם לְמִשְׁטָה (v. Rabb. D. S. a. l. note 8) let him turn its hem upwards (outside). Nidd. 56^b בְּסִימָה in the borders (folds) of the garment. Koh. R. to XI, 2 לִיסְטָה ... the two serpents placed themselves by the side (of the cave); Pesik. B'shall., p. 94^a לִיסְטָה, a. fr.—[Targ. Ps. LXXIV, 6; CXLIX, 6, v. לִיסְטָה].—**סְטִיפָה**, **סְטִיפָה**, **סְטִיפָה**. Targ. Y. I Gen. III, 24 (Y. II מְסַכְסֵּן, corr. acc.). Targ. Ex. XXXVII, 7, sq. Ib. XXV, 14 (Y. צִדָּה); a. fr.—[**סְטִיפָה** wages, v. **סְטִיפָה**].

סְטִיפָה m. (preced.) *coming from the side*.—**סְטִיפָה**, **סְטִיפָה** money given in settlement of another case than the present transaction. Shebu. 42^a.

סְטִיפָה, v. סְטִיפָה.

סְטִיפָה m. pl. (στροφάματα) *covering for a couch, mattresses*. Koh. R. to III, 9 (not סְטִיפָה).

סְטִיפָה, v. סְטִיפָה.

סְטִיפָה=סְטִיפָה. Ex. R. s. 37.

סְטִיפָה m.=סְטִיפָה, *soldier*.—**סְטִיפָה**. Ex. R. s. 15 וְכ' מְסַכְסֵּן לוֹ ס' levies as soldiers strong and sound men &c.; Tanh. Hayé 3 מְסַכְסֵּן לוֹ סְטִיפָה (read מְסַכְסֵּן).

סְטִיפָה f. pl. (אֲסִיפָה) (v. אֲסִיפָה). Tanh. P'kudé 3 [read, as in ed. Warsaw:] עֵלָם רְבִיעִי דּוֹמָה לְסוֹס in his fourth stage man is like the horse that runs in races.

סְטִיפָה, v. סְטִיפָה.

סְטִיפָה, v. next w.

סְטִיפָה f. (Saturnalia) *the Saturnalia*, a Roman festival beginning on the 17th of December and lasting several days. Ab. Zar. I, 3 Y. ed. (Mish. a.

Bab. ed. 8^a variously corrupted or perverted). Y. ib. 39^c (cacophemistic etymology) נאמא שמונה שונא נוקם ויגזר hatred hidden (under the merriment of social equality and good will), he (the Roman) hates &c. Ib. דביישן. Ib. top סי the Saturnalian fair of Scythopolis (v. ביישן). Ib. top סי during the Saturnalia trading is forbidden only with those who worship thereon (celebrate it). Bab. ib. 8^a שמונה ימים לפני ו' סי the Saturnalia begin eight days before the solstice; Y. l. c. סי לאחר ו' (corr. acc.). Deut. R. s. 7 סטרגלים, סטרגלים (corr. acc.).

סיה (סέ) *thee*. Pesik. R. s. 40 סיה לעולה (not ו'י), v. שיה.

סיאה f. *Siah*, a plant classified with hyssop, *Satureia Thymbra* (savory). Maasr. III, 9. Shebi. VIII, 1. Tosef. Kil. III, 12. Sabb. 128^a, expl. צחרי; a. fr. — V. Löw Pf., p. 135.

סיאה, Arakh. 18^a, v. סיעה.

סיאור m. (שאר = סאר) *fermentation, leaven*. Hall. II, 6 וסיאור Ar. (ed. ושאור) the leaven required for them. — Trnsf. *original immoral condition; evil nature*. Y. Ab. Zar. II, 41^a top חזר לסיאור he returned to his old condition (heathenism). Koh. R. to VII, 8 חזר אילולי כי חזר because but for it (Samuel's forbearance) that Persian would have gone back to heathenism; a. e. — V. סור.

סיאורא ch. same. Targ. Ps. LXXXV, 9 (ed. Lag. סאורא; oth. ed. סכלא; h. text סכלה).

סיאנא, v. סיינא.

סיאנקי m. pl. of *Siân*, a Persian town. Keth. 67^b וסיאנקי (Ar. סיינאנקי, Sian (gold) Denars (v. Zuckerm. Talm. Münz., p. 33 note).

סיאן, Tosef. Ukts. I, 8, v. שער.

סיב I m. (v. סאב II) *gray, old; elder, scholar*. Targ. Gen. XXV, 8; a. fr. — Y. Sabb. VI, 8^a bot. סי פוק חמי חד סי go and look out for a scholar (observe his practice) and rely on him; Y. Yeb. XII, 12^d top סי; a. fr. — Pl. סיבי. Targ. Prov. XX, 29 (some ed. סבי).

סיב II, סיב (preced.) *to be old*. Targ. I Sam. II, 22. Ib. XII, 2 סביה; ed. Lag. סיבית; a. fr. — Y. R. Hash. II, 58^b top; Y. Snh. I, 18^c bot. סי זכה למיבס ו' he was permitted to reach so high an age that &c.; a. fr.

סיבית *to become old*. Targ. Job XIV, 8 מיתבסב. Ms. (ed. מתבסב).

סיב III m. (v. סאב) *fibrous substance, esp. bast of the palm-tree*. Ukts. I, 2 שלו סי the fibrous root of the radish. Pes. 115^b בסי כרכן if he wrapped them up in bast. Y. Succ. I, 52^b bot. סי חבלים של סי a. fr. — Pl. סיבין, סיבין. Gen. R. s. 41, beg.; Num. R. s. 3, beg. סי חבלים the bast of the palm-tree is used for making ropes; a. e. — [Yalk. Ps. 841 סיב קמלפי, v. סיבין.]

סיבא I ch. same. Lev. R. s. 22, beg. סי למעבר חבלא

(not סיבא, v. preced.; Koh. R. to V, 8 (ed. Wil. שירבא); Yalk. ib. 971 סיבא (corr. acc.).

סיבא II m. (סיב I) *old age*. Targ. I Kings XIV, 4.

סיבבא, v. סבבא.

סיבבא f. (סבב) *transfer of property from tribe to tribe* (interch. with תסבב). B. Bath. 111^b, a. fr. סיבבא נאמרה סי בבן נאמרה סי בבעל II. Ib. 159^b תסבבא (Ms. M. הסיבבא) the transfer is spoken of (as forbidden) concerning the son succeeding his mother and the husband succeeding his wife; a. fr. — [Bibl. Hebr. סיבבא: *arrangement, divine dispensation*; in later Hebr.: *turn, misfortune*; in philos. literature: *cause*.]

סיב, סיביתא, סיבו f. (סיב I) *gray head, old age*. Targ. II Esth. VII, 9. Targ. Gen. XV, 15 (some ed. שירבו); a. fr. — Targ. Y. II Deut. XXXIII, 25 סיבו. — Cant. R. to VIII, 7 דלא שבקת לסיביתך כלום that thou didst leave nothing for thyself in thy old age; Lev. R. s. 30; a. e. — Yeb. 65^b דילה מזה סי (not בי מה) = what about her (my) old age? — Trnsf. *old men, elders*. Tosef. Hull. II, 24 (in Hebr. dict.) ו' אפשר שהם הללו טעדים ו' is it possible that these elders &c., v. רישבא.

סיבא, Lev. R. s. 22, beg., v. סינא.

סיבויי, Cant. R. to IV, 12, v. סיבוי.

סיבון, v. סיבון.

סיבולת, סיבול, v. next w.

סיבולת f. (סבל) *sending provisions for a common meal, picnic*. Pes. 89^b אפי' חמשה ועשר סי סבלות (Ms. O. repeatedly סבלות, v. Rabb. D. S. a. l. note 7) even (in ordinary cases) when five persons sent articles of food for a picnic; Tosef. ib. VII, 10 (Var. סבלות, סבול); Y. ib. VIII, 36^a סיבול (with anorg. נ). Y. Maas. Sh. IV, 55^b אני אומר סיבולת I say (the inscriptions 'in behalf of—' intimate) that they have arranged a picnic among themselves (and each marked his contribution).

סיבוי, סיבויא, סיבור I m. (סיב I) *hope*. Targ. I Chr. XXIX, 15. Targ. Prov. XI, 23. Ib. 7; a. fr.

סיבויא II m. (סיב III) *blood-letting*. Ab. Zar. 29^a (interch. with סיבוי, סיבוי pl.). — Keth. 39^b חרפתא רבא דסיבוי (oth. ed. סיבוי, a Var. to blood-letting. v. Rashi a. l.) the scar from blood-letting.

סיבות f. h. = סיבו, *grey color, grey hair*. Tosef. Neg. I, 4 סיבויא grey color. — Y. Ber. IV, 7^d top סיבויא his entire head became grey.

סיביתא, v. סיבו.

סיבטא, Snh. 112^a, v. סבטא.

סיבבא, v. סבבא.

סיבכי pr. n. 'רמא של ס' *the Lake of Sibkhay* (Merom, Samachonitis). B. Bath. 74^b (Ms. M. סיבכי); Midr. Till. to Ps. XXIV; Y. Kil. IX, 32^c bot. דסככו; Y. Keth. XII, 35^b bot. דכוככו (corr. acc.). Y. B. Bath. V, 15^a (ref. to Deut. XXXIII, 23) *זו ימה של סמכו* this means the Lake of S.—Targ. Y. I Deut. l. c. דסופכי; Tosef. B. Kam. VIII, 18 *רמא של סופכי*.

סיבני, v. סבני.

סיבעא, v. סבעא.

סיבן m. (sebaceous) *tallow-candle*. Midr. Till. to Ps. XC [read:] *מה בוצין מב קומי מה ס' מב קומי וכ'* (ed. (סימבן, סימבן) of what good is a lamp before Him, of what good is a tallow-candle before Him?—Moses, a being of flesh and blood, dares to come before the Lord, who is all fire &c.; Yalk. Ps. 841 *קמלפי סיב* (corr. acc.).—Pl. סיבנקין. סב'. Ex. R. s. 36 *קרויונין וס'* wax and tallow-candles.

סיברא, סיברא, v. סברא.

סיברתא, v. סברתא.

סיבתא, סיבתא f. 1) = סיבתא. Targ. Gen. XLII, 38 (O. some ed. (שיר). Targ. Job XV, 32 (ed. Wil. (סבת); a. fr.—2) *eldership, receiving the title of elder*. Y. Bicc. III, 65^d *אורו דלב שהוא מלא* (not ויהב) and he informed him therein of his (expected) appointment as elder.—Pl. סיבתא, סב'. Ib. *בגין אילין ס' קום וכ'* for the sake of those appointments (which will take place), rise, come to &c.

סיג I m. (b. h.; סג) [*that which is to be removed*; emp. *dross, base metal; refuse*. Bekh. 51^a *שלא יביא ס' לעזרה* Ar. (ed. סיג). in order that one may not bring base metal to the Temple (therefore stamped silver coins had to be brought along; Rashi: *סיגה וכסם סיגים* base metal or non-purified silver).—Pl. סיגים. Num. R. s. 14 (ref. to סג לב, Prov. XIV, 14) *אורו דלב שהוא מלא* (not ויהב) and he informed him therein of his (expected) appointment as elder.—Pl. סיבתא, סב'. Ib. *בגין אילין ס' קום וכ'* for the sake of those appointments (which will take place), rise, come to &c.

סיג II m. (v. סגי I; emp. סיגרינא; for the apococate form emp. *growth, sproutings*, esp. *luxuriant growth* (in good or bad sense). Tosef. Ukt. I, 2 (T'bul Yom III) *הס' של אשכולי* the foliage covering the clusters of grapes, *הס' של רצפון* the cobweb-like covering of fruits; Ukt. I, 2.—Pl. סיגים. Deut. R. s. 3 (ref. to Deut. VII, 13) *מה פרי ארמך ס' וכ'* as the fruit of thy ground will be of luxuriant growth, so will be the fruit of thy womb (strong people). Num. R. s. 16; Tanh. Sh'lah 12 (ref. to Is. XVII, 11) *עשירם ס' (נ) עשירם ס'* ... on the day that he intended to plant you in the land, you became a luxuriant growth (degenerated); Num. R. s. 7.—[Sifra Sh'mini, ch. VII, Par. 6, v. סג II.].

סיגא, סיגא, v. סיגא.

סיגא m. (v. סגי II, emp. סיגרינא) *twig*.—Pl. סיגיא. Koh. R. to V, 8 [read:] *למיסך גיניא* the twigs (of the palm tree) are useful for garden hedges; Lev. R. s. 22, beg. *סיגא למיסך גינין* (corr. acc.; Ar. *סיגא למיסך גינין*); Yalk. Koh. 971 *סיגא למיסך ברה גופנין* (corr. acc.).—[Y. Ab. Zar. I, 39^c *סיגיא, v. סיגריה*.]

סיגדא, סיגדא, v. סגדא.

סיגו, סיגו m. (constr. of סיגיא I) *plenty of, much; very*. Targ. Prov. XIII, 3. Ib. XV, 23 (ed. Wil. סגו).—Pl. סיגיו. Targ. Is. V, 18 *סיגיוהון* ed. Lag. (ed. Wil. סיגיוהון, sing.) their multitudes (h. text *המליו*).

סיגורא, pl. constr. סיגוריי, v. preced.

סיגוס, סיגוס, Sifra M'tsora, Zab., Par. 1, ch. II, read: *סגוס*.

סיגור, סג' m. (סג) *affliction, privation, ascetic practices*. Koh. R. to III, 18 *שהצדיקים מברכים בעה"ו בס' וכ'* concerning the conduct with which the righteous conduct themselves in this world in privation, fasts and sufferings.

סיגופא, סיגופא, ch. same, *affliction, misery*. Targ. Is. VIII, 21. Ib. XLI, 17; a. fr.—Pl. סיגופין. סג'. Targ. Y. Gen. XLI, 52.

סיגורין, Y. Meg. II, 73^a bot., read: *סיגורין*.

סיגים, Gen. R. s. 52 some ed., v. סיגים.

סיגילא m. pl. *סיגיל* (סיגיל, emp. *סיגיל*) [*bunch of*] *violets* [Ar. s. v. *עפר*: *root of the Cyperus rotundus*, v. Löw Pfl.; p. 269]. Targ. Y. Num. XXI, 12.—Snh. 99^b (expl. *דוראים* Gen. XXX, 14). Sabb. 50^b, v. *פרה* II. Ber. 43^b (Ar. some ed. *סיגיל*).

סיגמין m. pl. (sigma, pl. *sigmata*) *semicircular couches for reclining at meals*. Num. R. s. 1, beg. (*homiletic play on וליבן*, Ex. XIII, 18, v. *סבב*) *הרבעתי אתכם בס' (סבב) (like noblemen)*; Tanh. B'midb. 2 Var. *סיג' (some ed. 'סוג', v. סבסטיין)*.—Y'lamd. to Num. I, quot. in Ar. *סגמין כמה מיסא* (read: *סגמין* ... *סיגמין* ...) writes on the *sigma* the number of courses.

סיגנא I, v. סגנא.

סיגנא, סיגנא II, סג' pr. n. pl. *K'far Signa* (emp. *סיגנא*). Tosef. Ter. III, 18 *בפריסגנא* ed. Zuck. (Var. *סיגנא*). Kel. V, 4 *סיגנא* (סג'). Men. VIII, 6 (86^b).—*Eduy. VII, 8* Ms. M. (ed. *סיגנא*).

סיגנא III, v. סיגנא.

סיגנא, סיגנא, v. preced. art.

סיג, סיגון, סיגנא m. (signum, σῆμα S.). 1) *sign, ensign, banner*. Gen. R. s. 6, end *ס' משנה חורה היה ס'* (סגנא) the Book of Deuteronomy was to Joshua a (commander's) banner; ... he took it up and showed it to the sun &c.; Yalk.

Josh. 22 שגנו יהושע (corr. acc.). Ex. R. s. 45 נטל סגנו של ו' (some ed. סגנו; corr. acc.) the commander (of the mutinous legion) took the royal ensign and fled.; Yalk. Ex. 394 סיגנין (pl.); Tanh., ed. Bub., Ki Thissa 15; Y'lamd. to Num. X, 2, quot. in Ar. ו' נטלו סיגנין ו' they (the *singulares*, v. סיגנין) took the ensigns &c.—Pl. סיגנין, סיגנין, סג' (v. supra); סיגנין, סג'. Cant. R. to I, 9 נטל ס' שלהם ו' the Lord took away their (the Egyptians) ensigns &c.; Yalk. Ex. 232; Tanh. B'shall, 23 סגנינו (some ed. סגנינו, corr. acc.); Mekh. B'shall, s. 2 מגפוח (Var. מגניו, corr. acc.; v. מגפוח); Y. Sot. VIII, 22^b bot. ורפיל סיגנו שלהן (corr. acc., or סיגנום).—Midr. Till. to Ps. XX, end מרוד סגנין שלו ed. Bub., not סגנין; oth. ed. דגלי מכל סגניו, read: 'דגלו מרוד ס' (v. supra) recognises his regiment by its colors; Yalk. Ps. 681 סימנין.—[Tosef. Ab. Zar. V (VI), 1 הסיגנין some ed., read with ed. Zuck. [הסיגנין].—2) *watchword, signal*. Snh. 89^a ס' אחר בס' אחר the same watchword (divine oracle) is passed to many prophets, but no two prophets prophesy under the same watchword (use the very same expressions).—3) *sign in the heavens, constellation*; v. אשגנין.

סיגני, pl. constr. of סגן.

סיגני, v. סיגני II.

סיגנין, I, pl. of סיגני.

סיגנין II, pl. of סגן.

סיגנום, Y. Sot. VIII, 22^b bot., v. סיגנום.

סיגרון I m. (סג' *Pi. to surrender*, cmp. I Sam. XXVI, 8) *surrender*. Num. R. s. 8 כל מי שכורח את עצמו ס' למלך ו' he who signs himself (is enlisted) for surrender to the king, must renounce his father &c.; Pesik. R. s. 23—24 מכתוב עצמו שרגיון ו' (corr. acc.).

סיגרון II pr. n. (v. preced.) *Siggaron* (Guard), surname of the angel Gabriel. Snh. 44^b.

סיד, v. סיד.

סיד II m. (b. h. שיד; *lime, plaster*. Sifra Thazr., Neg., ch. II, Par. 2; Neg. I, 1 כס' הדיכל (white color) like the plaster of the Temple walls (less intense than snow). Ib. 2; Sifra I. c. ו' the mixture of red and white colors (in plagues) resembles blood mixed with milk; a. fr.—Esp. *lime* or *orpiment* used as a *depilatory* and a *cosmetic*. Sabb. VIII, 4; a. fr.; v. סיד and טפל.

סידא ch. same. Targ. O. Deut. XXVII, 2; a. e.

סידוק, סיד' m. (סד' *being cracked*; (sub. עיסת) *dough*, the surface of which is cracked in consequence of fermentation. Pes. III, 5 ישרק ס' dough in the stage of *sidduk* (during Passover) must be burnt; expl. נחערבו סדוקי. v. סדק; ib. 48^b; Mekh. Bo s. 9; a. e.

סידוק, סיד' I m. (סדר), corresp. to b. h. ערך, 1) *arrangement, order*. Gen. R. s. 32 סידוקו של עולם the natural order, v. סילון II. Y. Meg. IV, 75^a bot. שריא סדוקו של דום

(not סדוק) for this (the section of Amalek) is the order of the day.—[In later Hebr. ס' חפלה=ס', the order of prayers, *Prayerbook*.]—2) *piling up, putting in order*, esp. on the altar, the golden table &c., opp. סילוק, removal. Yoma 24^b בידוק ס' the putting (on the show-bread) of the frankincense from the vessels; ס' איבריו the offering of the sacrificial parts. Men. XI, 6 קנים ס' the arrangement of the tubes for the show-bread. Ib. 29^a, a. e. סילוק כסידוק when it (the show-bread) was removed, it was as fresh as when it was put on; a. fr.—3) [that which is arranged before a person,] *offering, present*. Lev. R. s. 9 take what he has brought as his tribute.—4) *the daily ration*.—Pl. סידורים. Ib. s. 5 של דוב ס' the portions (of honey) designated for the bear (in the vivarium).—5) (=סד') *determination of a man's obligation (to the sanctuary &c.) based upon his financial ability* (v. עיקר *Pi.* 2); *exemption from seizure*. B. Mets. 113^b בערכין חריב ס' the original exemption law is stated with reference to vows (Lev. XXVII, 8). Y. Naz. II, 51^d bot. סידור if one said (pointing to a person), 'I vow his *siddur*' (instead of ערכו), he must pay his value according to his age.—6) *net in the flour mill*. Tosef. Kel. B. Mets. II, 15 וסדוק ו' the net and the block of the mill, if made of metal &c.—Sifra Metsor'a, Zabim, Par. 1, ch. II, v. סידור.

סידור II pr. n. m. *Siddur*, an Amora. Y. Hall. II, 58^a top. Y. Sabb. VII, 9^a top (ed. Krot. סידור).

סיד' *ch.*=h. סידה I, *arrangement, order, row*. Targ. Y. Num. XIX, 4, sq. (not סיד'). Targ. I Chr. XXI, 23. Targ. Esth. II, 15 (h. text סיד').—Pl. סידורין, סיד'. Targ. Y. Lev. XXIV, 6, sq. Targ. Y. Num. XIX, 3 (not סיד'); a. fr.

סידק, v. סדק.

סידקא, v. סדקא.

סידקי (interch. with סידקי) m. (v. סדק) 1) *small dealer, retailer* in the market, *huckster*, contrad. to פלטר shop-keeper. Y. Shek. VIII, beg. 51^a (ref. to Deut. XXVIII, 66) 'and thou shalt be in fear day and night', that is, he who buys from the huckster (who cannot lay in stock for a year), 'and thou shalt have no assurance of thy life'—that is, he who buys from the shop-keeper; ib. III, 47^c צידיק (corr. acc.); Y. Sabb. VIII, 11^a bot.; Esth. R. introd., beg.; a. fr.—2) (also fem., sub. שוק) *market-stand, provision market*. Y. Ned. XI, 42^c bot. ו' and there were provisions piled up in the market. Ruth R. to I, 1 יצאה ב' (מעילה) his maid servant went out and stood in the market (waiting for her turn to buy provision); Yalk. Ruth 598. Y. Dem. III, 23^c שריא ס' כריא a provision stand which was supplied with forbidden fruits one day; ib. II, 22^c top כריא (corr. acc.); Y. Keth. I, 25^d bot. סידקית (סיד'); a. fr.—Y. Kil. II, beg. 27^c (in Chald. dict.) בסידקי in the market-stand.

סידקית, סיד' f. 1) same, v. preced.—2) (adj.) *very fine*. Erub. 53^a נקב מחט ס' the eye of a very fine needle.—

3) *small ware, tinsel*. Sot. 40^a ס' מוכר מיני one who sells tinsel, opp. אבנים טובות ומרגליות.

סידתא, Pesik. Shek., p. 11^a, read: סידתא.

***סיונתא** m. of Siva. Nidd. 20^a ס' כלבושא (Ar. סיבא, סיבא, v. Ar. ed. Koh. s. v. סיבא a. סינא) of the dark color of a Siva cloak; [oth. opin.: *dirty-dark*, v. Ar. l. c.].

סיונתא f., constr. סיונתא (I סוג) *fencing in, protection*. Targ. Mic. VII, 4.

סיון m. (סוד) *a coat of whitewash*. B. Bath. 53^b.

סיונתא m. (v. סוט, *Ilkpe*) *fright*. B. Kam. 37^b הך ס' בעלמא וכו' that first goring when the animal heard the sound of a trumpet, was merely due to the fright which seized it. Yoma 22^b ס' בחלמיה ס' saw a panic in his dream (frightening demons, Rashi); Yalk. Sam. 117.

סיונים m. (I סים, *Pi*) *conclusion, finishing*. Tanh. Ha'az. 5 ס' תרימנו וכו' the final letter of Moses' signature. Ib. ס' ספרו like a man that finishes his book and signs his name (in an acrostic) at the end of his book.

סיונתא ch. same. B. Bath. 22^a משום דלא הווי בס' because they had not been present at the final lecture of Raba's course; [oth. opin.: at the final meeting when the election of the chief of the academy was held].

סיון m. (b. h.) *Sivan*, the third month of the Hebrew calendar, of thirty days, varying between the tenth of May and the eighth of July. Targ. Esth. VIII, 9. Targ. II Esth. III, 7; a. e.—Sabb. 87^b. R. Hash. 7^b וכו' ס' ששה בס' the sixth of S. is the New Year for the two loaves (the wheat crop); a. e.

סיוע m. (סיפ) *help, assistance*. Y. Sabb. XVIII, end, 16^c (ref. to בסעדין, Mish. ib. 3) אי דורו חס' wherein does the assistance (rendered to travelling animals) consist? Lev. R. s. 24 ומה אם היותות ... לשום ס' צריכין ס' אני שנבראני לס' when the spirits that are not made dependent on assistance, require assistance, how much more do we (human beings) who are made dependent on assistance &c. Ib. (ref. to יסעוד, עזר, Ps. XX, 3) וכו' help and assistance come from Zion. Esth. R. to I, 1 וכו' does the Lord need the assistance of the nations?—Ex. R. s. 43 עשו לך ס' they have given thee (the Lord) an assistant (in the golden calf); a. e.

סיועא, סיועא, סיוע ch. same. Targ. Job VI, 13. Targ. Y. Gen. XLIX, 25; a. e.

סיופא m. (II סוף) *ending, failing*. Targ. Y. II Deut. XXVIII, 65 סיופא עיינין (not יסוף) failing of eye-sight.—2) pl. constr. סיופא the fruit left to the end, late fruit. Targ. Am. VIII, 1, sq. (ed. Lag. סיופא, סיופא). Targ. Mic. VII, 1 (h. text אספא); v. סוף.

סיורא, v. סיורא.

סיו, v. סיו.

סיוחת, סיוח, v. סיוח.

סיוחת, סיוח f. (b. h. *ש'*) *talk, conversation*. B. Bath. 78^b קרי ליה סיוח שמהלך אחר ס' נאה ואמאי קרי ליה סיוח שמהלך אחר ס' נאה why do they call a young ass *sayyah*? Because it follows a persuasive talk (of its driver, whereas the old ass must be struck). Ib. (play on סיוחון עיר, Num. XXI, 27) אם פער שמהלך אחר ס' נאה if a man makes himself like (is as obedient as) the young ass that follows &c. Ib. (play on ער ib. 28) נאה ס' נאה זה המהלך אחר יצור ... ס' נאה that is he who follows his evil inclination as the young ass follows &c. Snh. 94^a (play on סיוחיו כלל) whose talk is strife. Kidd. 71^b כלל שסיוחיו בבבל he whose conversation shows that he is a Babylonian. Hag. 5^b (ref. to Am. IV, 13) ש' ידורו אפי' even superfluous talk between husband and wife is brought up against man in his hour of death; Lev. R. s. 26 קלה שארם משיח וכו' even frivolous talk &c. Succ. 28^a שיוח דולין profane (secular) talk. Yalk. Num. 764 שיוח כנענים the language of the Canaanites; a. fr.—Pl. סיוחון, ש'. Y. Gitt. IX, end, 50^d ש' בני אדם משיחין (ש') when people talk what people say (i. e. when you can trace the rumor; v. Bab. ib. 89^a); a. e.

סיוחין m. (סחי, v. סחי) *swimming*. Yoma 77^b יכיל ס' you might think one could cross the river by swimming; Yalk. Ez. 381 בשוהי (read: בשוהי).

סיוחון (b. h.) pr. n. m. *Sihon*, King of the Amorites. Hull. 60^b; Gitt. 38^a עמון ומואב מחזין בס' the districts of Ammon and Moab became permitted (a legitimate conquest) to the Israelites through Sihon (who had conquered them from Ammon and Moab, and from whom Israel took them by the right of conquest). B. Bath. 78^b, v. סיוחין; a. fr.—[Gen. R. s. 12 כפר סיוחון (some ed. סיוחין); oth. שיוחין, v. שיוחין].

סיוט m. (סיוט; cmp. *הסיוט*), only with art. *הסיוט* (cmp. *הסיוט*) [swinging the forefinger, cmp. the expression *יד נטויה*] *hassit*, the distance between the tip of the thumb and that of the index finger when held apart, or between the root of the thumb and the tip of the index finger, when the former is leaning against the latter (כפוף). [Commentators differ in the definition of our w.—Maim. to Kel. XIII, 4 distinguishes between מלא רחב חס' a. מלא חס' the double size of a *hassit*; ib. 106^a רב ריוסך מחזין כפול R. J. showed the double measure (Ar. *בפוף*, v. supra); R. H. b. A. showed the single measure (Ar.: with the thumb stretched); Tosef. ib. IX (X), 3 כפול חס' Orl. III, 2; a. fr.—Num. R. s. 18; Tanh. Huck. 1 יש בו חס' within a distance of a *hassit* (in the human head) there are several wells (seats of mucous secretions).

סיוטא, סיוטא f. (סיוט) *seal, signet ring*. Targ. Y. Gen. XXXVIII, 18. Targ. Esth. VIII, 2; a. e.—B. Mets. 74^a הוא

סִיפֵּינָא m. (preced.) *sword-bearer, warrior*. Ab. Zar. 17^b (אִי סִיפֵּינָא לֹא רֹבֵץ) Ar. (ed. אִי סִפֵּינָא לֹא רֹבֵץ) if one is a scholar, he is no warrior (robber), and if a warrior &c.

סִיפָא, *pl.* סִיפֵי, *v.* סִיפָא.

סִיפּוֹת *f. pl.* (v. סִיפָא) *late (stunted) fruits.* Tosef. Dem. I, 3, v. סִיפּוֹת II. Gen. R. s. 22 אֵת אֵת ... שֶׁהָיָה אוֹכֵל who ate the first fruits and presented the late fruits to the king; a. e.—Constr. (m.) סִיפֵי, סִיפֵי. Midr. Sam. ch. I סִיפֵי סִיפֵי (or סִיפֵי סִיפֵי) the very poorest produces.

סִיפֵי, *v.* סִיפָא.

סִייר, *incorr.* for סִייד, *v.* סִייד.

סִינְאָרָא, *m.* (סִינְאָר I ch.) *spy.* B. Bath 21^b רָחֵב סִינְאָרָא (the fish) place spies (to look out for bait).

סִינְאָרָא, Tosef. Kil. III, 12 ed. Zuck., read: סִינְאָרָא, *v.* סִינְאָר II.

סִינְאָר, *v.* סִינְאָר.

סִינְאָר, Tosef. Erub. XI (VIII), 11 של קִינְאָר, read: סִינְאָר.

סִינְאָר *f.* (סִינְאָר) *anointing, rubbing with oil.* Yoma VIII, 1. Y. Bicc. II, 64^d, v. מְשִׁחָה. Eduy. IV, 6 כִּי סִינְאָר כִּי סִינְאָר, *v.* סִינְאָר; a. fr.—*Pl.* סִינְאָר. Tosef. Sabb. III (IV), 6 סִינְאָר כִּי סִינְאָר all sorts of applications of oil.

סִינְאָר *m.* (סִינְאָר) *what is looked for, prospect, hope.* Erub. 21^b בָּטֵל סִינְאָרָא their prospect is frustrated. Sifra Ahāré, Par. 9, ch. XIII סִינְאָר, *v.* סִינְאָר. Ib. סִינְאָרָא I (the Lord) am thy hope. B. Mets. 33^b סִינְאָרָא; Yalk. Is. 371 שִׁיבְרִינִי; a. e.

סִינְאָר, *ch.* 1) same. Targ. Prov. XIX, 18 (ed. Wil. סִינְאָר, *corr.* acc.); a. fr.—2) *looks.* Cant. R. to IV, 12 סִינְאָר (some ed. סִינְאָר, *corr.* acc.); Yalk. Num. 773 סִינְאָר (corr. acc.); (Pesik. B'shall., p. 83^a סִינְאָר); *v.* סִינְאָר I.

סִינְאָר *m.* (סִינְאָר) 1) *interlacing, training a creeper so as to be intertwined with another plant.* Tosef. Kil. I, 6 אִסּוּרָא בִּסִּינְאָר (Var. לִסְנֵי) must not be trained over vegetables; Y. ib. II, end, 28^b שֶׁאֵינָם בְּנוֹגְעִים (not סִינְאָר) the training spoken of (as forbidden) means real contact.—2) *the branches or reeds used for covering the festive booth* (סִינְאָר); *thatch-roof.* Succ. I, 9 וְכִי אִם הָיָה אֵת הָאֵרֶץ if he left a space of three handbreadths between the covering and the walls. Ib. 11 לֵאמֹר if the reed-mat was intended for covering the Succah. Ib. 4 וְכִי אִם הָיָה אֵת הָאֵרֶץ but if the covering (fit for the Succah) is larger in quantity than they (the vines trained over the Succah); a. e.—3) *hedging in.* Gen. R. s. 41; Num. R. s. 3, beg. חֲרִיטֵי הָאֵרֶץ the dry twigs of the palm-tree are useful for hedges (about garden beds; *cmp.* Koh. R. to V, 8, quot. s. v. סִינְאָר).

סִינְאָר, *m.* (סִינְאָר I) *intelligence, deliberation.* Targ. Prov. XXI, 16. Ib. XXIII, 9 (some ed. שִׁיבְרִינִי).

סִינְאָר *m.* (סִינְאָר II, *v.* סִינְאָר) *endangering; risk of life.* Y. Peah I, 15^d top; Y. Kidd. I, 61^b bot.

סִינְאָר, *m.* (סִינְאָר) *affliction.*—*Pl.* סִינְאָרָא, *v.* סִינְאָר.

סִינְאָר *Lam. R. introd. (R. Nahm.) (expl. האִנְיָה וְהָאִנְיָה, Is. XXIX, 2) the worst of afflictions; Yalk. Is. 302 סִינְאָר (corr. acc.); Lam. R. to II, 5 (ref. to Lam. ib.) סִינְאָר (corr. acc.).*

סִינְאָר, *v.* סִינְאָר II.

סִינְאָר, *v.* סִינְאָר.

סִינְאָר, *v. sub* 'סִינְאָר'.

סִינְאָר *m.* (= סִינְאָר; *v.* סִינְאָר I) *confusion, folly.* B. Bath. 74^a כָּל בֵּר בֵּר דֵּי סִינְאָר the whole Bar Bar Hanah is (all his stories are) nonsense (Rashi: = סִינְאָר q. v.).

סִינְאָר, *v.* סִינְאָר.

סִינְאָר, *m.* (סִינְאָר II) *grave, burial place.* Keth. 17^a; Meg. 29^a, v. אֲבִינָא.—*Pl.* סִינְאָר, *v.* סִינְאָר. Sabb. 67^a עֲפָרִי סִינְאָר; Ms. M. (ed. סִינְאָר, Rashi; Ms. O. סִינְאָר דִּבְבָא; *v.* Rabb. D. S. a. l. note) seven specimens of earth from seven graves; [oth. opin. from under seven door sockets, *v.* סִינְאָר].—[Men. 64^b, v. סִינְאָר.]

סִינְאָר, *m.* (סִינְאָר II) *Sikhra, near Mahuza.* (v. Berl. Geogr., p. 56). Ab. Zar. 40^a (R. N. סִינְאָר). Keth. 100^b. Hull. 18^b רֶב שְׁמֵן מִסִּינְאָר (corr. acc.); Nidd. 36^a מִסִּינְאָר. Hull. 94^b. B. Mets. 42^a; Pes. 31^b רֶפֶס מִסִּינְאָר. B. Mets. 83^a.

סִינְאָר, *v.* סִינְאָר, *v.* סִינְאָר.

סִינְאָר, *v.* סִינְאָר, *v.* סִינְאָר.

סִינְאָר (correct סִינְאָר) *m.* (σέλλων, σέλλων) *chair.* Lev. R. s. 25 דִּרְהָבָא סִינְאָר a golden (or gilt) chair.

סִינְאָר *m.* (b. h. סִינְאָר; *v.* סִינְאָר I) *rod, thorn.* Koh. R. to VI, 6 כִּי רֶשֶׁת הָאֵרֶץ (not כִּי סִינְאָר) like a green rod inverted (in the direction opposite to that of its knots, *v.* סִינְאָר I); Lev. R. s. 4 כִּי סִינְאָר. —[Midr. Till. to Ps. XCII, 13 סִינְאָר ed. Bub., *v.* סִינְאָר.]

סִינְאָר, *m.* (סִינְאָר II; *cmp.* סִינְאָר) *path, gutter, in gen. duct, pipe, tube.* Kil. VII, 1 אִם הָיָה אוֹר בֵּן if in sinking a vine he conducted it through gourd shells or through a pipe (so that it could draw no nourishment from the ground which it passed); Y. Bicc. I, 63^d top. Y. Kil. VII, beg. 30^d חֲרִטֵי הָאֵרֶץ סִינְאָר an earthen pipe; *v.* סִינְאָר. Sabb. III, 4 (38^b) סִינְאָר סִינְאָר סִינְאָר (Y. a. Bab. ed. סִינְאָר) they passed a duct of cold water through an arm of the hot springs. Tosef. Makhsh. II, 2 סִינְאָר an earthen water pipe. Bekh. 44^b, a. e. וְהָיָה הָאֵרֶץ the urin in the urinary duct which is forced back. Num. R. s. 14 כִּי סִינְאָר like a duct of fire; a. fr.—B. Bath. 99^b בֵּית הָאֵרֶץ comment., *v.* קִינְאָר. —*Pl.* סִינְאָרָא. Kel. II, 3; Tosef. ib. B. Kam. II, 3. Tosef. Erub. IX (VI), 18 סִינְאָרָא the culverts in large cities; Y. ib. VIII, end, 25^b. Gen. R. s. 32 הֵם קִלְקְלוּ סִינְאָרָא (not סִינְאָרָא) they abused their (seminal) ducts, therefore the Lord changed the order (of irrigation) of the world. Pirké d'R. El. ch. V סִינְאָרָא (not סִינְאָר) ducts rise from the depth to irrigate &c.; Yalk. Gen. 20 (corr. acc.).

סִימְנֹת f. pl. h. *ensigns*, v. סִימָּה III.

סימון, סימוןתא, סימון, ch. same, v. סימא III.

סימון m. (סימון) *making blind*. Lev. R. s. 6 עינים זה וז' this refers to the blinding of the eyes which they executed on &c.; Yalk. ib. 675; Yalk. Ez. 357.

סימון, v. סימוןתא.

סימון pr. n. m. (Σίμων) *Simon*, name of several Amoraim. Y. Sabb. VIII, 11^a bot.; Y. Shek. VIII, beg. 51^a (also שמועון). Y. Succ. IV, beg. 54^b; a. fr. — Y. Pes. IX, beg. 36^c. Y. Sabb. VII, 9^a top; a. fr. — V. Fr. M'bo, p. 118^a. — Lam. R. to IV, 15; (Pesik. Vatt., p. 133^b סימא).

סימונא, m. **סימונא** *Simuna of the marsh-land*, name of a reed (v. Löw Pfl. p. 344). Hull. 16^b (Ar. סימונא a. סימוניתא; v. Koh. Ar. Compl. s. v.).

סימוני, סימונא, v. next w.

סימוניא, סימוניא pr. n. pl. (Σιμωνίαι, Joseph. Vita 24) *Simonia* (Semûniye), west of Nazareth. Gen. R. s. 81, beg.; Tanh. Tsav 5; Y. Yeb. XII, end, 13^a (not כימי); Yalk. Prov. 964 סימוניא. — Nidd. 24^b סימוני.

סימון, סימוןתא, סימון m. (סימון) 1) *reddish*. Targ. O. Gen. XXV, 25 (ed. Vien. סימון). Targ. ib. 30 (O. ed. Vien. סימון); a. e. — Y. Dem. II, beg. 22^b סימון (not סימון) it is reddish (blighted). א. פ. ר. — 2) (noun) *red meat*. Y. Ter. I, 40^b [read:] סימון אכרם (they gave him) dark wine after red meat; Y. Gitt. VII, beg. 48^c סימון. — [Lam. R. to IV, 3 סימון (ed. Wil. סימון, read: סימון, v. סימוןתא). — Fem. סימוןתא. Targ. O. Num. XIX, 2 (ed. Vien. סימוןתא); a. e.

סימון, סימון I m. (סימון, Saf. of שמש, cmp. שמש; v. סימוןתא) *recess, alley* adjoining an open place to which merchants retire to transact business; *market-stand* under a colonnade. Keth. 84^b, opp. רשות הרבים. Pes. 50^b; Toset. Bicc. II, 16 סימון traders in market-stands. Sifra B'har, ch. VII, Par. 6, [read as:] Yalk. Lev. 667 (ref. to Lev. XXV, 42) סימון one must not put up a stand and put them on the auction stone; a. e. — Pl. (h. form) סימוןתא. Y. Sabb. I, 2^d bot. העמודים (בין העמודים) the stands between the columns.

סימון, סימון II (v. preced.; cmp. Lat. abscessus) *abscess, carbuncle*. Ab. Zar. 28^a bot. Sabb. 67^a.

סימוןתא, סימון, v. sub סימון.

סימוןתא, סימון, v. סימוןתא I.

סימוןתא, סימון, Targ. Y. Lev. XIX, 14 ed. Vien., read: סימוןתא.

סימוןתא, סימון pr. n. m. *Simay*, 1) a Tannai. Kidd. 64^a; Keth. 29^b. Toset. Sabb. XII (XIII), 14; Y. ib. XII, beg. 13^c; a. e. — 2) an Amora. Ib. VII, 9^c top. Y. Maas. Sh. II, 53^b; Yeb. 74^a סימוןתא. — Pesik. Vattom. p. 134^a סימוןתא בר קיסי (v. Bub. a. l. note 81); Yalk. Is. 333 סימוןתא.

סימוןתא, סימון, Toset. Shebi. I, 11, v. סימון I.

סימוןתא, סימוןתא m. pl. (semiserica) *half-silk garments*. Koh. R. to I, 7 (not סימן...)

סימוןתא (σημερον=σημερον) *to-day*. Y. Keth. II, 26^c bot. סימוןתא (Ar. סימון, corr. acc.), interch. with דין a. היום.

סימוןתא, סימוןתא, v. sub סימן.

סימוןתא, סימוןתא, v. סימן.

סימן m. (סימן I, v. סימן II) *mark, sign; omen; symptom; cipher, mnemotechnical note*. B. Mets. 22^b סימן לידרסי סימן לא דור סימן an accidental mark (on a lost object) which is liable to be effaced by treading upon it, is no mark (by which one can claim it). Ib. 23^a סימן מאליי an accidental mark (not made purposely). Ib. 24^b סימן נחן בה he told a sign (by which he identified it). Ib. 27^b סימן מובהק a distinguished (specific) mark of identification. — Ber. 24^b סימן an auspicious omen. Taan. 30^b סימן ברכה וב' will never see a sign of blessing (will labor without success). — Kidd. 16^b סימן דברי הכל all agree that it is a sign of puberty. Hull. 61^a סימן אחד a bird which has one of the four marks of cleanness. Erub. 54^b (ref. to סימון, Deut. XXXI, 19) סימןתא אלא סימוןתא read not *simah* (put it), but *simanah* (its mark, catchwords). Ib. 54^a, a. fr. (editorial gloss) סימן the catchwords for the subject following are &c.; a. v. fr. — Trnsf. the organ, the cutting of which is an indication that the animal has been slaughtered according to the ritual, the windpipe and the gullet. Hull. 27^b סימן אחד is made ritually fit for eating by the cutting of either of the organs; a. fr. — Pl. סימוןתא. B. Mets. 27^a, a. fr. סימוןתא is identification by marks a Biblical or a rabbinical institution? Ib. II, 5 סימן which can be identified by signs. Ib. 7 סימן אמר if he states the object he has lost, but cannot describe it. — Kidd. 4^a, a. fr. סימוןתא evidences of puberty (v. סימוןתא). Ib. 16^a סימןתא acquires herself (becomes free) on showing evidences of puberty. Ib. 16^b סימןתא a man-servant does not go out free on reaching puberty. Hull. III, 6 סימןתא the distinguishing marks of cleanness in animals &c. Ib. 27^b סימןתא to make it obligatory to cut both organs (the windpipe and the gullet). Ib. 44^a סימןתא the case of the organs' being torn loose before cutting. Erub. 54^b סימןתא knowledge of the Law can be obtained only by means of signs (rubrication by catchwords). Ib. 21^b סימןתא notes of accentuation (v. סימןתא); a. fr.

סימןתא, סימן I ch. same. Targ. Y. Gen. XXX, 39. Targ. Y. II Num. XVII, 3 (h. text אמר). — Targ. Y. Ex. VII, 17 (fem.); a. fr. — Targ. Jer. IV, 21, v. סימןתא III. — Hull. 96^a סימןתא דרנא סימןתא that person whom I know by such and such a mark has killed a man; opp. סימןתא, v. סימןתא. Ib. 95^b. Ker. 6^a; Hor. 12^a סימןתא there is something in an omen. Y. Snh. I, 18^c bot. סימןתא to abolish even this (last) distinction of Judaea. — Hull. 46^a סימןתא and thy sign (the words by which to remember) be &c. Sabb. 66^a סימןתא and the mnemonical sign is Samekh Samekh (i. e.

סִינְהֵיקוּם, v. next w.

סִיסִין I c. (cmp. סִיסְנָא) *Sisin*, name of a medicinal plant (expl. in Ar. a. Rashi *polio* or *poliol*) *peley*. Ber. 44^b [read:] מִי סִי יַבֵּשׁ a decoction of dry *sisin*; ib. 57^b מִי סִי

סִיף or סִיפָּה, *pl. constr.* סִיפִּי or סִיפֵּי, *v.* סִיפּוּת.

סיפא (סיפא) סיפא, v. סיפא, סיפא.

סיפא m. (v. סיפא) *end*. Y. Snh. X, 29^a bot. סיפא (interch. with סיפא). B. Bath. 14^b; a. e. — Esp. the last (second) clause of a Biblical verse; the last section of a Mishnah &c. Ber. 60^a מסיפא .. מרישה לסיפא .. מרישה לרישה וכו' whatever way you interpret that verse, whether from the first to the second clause, it gives sense, or from the second to the first clause, it gives sense. Hull. 94^b, a. fr. סיפא how will you understand the last (third) clause? Sabb. 86^a סיפא וכו' the last (second) clause agrees with &c.; a. v. fr.

סיפא (סיפא), v. סיפא.

סיפא, v. סיפא.

סיפא m. (סיפא) *mourning, lamentation*. Targ. II Esth. IV, 3. Ib. VI, 11 סיפא (ed. Amst. סיפא).

סיפא m. (סיפא) *absorption, drying* after a bath. Zab. I, 4 כור מביילא וכו' (not סיפא) long enough to bathe and dry one's self; Tosef. ib. I, 9 (not סיפא); 12, sq.; a. e. — Pl. fem. סיפא, סיפא, סיפא. Zab. I, 5 סיפא as much time as is required for twice bathing and getting dry. Tosef. ib. I, 10 סיפא (corr. acc.).

סיפא m. (v. סיפא) *lip; border*. Targ. Y. II Ex. XXVIII, 32 (ed. Vien. סיפא). — Pl. fem. סיפא, סיפא, v. סיפא.

סיפא f. pl. (v. preced.; cmp. סיפא) *fruit (figs) remaining on the edges of trees, late fruits*. Tosef. Shebi. VII, 15 ed. Zuck. (Var. סיפא, סיפא; Shebi. IX, 4 סיפא, סיפא). Ber. 38^a סיפא (not סיפא; Ms. M. סיפא; Ter. XI, 2; Hull. 120^b סיפא).

*סיפא m. (partial reduplic. of סיפא) [*satiating nourishment*], bran mixed with flour, coarse meal (cmp. סיפא). Gitt. 56^b סיפא Ar. (ed. סיפא, Rashi סיפא) coarse flour-water. Pes. 42^a bot. (a gloss to סיפא, missing in ed.) סיפא Ar. (Ms. M. סיפא; Ms. O. סיפא, v. Rabb. D. S. a. l. note).

סיפא m. (סיפא, denom. of סיפא; cmp. סיפא) *late fruits, leavings*. Tanh. R'eh 8 (ref. to סיפא, Ps. LXXXIV, 11) סיפא לא ... סיפא even if I had nothing but the leavings of carobs to eat in the land of Israel; Y'lamd. Vayesheb, quot. in Ar. — V. סיפא.

סיפא I m. (סיפא) 1) *clapping of the hand on the hip*. Y. Bets. V, 63^a, v. סיפא. — 2) *connection, affixed object, attachment*. Kil. VI, 9 סיפא under the place where the rope is attached to the vine. Orl. I, 5 סיפא the connection of grape-vines (by training and engrafting); סיפא engrafting on an engrafted branch; Sifra K'dosh. ch. V, Par. 3 סיפא על סיפא; Yalk. Lev. 615.

סיפא II m. (סיפא) *sufficiency, adequate power; supply*. Mekh. B'shall, Vayass'a, s. 3 סיפא אין סיפא (ed. Fr. סיפא; Yalk. Ex. 259 סיפא) he has not enough

power to give it to us. Tanh. Lekh 5 סיפא a large supply of bread and meat.

סיפא, סיפא, סיפא ch. 1) same, *sufficiency, supply*. Targ. Jer. XXXI, 1 (2) סיפא (ed. Lag. סיפא, corr. acc.) a supply of their wants, Targ. Job XXXVI, 18 סיפא Ms. Var. (ed. סיפא; h. text סיפא). — 2) *bran mixed with flour*, v. סיפא.

סיפא m. (סיפא Pi.) *narration*. Gen. R. s. 78 סיפא the text (Neh. IX, 7) mentions a fact. — [Naz. VII, 3 סיפא Y. ed., v. סיפא.]

סיפא, v. סיפא.

סיפא, v. סיפא.

סיפא m. (mostly as collect. noun; cmp. סיפא) *luggage, bag, bags*. B. Mets. 73^b; Yeb. 46^a Ar. (ed. סיפא). Taan. 21^a סיפא (omitted in Ms. M., v. Rabb. D. S. a. l. note 2) a load of precious stones &c. Ib. (שקלו כל מה דהוה בסיפא) (Ms. M. סיפא) they took out (the contents of) his bags and filled them with earth. Ib. (שקלו כל מה דהוה בסיפא) (Ms. M. סיפא) they untied his bags; Snh. 109^a (v. Rabb. D. S. a. l. note 60); Yalk. Is. 312 (Ms. סיפא, v. Rabb. D. S. to Taan. l. c. note). Snh. 82^a סיפא he put it (the skull) into a bag; ib. 104^a סיפא.

סיפא, v. סיפא.

סיפא, v. סיפא.

סיפא, v. next w.

סיפא f. (v. סיפא) *rag, compress, plaster*. Y. Kil. IX, end, 32^d, מרשט. Y. Sot. IX, 23^c bot. סיפא ... ירה let him who wishes not to be recognized put a plaster on his nose &c. Ib. סיפא (corr. acc.) they put plasters &c.; (Y. Yeb. XVI, beg. 15^c סיפא).

סיפא or סיפא m. pl., v. סיפא.

סיפא m. (סיפא; cmp. סיפא) *late fruits, leavings*. Y. Peah VII, 20^a bot.; Y. Sot. I, 17^b top; ib. IX, 24^b bot.

סיפא, v. סיפא.

סיפא, v. סיפא.

סיפא m., v. סיפא.

סיפא, v. סיפא.

סיפא, v. סיפא.

סיפא, סיפא, סיפא f. = h. סיפא 1) *border, hem*. Targ. O. Ex. XXVI, 4; 10 ed. Berl. (oth. eds. סיפא). Ib. XXVIII, 26; a. fr. — 2) *lip*. Targ. Ps. LXXXI, 6 (some ed. סיפא pl.; Ms. סיפא). Ib. CXX, 2 Ms. (ed. סיפא). Targ. Prov. XII, 19; a. fr. — Pl. סיפא, סיפא, סיפא. Targ. II Esth. VII, 9 (10) סיפא. Targ. Job XI, 2. Targ. Lev. V, 4. Targ. Prov. XIV, 23; a. fr. — [Ib. XXIV, 22 סיפא, v. סיפא.]

סיפא m. *luggage*, v. סיפא.

***סיפתקא** m. (Pers. *sefta, seftakh*, Fl. to Levy Talm. Dict. III, p. 726¹) *strong, very sour*. B. Bath. 96^a (Ms. M. ספף).

סיציליא, v. **סיקקא**.

סיקוסין, סיקוסין, סק' I m. pl. (also used as sing.) (σικωσ, corresp. to Lat. saeptum, saepta) [*pen, enclosure*]. 1) *flood-gate*. Lam. R. to II, 11 ניהן לעין ס' a flood-gate has been made for (the tears of) the eye. — 2) *limitation*. Gen. R. s. 10, beg. (ref. to Ps. CXIX, 96) לכל יש ס' וכ' everything has its limitations ... except one thing which has none, that is the Law (ref. to Job XI, 9); Yalk. Ps. 878. Ex. R. s. 25 (ref. to Gen. XXVIII, 14) נתן הקב"ה וכו' the Lord has set limits (to his words) to Jacob, thy seed shall become (as low) as the dust of the earth, but when thy children have reached that condition, then shalt thou spread &c. Lev. R. s. 12 לך איני נותן ס' לקרבנות נתיי ס' ולך איני נותן ס' for the offerings (to me) I have set limits (ref. to Num. XXVIII, 14), but for thee I set no limits (God's gifts to man are unlimited).

סיקוסין, סיקוסין, סק' II m. pl. (fr. סיקוסים, σικωσισ, v. also Gr. Dict. s. vv. σικωσ a. σικωσ) *excrecences* (on trees), *lumps*. Gen. R. s. 41, beg. (ref. to Ps. XCII, 13) לא עומקין ולא ס' מאה החמרה Ar. ('Rashi' פקוסין, Var. ס'; ed. עומקין for עומקין) as the palm and the cedar have neither cavities (curves) nor excrecences, so the righteous have not (in their character) either &c.; Yalk. Ps. 845 סיקוסין.

סיקוף, v. **סקוף**.

סיקוריא, סיקורא m. (*securis*) *hatchet*. Targ. Y. I, II Deut. XIX, 5.

***סיקורא, סיקורא** m. (*Siculus, Σικελος*) *Sicilian*, esp. *Sicilian cook* (v. Sm. Ant. Engl. ed.³ s. v. Cena, I, p. 394^b) *sausage-maker*. Y. Bets. IV, 62^a bot., v. בגומא. Y. Sabb. VII, 10^a bot. מהו ס' כד מבהר וכו' (מבהר) when the sausage-maker selects from the scraped meat, from the garlic &c. (v. פתור). — Pl. **סיקוריא**. Y. Shek., Bab. ed. VII, 2 יחכמון ס' וכו' (Ms. M. סיקורא, Var. in eds. סילוקים, סילוקים; Y. ed. 50^c bot. **סיקוריא**) let the sausage-makers identify their product (whether the sausage found was or was not of their make), v. **ניקניקא**.

סיקורא, v. **סיקורא**.

***סיקא** m. pl. [prob. to be read: **שיקא** (v. **שיקא**)] *wooden troughs*. Targ. Y. II Ex. VII, 19 (h. text עצים).

סיקורא, v. **סיקורא**.

סיקלא Tosef. Sabb. XIII (XIV), 11 Var. ed. Zuck., v. סקלא.

***סיקלי** m. pl. (Syr. סקל to polish; emp. II סקרי) *polishers*. B. Mets. 84^a a silver cup ס' מבי Ar. (ed. סלקי; Rashi סילקי; Ms. M. ניקלי; Ms. H. סקולא) directly from the polishers' workshop.

סיקרא I m. (v. סקר I) *leaping*. B. Kam. 22^a בס' (בזקרא) if (contrary to their habits) the dog did damage by leaping or the kid by climbing.

סיקרא II, סק' m. (v. סקר II, a. P. Sm. p. 2722) *rock-lichen* (fucus); *red paint*. Gitt. II, 3, expl. ib. 19^a סקרא. Bekh. IX, 7, v. סקר II; a. fr. — Y. Shebi. IV, 35^b bot. סקרה.

סיקרא III, סק' pr. n. m., *Abba Sikra* (emp. סיקרין). Gitt. 56^a, v. פריקא.

סיקרא, v. **סיקרא** II.

סיקרון m. pl. (*sicarii*) *murderers, robbers*. Makhsh. I, 6 מפני הס' it happened in Jerusalem that they hid their fig-cakes in water to save them from the robbers (ref. to the terrorists during the last siege of Jerusalem, emp. **סיקרא** III); [Var. lect. סריקין; R. Hai G. reads: סיקריקין, v. next w.] Ab. d'R. N. II, ch. VII (ed. Schechter, p. 20) עמדו כל הס' וכו' all the terrorists arose and burnt all the provision stores in Jerusalem; (Ab. d'R. N. I, ch. VII קנאים).

סיקרון, סק' m. (a disguise of *καταστροφή*) *property confiscated by the Roman government*; (sub. ירין) *the law concerning the purchase of confiscated property*; (sub. בעל) *the possessor of confiscated property*. Gitt. V, 6 היה ס' (לא רב בה רין ס' in Judea the law concerning the purchase of confiscated property was not applied to the estate of those killed in the war. Ib. ס' מדיוני after that period the law was applicable to Judaea. Ib. לקח מס' והור וכו' if one bought from the holder of confiscated property (the fiscus or whoever took possession of it) and then bought from the original owner, the purchase is invalid (as being obtained under pressure). Ib. (later enactment) נותן וכו' he who buys from the holder of confiscated property, must give the original owner one fourth (of the land or of the purchasing price), provided the original owner is unable to repurchase the entire land &c. Ib. שחחה אם כן עשרה if it has been in the hands of the holder twelve months, whoever is the first to buy, gets the title, but he must give one fourth &c. Ib. 58^b ס' משום ס' the *sicaricon* law does not apply in this case. Ib. עשרה if you decide thus, you create a *sicaricon* law (for Babylonia); Y. ib. V, 47^b top. [read:] והיה הארץ חליטה the land was entirely in the hands of the government (or whoever took unlawful possession of it), and they (Jews) refrained from buying it; Tosef. ib. V (III), 1 sq. Bicc. I, 2 והגזלן וכו' (some ed. סקריקין pl.) the holder of confiscated property or of illegally acquired land is not permitted to offer the first fruits in the Temple; a. fr.

סיקרון, v. **סיקרון**.

סיר m. (b. h.; emp. סיר) *pot*. Num. R. s. 14 (ref. to Ps. LX, 10) מהו הבשר מועכל בס' וכו' as the flesh is consumed in the pot, so were they (David's parents and

kindred) consumed there (in Moab).—[*thorn*, v. סִירָא I.]

סִירָא I m. = *שָׁרְיָה*, *coat of mail*. Targ. Y. Ex. XXVIII, 32 (Y. I שִׁרְיָה; h. text אחרא).

סִירָא II m. (v. סִירָה I) *thorn*. Midr. Sam. ch. II, v. שָׁרְיָה.—Pl. סִירְיָן. Targ. Is. XXXIV, 13.—[Hebr. סִירָא, v. סִירָה I, II].

סִירָא III pr. n. m. *Sira*; בן סִי Jesus son of Sira (Sirach), author of the Hebrew original of Ecclesiasticus. Snh. 100^b. Gen. R. s. 73, end. Ib. s. 8; Y. Hag. II, 77^c top בר סִירָה; a. fr.

סִירְגוֹל, סִרְ m. (סִרְגָּל) *drawing lines, ruling*. Gen. R. s. 24, end אפֿי סִירְגוֹלֵי שֶׁל סֵפֶר even the way of ruling the parchment for the Book (the Pentateuch). Cant. R. to I, 11 'the silver dots' זֶה הֵם (some ed. הַסִּרְגָּל) that means the ruling for sacred scriptures. Lev. R. s. 19, beg.; a. e.

סִירָה, סִירָא I f. (b. h. סִיר; v. סִיר, סִיר) 1) [*degenerate growth*], *thorn, thorn-bush*. Bekh. 37^b; Shebu. 4^b, a. e. וְסִי אֶת הַסִּי אֶת הַסִּי a prick or a thorn, v. סִי. Ker. III, 8 (15^b) 'pins it with a thorn (to a stationary object). Lev. R. s. 26; Y. Peah I, 16^a bot.; Midr. Till. to Ps. VII, a. e., v. עֲרָה I. Snh. 49^a וְסִי גִרְמֵי וְסִי well and thorn were the cause of Abner's death (i. e. when David had taken Saul's pitcher and spear, Abner said that the lads had left them at the well, and when the lap of Saul's cloak was shown in David's hand, Abner said, it was caught in a thornbush); a. fr.—Pl. סִירְחוֹ, סִירְחוֹ. Midr. Till. I. c. Ex. R. s. 30; a. e.—2) *refuse, foul matter*.—Pl. סִירְחוֹ. Midr. Till. to Ps. II, beg. מִזֶּה הֵימָּה כָּל סִירְחוֹתָיו עַל פִּי כֶךְ מִזֶּה הֵימָּה כָּל סִירְחוֹתָיו as all the refuse of the sea is on its mouth (shore), so the foulness of the wicked is in their mouths; Yalk. Is. 350. Yalk. Num. 771 וְסִי מִזֶּה הֵנָּה שׁוֹמֵק אֶת הַסִּי וְסִי as the river carries off the refuse, so does the Day of Atonement &c.

סִירָה, סִירָא II f. (cmp. סִירָה, a. סִיר a. b. h. סִיר) *surrounded place, court, prison*. Cant. R. to VI, 11 מִזֶּה מִזֶּה אֵינוֹ .. וְסִי as the nut has four store-houses (v. מִנְיָה) and a court (vacant space) in the centre &c. Sifra Emor, ch. II, Par. 3; Bekh. VI, 2 (expl. חֲבַלֵּל, Lev. XXI, 20) לִבְּן הַפּוֹסֵק בֵּסִי וְסִי the white of the eye breaking through the ring and entering the black; ib. 38^b הַפּוֹסֵק אֶת הַסִּי. Gen. R. s. 41, beg.; s. 52, end וְסִי אֶת הַסִּי אֶת הַסִּי (Sarah says) Abraham is outside of the prison and I am placed within it (at Pharaoh's court). Ib. s. 42 וְסִי נָתַן אֶת הַסִּי לֹטְם לוֹ (Lot) into an enclosure and took him with them.

סִירְחָא m. (סִירָה II) *ill-smell, nuisance*; trnsf. *quarrel-some person*.—Pl. סִירְחָא. Koh. R. to IX, 10, v. סִירְחָא.

סִירְחָא, סִירְ m. (סִירָה) *declining an office*. Y. Ber. V, 9^c bot.; Bab. ib. 34^a Ar. (ed. סִירְחָא).

סִירְחָא, סִירְ m. (סִירָה) *plaiting, strapping*. Y. M. Kat.

I, 80^d bot. (expl. מִסְרָגִין, ib. I, 8) strapping a bedstead means length- and breadthwise; (anoth. opin.) strapping means either lengthwise &c. Bab. ib. 27^a סִירְחָא מִחוּץ מִחוּץ the strapping inside (through slits in the frame); סִירְחָא עַל גִּבְהָ the strapping over the frame.—Pl. סִירְחָא, סִירְחָא (adv., with or without prepos.) *strapwise, in intervals, with interruption*. Meg. II, 2 סִירְחָא if one read the M'gillah in intervals (pausing between passages). Tosef. R. Hash. IV (II), 9 וְסִי (ed. Zuck. בסִירְחָא, corr. acc.) even if one heard the notes of the Shofar at intervals extending even over the entire day. Y. Meg. II, beg. 73^a סִירְחָא *serugin* means in sections. Ib. (Rabbi's handmaid speaking Hebrew) לִמָּה בִּסְרִיגִין (not סִירְחָא) why do you enter in a broken line?; Y. Shebi. IX, beg. 38^c; Meg. 18^a; R. Hash. 26^b. Gitt. 60^a; Yoma 38^a top בִּסְרִיגִין (the oath for the suspected woman on the tablet) was written by sections, i. e. the headings of sections were written out, and the rest intimated by initial letters. B. Bath. 62^b top מִדּוּ בִּסְרִיגִין how is it, if he defined the borders of a field by the neighbors' alternate names (omitting one name on every side where there were two neighbors)? B. Kam. 37^a לִסְרִיגִין for every alternate case of goring. Nidd. 68^b מִינָה בִּסְרִיגִין he counts (the dags of cleanness) with interruptions; (Tosef. ib. IX, 13 סִירְחָא); a. e.—V. סִירְחָא.

סִירְחוֹ, סִירְ m. (סִירָה III) *stench, nauseous substances*.—Pl. סִירְחוֹ. Lev. R. s. 14.

סִירְחוֹת, v. סִירְחוֹת.

סִירְחוֹת, סִירְ m. (סִירָה IV) *sweep!* Lam. R. to IV, 15 (play on סִירְחוֹ, ib.) לִשְׁוִי יִינִי הָיָה סִירְחוֹ it is Greek, (they call) *sweep, sweep!* (remove the blood-stains); Lev. R. s. 16.

סִירְחוֹת, סִירְ f. (סִירָה, an adapt. of Σειρήν) *Siren*, one of the mythical sea-damsels that entice the sailors with their songs. Sifra Sh'mini, ch. IV, Par. 3; Yalk. Lev. 537 הַסִּירְחוֹת (corr. acc.).

סִירְחָא, סִירְ m. (סִירָה) 1) *castration, mutilation*. Kidd. 25^a אֶת הַסִּי castration of a slave also entitles him to his liberty. Sabb. 110^b; a. fr.—2) *breaking the line, irregularity*. B. Bath. 80^a (expl. מִסְרָס, Mish. ib. V, 3) נִשְׁלַל ג' חֲבִילִין, וְסִירְחָא he takes three broods of bees not in immediate succession of their birth, i. e. the first, the third and the fifth brood.—Pl. סִירְחָא, סִירְחָא (adv.) *out of order, irregularly*. Meg. 18^a, sq.; Y. ib. II, beg. 73^a סִירְחָא if one read the M'gillah in deranged order (= לְמַעַבְרָה); cmp. סִירְחָא.

סִירְחָא I, v. סִירְחָא.

סִירְחָא II, סִירְ m. (סִירָה III) *stench, decay*. Succ. 26^a מִשּׁוּם סִירְחָא on account of the bad odor of the clay (on the floor of the Succah). B. Kam. 82^b (Rashi סִירְחָא), v. next w.

סִירְחָא, סִירְ m. h. same. B. Kam. 82^b (v. preced.) מִשּׁוּם סִירְחָא on account of the bad odor of decaying matter in gardens. Pes. 35^a סִירְחָא לִידֵי אֵלָּא לִידֵי סִירְחָא

which do not ferment (v. *חייזין*) but decay; Y. Hall. I, beg. 57^a.—Trnsf. *offense, mischief, fault*. Gen. R. s. 73, בה *whatever mischief is done in the house is put upon her*. Ib. s. 84 בר *none will be blamed but myself*. Num. R. s. 20, end הם נמנים ע"י ס' *they were counted whenever they had sinned (and had been punished with pestilence)*. Pesik. R. s. 44 מר שאין לו חטא ולא ס' *he who is without sin or fault; a. fr.—V. סורחן*.

סורחן, v. סורחן.

סירמא m. (סרש) *incision, scratch*. Tosef. Ter. VII, 14 ס' *when he has a scratch (on the skin, whereby the poison might be communicated to the blood)*; Ab. Zar. 30^b ס' *מקום שיש ס' מקום ס'*. Y. Ter. VIII, 45^d top ס' *מקום ס'*. Ib. הם *a man's face is as susceptible of poison as a scratched spot*.

סירמוט m. (סרש, v. סרש) *ruling*. Y. Meg. I, 70^a top; cmp. סרגל.—Mostly *שרמוט*.

סירי, v. סירי.

סיריות, v. סיריות.

סירי, v. סירי.

סירינא, v. שרדן.

סיריקא, v. בירת ס', *Birath* pr. n. pl. *Birath* *Sirika* in Samaria, Ab. Zar. 31^a סיריקא ed. (Ms. M. 'סיריק', corr. acc.); Y. ib. V, 44^d.

סיריקון m. (σικρίον, sericum) *silk-stuff, silken garment*.—Pl. סיריקון Sabb. 20^b *an inferior silk*, (contrad. to *שיראים*); Men. 39^b סרין (v. Rabb. D. S. a. l. note 6). Ib. סיריקון Hag. 16^b *dressed in silk*. Kidd. 31^a *a gold-embroidered silk dress*. Tosef. Kel. B. Bath. V, 11 סוריקן (R. S. to Kel. XXVIII, 8 סוריקן, read סיריקן) *silk cloaks*.

סיריקון or סיריקון *Syrians*, v. סיריקון.

סירכא, v. סרנא.

סירנוקא, v. סרנוקא.

סירסור, v. סרסור.

סירפא, v. סרפא.

סירקא, v. סרקי.

סירקית, v. סירקית, frequ. for סירקית; [v. also סרקי].

סירקא f. = h. סירק I, *thorn*. Targ. Y. Num. XIX, 2.—Pesik. Shek., p. 11^a (ref. to Prov. XV, 19) *וכ' ס' ... דחוא (not סיר) he (Esau-Rome) is like a thornbush, you extricate yourself here and get caught there*; Yalk. Prov. 953; (Yalk. Ex. 386 *סירקא*).—Pl. סירקא, סר. Koh. R. to VII, 6 *הלן ס' וכ' those thorns when burning crackle saying, we,*

too, are wood; Yalk. ib. 973. Koh. R. to IV, 14 *סירקא*; Midr. Till. to Ps. IX *סירקא*, v. *כששש*; Yalk. Koh. 971 *סירקא*.

סית, *Hif.* *הסית*, v. *קטח*.

סיתא, v. שיתא.

סיתון, סיתונית, סיתוא, סיתוא, v. sub סתן.

סיתונית f. pl. (סתר II) *used for tearing down*; *sapping instruments*. Lam. R. to II, 1 (not סית).

סית' m. (סתר) 1) *chiselling, cutting*. Y. Shebi. III, end, 34^d *וכ' ס' חצי צא deduct half a hand-breadth for chiselling on one side &c.* Y. Sabb. IX, 11^d bot. סיתותן של אבנים *the chiselling (smoothing) of stones is the finishing touch on them*; Y. Ab. Zar. III, 43^b top סתור (read סתור). Ib. IV, 43^d bot. *וכ' על כל ס' at every stroke by which he breaks the stone loose in the quarry*; a. e.—2) *chip*. Y. B. Mets. X, end, 12^c *והזקן וזקן and a person was hurt either by a chip or by the stone itself*. Ib. [read:] *אחר שמטירה הסתה לסבל* if a person was hurt after the stone-cutter had delivered it to the carrier, if by a chip, the cutter is responsible &c.

סיתקית, v. סתקית.

סיתקתא f. (סתר) *split*. Targ. Y. Deut. XIV, 6 Ar. (ed. *סיתקתא*); Targ. Y. Lev. XI, 3 Ar.

סיתרא, v. סתר.

ס' m. (v. ס' Af. 2) = h. *השבון, amount, number*. B. Bath. 21^a *ס' מקרי וכ' the number of pupils for a teacher in the primary class is twenty-five*. [In later Hebr. ס' *the sum total*.]

ס', Ab. Zar. 11^b *ס' קררי פלסטר (Ms. M. בר), an alleged proclamation, made in Rome on the occasion of a sort of secular game, and intended as a satire of Esau (Rome) on his brother Jacob (Judaism)*. The interpretations of commentaries (*ס' number of years predicted for the coming of the Messiah, or ס' brother*) are unsatisfactory.

סכא, v. סכי.

סכא m. (סכך) [*anything interlaced or inserted*], 1) *thorn; pin, nail*, v. סכך.—[Yalk. Koh. 971 *סכא* *למיצער* *ס' לביצער*, v. *סכא*.—Lev. R. s. 22, beg. *סכא* some ed., read *סכא*.—Pl. סכין, סכין, סכין, v. סכין. Targ. Esth. V, 14. Targ. O. Ex. XXXVIII, 20; a. fr.—Y. Taan. II, 65^b (ref. to Mic. VII, 4) *ישיר רבדון (ed. Krot. סכין) the upright among them is like those thorns*. Sabb. 87^a *וכ' סכין*, a. e., v. סכין. 2) *coultter of the plough* (v. Sm. Ant. s. v. Culter). Num. R. s. 8 *יהב ביה סכין דפ' (some ed. סכין, corr. acc.) he (the Caesar) has a coultter put into him (orders him to be stabbed)*; Pesik. R. s. 23-24 *דפ' (corr. acc.)*.—Pl. as ab. Targ. Mic. IV, 3; Targ. Is. II, 4 (ed. Lag. סכין).—3) *a sort of spade*, v. סכא.

סכח, v. סכי.

סכח, v. סכחה.—[Cant. R. to II, 9 מסכה לסכה, some ed., v. סוכח.]

סכור, סכורא m. (סכי II) *watchman; seer, prophet*. Targ. II Sam. XIII, 34. Targ. I Chr. XXVI, 28; a. fr.—Pl. סכורא, סכורא, סכורא. Targ. Is. XXI, 5. Targ. I Sam. XIV, 16; a. fr.

סכור, v. סכורא, סכורא.

סכור, v. sub. סכי.

סכורית I f. = סכורית. Tosef. Sabb. VIII (IX), 21 ed. Zuck. (Var. 'י). Sabb. VIII, 6 (81^a) Ms. M. (ed. 'י).—Pl. סכורית. Tosef. B. Kam. II, 6 ed. Zuck. (Var. 'י).

סכורית II f. (סכך I), *something overhanging, shade* (v. סככה). Naz. 53^a אבן חם a rock shading a grave.

סכורא, v. סכורא.

סכורא, v. סכורא, סכורא.

סכום m. (סכם; cmp. חשבון) *fixed number, amount, sum total*. Ex. R. s. 1 שלהן חם their fixed number (daily rate of bricks). Ib. אתם משלימין חם you will be unable to finish your task. Yalk. Gen. 130 (expl. נקבה, Gen. XXX, 28) קבוע פרוש ס' define a fixed amount (v. סכס). Tosef. Bets. III, 7 מנין ס' the sum total of the amount of things (received on credit); ס' ממכר the total amount of the value of his purchases; Bets. 29^b מדה ס' מן (v. Rabb. D. S. a. l. note 5).

סכומא, סכום ch. same. Targ. Ps. CXLVII, 4 (h. text מספר). Targ. II Chr. V, 6. Targ. Y. Ex. XII, 4 (h. text מכסח); a. fr.—Pl. סכומא. Targ. I Chr. XII, 23; a. fr.—Pesik. Shek., p. 19^b (expl. Ex. XXX, 13) כל יעבר על ס' (not סכומא; cmp. Targ. Y. II Ex. XXX, 12) all those who pass when the numbers are taken (census); Tanh. Ki Thissa 9, end.

סכור, v. סכור.

סכור, Ned. 55^b Ar., Var. for סכור.

סכור, v. סכור.

סכור m. (b. h.) *Siccuth*, name of an idol. Targ. Am. V, 26 (ed. Lag. 'סכי).

סכור, v. סכור.

סכורא, סכורא I f. (סכי I) *outlook, watchpost*. Targ. O. Num. XXIII, 14 (h. text צפיר). Targ. Y. Gen. XXXVIII, 21 סכורא (h. text עינים); a. fr.—2) *hope*. Targ. Lam. IV, 17.

סכורא, סכורא II (v. preced.) pr. n. pl. *Sakhutha* (corresp. to h. מצפה). Targ. Gen. XXXI, 49 (not סכור).—Yalk. Deut. 874; Sifré Deut. 51 מכורא (corr. acc.; v. Hildesh. Beitr., p. 58); Tosef. Shebi IV, 11 סכי ed. Zuck. (Var. סכורא).—Y. M. Kat. I, 80^b bot. סכי כהרד רבני (not סכי) as in the case

of the men of S.; Bab. ib. 4^b (prob. the same place).—Ab. Zar. 58^b Ms. M. (ed. סכורא).

סכור, סכורא (cmp. סכורא I) [*to be clear*; cmp. סכור, *to look, see, foresee*. Meg. 14^a (play on סכור, Gen. XI, 29) שסכרה ברוח'ק she looked into the future in holy inspiration. Ib. שחכל סוכין בפייה Ms. M. (ed. סכין, incorr.) all looked at her beauty. Lev. R. s. 1, beg. (ref. to סוכי = שוכי, I Chr. IV, 18) the father of prophets שסוכים סוכי who see &c.—Part. pass. סכור clear, transparent. Nidd. 24^b סכורין עצמותיו his bones are transparent (v., however, סכור III).

סכור, סכורא ch. same, *to look out; to hope*. Targ. I Kings XVIII, 43. Targ. O. Gen. XXXI, 49 סכור ed. Berl. (oth. ed. סכור, יסכר; Y. יסכר; *Ithpe*; h. text סכור). Targ. Y. ib. XLV, 28. Targ. Prov. XX, 22; a. fr. (interch. with סכור).—Lev. R. s. 34 סכור בי אסחכל בי (the poor man says) look at me, observe me; סכור כי מה דרינא וכ' look at me (think) what I was, and observe what I am. Y. Taan. IV, 68^b סכור מיעול וכ' look out (be on your guard) that you come in while it is yet day-time; Y. R. Hash. IV, 59^c top סכור מיעול (corr. acc.).

סכור, Af. סכור 1) same. Targ. Hab. II, 1 סכורא (some ed. סכורא, incorr.). Targ. Is. XLVII, 13; a. fr.—Keth. 62^b סכורא הויה סכורא his wife was looking out (for him, saying,) now he is coming &c. Midr. Till. to Ps. CV, 38 [read]: מיני ואיהו מסכרי.. מיני חמרא סכרי the ass was looking (hoping), when will he get down off me?; and he was looking, when shall I get down &c.; a. e.—2) (cmp. חשב) *to calculate, count, sum up*. B. Bath. 166^b sq. סכורא סכורא Rashi (ed. מסכן, read: סכור; v. Rabb. D. S. a. l. note) he (they) would count them (the P'rutahs) and state their amount in Zuzé.

סכור, סכורא, *Ithpe*. *Ithpa*. סכורא same, *to look, face; to hope, wait*. Targ. O. Gen. XV, 5 (אסחכל; h. text חבט). Targ. O. Num. XXI, 20 סכורא (ed. Berl. סכורא). Targ. Ps. XXXVII, 32; a. fr.—Snh. 97^b סכורא ליה.. סכורא ליה until that time do not hope for him (the Messiah), after that hope for him; a. e.

סכור m. (preced.) סכור שמש *looking to the sun*, euphem. for *squinting, cross-eyed*. Tosef. Bekh. V, 3, expl. שרואה וכ' who takes in the room and the ceiling in one glance; Bekh. VII, 3, changed by R. Jose. ib. 44^a: סכור one who hates the sun, *blinkard*.

סכור m. (preced.) *seer, prophet; guardsman*. Lev. R. s. 1 (ref. to I Chr. IV, 18, v. סכור) סכורא לנביא in Arabia they call a prophet *sakhia* (seer).—[Koh. R. to IX, 18 (expl. חמזכרי, II Kings XVIII, 37) ס' watchkeeper (some ed. סכור); v. סכורא].

סכורא m. (preced. wds.) *looks or hope*. Pesik. B'shall, p. 83^a, v. סכורא.

סכין, v. סכין.

סכין f. (b. h. שכינ, v. סכין) *knife* (inserted in a handle), mostly *slaughtering knife*. Hull. I, 2. Ib. 8^a; a. v. fr.—Pl. סכין. Ib. 8^a; a. e.

סָבִינָא ch. 1) same. Targ. Gen. XXII, 6; a. e.—Keth. 77^b **סָבִינָא** לִי הָבֵה אֱלִי he said to him (the angel of death), give me thy knife. Ib. **סָבִינָא** לִי הָבֵה give me my knife back. Hull. 8^a; a. fr.—B. Bath. 111^b, a. e. **סִי דְרִיפָא**; Hull. 77^a; Yeb. 12^a **סִי דְרִיפָא**, v. **תְּרִיפָא**.—*P.* **סָבִינִין**.—Taan. 9^b מִלֵּא צִנָּא דְסִי (not **סָבִינָא**) a basketful of knives (pain-producing dates) for a Zuz. Ib. 24^b מְרֻשָּׁם פְּרִיידָא בְּסִי his bed was marked with cuts made with knives; a. e.—2) **סָבִינָא**, v. **דְּפִין**.

סְבִינְתָא, Pesik. B'shall., p. 93^b, v. סְכִינְתָא

סבסן, v. סבירס

v. סכיפוק, סכיפים, סכיפי

סָבַךְ I (b. h.) *to interlace, entangle; to be entangled, ramified*.—Denom. סִבְכָּה.

Hif. ^אוֹרֵם 1) *to weave*. Sabb. VII, 2 ^אוֹרֵם and the work of the weaver. Y. ib. VII, 10^c ^אוֹרֵם מִשּׁוּם מִסִּיף his act coming under the category of weaving; ^אוֹרֵם מִשּׁוּם מִסִּיף her act coming &c. Tosef. ib. VIII (IX), 2 ^אוֹרֵם שְׁלוֹשָׁה וְכ' ed. Zuck. (corr. acc.) he who weaves three threads (on the Sabbath); a. fr.—2) (denom. of ^אוֹרֵם) *to hang over, shade*. Ohol. VIII, 2; M. Kat. 5^b ^אוֹרֵם עַל הָאֵרֶץ a tree (with a seat of uncleanness on one of its boughs) throwing a shadow (forming a tent, comp. ^אוֹרֵם) over the ground; a. e.; v. ^אוֹרֵם.—3) ^אוֹרֵם רַגְלֵי ד' *to cross one's feet*, euphem. for: *to ease one's self*. Yoma III, 2. Y. Ber. IX, 14^b bot.; a. e.

Pi. סִבֵּךְ, סִבְכָּה 1) *to cover with boughs &c., esp. to cover the festive booth (Succah).* Ber. 62^b (ref. to רגליו אח רגליו לחסך את רגליו this I Sam. XXIV, 4, v. supra) עצמו כסוכה *this intimates that he shaded himself (retired in a chaste manner) as in a booth.* Succ. I, 4 וְסֵל עַל גִּבּוֹהִי if he trained a vine over the booth and put twigs over it. Ib. 1^b בוּ מִסְכְּבֵי אֵין אֵין you must not use it for covering. Ib. 14^b וְכִי מִסְכְּבֵי אֵין אֵין we covered a stable with them. Lam. R. to I, 17 (ref. to בִּסְכָּה, Ps. XLII, 5) וְכִי וְאֵלֵינוּ מִסְכְּבוֹת וְכִי לשעבר .. וְאֵלֵינוּ מִסְכְּבוֹת וְכִי formerly I went up (to Jerusalem) with trees forming shades over my head; a. fr.—Part. pass. מִסְכְּבָה; f. מִסְכְּבָה. Succ. 8^b וְכִי וּבִלְבָד שוֹרָה מִסְכְּבָה provided the Succah is covered according to law. Gen. R. s. 42 (ref. to סִכּוֹת סִכּוֹת, Ps. LX, 8) וְכִי עֵמֶק שוֹרָה מִסְכְּבָה the valley which is shaded with trees. B. Bath. 25^b Ms. M., v. אֶסְכְּרָה.—2) *to weave; to intertwine plants; to train a creeper over another plant.* Men. 97^a (expl. יִסְכֶּךְ, Ex. XXV, 29) the tubes וְכִי שֶׁמִּסְכְּבֵי בֹרֵן with which they interweave the show bread (which they lay crosswise between the loaves, to allow the air to pass through). Tosef. Kil. I, 6, v. סִיבֵּי. Y. ib. II, end, 28^b (not מסבֵּי). Lev. R. s. 14, end (ref. to Job X, 11 וְשֶׁכְּכִי חִנִּי סִבְכָּתִי) חִנִּי סִבְכָּתִי it does not say, Thou hast woven me, but, Thou shalt weave me (in the future world).—3) *to form shade, to creep, intergrow.* Y. Kil. l. c. מִצִּירָה וְלֵעָה מִצִּירָה the Egyptian gourd which creeps. Ib. שֶׁאֵין מִסְכְּבָה not all of them creep like the Egyptian gourd.

סִבֵּךְ: ch. same, esp. to *hedge in*. Koh. R. to V; 8 לְמִסְדֵּךְ
לְמִסְדֵּךְ יִינִיָּא (נִינִיָּא) (not לְמִסְדֵּךְ); Lev. R. s. 22, beg.
(corr. acc.); v. סִיגָא.

*2) to fence in. Yoma 84^b מִסְבֵּה מִסְבֵּה Ms. L. (ed., v. מִסְבֵּה) he forms a fence (by placing vessels filled with water to check the fire).

סוֹן or סֶכֶן II (sec. r. of סָכַח; cmp. סְבוּרִית I), *Nithpo.*
שׁוֹבְרִים to be enlightened. Tanh. Vayakh. 8 (play on שׁוֹבְרִים
I Chr. II, 55) שׁוֹבְרִים בְּרוּחַ קוֹדֶשׁ (the men of the
Great Assembly) were enlightened by holy inspiration.

סִבְכָּן m. (סִבְכָּן I) 1) *overhanging boughs or twigs*. Tosef. Kel. B. Mets. III, 3 חוֹתֵךְ בָּה אֶת הָס' he cuts the twigs (trims the trees) with it. Tosef. Nidd. IX, 13 יוֹשֵׁב עַל סִבְכָּן sitting on boughs (in which there is a seat of uncleanness), v. סִבְכָּה. —2) *ceiling of twigs or matting*, esp. *the cover of the festive booth*. Succ. 17^a סִבְכָּן ס' כְּשֵׁר their cover is a proper one (such as is prescribed for the Succah); סִבְכָּה ס' פְּסוּל דָּוָא its cover is an unfit one; a. fr. — Y. Maasr. V, 51^d bot. הָס' בְּבֵית וְהַעֲבִיר הָס' if he planted in a covered space and (after the stake reached a certain stage) removed the ceiling; [strike out the following על גְּבוּי —Pl. סִבְכָּן. Y. Succ. I, 52^b.

סִכָּה m. ch.=next w. Snh. 4^b **ס' לֹא בֵּי קָרָא** that the Succah must be covered requires no special intimation in the Biblical text (it being self-explanatory).

סֻכָּהּ f. (preced. wds.) 1) *covering the Succah*. Succ. 6^b
 קרא that the Succah must be covered does require
 a special intimation, v. preced.; Zeb. 38^a ורור לט' (Rashi:
 לְסֻכָּהּ) and one 'succoth' in the text is needed for in-
 timating that the Succah must be covered.—2) *pl.* סֻכָּוֹת
 (v. סֻכָּה) the case of *overhanging boughs* in one of which
 there is a seat of uncleanness. Ohol. VIII, 2, expl. אינן
 'אין, חמיסוך וכו' סֻכָּה; Tosef. ib. IX, 3; Naz. VII, 3; ib. 54^b,
 a. e. Nidd. 68^b (ע"ג) 'ס' וכו' סֻכָּה a Nazarite that
 passed over unclean boughs or protruding stones; Tosef.
 ib. IX, 13, סֻכָּה ע"ג ורור (v. סֻכָּה); a. fr.

סָכַל I (b. h. שֹׁכֵל; comp. סָכָה) *to be bright*.

Hithpa. הִתְחַבֵּל, *Nithpa.* נִתְחַבֵּל to look at, observe; to reflect, keep in mind. Snh. 92^a הִתְחַבֵּל בְּעֵרְוָה he who looks at his nakedness; (oth. opin.: who allows his obscene thoughts to dwell on a woman forbidden to him). Ber. 10^a 'בְּכֹכְבִּים וְכ' he looked at the stars and planets and recited a song. Ib. בְּיוֹם הַמָּוֶת he speculated on the day of death. Midr. Till. to Ps. XXXII (ref. to Prov. XV, 24) לְמַעַל מִסְחָל מִי שְׂדוּאָה he who looks on high (prays to God); שְׂנֵי בָנֵי כֹרַח שֶׁנִּתְחַבְּלוּ the sons of Korah who looked on high escaped. Lev. R. s. 34 (ref. to Ps. XLI, 2) הוּא מִסְחָל בּוֹ וְכ' it does not say, 'blessed who gives to the poor', but, 'blessed who looks at the poor', speculates how to 'do him good; a. fr.—V. שָׂכַל.

סֶבֶל ch. same, *to see clearly, be sensible*. Targ. Ps. XXXVI, 4 Ms. (ed. לְמַשְׁכֵּל). Targ. Prov. VIII, 5 נִסְכֵּלִין Ms. (ed. 'נסחב').

Af. אָפּל 1) to become wise. Targ. Ps. XCIV, 8 Ms. (ed. (תּוֹשִׁיבִי).—2) to explain, give to understand. Targ. Job VI, 24.

Itkpa. אֶתְּחַבֵּל to look at, reflect; to become wise. Targ. Prov. I. c., v. supra. Targ. Is. I, 3. Targ. O. Ex. III, 6 (Y. מִתְחַבֵּל); a. fr.—Gen. R. s. 86, end [read:] .. מִתְחַבֵּל אַחֲרָיו you look at that which is on her back, but I look at that bear's tusks; Yalk. ib. 145. Pes. 113^b [read:] לְאֶתְחַבֵּלֵי ... בָּהֶן וְאֵינִי אֵינִי מִתְחַבֵּל בָּהֶן וְאֵינִי (v. Rabb. D. S. a. l.) they looked at them (the shoemakers), but the latter did not lift up their eyes to look at them. Y. Keth. XII, 35^b top רָחֵל עִינָיו מִתְחַבֵּל אֵת he lifted up his eyes in order to observe; Y. Kil. IX, 32^c top מִתְחַבֵּל; a. fr.

סבל II (b. h.; cmp. סבל I), *Hithpa. הִסְבַּל to become confused*. Meg. 2^a הוּאִיל וּמִסְתַּבְּלִין וּבִיּוֹם הַזֶּה because (if the M'gillah were read on any other day) they might be confused by it (in their calculations as to Passover), therefore they must read it on its proper day; [oth. explan., v. Rashi and Alfasi a. l. — Var. ומסחכנין, v. סבל II]; Tosef. ib. I, 3 וּמִסְתַּבְּלִין בְּתַר אֵין מַחְסְכִּין אֶלָּא בּוֹמֵה (מסחכנין, read with Var. ומסחכנין).

סבל ch. same, *to be confused, to be foolish.*

Af. אַפּוֹל to act foolishly. Targ. Gen. XXXI, 28.

Ithpa. אִתְּפָא *to be confused, foolish.* Targ. II Sam. XXIV, 10. Targ. I Sam. XXVI, 21.

שׁוּר, שׁוֹר, שׁוֹרִי, סִבֵּלָא m. (I סבֵּל) *reason, sense*. Targ. Ps. CXI, 10 (Ms. סִבֵּל). Targ. Prov. I, 2 Ms. (ed. בִּינְיוּחָא). Ib. 3 שׁוֹר. Ib. III, 4 שׁוֹר (Ms. שׁוֹר). Targ. Ps. XXXII, 1. Targ. II Chr. XXX, 22; a. fr.

סְכֵלָא (not סֵכֵל) m. (סֵכֵל II) *foolish, fool*. Targ. Prov. X, 1. Ib. XVII, 10. Ib. 24 (Ms. סְכֵלָא); a. fr.—B. Bath. 126^b, v. פּוֹכְחָא. I.—*Pl.* סְכֵלֵי. Targ. Prov. I, 22; a. fr.—*Fem.* סְכֵלְתָא. Ib. IX, 13 (ed. Wil. סְכֵלְתָא; oth. סְכֵלְתָא).

סְכֵלְנוּתָא f. = סְכֵלְנוּתָא. Koh. R. to II, 3 (expl. סְכֵלְנוּתָא, ib.) (some ed. סְכֵלְנוּתָא) to hold firm to wisdom.

סִבְלָא, v. סִבְלָא, סִבְלָא, סִבְלָא.

סִבְלֵנוּחָא v. סְכֵל־תְּנוּחָא

סָכַם (emp. סָכָה) *to look to, take in view*. Macc. III, 10 (22^a) (ref. to **בַּמִּסְפָּר** Deut. XXV, 3, combined with **אַרְבַּעִים** of next verse) **מִנֵּי שְׂחוּה סָכַם אֶת הָאַרְבַּעִים** Ms. M. (ed. **שְׂחוּה סָכַם**) a number which faces (is matched in counting with) forty, (i. e. thirty nine); ib. 22^b; Yalk. Deut. 937 **סָכַם אֶת וַי'**; Yalk. Zech. 581 **סָכַם**; Sifrē Deut. 286 **סָכַם לְאַרְבֵּי**.

Hif. חִסְבָּהוּ 1) to contemplate, plan. Midr. Till. to Ps. LXXIII, 7 (ref. to משכיוור וכו' יֵשׁ שַׂחֲרִיהַ מִקְדָּמִים וכו' (ed. Bub. [משכיוור] one planned to become a centurio, and thou madest him a general &c.; על כל מה שהיו מקדימים העברה; כן thou didst carry them beyond all they ever contemplated (to become).—2) (עֶנְיָה, תַּשְׁבָּח.) to harmonize; to agree. Sifra Vayikra, N'dab., ch. IV, Par. 4 ואחר דרוש ושם אומר ומתפרשים את הטעם והפירוש למה נאמר בלתי ענינו עם הנהגותינו וכן thou interpretest the text and harmonizest it with the traditional law; Yalk. Lev. 440 ובטלים

הלכה and harmonizest the tradition (with the text). Yeb. 62^a וְהִתְקַיְּמָה דַּעְתּוֹ לִדְעָתָא רַבִּי and his (Moses') opinion (the result of his deliberations) turned out to be in agreement with the Lord's; Sabb. 87^a עָמַד ה' הַקִּבֵּל עִמּוֹ the Lord agreed with him; ib. ה' הַקִּבֵּל עַל יָדָיו the Lord approved his doing; a. fr.

סכמ ch. same, 1) *to count, muster*. Targ. Y. Num. XXVI, 63; a. fr.—2) *to agree*. Targ. I Chr. IV, 23. Targ. Job XV, 10 סכמי Ms. (ed. Lag. סכמי, missing in oth. eds.). Targ. Y. Num. XXVII, 5 על דעתיהוה כ' he decided them in the sense of (his decision was approved by) the Lord.

Af. אָסְסִים to agree, approve. Targ. Cant. VIII, 13.—Gitt. 6^b רִא' מֵרִיחַ עַל דִּירָה whose opinion the Lord approved. Y. Dem. I, 22^a top הוּא מְסַבֵּמָה עִיבִיהּ that he did not share his opinion; a. e.—Part. pass. מְסַבֵּם; f. מְסַבֵּמָה. Lam. R. to I, 2 וְכ' ע"י ה' הָא תְּסִילָה הָא it is made final and confirmed by Jeremiah.

Ithpe. אֶסְתַּחֲבִיחַ to be agreed upon, to be decreed. Targ. Y. Num. XVI, 29 (h. text יִפְקֵד).

סְכֻמִּיתָא f. (preced.) *approved sentence, final decree*.
Targ. Y. Num. XVI, 29 (h. text פְּקֻדָּה), v. preced.

סָבַן I (b. h.; *Saf.* of סָבַן, סָבַן; emp. Targ. Y. Num. XXII, 30) *to arrange, manage*.—Denom. (b. h.) מְסַבֵּן q. v.

Pi. סִבֵּן *to supply* (rations to the poor); *to give negligently*.—Part. pass. מְסִבֵּן. Midr. Prov. ch. XXII, v. מְסִבֵּן I.

סִבֵּן ch. same; *Af.* אָסִיבֵּן *to arrange*. Targ. Ps. CXXXIX, 3
(h. text חִסְכֵּנָה).

Ithpa. אִתְּפָא *to be trained, prepared.* Targ. Job XXXIV, 9
(h. text יִסְכֵּי).

סִכַּן II (b. h.; cmp. סָכַל II), *Pi. סִכַּן to be perplexed; to despair; to be in danger.* Ber. I, 3 וְסִכַּחְתִּי בַעֲצָמֵי ו' and I despaired of my life on account of robbers (whom I met there); Y. ib. 3^b bot. וְסִכַּח. Men. 64^b בְּדוּב סִכְכָּהּ, v. דוּב; בֵּיתָהּ she was in danger of losing her eye-sight; בֵּיתָהּ she was in danger of drowning in the sea.—Part. pass. מְסִכֵּן; f. מְסִכָּנָה q. v.

Hithpa. הִתְחַבֵּן 1) *to become confused, to be misled;* 2) *to be exposed to danger.* Tosef. Meg. I, 3; Meg. 2^a Var. במקום שנִתְחַבְּנִין ו' Y. ib. I, 70^d II; v. סִכֵּל דְּחַיִּיל וְהִתְחַבְּנִין בַּה (read: שִׁמְשֻׁחֲבִין, or שִׁתְּחַבְּנִין, *Nif.*) where people might be misled, they must read the M'gillah on the fourteenth; ר' יוֹסֵד בְּעִי אִם בַּמָּקוֹם שֶׁנִּתְחַבְּנִין אֵל יִקְרָאוּ ו' (correct as above) R. José (taking מִסְחַבְּנִין in the sense of being in danger) objected, if danger to life is connected with reading the M'gillah, let them not read it at all.

סִכֵּן, סִכֵּן ch. same. Y. Shebi. IV, 35^b top וסִכֵּן and got himself into trouble. Y. Ab. Zar. II, 40^d bot. רָחַם ... וסִכֵּן fell in love with a woman . . . , and became dangerously ill; Y. Sabb. XIV, 14^d bot. Y. Ab. Zar. I. c. וסִכֵּן ויִשְׁתַּחֲוֶה and let him drink it, that he may not get ill. Y. Shek. V, 48^d בַּיְחַד סִכֵּנָה she was in danger of losing her eye-sight; בִּימָה סִי she was in danger of drowning &c.,

v. preced. Y. Ab. Zar. III, 42^c וּסְכָנָן נפְשָׁא (not וּסְכָנָן) human lives were in danger; a. fr.

Pa. פָּא. *to expose to danger; to hurt; to mislead, bring into trouble.* Ber. 25^b לְבִרְיָא לְבִרְיָא you might have brought my son into trouble (by causing him to sin unawares). Sabb. 116^a לְבִרְיָא בְּרִי תְּרִיבִי they tried to give him trouble; a. fr.—Part. pass. מְסָכְנָא; f. מְסָכְנָא. Targ. II Sam. XXII, 5.—Y. Peah VIII, 21^a top עַד דְּהוּא מְצַמֵּיר לִין הוּא מֵס' until he gets them together for a meeting, he might be in danger (of starving).

Ithpa. אִתְּפָא. *to be exposed to danger, be hurt; to be in trouble.* Targ. Y. Deut. XXV, 3. Targ. Ps. CXLIX, 109.—Pes. 112^b לִיה וְא' and he might be injured; ib. מְסָכְנָא. Keth. 61^a אִתְּפָא לִי אִי לֹא if he had not given it to me, I should have become seriously ill; a. e.

סִכְנָא, סִי pr. n. m. *Sikhna.* Koh. R. to IV, 17 שְׁמֵינן סִי (prob. to be read: סִכְנָא, v. סִכְנִין).

סִכְנָא f. (סִכְנִין II) *trouble, persecution, danger.* Keth. 3^b וְאִיִּךְ and since the days of danger (the Hadrianic persecution when the Romans enforced the *jus primae noctis*). Ib. אִיִּךְ הוּא סִי אִיִּךְ you call that risk of life (for religion's sake)? This is rather assault (which no woman is bound to sacrifice her life in resisting). Ib. וְאִיִּךְ לִידֵי because there are chaste women who would rather suffer death, and their lives might be endangered. Succ. 14^b; Sabb. 21^b, a. fr. בְּשַׁעַת הַסִּי in times of religious persecution. Y. Shebi. I, 52^d top מַעֲרַת שֶׁל סִי coins of the revolution (confiscated coins). Bets. 22^a נִפְשָׁא סִכְנָא risk of life (serious illness). Ib. דְּבִר שִׁישׁ בִּי סִי a case of serious sickness; Succ. 26^a סִי אִיִּךְ. Y. Ab. Zar. II, 40^c top אִיִּךְ, v. אִיִּךְ. Ib., a. e. אִיִּךְ אִיִּךְ an inflammation of the eye is a case of serious illness (with regard to breaking the Sabbath laws); a. v. fr.

סִכְנִין, v. סִכְנִין.

סִכְנָא or סִכְנָא pr. n. pl. (v. next w.) סִי *K'far Sikhna* (or *S'khamia*), the home of one Jacob, a disciple of Jesus. Ab. Zar. 27^b (Ms. M. סִכְנִין, v. Rabb. D. S. a. l. note); Yalk. Mic. 551 סִכְנִין; (Tosef. Hull. II, 22 סִכְנִין; Y. Sabb. XIV, 14^d bot. סִכְנִין; Y. Ab. Zar. II, 40^d bot. סִכְנִין; Tosef. I. c. 24 סִכְנִין).—Gitt. 57^a סִי מְצַרִּים (?).

סִי, סִכְנִין, סִכְנִין pr. n. pl. (Σωγάνη, Jos. Vita 51) *Sikhna* (or *Sukhna*), north of Jotapata in Galilee, seat of R. Hānania b. T'radynon, and home of R. Joshua. Taan. 16^b סִכְנִין. Snh. 32^b לִי (v. Rabb. D. S. a. l. note 30).—Y. Ber. IV, 7^b bot., a. fr. יְרוּשָׁה דִּי. Lev. R. s. 5 (ref. to חֶסֶן, Is. XXII, 15) הוּא מִן הָרָא סִי he came from Sikhna.—Tosef. Nidd. III, 11 בְּקַעַת סִכְנִין the Valley of S.—Cmp. סִכְנִין II.

סִכְנִין, Gen. R. s. 19, v. סִכְנִין.

סִכְנִיָּא, Sabb. 147^b, v. סִכְנִיָּא.

סִכְנָא f. = h. סִכְנָא. Constr. סִכְנָא. Targ. I Chr. XI, 19. Targ. Lam. V, 9 Levita a. some ed.—Hull. 9^b מִדְּמִית סִי מִי קֵא

איִסּוּרָא how can you compare what is forbidden ritually with what is forbidden on account of possible risk to health? Ib. 10^a וְכִי חֲמִירָא סִי, v. חֲמִירָא I. Koh. R. to VII, 11 דִּמְאָה סִי for bathing in the sea is dangerous; a. fr.

סִכְנָא, v. סִכְנָא.

סִכְנִיָּא, v. סִכְנִיָּא.

סִכְנִין I (b. h.; Pilp. of סִכְנִין I) 1) *to be caught; to stick.* Nidd. 25^b אִם מְסָכְנָא וְכִי one takes a chip with a smooth head and introduces it at the place of the genitals (of a miscarried foetus), and if it gets caught (that it can proceed no farther), it is sure to be a male foetus.—2) *to entangle, snare.* Gen. R. s. 67 וְכִי וְכִי וְכִי and (he hunted) birds and ensnared them, but an angel came and freed them; Yalk. Prov. 950.—Part. f. מְסָכְנָא (sub. סִכְנִין) *a slaughtering knife having an indentation which catches the nail passing in one direction, contrad. to אִיִּךְ which catches the nail in either direction.* Hull. 17^b Ar. (ed. מְסָכְנָא part. pass.).

סִכְנִין II (transpos. of סִכְנִין; cmp. גִּבְעִיָּה v. גִּבְעִיָּה) *to chew, nibble;* (of fire, cmp. לִיִּךְ) *to graze, singe, make brittle.* Sabb. 21^a מְסָכְנָא הָאִיר מְסָכְנָא הָאִיר nibbles at them (producing sputtering sparks). B. Kam. 6^a top סִכְנָא הָאִיר the lapping fire attacked his neighbor's stones; (Y. ib. II, 5^c top סִכְנָא). Tosef. ib. VI, 23 מְסָכְנָא אִם הִירָא if the fire went on lapping, opp. קָפְצָא it skipped. Hag. 15^b וְכִי וְכִי אִשׁ וְכִי וְכִי (Ms. M. 2 סִכְנָא; v. Rabb. D. S. a. l. note 9) fire came down and lapped Rabbi's chair.

סִכְנִין m. (= סִכְנִין, v. סִכְנִין I אִי סִכְנִין) *of confused mind; fool.* Snh. 100^b (cit. fr. Ben Sira) סִי עֲבִירָא (Ms. M. סִי); Rashi to B. Bath. 74^a סִכְנִין a thick-bearded person has a confused mind, opp. קֹרֶטְמָן.

סִכְנִין (Saf. of סִכְנִין; cmp. Del. Assy. Handwört. s. v. סִכְנִין) *to bend, knock down, maltreat; to discourage.* B. Mets. VII, 10 (93^b) סִכְנִין Y. ed. a. Ar. (v. Rabb. D. S. a. l. note 9), v. סִכְנִין.—Part. pass. סִכְנִין; סִכְנִין. Gen. R. s. 88, beg. סִכְנִין, דְּרִיזִין (Yalk. ib. 146 שְׁחֻרְפִּים; Yalk. Ps. 735 סִכְנִין, v. סִכְנִין, v. infra.

Hif. סִכְנִין *to bend* (a person's courage), *to cause defeat,* opp. סִכְנִין. Lam. R. to II, 2 סִכְנִין וְלֹא סִכְנִין (some ed. Chald.) neither raise up nor bend down (neither assist, nor discourage us); Y. Taan. IV, 68^d bot. סִכְנִין (corr. acc.); ib. 69^a (in the third person) סִכְנִין וְלֹא סִכְנִין (read: סִכְנִין or סִכְנִין).

סִכְנִין ch. same. Lam. R. to II, 2 סִכְנִין וְלֹא סִכְנִין let him neither help nor discourage; v. preced.

סִכְנִין (b. h.; cmp. סִכְנִין I) *to bar, dam in; to stop, choke;* v. סִכְנִין.

Nif. סִכְנִין *to be choked, stopped.* Tanh. P'kudē 2 סִכְנִין וְכִי let the mouth of the nations be stopped.

**Hithpa.* סִכְנִין *to be dammed in; transf.* (cmp. Is. XIX, 4) *to be hindered, curbed.* Y. Hor. III, 48^c top סִכְנִין לְיִשְׂרָאֵל ... לְיִשְׂרָאֵל (Var. לְיִשְׂרָאֵל) Moses divined that the Israelites

would be curbed (oppressed) by foreign governments, and their chiefs would stand by them (protect them).

סבר I ch. same. Gitt. 60^b במיִסְבֵּר ואֶשְׁקִיב as to damming (the canal) and using the water for irrigation. Ib. רְחֵקָא וְכ' סִבְרָא מִסְבֵּר וְכ' dam thou the canal, but &c., v. רְחֵקָא.

Pa. סִבְרָא same. Targ. Prov. XXI, 13. Ib. XXVIII, 9 רְחֵקָא Ms. (ed. רְחֵקָא Af.).—Sabb. 109^b וְכ' סִבְרֵינֵיהֶן let them stop up his orifices (ears and nose).

Ithpa. אֶסְבֵּר, אֶסְבֵּר, אֶסְבֵּר to be dammed in, closed. Targ. O. Gen. VIII, 2 (Y. אֶסְבֵּר).—B. Mets. 106^b כִּבְרָא מִלְכָּא א' נָרָה הַמֶּלֶךְ the Old King's Canal became obstructed (and the waters took a different direction). Ib. לֹא עָבְדִּי לֹא עָבְדִּי Ms. F. a. oth. (ed. רְחֵקָא) it is unusual (for this canal) to be obstructed.

סבר II, **Pa.** סִבְרָא a. Po. סִבְרָא (emp. סִבְרָא III a. פְּרִי) [to bore, dig,] to let blood. Gitt. 67^b בַּת תְּרֵי יוֹמֵי סִבְרֵי לִשְׁמִישָׁא... on the second day blood-letting is indicated (some ed. סִבְרֵי pl. noun). Pes. 112^a, a. e. מְסִבֵּר (interch. with סִבְרָא III).

סבר m. סִבְרָא maker of water-locks for fishing purposes, fisherman.—Pl. סִבְרֵי. Kel. XXIII, 5 מְצוּדוֹת הַסִּבְרֵי the skeins of the fishermen.

סִבְרָא, סִבְרָא, סִבְרָא v. סִבְרָא a. סִבְרָא.

ספתא ס' f. (v. סִפְתָּא), (corresp. to h. סִפְתָּא) 1) *thorn, peg, nail* (of the tent). Targ. Jud. IV, 21, sq.; a. e.—Gitt. 32^a וְכ' סִפְתָּא even the peg in the wooden partition becomes loose (from the heat). Snh. 112^a בְּסִי מְסִי Ms. M. (ed. סִפְתָּא) it hangs on a peg; Arakh. 7^b. Erub. 53^a וְאֵין רִיבֵי לָנוּס (the labor of impressing traditions on our memory is) like driving a peg into the wall. Ab. Zar. 38^a בְּסִי לְאִתְּרֵינָא who threw a tent pin (or a coultter, v. infra) in the stove (to let it dry); Sabb. 74^b.—Y. Dem. I, 22^a אִתְּרֵינָא she remained hanging on a projecting peg (in the well). Yalk. Ex. 386, v. סִפְתָּא; a. e.—Pl. m. סִפְתָּא, סִפְתָּא (from סִפְתָּא). Sabb. 67^a תֵּשֶׁבֶט סִפְתָּא seven pegs from seven bridges, v. סִפְתָּא. B. Bath. 69^a בְּסִי דִּנְקִישִׁי when the door frames are fastened with pegs (easily removable); a. e.—Yeb. 80^b סִפְתָּא לִיהָ he had single prickly hairs in his beard.—2) a sort of *spade*. Targ. O. Deut. XXIII, 14 (ed. Amst. סִפְתָּא; Y. סִפְתָּא (not סִפְתָּא)—3) סִפְתָּא, coultter. Targ. I Sam. XIII, 20 סִפְתָּא, constr. (not סִפְתָּא).—Lam. R. introd., end סִפְתָּא דִּידָא he pressed his hand on his coultter.—Pl. סִפְתָּא, סִפְתָּא; constr. סִפְתָּא. Targ. I Sam. XIII, 21.

ספתא ס' f. (v. סִפְתָּא II; emp. b. h. מְסִפְתָּא) *face, stamp of a coin*. B. Kam. 99^b נָפַק שֶׁתָּא נָפַק סִפְתָּא they (the experts having declared a coin cancelled) made a mistake in not noticing the new stamp (by which it was reinstated), for it just had come from the stamping process.

סִפְתָּא, v. סִפְתָּא.

סל m. (b. h.; סִלָּה I; emp. סִלָּה) *basket*. Shebi. I, 2 וְכֵן מִלָּא with his basket, v. אָרָה. Y. Kil. VI, beg., 30^b [read:] מִלָּא

room for the grape-cutter and his basket; ib. אֵינִי רֹמֵד מִי שֵׁשׁ לִי one cubit for the cutter and one for his basket; a. v. fr.—Yoma 74^b, a. e. לֹא תִּשְׁוֶה אֶת הַבָּרֶךְ אֶת הַבָּרֶךְ you cannot compare one who has bread in his basket with one who has none, i. e. the craving of him who lacks the opportunity of gratifying it, is much more intense than that of him who has the opportunity.—Pl. סִלָּה. Gen. R. s. 46, beg.; a. e.

סל I ch. same. Targ. Gen. XL, 17; a. fr.—Y. Meg. IV, 74^d bot., v. סִלָּה; Y. Bicc. III, end, 65^d כִּלָּה רִי אִמְרָא, read: וְרִי אִמְרָא; a. fr.—Pl. סִלָּה, סִלָּה. Targ. I. e., 16; 18; a. e.

סל II pr. n. m. *Salla*, name of an Amora. Ber. 29^b; a. e.

סִלָּה, וְסִלָּה, וְסִלָּה, וְסִלָּה, v. וְסִלָּה, וְסִלָּה.

סִלָּה, סִלָּה, v. סִלָּה.

סלבוניא m. pl. (סִלְבֵּי, dialect. for סִלְבֵּי) *braided bands worn in the hair*. Y. Sabb. VI, 8^b bot. (expl. שְׁבָסִים, Is. III, 18) ס' Ar. (or Mus. s. v.; ed. שְׁבָסִים, read שְׁבָסִים; Ar. s. v. שְׁבָסִים).

סִלְבֵּי, v. סִלְבֵּי.

סִלְבֵּי, v. סִלְבֵּי.

סלד (b. h.; emp. סִלָּה I, סִלָּה) *to bound, rebound, shrink*. Makhsh. V, 9 סִלָּה שְׁוִיָּא לְאִתְּרֵינָא because the jet of a viscous mass, when poured out and stopped, bounds backward (and the connection with the mass in the unclean vessel is not suddenly severed, v. נִצְוֶה). Gitt. 57^a לִבְנֵי בִּרְיָא סִלָּה מִן הָאֵרֶץ a stain on bed-clothes made by the white of an egg contracts (and hardens) when heated, opp. רִיבֵי gets faint. Sabb. 40^b וְכֵן סִלָּה בִּי יָד when the hand put into it is spontaneously withdrawn (feeling the scald); Hull. 105^b top. Pesik. B'shall., p. 103^a לְאִתְּרֵינָא his soul starts backward (he shrinks back in disgust of the smell); Gen. R. s. 51 עֲלִי וְכֵן; Midr. Till. to Ps. XI ed. Bub. (oth. ed. מְסִלָּה); Yalk. Gen. 85; (Yalk. Ps. 655 חֲנוּמָה סִלָּה).—Sifra Emor ch. II, Par. 3; Bekh. 43^b חֲנוּמָה סִלָּה one whose nose is turned up (snub-nosed).

Pi. סִלָּה *to spring, sport* (euphem. for unnatural sexual gratification). Y. Gitt. VIII, 49^c bot., v. סִלָּה I.

סִלָּה, v. סִלָּה.

סלה (b. h.) *selah* (supposed to be a musical direction); forever. Erub. 54^a, v. נָפַח.

סִלָּה, v. סִלָּה.

סלרא ס' m. (סִלָּה, v. סִלָּה) *rod, esp. prick, thorn*. Targ. Job XL, 26. Targ. II Chr. XXV, 18.—Ab. Zar. 28^b וְכֵן דִּחְרִידָא who was stung by a thorn. Ib. לִי חֹמֶר מַיִם hot water is good for a thorn sting; a. fr.—Keth. 91^a וְכֵן מִבְּעֵי דְמָא בְּסִי, v. נָפַח; B. Bath. 151^b.—Pl. סִלָּה, סִלָּה, סִלָּה, סִלָּה. Targ. Cant. II, 2. Targ. Job XXXI, 40.—Sabb. 67^a top וְכֵן שְׁבָסִים seven prickles from seven

palm-trees.—Yoma 75^b (in Hebr. dict.) (ref. to שָׁלֵן) שָׁלֵן וְקָרִינִין אֹכְלִין אוֹרוֹ בְּשִׁלּוֹתָּהּ ... וְדוֹמָה שָׁלֵן וְקָרִינִין אֹכְלִין ... צְדִיקִים אֹכְלִין אוֹרוֹ בְּשִׁלּוֹתָּהּ ... וְדוֹמָה שָׁלֵן וְקָרִינִין אֹכְלִין ... it is written with ש (and may be read *sh'lav*), and we read *s'lav*; ... the righteous ate it (the quail) in safety, but the wicked ate it, and it appeared to them like thorns; Yalk. Ex. 260 כְּסִילָיִים; Yalk. Num. 738 כְּסִילָיִים אוֹכְלִין אוֹרוֹ בְּשִׁלּוֹתָּהּ (corr. acc.); v. סְלִי.

סְלוּכְיָא, סְלוּכְיָא pr. n. pl. (Σελευκία) *Salvakhia* (*Seleucia*), in north-eastern Palestine (an anachronistic adaptation of סְלִיכָה). Targ. Y. Deut. III, 10; Targ. I Chr. V, 11 (Ar. סְלוּכָא).

סְלוּ, סְלוּ v. סְלִי ch.

סְלוּכְיָא v. סְלוּכְיָא.

סְלוּ m. 1) (dial. for צְלוּ) *clear water*. Tosef. Mikv. III, 4 וְהָיָה בְּשִׁיטָּה (some ed. חֲסִילִי, corr. acc.) the clear water within the mud on the sides (of a pond) &c.—2) v. סְלִי.

סְלוּלָה v. סְלִיכָה.

סְלוּן v. סְלִינִין.

סְלוּנְדָקִי v. סְלִינְדָקִי.

בֵּית ס', סְלוּנִי pr. n. *Beth Salluni* (the family of Sallu). Gen. R. s. 63 ב' מִן אֵילָיִן דְּב' ס' one of those of B. S. (Ba'al 'Akeda: סְלוּנִי מֵאֵיר בְּבֵית סְלוּנִי R. M. at Beth Sallu; Yalk. Gen. 110 וְגַמְלִיאל סְלוּנִי (Ar.)).

סְלוּפָּהָא v. סְלִיפָּהָא.

סְלוּקִין v. סְלִינִין.

סְלוּקְנִירִית v. סְלִינְקְנִירִית.

סְלוּקִי v. סְלִינְקִי.

סְלוּתָא f. (סְלִי) *that which is thrown away, refuse*. Lam. R. to I, 15 (ed. סְרָקִי, סְרָקִי, corr. acc.; Ar. s. v. סְלוּתָא: סְלוּתָא, corr. acc.), v. סְלוּתָא II.

סְלַח (b. h.; cmp. סְלַח) [Assyr. *to sprinkle*,] *to forgive*. Y. Yoma VIII, end, 45^e וְהִסְתַּחֵף לִי עַל כָּל חַטֹּאתַי and forgive me all my sins. Num. R. s. 16, end וְהִסְתַּחֵף אֶתְּכֶם לְחַטֹּאתֵיכֶם for thy sake I will pardon them. Tanh. Ki Thissa 27 וְהִסְתַּחֵף כְּדַבְרֵיךָ and I pardoned (Israel) according to thy word; a. fr.

סְלַח *to be forgiven*. Yalk. Ps. 755 וְהִסְתַּחֵף (Midr. Till. to Ps. XLVIII (ומחכר) and he is forgiven.

סְלַח ch. same. Targ. Ex. XXXIV, 7; a. e. **פָּא. סְלַח** 1) same. Targ. Is. LV, 7.—2) *to effect forgiveness*. Targ. O. Num. XVIII, 1.

*** סְלַמָּא** m. [sprinkler (?)] *a small vessel with two or more apertures*. Y. Ter. VIII, 45^d bot.

סְלַח, סְלַח (b. h.) *to swing*.

חִיפ. סְלַח, פִּי. סְלַח 1) [to make rise,] *to balance, outweigh*. Snh. 82^b (play on סְלוּא, Num. XXV, 14) עַל שְׂרָד because he outweighed the sins of his family; [oth. opin.: he caused the sins of his family to rise, i. e. become

notorious]; Tanh. Pinh. 2; Yalk. Num. 772; Num. R. s. 21 פָּסַל. 2) *to throw away, reject*. Snh. 104^b, v. שְׁסִילָא וְכ'.

סְלַח, סְלַח ch. same. [Targ. Job XXVII, 23 וְיִסְלִי Ms., read וְיִסְלִי, v. וְיִסְלִי II.]

אִפ. סְלַח, אִסְלַח *to throw away, despise, reject*. Targ. Prov. III, 11. Ib. V, 12 ed. Lag. (oth. ed. וְאַשְׁלִי, a. fr.—V. סְסִיכָא).

סְלִי f. (b. h. שָׁלֵן, שָׁלֵן) *quail* (collect. noun). Yoma 75^b הֵן שְׁלֵן וְיִסְלִי there are four kinds of *s'lav* (fat birds). Ib. כְּחִיב שְׁלֵן וְקָרִינִין, v. סְלִינִין; [En Yaak. ed. pr.: כְּחִיב שְׁלֵן וְקָרִינִין it is written without Yod (which allows the reading שָׁלֵן) &c.]. Ib. שְׁלֵן. Cant. R. to II, 5 וְהָיוּ בָצִיר לָהֶם and they had quails; a. e.

סְלִי ch. same. Targ. O. Ex. XVI, 13; Num. XI, 32, sq., ed. Berl. (oth. ed. vary between ס' a. ש').—**פִּי. סְלִי** Targ. Y. Num. I. c. (ed. Vien. ש').—Targ. Y. II ib. 26 סְלִינִין (used as sing. m.).

סְלוּקָא v. סְלוּכְיָא.

סְלוּקִי pr. n. m. *Seleucus I*, king of Syria. Midr. Till. to Ps. IX ed. Bub. סְלוּקִי (oth. ed. סְקִילִס, corr. acc.); Yalk. Ps. 642 סְלוּקִי (corr. acc.), v. סְלוּקָא.

סְלִיחָא constr. סְלִיחָא, v. סְלִיחָא.

סְלִיחָא f. (b. h.; סְלַח) 1) *sprinkling*. Ker. 24^b (ref. to Lev. V, 18) וְהָיָה בְּשִׁיטָּה ... יִרְדֶּעָה בְּשִׁיטָּה and he (who got knowledge of his innocence after the blood was sprinkled) had no knowledge of it at the time of the sprinkling.—2) *forgiveness*. Taan. 30^b; B. Bath. 121^a. Tosef. Naz. III, 14; Naz. 23^a. Ex. R. s. 42 ס' אֵין there is no forgiveness (for Israel); a. fr.—**פִּי. סְלִיחָא** Midr. Till. to Ps. XXV ... וְקִבֵּל "ח' the Lord liberally granted us many pardons out of his own (treasury); a. e.—[סְלִיחָא: a) (in liturgy) *penitential prayers*.—b) name of a *Piska* in Pesikta (p. 166^a, sq.).]

סְלִיחָא ch. same. Targ. Jer. VIII, 15. Ib. XIV, 19 (some ed. סְלִיחָא).

סְלִיחָא v. סְלִיחָא.

סְלִי Tosef. Mikv. III, 4 some ed., v. סְלִי.

סְלִי m. (dimin. of סֵל) *shuttle containing the spool*. Neg. XI, 9.

סְלִיכָה, סְלִיכָה f. (denom. of סֵל) *the shopkeeper's basket stand*. Ab. Zar. II, 7 (39^b) Y. ed. a. Ar. (Bab. ed. a. Mish. וְהָיָה, v. וְהָיָה; Tosef. ib. IV (V), 12 ed. Zuck. (oth. ed. וְהָיָה ...).—[Bab. ib. 40^b מִן חֲסִי (twice), read וְהָיָה, v. Rabb. D. S. a. l. note 5].

סְלִיכָה, סְלִיכָה v. סְלִיכָה.

סְלִי v. סְלִי.

סְלִיכָה, סְלִיכָה pr. n. pl. (Σελευκία) *Seleucia (Assyriae or Parthorum)*, on the confines of Assyria and Babylonia.

סלסל (b. h.; v. סלל I) 1) to swing, lift up; trnsf. to hold in high esteem. Y. Ber. VII, 11^b bot.; Y. Naz. V, end, 54^b; Gen. R. s. 91, a. e. it is written in the Book of Ben Sira סלסלית וּבִין וְכֹ' hold her (the Torah) high, and she will uplift thee and seat thee between princes (v. Prov. IV, 8). Pesik. R. s. 20 וְכֹ' וּלְסַלְסְלָהּ בְּכָל וְכֹ' to let her ride on an elephant ... and raise her among all the nobles of the kingdom; a. e.—Part. pass. מְסַלְסֵל (v. בָּלָה) select, sublime. Cant. R. to I, 1 מְסַלְסְלֵי שְׁבִירִים the loftiest, the sublimest of songs.—2) (comp. שָׁלַל) to turn, to plait, esp. to curl the hair. Pesik. R. s. 26 הֲרִי מְסַלְסֵל קוֹצֵי צִדְדָיו behold, he (Elijah) curls his locks! Meg. 18^a; R. Hash. 26^b (ref. to Prov. IV, 8) the Rabbis did not know what *sals'leha* meant, until they heard Rabbi's handmaid say to one twirling his hair, עַד מָרִי how long wilt thou curl thy hair (from which they deduced that *sals'leha* meant, 'turn the law in all directions'); Naz. 3^a. Ib. I, 1 if one vowing uses the expression הֲרִי מְסַלְסֵל 'I will be a hair-curler', he is a Nazarite; Y. ib. I, 51^b top מִן הַמְסַלְסְלִין I am as if saying, I will be one of those wearing curled locks. Ib. אֲסַלְסֵל I will curl my hair. Midr. Till. to Ps. LXXX (expl. פְּחוּאָה) שְׂהִיָּה מְסַלְסֵל בְּשַׁעְרוֹ וְכֹ' he curled his hair like

a maiden (v. פחל); a. e.—[3] *to commit lewdness*, v. סלס I.—[Yalk. Kings 232 מסלסלה, v. צלצל.]

סלסלה f. (preced.) [*curling*], a cloth of very fine texture. Gitt. 59^a.

סלסלה f. (b. h.; v. סל) a small basket. Tanh. K'dosh. 8 (contrad. to גדול סל).

סלסלין m. pl. ch. same, the grape-cutter's small baskets for the gleanings. Targ. Jer. VI, 9.

סלע m. (b. h.; Arab. *sal'a*, to cleave) 1) rock, clod, boulder. Tosef. B. Bath. I, 1 הבא בידים if there is (between the two pits) a clod which crumbles under one's hands; B. Bath. 17^b; 19^a. Orl. I, 3 עמ' וחס' ארץ שנעקר וחס' ארץ שנעקר with the clod on its roots; if a tree has been uprooted with the clod on its roots; a. fr.—Pl. סלעין, סלעין. B. Bath. II, 1 את חס' ... מרחיקין deposits of stones (or earth) must be kept off the neighbor's wall &c.; Y. Sabb. IV, 6^a bot. מרחיקין לא שחם מרחיקין לא שחם not because they generate heat, but because they generate mould and ruin the wall. B. Bath. I. c. חס' לחול the Mishnah mentions stones and implies sand. Tanh. Huck. 20 כמין שדים ס' rocks protruding like breasts; a. fr.—2) pl. as ab. scales on the bodies of serpents. Tanh. M'tsor'a 2 שחן על הנחש וס' the scales on the serpent's back are its leprosy.—3) Sela, a weight and a coin equal to one sacred or two common Shekels (v. Zuckerm. Talm. Münz., pp. 9; 24). Kel. XII, 7 ס' a Sela which has been unfitted (as a coin) and which has been fitted up for use as a weight. Bekh. 50^a ס' של קדש וס' the sacred S. contains 48 dupondia. Ib. ס' every silver piece mentioned in the Pentateuch without any qualification means a S. Ib.^b (ref. to B. Kam. VIII, 6) ארבע זוזי וס' think not that the Mishnah means a S. of four Zuz, but it means half a Zuz, for people call half a Zuz a Sela (split, cmp. פקע); B. Kam. 36^b צורי ס' a Tyrian S.; ס' a country S. (one eighth of a Tyrian S., half a Zuz; v. supra); a. v. fr.—In gen. coin. Sabb. VI, 6 חצינייה ס' a coin placed on a sore of the foot. Ab. Zar. 54^b ס' שלי (the Lord's) coin (divine image of man), v. פומבב.—Pl. as ab. Y. Sabb. I. c. של כסף ס' means *s'la'im* (coins) of silver; של כסף ס' golden, copper *s'la'im*. Keth. V, 9 warp of the weight of five S. in Judaea which is equal to ten S. in Galilee &c. Y. Kidd. I, 59^d bot., a. e. ... כל שקלים mentioned in the Pentateuch mean S., v. supra; a. fr.—[Tosef. Ukts. I, 2 (T'bul Yom III) של שבלים ס', v. בלע.]

סלעא ch. same, 1) Sela. Targ. Ex. XXX, 13 (h. text שקל); a. fr.—Y. Kidd. I, 58^d bot. דינין ס' one Sela has four Denars; a. fr.—Pl. סלעין, סלעין, סלעין. Targ. Gen. XX, 16. Targ. Ex. I. c.; a. fr.—B. Bath. X, 2 (165^b; v. Rabb. D. S. a. l. notes 6; 7); a. fr.—2) pl. as ab. scales on the serpent. Gen. R. s. 20 דביה וס' (not הדין) those scales on the serpent are leprosy (v. preced.); Ex. R. s. 3; Yalk. Gen. 30 (not רביה).

סלעם (Saf. of לעם; cmp. לעם) to swallow; to ruin

(corresp. to h. בלע). Targ. Job X, 8; a. fr.—Part. pass. מלעם; f. מלעמא. Targ. Nah. III, 11. Targ. Is. IX, 15 מלעמין (Hebraism).

Ithpa. מלעמא to be swallowed up, ruined. Ib. XXVIII, 7; a. fr.

סלעם m. (b. h.; preced.) name of a species of locusts. Hull. 65^a, sq.; Yalk. Lev. 537 (defined ירשון or ירשון). Yoma 77^b ס' קרני Ar., a. Mss. O. a. L. (ed. חגברים).

סלעמיהא f. (preced. wds.) destruction, ruin. Targ. Ps. LII, 6 (Mss. סלעמיהא).

סלה (b. h.; cmp. סלס) to twist, pervert. Pi. סילה same. Tanh. Noah 19 לא תסלף הדרך do not pervert the way (deviate from the right path).

סלה ch. same. Part. pass. סליה. Targ. Prov. X, 10 Ms. (ed. סליה adj.).—[Targ. Job XXXIV, 29 ויסלף ed. Lag., read ויסלק, v. סלק.]

Ithpe. סלה to be distorted. Targ. II Esth. VI, 10.

סלפידים, סלפידין, סלפידים m. pl. (σαλπίδες, accus. -δας, a form otherwise unknown; cmp., however, σαλπίζω, fut. σαλπισω &c.) trumpets, v. next w.

סלפידים m. pl. (accus. pl. of σαλπίς) trumpets. Lam. R. introd. (R. Josh. 2) ס' להרים קול בחוריה Ar. Var. (ed. סלפידים Ar.; ed. סרפידים, corr. acc.) 'to lift up the voice in shouting' (Ez. XXI, 27), that means the trumpet signals; Koh. R. to XII, 7 בסרפידים (corr. acc.) Gen. R. s. 99 סלפידים סלפידים (corr. acc.). Pesik. R. s. 5 סלפידים (corr. acc.). Pesik. Bahod., p. 152^a וס' כמה קרנות ... how many horns have they (the gentiles) ... how many trumpets!; Midr. Till. to Ps. LXXXI, 4 ספך ידים (ed. Bub. סלפידים; corr. acc.); Yalk. Lev. 645 סלפידים (corr. acc.); a. e. (variously corrupted).

***סלפיהא** f. *salpitha*, name of a species of fish. Y. Ab. Zar. II, end, 42^a ס' אורי ליה הוא he showed him the eggs of a *salpitha*; [Var. סלפיהא, v. Tosaf. to Bab. ib. 40^a; Asheri to Ab. Zar. II, end סלפיהא].

סלן 1) to go up, go away.—[2] to pile up. Tam. II, 1 סלן Talm. ed., v. סלן.]

Pi. סלן 1) to remove; to cause cessation, suspend. Sabb. XX, 4 מלעמין...מלעמין you may rake ... and remove to the corners. Nidd. IV, 7, a. e. מלעמין suspends, v. הררה. Ex. R. s. 3 סלן: אורי thou hast discarded him (omitted to mention him in connection with the Lord); a. fr.—Part. pass. מלעמין; f. מלעמא; pl. מלעמין. Nidd. 68^b מלעמין her menstruation is suspended. Y. Keth. IX, beg. 32^d if one uses the expression וס' ידיי my hands are removed, my feet are removed from this field, he has said nothing (has not thereby renounced his rights); a. e.—2) to lift up, raise, esp. to tuck up the trail of a garment. Zeb. 18^b מלעמין...מלעמין trailing (priestly) garments when tucked up by the belt, are fit for service; a. e.—Part. pass. as ab. מלעמין, too short. Tosef. Men. I, 8; Zeb. 18^a, sq., v. בלע.

Hithpa. הסתלק, *Nithpa.* נסתלק *to be dismissed, removed; to rise.* Erub. 54^b ו' אהרן נ' Aaron was dismissed (got up) and took his seat to the left of Moses; נסתלקו בניו when his sons were dismissed. Yeb. 64^a שסתלק נסתלק causes the Divine Presence to withdraw from Israel. Lev. R. s. 34 וראשון ראשון מסתלק and one after the other rose (from the meal). Ab. I, 18 וסתלק נסתלק עשה לך רב הסתלק get thyself a teacher so as to be removed from (to escape) doubt; a. fr.—Esp. (with or without הוולם מן) *to be called away from this world, to die.* Tosef. Hag. II, 5. Gen. R. s. 62 להסתלק הוולם ומסתלק the Lord knows when it is time for the righteous to be called away ..., and he does call them away. Ex. R. s. 52 היה היה מסתלק was about to die; a. fr.

סלק, **סליק**, **סליק**, ch. same, (corresp. to h. סלק) 1) *to rise, go up; to go away.* Targ. Gen. XIX, 28 (Y. ed. Amst. סליק). Ib. XXXII, 27 (Y. ed. Amst. סליק). Targ. Ex. XIII, 18; a. fr.—Bets. 38^a, a. fr. ו' כי ס' ר' when R. A. went up (from Babylonia to Palestine); ib. להסלק מ' ס' Ms. M. when he arrived there; a. fr.—2) *to occur.* Taan. 21^a כל מילתא סלקא רוחא סלקא היה רוחא סלקא היה רוחא סלקא what-ever happened to him, he said, this, too, is for good; Snh. 108^b bot.; a. fr.—3) (interch. with Pa.) *to stop, hush, keep silence.* Targ. Jud. III, 19; Targ. Am. VI, 10; VIII, 3 (h. text וס).—4) *to turn out, result, (with אליבא) to agree with.* Targ. I Chr. XI, 11.—B. Kam. 92^a bot. סלקא לא היה סלקא היה סלקא Ms. H. (ed. סליק, v. Rabb. D. S. a. l. note 30) whatever tradition he reported turned out not to be in agreement with the *halakha*.—5) with ליבא &c. (=h.) *to occur to the mind; to desire; to entertain an opinion.* Targ. II Chr. VII, 11.—In Talm. רעא סלקא = רעא סלקא, v. סלקא. Hull. 64^b, a. fr. לא ס' ס' that cannot rise in your mind, no idea of it.—6) (cmp. ארוכה, v. חזקה II) *to grow, heal up.* Sabb. 134^b, a. e., v. חזקה.

Pa. סליק 1) *to remove.* Targ. Ez. XLV, 9 (not סליק). Targ. Job XXXIV, 29 (not סליק). Targ. Ps. CII, 25; a. fr.—Nidd. 51^b bot. ו' סליקו סליקו after they have taken off their phylacteries. Gitt. 52^b ו' סליקו סליקו and I shall remove him (from office). Ib. סליקו סליקו we (the court) must discharge him; a. fr.—2) (with or without בווא) *to dismiss with payment; to settle, satisfy.* B. Mets. 68^a היה סליק היה סליק he has a right to settle with him (satisfy the mortgage). Ib. 67^a, v. משיבא; a. fr.

Ithpa. אסתלק, *Ithpe.* אסתלק 1) *to remove one's self, rise, go away; to be removed, taken away; to die.* Targ. Gen. XII, 8. Targ. I Chr. V, 1 (ed. Lag. a. oth. אסתלק); a. fr.—Targ. Y. Ex. XII, 43 ו' סליקו סליקו who deserted the Jewish faith (O. ed. Berl. ראשונה; oth. ed. ראשונה; h. text וס).—Keth. 106^a ו' סליקו סליקו after he had done this, he (Elijah) stayed away (ceased to appear to him); a. fr.—2) *to be accounted.* R. Hash. 27^a ו' סליקו סליקו let it be accounted as two notes.—[Ber. 56^b אסתלק Ms. M., v. סליק.]

סלק (=שלק) *to boil down.* Gitt. 68^b, sq. Ar. (ed. ש').—Part. pass. סליק; f. סליקא, סליקא; pl. סליקא. Pes. 34^a סליקא סליקא Ar. (ed. Koh. סליקא; Ms. M. 2 סליקא; סליקא;

ed. סליקא) when the wheat has been boiled (in the brewery) and become repulsive; v. סליקא II.

סלקא, **ס' I m.** (v. next w.) *beet.* Ber. 35^b bot., v. סליקא. Erub. 28^b, sq. ו' ס' ס' raw (not sufficiently boiled) beets kill a healthy man; a. fr.

סלקא, **ס' II m.** (סלק) *well-boiled vegetable.*—Pl. סליקא. Ber. 35^b sq. ס' ס' ס' Ar. (ed. ש'), v. סליקא.

***סלקונדרי** m. pl. (siliginarii or siliquarii) *bakers of wheat flour* (v. Sm. Ant.³ s. v. Pistor). Ab. Zar. 39^b (Ar. סלקוני, סלקוני, סלקוני, v. next w.

סלקונדרי, **סלקונדרי** f. (preced.) מלח ס' *lumpy salt* (used by bakers), for which, it was believed, entrails of unclean animals were used as a condiment or to polish its surface. Ab. Zar. II, 6 (35^b) מלח ס' Ms. M. (Mish. ed. סלקונדרי; Bab. ed. סלקונדרי; Y. ed. סלקונדרי; Alf. ed. סלקונדרי). Tosef. ib. IV (V), 12 מלח סלקונדרי שחורה ed. Zuck. (Var. קינשה, oth. ed. סלקונדרי) black Sal-kundre salt (prepared by pouring saline water over piles of burning wood, v. Lübk. Reallex. s. v. Salinae); לבנה ... white Salk. salt; Y. ib. IV, end, 42^a; Bab. ib. 39^b. Ib. מאי מלח ס' מלח שכל סלקונדרי רומי אוכלין אותה (Ar. סלקוני) what is Salk. salt? A salt which all Roman *siliginarii* use at their meals (R. Niss. to Alf.: which all Roman nobles eat, i. e. those using fine bakery or confections).

סלקונדרי, **סלקונדרי** (ר' or ח' arisen from יר), v. preced.

סלקונדרי f. (סלק; cmp. Arab. šallāk) *beggar's bag containing victuals.* Y. Ter. VIII, 45^d bot.

סלקמירין, v. סלקמירין.

סלקיתא, v. סלק.

סלקנרית, **סלקנרית**, v. סלקנרית.

סלקתא, v. סלק.

סלריא, Yalk. Lev. 493, v. סלריא.

סלריא f., v. next w.

סלרין m. (salarium) *pay, pension, salary.* Lev. R. s. 34 ו' סלרין ו' סלרין Ar. (ed. מוואה) they grant him a salary (for his services); Yalk. Prov. 946 סלרין (corr. acc.); Ab. d'R. N., 2nd vers., ch. XXX (ed. Schechter, p. 66) סלרין סלרין the government grants him an annual pension. Ib. ch. XVIII (p. 38) ו' סלרין ו' סלרין (corr. acc.) that he (Joiachin) had an annual grant.

סלת, **Pi.** סלית (denom. of סלת) *to sift, select, produce fine flour.* Ter. XI, 5 ו' סלית סלית he who gets one or two Kab out of one S'ah of wheat. Y. ib. 47^d bot. מסלת 126

וכ' the priest may sift out of the (flour of) wheat (of Trumah) as much as he wants (and abandon the rest). Tanh. T'savveh 5 וְסִלֵּיתָ לִי מִדֹּחַ וְכ' and get me out of it flour for one loaf (v. גִּלְיוֹסָאָה) fine and well sifted.—Part. pass. מְסִלֵּיתָ, pl. מְסִלֵּיתִים. Sifr Deut. 21 מִן מִן חֲמִשׁ out of the chosen, out of the select among you, v. פְּרִיר.

סֶלֶת, Pa. סִלֵּיתָ (denom. of סִלֵּיתָ II) to cut chips, trim. Sabb. 74^b, v. סִלֵּיתָ. Ib. 150^b וּמִסְלִיתִין סִלֵּיתָ Rashi (ed. Sabb. 74^b, v. סִלֵּיתָ. Ib. 150^b וּמִסְלִיתִין סִלֵּיתָ since we are permitted to chop kindling wood (during the festive week), can there be a question about offering &c.? B. Kam. 113^b לְסִלֵּיתִי... זֶבֶן זֶבֶן אֶרֶץ (ed. לְסִלֵּיתִי) bought a palm-tree ... to cut it for fuel.

סֶלֶת, סִלֵּיתָ m. (סִלֵּיתָ) flour-sifter, fancy-baker (sili-quarius).—Pl. סִלֵּיתִים, סִלֵּיתִין. Kel. XV, 3 סִלֵּיתִין של סִלֵּיתִין (Talm. ed. סִלֵּיתִין) the bakers' frame for the reception of sifted flour, opp. כַּסֵּיתִין. Ib. 4 שֶׁל שֶׁל סִלֵּיתִין (Talm. ed. סִלֵּיתִין, corr. acc.). Tosef. ib. B. Mets. V, 5 (ed. Zuck. סִלֵּיתִין, corr. acc.).

סֶלֶת, סִלֵּיתָ f. (b. h.; סִלֵּיתָ I, v. סִלֵּיתָ) 1) sifted fine flour. Men. XII, 3 קָמַח יְבִיאִי סִלֵּיתָ if one vows an offering of flour, he must bring fine flour. Sifr Deut. 315 וְנִשְׁרֹרֵת וְכ' and drop their flour on the ground. Cant R. to I, 1 לֹא כֹל is not all of Solomon's wisdom fine flour (choice)?; a. fr.—Kidd. 69^b; 71^b Ezra did not leave Babylonia, until he made her (the Jews in Babylonia) like the purest sifted flour, i.e. established the purity of descent of their families by careful investigation (cmp. פְּרִיר).—Pl. סִלֵּיתִין. Shek. IV, 3. Ab. Zar. 37^b bot. Esth. R. to I, 14, v. מִרְסִי; a. fr.—2) a dish made of fine flour, pudding. Ber. 37^a (v. Rabb. D. S. a. l. note 20). Y. ib. VI, 10^b; a. e.

סֶלֶת, סִלֵּיתָ, סִלֵּיתָ ch. same. Targ. O. Ex. XXIX, 2. Targ. O. Gen. XVIII, 6 (ed. Vien. סִלֵּיתָ); a. fr.—Y. Ber. VI, 10^c bot. סִלֵּיתָ (ed. Krot. a. oth. סִלֵּיתָ), a. סִלֵּיתָ flour-dish, v. preced.

סֶלֶתָה, סִלֵּיתָ, v. sub סִלֵּיתָ.

סֶלֶתִּיה, v. סִלֵּיתָ.

סֶלֶתִּיהָ, v. סִלֵּיתָ.

סֶמְדָרְקוֹס m. (b. h. סֶמְדָרְקוֹס pl.; סֶמְדָרְקוֹס, cmp. Arab. *samma*, to penetrate) drug (healing or deleterious); medicine; poison; paint. Sabb. XII, 4 כִּתְבֵּי בְרִיּוֹ בְּסַבָּת if one wrote (on the Sabbath) with ink, with a paint (orpiment or sandaracha) &c. Lam. R. to II, 11, v. מְדָרְקוֹס. Hull. III, 5 חֲמוֹר סֶמְדָרְקוֹס if the animal is known to have swallowed a deadly poison; ib. 58^b חֲמוֹר דְּבַחְמָה what is deadly to animals, דָּאֵרס what is deadly to man. B. Kam. 85^a כִּמְהָ לִּסְמָרְקוֹס לִסְמָרְקוֹס how much a person condemned by the government to have his hand cut off would pay for the difference (in pain) between the plain operation with the sword and that performed under the influence of a drug (mandrake, v.

Plin. H. N. XXV, 150). Yoma 72^b (play on שָׁם, Deut. IV, 44) he applies his learning rightly, it becomes to him a medicine of life, if not, a deadly poison. Kidd. 30^b (play on וְשִׁמְרָם, Deut. XI, 18) סֶמְדָרְקוֹס an unfailing remedy; Sifr Deut. 45; a. fr.—Pl. סֶמְדָרְקוֹס. Gen. R. s. 10 (fr. Ben Sira) אֱלֹהִים הֵעֲלָה אֱלֹהִים God made drugs come forth out of the earth, with them the physician heals ..., and out of them the druggist produces poisonous drugs. Ker. 6^b; a. e.

סֶמְדָרְקוֹס I ch. same. Targ. Y. Gen. XXIV, 33; a. e.—Nidd. 30^b, v. נִפְצָא. Ib. אִינְיָא גּוֹפֵא דְלֹא מִקְבֵּל סֶמְדָרְקוֹס sometimes a body is not susceptible to the effects of a drug. Hull. 54^a, v. פְּדָרְקוֹס. Sabb. 104^b (expl. סֶמְדָרְקוֹס, ib. XII, 4) orpiment, v. preced. Yoma 72^b דְּרִירִי סֶמְדָרְקוֹס, v. preced.; Sabb. 88^b; a. fr.—[Targ. Prov. XXV, 20 לִמְנָא סֶמְדָרְקוֹס some ed., read: סֶמְדָרְקוֹס.—Y. Bets. III, 61^c top וְרִיקֵינָא סֶמְדָרְקוֹס, v. פְּסָא I a. פְּסָא.]

סֶמְדָרְקוֹס II m. (סֶמְדָרְקוֹס, to tie up, close; cmp. תְּסַדֵּיק s. v. סֶמְדָרְקוֹס ch.) [that which includes everything,] essence, sum. Y. Ber. IX, beg. 12^d; Meg. 18^a, a. e. (ref. to Ps. LXV, 2) סֶמְדָרְקוֹס the sum (the highest) of all (praise) is silence. Y. Shn. XI, 30^b וְכ' דְּמִילָתָא וְכ' to conclude the matter, it is not this, but &c. Y. Taan. IV, 69^a כֹּל סֶמְדָרְקוֹס to end the matter, let us bring &c.; Lam. R. to II, 2. Koh. R. to V, 12.

סֶמְדָרְקוֹס III 1) pr. n. m. *Samma*, name of several Amoraim (v. Yohāsīn sub lit. ס) Ab. Zar. 50^b; a. fr.—2) סֶמְדָרְקוֹס pr. n. pl. *K'far Samma*, the home of one Jacob, a disciple of Jesus of Nazareth. Tosef. Hull. II, 22; Y. Ab. Zar. II, 40^d bot.; a. e.; v., however, סֶמְדָרְקוֹס.

סֶמְדָרְקוֹס, pl. סֶמְדָרְקוֹס, v. סֶמְדָרְקוֹס.

סֶמְדָרְקוֹס, v. סֶמְדָרְקוֹס.

סֶמְדָרְקוֹס pr. n. *Sammael*, name of an accuser and angel of death. Targ. Y. Gen. III, 6. Targ. Job XXVIII, 7 second vers.—Sot. 10^b. Deut. R. s. 11 וְכ' חֲרָשָׁה רִאשׁוֹ סֶמְדָרְקוֹס the angel S., the wicked, the chief of all Satans; a. fr.

סֶמְדָרְקוֹס, v. סֶמְדָרְקוֹס.

סֶמְדָרְקוֹס, v. סֶמְדָרְקוֹס.

סֶמְדָרְקוֹס, v. סֶמְדָרְקוֹס.

סֶמְדָרְקוֹס m. (b. h.) (berry) in the budding stage. Gitt. III, 8 וְכ' בְּהוֹצָאָה סֶמְדָרְקוֹס at budding time. Orl. I, 7 וְכ' מוֹרֵרֵי מִסֵּי מִסֵּי Ms. M. the leaves, the sprouts, the sap of vines and the budding berries are permitted in the third year; ib. וְכ' אֲסוּרֵי הַבִּיטּוֹס the buds are forbidden, because they are fruits; Sifra K'dosh. ch. V, Par. 3 סֶמְדָרְקוֹס Ber. 36^b (contrad. to בִּקְשִׁי). B. Kam. 58^b וְכ' הַמְּבַרֵּךְ הַבִּיטּוֹס he who cuts (the berries of) his neighbor's vineyard in the budding stage. Ib. 59^a; a. e.

סֶמְדָרְקוֹס ch. same. Targ. Is. XVIII, 5 (h. text גִּלְיוֹס).

סֶמְדָרְקוֹס m. (transpos. of σαμάρδακος) buffoon, quack. Ex. R. s. 46 וְכ' בֶּן אֲרִיאֵשְׁרוֹס שֶׁפָּעַע בְּסִי וְכ' the son of

a chief physician who met a quack and addressed him Lord, master, father.

סמח, Y. Keth. VII, end, 31^d בסי דמטרינא Matt. K. to Gen. R. s. 41 בפנינא (some ed. בפנינא, read: בסנינא, v. סינא; v. סינא).

סמח, v. סמי.

סמיותא f. (סמי) blindness; (sub. בעיל) blind person. B. Kam. 31^b כחושטא דסי Ms. R. (ed. רסמיותא) barring the road in the position of a blind man's groping staff. Ib. 52^a לנגדא סי ... כד רגיו Ms. R. (ed. סמיותא) when the shepherd is angry with his flock, he makes the leader blind.

סמיר, v. סמח.

סמיר, v. סמיר.

סמירא, v. סמיר.

סמיותא m. pl. (סמי) 1) supports, pillars. Gen. R. s. 38.—2) (with or without רגלים or ידים) cushions tied to the cripple's feet or hands. Sabb. VI, 8 שלו סי his foot-cushions. Ib. שלו סי his stool and his hand-cushions. Yeb. 103^a הרגלים סי. Ib. הדידים סי Rashi (ed. סמירא). Ib. 102^b סמירא הרגלים.

סמיותא, v. סמיר.

סמירא, v. sub. סימ.

סמירא pr. n. m. *Sammoka* (dye of red?), surname of R. Tayfa, v. טייפה.

סמירא pr. n. m. *Abba Simmukyad* (Red-hand). Num. R. s. 3.

סמירא m. (סמי) reddish, red. Targ. Y. Lev. XIII, 42 (ed. Vien. סמירא; h. text אדמדם). Targ. Y. I Gen. XXV, 25 סמירא (ed. Vien. סמירא; II סמירא (h. text אדמדם)).

סמירא, v. סימיר, a. סמירא.

סמירא, v. סמירא.

סמירא, v. next w.

סמירא pr. n. (transpos. of Sarmatia) *Sarmatia*, the country extending from the Vistula to the Rha (Volga). Cant. R. to II, 8; Pesik. Hahod, p. 48^a סמירא (corr. acc.), v. סמירא.

סמירא, v. סמירא (II) to tie up, close; to make blind.—Part. pass. סמירא; f. סמירא; pl. סמירא. a) tied up, hidden (comp. סמירא). Taan. 8^b (ref. to אסמירא, Deut. XXVIII, 8) דבר הסי מן העין that which is hidden from sight (the exact quantity of which you do not know); B. Mets. 42^a; a. e.—b) blinded, blind. Kidd. 24^b וסי if the slave's eye was

blind; and he (the master) cut it out. Keth. 105^a כחמ סי how blind are the eyes of (how short-sighted are) those who receive bribes!

סי 1) to blind, make blind. Kidd. I. c. סי he injured the eye of the embryo (while operating on the mother). Ib. וסימירא suppose the slave's eye was dim, and he (the master) made it entirely blind. Y. Kil. VIII, 31^c top וסימירא; B. Kam. 91^a וסימירא (Ms. M. וסימירא) and he made him blind. Ib. VIII, 7 וסימירא if one says (to his neighbor), blind my eye, the neighbor is responsible. Gen. R. s. 75, end שלח וסימירא he sent him a present in order to blind his eyes (with ref. to Deut. XVI, 19). Sabb. 109^a top וסימירא an unwashed hand put on the eye makes blind. Gen. R. s. 42 (ref. to עין משפט, Gen. XIV, 7 וסימירא) they wanted to blind the eye (of him) that established the rule of justice in the world; a. fr.—2) to tie up one's own eyes; to simulate blindness. Tosef. Peah IV, 14; Y. ib. VIII, 21^b top; Keth. 68^a וסימירא (a beggar) who ties his eye up.

סי to be blinded; to become blind. Num. R. s. 7, beg. Bekh. V, 5 (36^b) וסימירא (Talm. ed. וסימירא) that became blind on one eye; Keth. 77^a וסימירא; a. fr.

סי same. Arakh. 17^b, sq. וסימירא if he was open-eyed and became blind; B. Bath. 128^a. Num. R. s. 18 וסימירא (not וסימירא) he would get blind at once; a. e.

סי ch. same.—V. סי.

סי 1) to close the eyes of; to blind. Targ. Y. Ex. XXIII, 8. Ib. XXI, 26; a. e.—Y. Ber. II, 4^b עיניו עיניו עיניו (euphem. for עיניו) pass it (the idol) and blind thy eye (ignore it); Y. Shek. II, 47^a top; Y. M. Kat. III, 83^c bot. וסימירא (Af.). R. Hash. 24^b וסימירא put its eye out (destroy the form of the figure); a. e.—Transf. (comp. וסימירא) to declare apocryphal, repudiate, cancel. B. Bath. 77^b וסימירא shall I cancel it (the Boraitha)?; ib. 78^b (not וסימירא); Yeb. 40^a וסימירא; B. Kam. 91^b; a. e.—Sabb. 52^a וסימירא הא מקמי הא סימירא קמי סימירא what reason dost thou see to repudiate this opinion rather than the other? repudiate rather the other.—2) to bind, to act as an astringent. Y. Shek. V, 48^d (Bab. ed. to V, 1) וסימירא ... סימירא Ms. M. (v. Rabb. D. S. a. l. p. 43; ed. סמס, סמס) which wine is good for the bowels and which binds the bowels.

סי to become closed, get blind. Targ. Koh. XII, 2.—Y. Peah VIII, end, 21^b וסימירא ... וסימירא may the eyes of him who saw thee and gave thee nothing, become blind; Y. Shek. V, end, 49^b. Lev. R. s. 22 וסימירא and she became blind. Ib. וסימירא וסימירא he who was open-eyed got blind; a. fr.

סי m. (preced.) blind. Targ. Y. Lev. XXI, 18. Ib. XIX, 14 (ed. Vien. וסימירא, corr. acc.); a. fr.—Gitt. 68^b top וסימירא (not וסימירא) he saw a blind man that had lost his way, and led him back &c. Lev. R. I. c.; a. fr.—Pl. וסימירא. Targ. Zeph. I, 17. Targ. Is. XXIX, 18 (some ed. וסימירא). Ib. XXXV, 5 (some ed. וסימירא); a. fr.—Gen. R. s. 30 וסימירא בשוך סי צורחין לעוירא וסי in the market

place of those whose eyes are closed, they call a blind man rich of light. Y. Peah IV, end, 19^a, v. נְהוּרִים; a. fr.

סִמְיָא pr. n. m. *Simya*, v. סִימְיָא.

סִמְיָדָא m. (comp. סִמְיָדָא, a. *σεμιδαλεις*) *finest flour* (in Targ. Y. corresp. to סִמְיָד in Targ. O.). Targ. Y. Ex. XXIX, 2; a. fr.—Targ. Y. Gen. XVIII, 6 רִסוֹלָתָא סִ' (h. text סִמְיָדָא קִמָּת סִמְיָדָא).—Gitt. 56^a (contrad. to חֲתִיכִינִיָּא a. אֶשְׁתִּיקָא).—Pes. 74^b בִּסְמִיָּדָא רִמְפִּיךְ Ms. M. (ed. בִּסְמִיָּדָא רִמְפִּיךְ; Ms. M. 2 בִּרְסִימִיָּדָא) in the case of a paste of the finest flour, which is brittle. Ib. חֲמִצָּה רִסְ' כִּלְבֹּב רִסְ' M. Kat. 28^a רִסְ' כִּלְבֹּב רִסְ' Ms. M. (ed. סִ' only) bread of finest flour was given to the dogs and was not wanted (i. e. there was great affluence). Pes. 42^a sq. חֲתִיכִינִיָּא פִּתֵּי קִיָּרָא רִסְ' 'pure bread' means bread of fine flour. Yalk. Koh. 989 אֵיידִי צִמִּידָא וְכִ' bring me bread of fine flour and good wine &c.; a. fr.—Denom. סִמְיָדָא, סִמְיָדָא, y. supra.

סְמִידָתָא f. (preced.) *pollen*. Gitt. 69^a רבשורא Ar.
(ed. תומריא) pollen of cuscuta.

סִי, סְמִיּוֹן m. (v. next w.) *rope of a yoke*.—*Pl.* סְמִיּוֹנִין, סִי, v. סְמִיּוֹן.

***סְמִיּוֹנָה** **סִי**, m. (סְמִי) *bond, shackle, fetter*. — Pl. constr. **סְמִיּוֹת**. Targ. Job XIII, 27 (h. text שְׁמִיּוֹת). [Ib. XXI, 29 סְמִיּוֹתֶיךָ Ms.; ed. Lag. סְמִיּוֹת, read: (סְמִיּוֹת)].

ס.ימניה v. סמיונית, סמיונות

סְמִיּוֹת f. (סָמָא) *being tied up, obstructed*. Keth. 105^a
ס' עִינִים obstruction of the mind, *dullness*.—Esp. **ס' עִינִים**
blindness. Gen. R. s. 93, v. חֲשֵׁמֶת; Yalk. ib. 150. B. Mets. 71^a.

סְמוּרָתָא, v. סְמִירָתָא.

v. סיסאי, כפר ס', סמיר

סַמֵּךְ: v. סַמֵּיךְ, סַמֵּיךְ:

סְמִיכָה f. (סְמִיךְ) 1) *proximity, close neighborhood*. Y. Kil. III, 28^d bot. מִזֶּה בִּינְיָדָה לִּזֶּה they differ as to planting (the gourd) near (the onions, without intervening space).— 2) (= סְמִיכַת יָד, v. Lev. I, 4) *putting hands upon the head of the sacrifice*. Men. IX, 8 (93^a) שִׁירֵי מִצְוֶה לֵיטֹחַ hands on the sacrifice is a dispensable act, v. שִׁירֵי. Ib. שִׁירֵיטָה the laying on of hands must immediately precede the slaughtering. Tosef. Hag. II, 8 [אלא] עלָהּ except on the question of laying hands &c. (on the Holy Days, v. Hag. II, 2). Tem. 16^a top רוּחַ שֶׁל סֵם the taint which attached to them on account of their disputes concerning the *s'mikkah* (on the Holy Days). Snh. I, 3 סְמִיכָה the laying on of hands by the elders (Lev. IV, 15); Tosef. ib. I, 1, v. next w. Y. ib. I, 19^a bot., v. next w.; a. fr.—*Pl.* סְמִיכָהוּ. Kidd. I, 8. Men. 88^a, a. e. בְּבִבְרוֹ שֶׁרִי in two cases of communal offerings is laying on of hands required (Lev. I. c., a. XVI, 21).— 3) *laying hands on the scholar, in gen. ordination*. Snh. 14^a בְּרִילֵי אֵין סֵם ordination cannot take place outside of Palestine. Ib. סֵם זָקֵן (I Sam. II, 32) can only refer to ordination as an elder; a. fr.—Ib. 13^b וְזָקֵן סְמִיכָהוּ, v. next w.— 4) *leaning against, support*. Keth. 111^a sq. סֵם יֹשֵׁבֶת שֶׁאֵין בָּהּ sitting without a back to lean

against; עמידה שאין בה ס' standing without something
to lean against; a. e.—5) *cripple's cushion*, v. סמכות.—
[Y. Yoma III, 40^b bot., read: מסיבה.]

סְמִיכָה f. (preced.) *ordination*. Tosef. Snh. I, 1 סְמִיכָה וְכֹהֵן הַיָּדֵים וְזִקְנֵים וְכֹהֵן הַיָּדֵים וְזִקְנֵים (on the head of a communal sacrifice) and the ordination of elders require the presence of three; Snh. 13^b סְמִיכָה וְזִקְנֵים (v. סִמְךָ I); Y. ib. I, 19^a bot. הָיָה בְּשִׁלְשָׁה, expl. סְמִיכָה הִיא s'mikkhah is not the same as s'mikkhuth, מִיִּזְקָנָא. —[In later grammatical writings: 'status constructus'.]

סְמִיכוּתָא ch. same, *ordination*. Y. Snh. I, 19^a bot.,
v. מִינְיָא.

דדמו כארעא ט' (סמך) *solid, thick*. Ber. 25^b which is legally to be considered like solid earth. B. Bath. 20^a when the material of the rag is very thick. Taan. 9^b ט' a heavy cloud, opp. קלישא.

סמק. v. סמ"ק.

סמך *Samekh*, name of the fifteenth letter of the Alphabet. Gen. R. s. 17; Yalk. ib. 23 מרחוק חסר ועד כאן מהחלה חסר ועד כאן from the beginning to this verse (Gen. II, 21) there is no Samekh; when Eve was created Satan (temptation) was created (Gen. R. l. c. שטן). Meg. 2^b; Y. ib. I, 71^c top מנשה נסרם the letter S. (on the tablets of the Ten Commandments) was suspended by a miracle. Sabb. 66^a, v. סמך I; a. fr.—*Pl.* סמך. Ib. 103^b, v. מ"ם.

סָבַךְ (b. h.) [to close, join.] 1) to pack, make close, stamp. Shebi. III, 8 לא יִסְמְךָ בעפר one should not support the dam by packing earth upon it, v. סָבַךְ. Gen. R. s. 5 וַיִּסְמְךָ he crowded them between &c. (Lev. R. s. 10 שָׁמַךְ); a. e.—2) to support, stem. Midr. Till. to Ps. CXXXVI, וַיִּסְמְכוּ ... עֵינֵי הָרִא Og broke a mountain loose and threw it on the Israelites ..., Moses took a pebble and mentioned the Holy Name over it and stemmed its fall; הַיָּרִידִים שָׁכָךְ the hands which thus stem (the mountain); Deut. R. s. 1, end; a. e.—3) to bring close, to join. Y. Sabb. III, 5^d bot. לוֹ לְסֻמְךָ אֵפֶר even to place a vessel close to it (to be warmed); Bab. ib. 38^b. Y. Kil. II, 27^d סוּמְכִין עֲמִידִין you may put packed sheaves by the side of &c. Kil. II, 7 לוֹ לְסֻמְךָ לִי וְיָ לִי to plant closely adjoining to it &c. Ib. 8; a. fr.—Esp. (sub. יָ) a) to press hands on the head of a sacrifice (to indicate ownership). Men. IX, 8 הָכֵל וְיָ לִי סוּמְכִין all persons are entitled to lay hands on their sacrifices, except &c. Hag. II, 2 שֶׁלֹא לְסֻמְךָ that the laying on of hands must not be done on the Holy Days. Ib. 3 עֲלֵיהֶם סוּמְכִין וְיָ לִי hands must not be laid on them; a. fr.—b) to lay hands on the head of a scholar, in gen. to ordain. Snh. 14^a the government decreed הָעוֹמֵךְ שֶׁלֹא לְסֻמְךָ that whosoever ordained a scholar should be put to death, and whosoever be ordained should be put to death, וְיָ לִי שְׂמוּמְכִין and the town wherein the ordination takes place &c. Ib. וְס' שֶׁם חֲמִשָּׁה וְיָ לִי that R. Akiba never ordained R. M.—Ib. וְיָ לִי סוּמְכִין סוּמְכִין בָּאָרֶץ וְיָ לִי סוּמְכִין and if those ordaining stand on Palestinian ground, and

those to be ordained outside of Palestine; a. fr.—4) *to lean, to rely*. Ber. 9^a, a. fr., v. בָּרִיר. Erub. 65^b על ו' נְסִמָּה let us rely on the opinion of &c.; a. fr.—Trnsf. a) *to support; to find support for an opinion or a rule*, (v. אֶסְמְכָה. Y. Shebi. X, 39^a bot. (ref. to Deut. XV, 3) מִיָּן סָמְכֵי לַפְּרוּבִיל 'here they found a support for the *prosbol* as a Biblical institution, expl. סָמְכָהוּ דַּלּל סָמְכָהוּ when Hillel had instituted it, they supported it by reference to &c.—b) (with עֲנִין) *to bring under the same rule laws which are joined in the Biblical text*. Yeb. 4^a (ref. to Ex. XXII, 17 a. 18) סָמְכֵי סָמְכֵי עֲנִין לִי ו' they brought the subject (verse 17) close to it (verse 18) (to intimate) as the punishment for the one is stoning, so is it for the other. Ib. ו' can we put a person to death on an intimation suggested merely by the neighborhood of two subjects? (v. סָמְכֵי, infra).—Part. pass. סָמְכָה; f. סָמְכָה; pl. סָמְכֵי. a) *near, close by*. Meg. 3^b וְכָל לִי ו' and all (the inhabited area) adjoining it. Men. 98^a, a. e. על בִּסְמֵי the preposition 'al means *immediately on*. Sifre Num. 131 ו' סָמְכֵי רַחֲבֵהּ פִּרְשִׁיּוֹת סָמְכֵי many sections (in the Torah) adjoin one another, and yet are (mentally) as far from one another &c. Sabb. I, 2 לִנְהַר סָמְכֵי near Minhah time; a. v. fr.—Esp. סָמְכֵי, סָמְכֵי the interpretation founded on the fact of local junction of texts (v. supra). Yeb. I. c. מִן הַזֶּה מִיָּן סָמְכֵי where is it intimated that Biblical texts are to be interpreted on the basis of proximity? Answ. (ref. to Ps. CXI, 8): they are arranged &c. Ib. וְלֹא דִרְיֵשׁ סָמְכֵי he who does not adopt the interpretation based on textual proximity. Ber. 10^a; a. fr.—b) *strong, hardened*. Num. R. s. 9 עֲלֵיהֶם סָמְכֵי her heart is hardened towards them (and their presence will prevent her from confessing her guilt); cmp. יָגִיד I.

Nif. סָמְכָה 1) *to be adjoined*. Ber. I. c. לִמָּה נְסִמָּה ו' why has the section referring to Absalom (Ps. III) been joined to that relating to Gog and Magog (Ps. II)? Tanh. Huck. 20 ו' לְדָרִי ו' and is close to the mountain opposite. M. Kat. 28^a; a. fr.—2) *to be ordained*. Snh. I. c., v. supra. Yoma 87^a שְׂרָאִיִּין לִסְמָךְ who are worthy to be ordained; a. fr.

Pl. סָמְכָה 1) *to support, prop.* Y. Maasr. II, 50^a top הַסְמָכָה עֵוֶז וּמְסַמֵּךְ אֶתָּה Yalk. Ex. 244 thou art a helper and supporter to all &c.; a. e.—Part. pass. סָמְכָה, pl. סָמְכֵי. Kel. II, 2 וְיֹשְׁבֵינָם שְׁלֵא מ' (vessels or fragments of vessels) resting without the need of a support.

Hif. סָמְכָה 1) *to pack, tread*. Y. Maasr. I. c. מְסָמְכֵי בִּרגְלֵי הַסְמָכָה working with his feet is he who packs (sheaves &c.; Y. B. Mets. VII, beg. 11^b מְסָמְכֵי).

Hithpa. סָמְכָה, *Nithpa.* סָמְכָה 1) *to lean one's self*. Gen. R. s. 45, end ו' סָמְכָה הָיְתָה מְסָמְכָתָהּ עַל ו' was leaning on her hand-maid. Sifre Num. 131 ו' סָמְכָה וְהָיָה מְסָמְכָהּ and he went off leaning on his stick; a. e.

Ch. סָמְכָה I, סָמְכָה ch. same, 1) *to press, lay hands on, lean on*. Targ. Am. V, 19. Targ. Ex. XXIX, 10; a. fr.—2) *to support, uphold*. Targ. Ps. LI, 14; a. e.—3) *to rest on; to rely, feel safe*. Targ. II Sam. I, 6. Targ. Ps. LXXXVIII, 8. Ib. LXXI, 6; a. fr.—Hag. 20^b סָמְכָה דִּעְרֵיהֶוּ their mind is at rest (they feel safe that they cannot be seen).

Ab. Zar. 71^b סָמְכָה דִּעְרֵיהֶוּ he feels sure (of his bargain); a. fr.—4) *to bring close, join*. Y. Sabb. III, 5^d bot., v. אֶדְרִי. Yeb. 119^a מִיִּשְׁטָה סָמְכֵי bring close, i. e. add &c.; v. מִיִּשְׁטָה; Kidd. 80^a; a. e.—Esp. *to ordain* (v. preced., a. Targ. Deut. XXXIV, 9). Snh. 13^b (expl. סָמְכֵי וְקִנְיָה, v. סָמְכֵי) בִּידָא מִמֶּנּוּ סָמְכֵי לִיהֵא ordaining of elders. Ib. מִשְׁמָה סָמְכֵי לִיהֵא Ms. M. must they ordain him by actually putting a hand on him, or merely by calling his name? Ib. וְהוּא לֹא סָמְכָה and one alone cannot ordain? Ib. 14^a סָמְכָה... ו' was it R. J. ben B. that ordained R. Meir? Ib. מִלְּמִסְמְכָה Ms. M. was on his guard not to be ordained. Ib. סָמְכֵי לָנָא appoint for us as teachers, v. סָמְכֵי; a. fr.—Part. pass. סָמְכָה, סָמְכָה a) *ordained*. Pes. 49^a סָמְכֵי בְּנֵי תְרֵי two sons both of whom were ordained teachers. — b) *near, adjoining*. Targ. Y. I Num. XXI, 14. Ib. II, 5; 12, a. e. (interch. with סָמְכֵי). Targ. Y. Deut. VI, 7.—Snh. 7^b ו' לִיהֵא ו' and next to it follows &c.; ib. 107^a; a. fr.

Pa. סָמְכָה 1) *to press, stamp, make a thick mass*. Pes. 116^a ו' וְצִדִּיר לְסָמְכָהוּ and you must make it a thick mass so as to be emblematical of clay (v. תְּרוּסָה).—2) *to secure, esp. to refer to a depositary for payment; to draw an order for*. Y. Kidd. III, 64^a top סָמְכָה גְּבִי לִי he referred him to Levy (as his depositary). Ib. גְּבִי זְבוּנָה... סָמְכָה they secured the teacher by a deposit with a merchant. Y. Shebu. VII, 38^a top, בְּתָפָא. Y. B. Mets. IV, beg. 9^c; a. e.

Inf. סָמְכָה 1) *to give an order to*. Ib. רָאִסְמִיכָהוּ... אֲנִי בְּעִי I want to collect the money for which thou hast given me an order (at the banker's).—2) *to lean on; to find support; to give support*. Y. Ber. II, 4^c מְסָמְכֵי כָל מִילָה... סָמְכֵי whenever a proposition is not evident, they try to support it by a large number of Biblical passages; Pesik. R. s. 22 מְסָמְכֵי, v. אֶתָּה. M. Kat. 5^a אֶתָּה אֶתָּה gave it support by reference to a Biblical verse. Ber. 19^b סָמְכֵי כָל מִילָה... סָמְכֵי they lean all rules of the Rabbis on the law, 'Thou shalt not deviate', v. סָמְכֵי I; a. e.—3) *to make substantial, put a thick layer on*. M. Kat. 13^b מְעִבֵּי מ' abbin (Mish. II, 5) means covering with a heavy layer, opp. אֶתָּה, v. קָלָשׁ.

Hithpa. סָמְכָה 1) *to lean; to rely*. Targ. Jud. XVI, 26. Targ. Is. I, 10; a. fr.—Yeb. 42^b ו' סָמְכָה ר. A. walked leaning on the shoulder of &c. Y. Ber. II, 4^b; Y. M. Kat. III, 83^c bot. ו' וְהָיָה מִסְמָכֵי R. J. was (walking) leaning on &c.; a. fr.

Ch. סָמְכָה II m. (preced.) *support, help*. Targ. O. Gen. II, 18 (ed. Vien. סָמְכָה; Y. סָמְכָה. Targ. Y. I Deut. XXXIII, 7 סָמְכָה (Y. II סָמְכָה); a. e.

Ch. סָמְכָה c. (preced.) 1) *socket, base*. Targ. O. Ex. XXXVIII, 27. Targ. Ez. XXXIX, 11 כִּי (h. text סָמְכָה); a. e.—Pl. סָמְכָה, סָמְכָה. Targ. O. Ex. I. c. Ib. XXVI, 19. Targ. Job XXXVIII, 6; a. fr.—2) [*reclining*,] *banquet*. Targ. II Esth. I, 4.—3) *reliance* בְּרִי תְּרוּסָה בְּרִי can Abin be relied upon?; Yeb. 64^b ו' אֶתָּה (corr. acc.) A. is a trustworthy authority, Isaac . . is not.—Pl. סָמְכָה. Kidd. 31^b ו' אֶתָּה Abimi had five sons who were authorities in traditional law during the life-time of his own father.

סמכר, v. סמכר.

סמל m. (b. h.; Saf. of מל II; cmp. ארזמל [carving,] carved image. Gen. R. s. 68 (ref. to סלם, Gen. XXVIII, 12) הוא סלם הוא ס' וז' that means the image of Nebuchadnezzar, *sullam* is *semel*, the letters being the same.

סמל (or **סמל**) m. (v. preced.; cmp. γλῡφάκον, γλῡφᾶν cutting tool.—Pl. סמלים, (or סמל). Y. Ab. Zar. III, 42^c bot. [read:] וז' וז' figures on a signet ring with emblems representing a basket, palm-pricks or shears are indications of common (commercial) use (opp. ornaments with idolatrous emblems), v. בנין.

סמלא, סמלא m. ch. = שמאל, left side. Targ. O. Num. XXII, 26 סמל ed. Berl. (oth. ed. סמא; ed. Vien. ש; Y. ש); a. fr. (interch. in editions with שמא).—Pl. סמלין. Targ. II Esth. VI, 11.

סמלון m., pl. סמלונים, סמלונים (v. סמל; cmp. γλῡφαί, Sm. Ant. s. v. Jugum) the carved ends of a yoke. Sifra B'huck., Par. 1, ch. III את חס' Rabad a. Ar. (ed. סמלון, v. סמלון) he cut off the carved ends. Tosef. Kel. B. Mets. III, 13 [read as:] Sabb. 59^b bot. בעל as regards the susceptibility of a yoke to levitical uncleanness, go by its carved ends (if they are broken off, the susceptibility ceases); Y. ib. VI, 8^b ונעל אחר סמלוניו (corr. acc.).

סמלון pr. n. m. S'malyon, a scholar. Sifré Deut. 357; Yalk. ib. 963; Sot. 13^b וז' אמר ס' S. says, (the voice called out,) And Moses died &c.

סמלנית f. a species of wild beasts (?). Midr. Till. to Ps. LXXXVIII, 45 ed. Bub. Var. of כמלנית (expl. ערב ib.).

סמלק m. *jasmine*. Ber. 43^b top (v. Rabb. D. S. a. l. note 1).

סמם, v. סמם II.

סממית f. (b. h. ש; v. סם) [poisonous] spider. Sabb. 77^b (Ms. O. ש) a (crushed) spider is a remedy for a scorpion's bite; Y. Ber. IX, 13^c bot. Sabb. l. c. אימה ס' the fear which the scorpion has of the spider; Yalk. Am. 544 ש'. Snh. 103^b וז' ע"ג וז' Ar. (ed. ש) caused spider-web to cover the altar.—Pl. סממיות. Sifré Deut. 354 ס' מבישות אורו וז' (not סממית) spiders bite him, and he dies &c.; Yalk. ib. 961.—[LXX a. Vulg. translate שממית spotted lizard, v. next w.]

סממיתא ch. (v. preced.) [poisonous animal,] 1) spotted lizard. Targ. Y. Lev. XI, 30 Ar. (ed. ש; h. text סממיתא).—2) spider. Y. Sabb. I, 3^b ודמיתא שוממית and the mite in garments is changed into a spider.

סמון, סמון c. (v. סם) drug, 1) ingredient of frankincense. Y. Yoma IV, 41^d bot. (expl. חצירם) וז' כל ס' וז' חציר a fraction of each ingredient.—Pl. סממין, סממין, סממין. Y. Sabb. I, 3^b ודמיתא שוממית and the mite in garments is changed into a spider.

one of the ingredients of the frankincense; a. fr.—Y. Sabb. XII, 13^c bot. ליתע סממין to plant the spices for the frankincense.—2) pl. as above: paint, dye, colors; in gen. artist's material. Gen. R. s. 1 וז' שמצא ס' וז' your god is a great artist, but he found good material which helped him. Num. R. s. 12; Ex. R. s. 35, a. e. ארוה בסממין ארוה thou (paint it) with thy materials, but I appear in my glory myself; Yalk. Ex. 369 בסממין; Pesik. Vayhi, p. 5^a בסממין (corr. acc.). B. Kam. 101^a שבו ס' the value of the dye (additional to that of the wool); a. fr.—[Tosef. Kel. B. Mets. III, 13 סממין, v. סמלון.]

סממנא, סממנא ch. same.—Pl. סממין, סממין, סממין. Targ. Y. I Gen. XLIX, 20. Targ. Jer. XLVI, 11 (h. text ששור). Targ. Ez. XXIII, 14 (h. text ששור); a. e.—B. Kam. 101^a לי סממנא give me back my dyes. B. Mets. 85^b bot. [read:] וז' גובהא דס' וז' (Ms. M. סממנא) he placed the tube containing the medicine under his cushion.

סממנית f. (preced.), pl. סממניות, סממניות writing colors, inks. Sabb. XII, 3 (103^a) משרי ס' with two inks, v. סממנית.

סמן (b. h. Nif.), Pi. סמן (denom. of סמן) to mark. Koh. R. to XII, 10, [read:] בקבורתו לך בסמנים סמן, being a gloss, three signs did I mark out for thee with regard to the grave of Moses; Midr. Till. to Ps. IX (not סמנות).—Part. pass. מסומן; pl. מסומנים. B. Bath. X, 7 (172^a) אמ דירי מ' (Y. ed. דירי אמ דירי סממין; Ms. M. דירי סממין, v. Rabb. D. S. a. l. note) if the two persons of the same name bear also the same marks.

סמן, Pa. סמן to believe in סמן, be superstitious. B. Mets. 27^b כרס וארנקי משרם דמסמני people are not likely to lend a money bag or purse, because they are superstitious about it.—Part. pass. מסמן; f. מסמנא auspicious. Kidd. 59^a מילתא ולא מי מילתא and it is inauspicious (to sell the first field one has acquired).

Ithpa. סמן to be marked. Targ. Y. Num. II, 2 ארוון וז' סמן emblems which are marked out on &c.

סממנא, סממנא, v. סממנא.

סממין, v. סממין II.

סממיות, v. סממיות.

סממין, סממין, v. סממין.

סממין, v. סממין II.

סמס, Y. Shek. V, 48^d, v. סמס.—Yalk. Is. 263 שמשמסין v. סמס II.

סמפורינא, v. סמפורינא.

סמפנא, סמפנא, סמפנא, v. sub סמפנא.

סמפורינא m. (v. next wds., a. b. h. ספיר) lapis

lazuli, a jewel in the high priest's breastplate. Targ. Y. II XXVIII, 18 (some ed. סמפול).

סמפירין **סִימ'** m. pl. (ספר; cmp. צפון) *nails, points*. Targ. Is. XLI, 15. Targ. I Chr. XX, 3 (ed. Rahm. ספירין).

סמפירונין, v. next w.

סִנְפִּיר, **סִנְפִּיר**, **סִנְפִּיר** m. (σαπφειρινον) *sapphir-like*; in gen. (= lapis sapphirinus) *sapphire*, *lapislazuli* (v. Sm. Ant. s. v. Sapphir). Tanh. Ki'Thissa 26 וישל סני דיו וכו' and they (the tablets) were lapislazuli, and yet they were like a light object in his hands; Cant. R. to V, 14 [read:] וישל סני דיו וכו' they were a miraculous work: they were of sapphire, and yet could be rolled up. Tanh. B'shall. 21 דמטה של סמפיר היה the staff (of Moses) was of sapphire; Ex. R. s. 8. Pesik. Aniya, p. 135^b סמפ ירוי beautiful like sapphire. Ib. סמפ ירוי (corr. acc.); Pesik. R. s. 32; (Lam. R. to IV, 7 ספיר); a. fr.—*Chald.* Targ. Y. Deut. IV, 13. Ib. XXXIV, 12.

סִמִּיק, **סִמִּיק** (v. סמיק) *to be red* (interch. with *Pa.* in Targ. editions). Targ. Y. Num. XXXI, 18. Targ. Gen. XLIX, 12 (Ms. סמיקון); a. fr.—B. Bath. 84^a וכו' דקא סמיקא וכו' (the sun) is red in the morning and in the evening; a. e.

Pa. סמיק 1) same, v. supra.—2) *to redder*. Targ. Y. Gen. XLIX, 11.—Lev. R. s. 12 (expl. כי יראדס, Prov. XXIII, 31) ודאי סמיק ליה (or ודאי סמיק Hif.) the wine will surely make him red (excite him). Y. Hag. II, 77^d bot.; Y. Snh. VI, 23^c וכו' דלא סמיקא אפוי (not מסמיק) in order not to make his face red (put him to shame); a. e.—*Part.* pass. סמיק; pl. סמיקין. Targ. Ex. XXVI, 14. Targ. Nah. II, 4; a. e.

Af. אסמיק 1) *to become or be dark red*. Hull. 93^b; Pes. 74^b דא אומצא דא a piece of meat which is dark red (from congested blood). Ib. בין א' בין לא א' whether the fluid looks red; a. e.—2) *to make red*, v. supra.

סִמְקָא c. (preced.) *reddish*. Targ. Y. Lev. XIII, 43.—*Pl.* סמיקין; f. סמיקן. Targ. O. Lev. XIV, 37 (Y. סמיקן).—Lam. R. to IV, 3 דלא .. סמיקין וכו' (not סמיקן; some ed. סימוקן, corr. acc.) lest they see their young red-colored and eat them up.—Yalk. Prov. 960 דעיריין סמקן inflammation of the eyes (Lev. R. s. 12 שמשמין).

סִמְקִי pr. n. pl. *Samki*. Yeb. 121^a דס' אנגא the swamp of S.

סִמְקִין, **ס'** m. (preced. wds.) name of a *red jewel*, *carnelian*. Targ. O. Ex. XXVIII, 17. Targ. Ez. XXVIII, 18; a. e.

סִמְקִירִי, v. סמקירי.

סִמְקִתָּא, v. סימוקתא.

סִמְקִתָּא f. = סמקן. Targ. Y. II Ex. XXVIII, 17 (not סמקן); Y. I סמקתא.

סִמְרִי [(b. h.)] *to stand erect, bristle*.—Denom. סמיר;

whence [סמר] *to nail, fasten*. Y. Meg. IV, 75^c bot. זמיר he nailed it (against the door, in an inappropriate place).

Pi. סמיר *to stud with nails*. Kel. XIV, 2.—*Part.* pass. סמיר. Sabb. VI, 2, a. fr. סנדל המס' a nail-studded shoe.

סִמְרִי I ch., *Pa.* סמר same.—*Part.* pass. סמיר, סמיר. Y. Hag. III, beg. 78^d מ' כיפא ... עד to this day it is called the nail-studded rock.

סִמְרִי II (= h. שמר), *Ithpa.* אסמיר, אסמיר *to take heed, beware*. Targ. O. Ex. XXIII, 21. Targ. Josh. VI, 18 (some ed. אסמיר). Targ. Job XXXVI, 21 (Ms. אסמיר); a. fr.—[Ib. XXXIV, 17, v. סמיר.]

סִמְרָא, or **סִמְרָא** m. pl. *S'maraē* or *Samraē*, name of a Cushite tribe, prob. named from *Sabrata* (Abrotonum), in northern Africa; cmp. יונינאי. Targ. Y. Gen. X, 7 סמדי; Targ. I Chr. I, 9 (ed. Rahmer סמר; h. text סברה).

סִמְרִין, v. סימירין.

סִמְרוֹסִי, v. סברוסִי.

סִמְרִמוֹט m. (Saf. of מרש; cmp. מרשט) 1) *rag, lint*. Sabb. XIX, 2. Ib. XXI, 2.—*Pl.* סמירטין. Shebu. 31^a אחד ס' לבוש one (of the contestants) clad in rags. Tosef. Bets. II, 11 ס' לא יקרע לה he must not tear rags (to dress the wound after circumcision). Tosef. Sabb. II, 1; a. fr.—2) (adj.) *ragged*.—*Pl.* as ab. Cant. R. to I, 5; Yalk. ib. 982.

סִמְרִמוֹטָא ch. same.—*Pl.* סמירטין. Ber. 51^b, v. סמירטין.

סִמְרִמִּין m. pl. (v. סמירמין) *Sarmatians*. Y'lamd. to Num. III, 45 (or VIII, 6) quot. in Ar. ברבריים אפי' ס' אפי' ס' אפי' (ed. Koh. סמירמין) even Sarmatians, even Barbarians; [perh. Samaritans, v. next w.].

סִמְרִמִּיק f. (Σαμαρειτικῆ, sub. χώρα) *the Samaritan district*. Y. Ab. Zar. V, 44^d bot.

סִמְרִמִּין, v. סמירמין.

סִמְרִמִּרוֹת m. pl. (סמר) *shudder*. Nidd. IX, 8 (63^a) Ar. [Var. in Ar. צמירמירות; Mish. ed. צמירמירות; Bab. ed. צמירמירות].

סִמְרִתָּא, **סִמְרִתָּא** m. (comp. of סמ a. סמ, v. חורא, v. חורא; cmp. P. Sm. 2653 סמ חורין) *an emollient, esp. cosmetics*. סמיר משהא cosmetic ointments (v. משהא I a. רביתא). Targ. Esth. II, 3; 9.—*Pl.* constr. סמירתי. Ib. 12.

סִמְרִתָּא m. (preced.) *an emollient put on a sore, plaster*. Targ. Job V, 18 מעל ס' (Bxt. סמירתא; h. text חבש).—V. סמירתי.

סִמְרִתָּא, v. סמירתא.

סִמְרִתָּא (preced. wds.) *to apply an emollient, to heal*. Targ. Job XXXIV, 17 יסמירתי ed. Lag. (ed. יסמיר, Ms. יסמיר; corr. acc.; h. text יחבש; cmp. סמירתא). [As regards

formation of a verb from a compound noun, emp. ברנש, P. Sm. 582.]

סמטרי m. pl. (v. preced. wds.) a *vulnerary preparation*; *dragon's-blood*. B. Mets. 107^b וכו' עברי ליה ס' וכו' Ms. M. a. Ar. ed. Koh. (ed. סמטרי; Ar. ed. סמטר) they might prepare *samtré*, and he might recover; Yalk. Deut. 849; Yeb. 114^b (Rashi סמטריי רביה). B. Bath. 74^b ודוח ס' דוחי עישי ס' דוחי (Ar. ed. סמטריי רביה, v. Rabb. D. S. a. l. note 8) that plant was *s*.—Hull. 54^a quot. in Rashbam to B. Bath. l. c. עברי ס' ליה (ed. סמטרי ליה סמטרי).

סמטרתא f., v. סמטריא.

סן סניני, סנינים. Kel. X, 6 עשאו בס' (Mish. ed. סניני, corr. acc.) if he joined the boards by means of tenons, Maim. (R. S.: by placing between them *fine chips of thornwood*, v. סנה).

סנא v. סנא.

סנא סנא to hate, v. סני.

סנא סנא m. (preced.) *hatred*. Targ. Y. Ex. XXIII, 5. Targ. Y. Num. XXXV, 20 בסינא. Targ. Y. Gen. XXVII, 41; a. e.

סנאב v. סנאב.

סנאבא f. = סנא. Targ. O. Num. XXXV, 20 ed. Berl. (ed. Amst. ס', corr. acc.).—V. סנאבא.

סנאח m. (preced.) *hater, enemy*. Targ. Ex. XXIII, 5. Targ. II Esth. VI, 10; a. e.—Y. Ber. II, 5^a top סנאחון וישראל the enemy of Israel. Hull. 43^b (euphem.) כלפי סנאחיה דרבה (not סנאחיה) against (the enemy of) Raba.—Pl. סנאחין, סנאחין. Targ. Ps. XXXV, 19 (ed. Wil. סנאחין). Targ. Ex. I, 10. Targ. Ps. CXXIX, 5 (Ms. סנאחין; some ed. סנאחין). Ib. XLV, 6 (some ed. ש'); a. e.—Y. Taan. IV, 68^d שניאחיה.—V. שניאחיה.

סנאח pr. n. m. *S'naah*. Taan. IV, 5 (26^a) בני ס' (Ms. M. שניאב; v. Rabb. D. S. a. l. note); Y. ib. IV, 68^b bot.; Tosef. ib. IV (III), 6 ed. Zuck. (Var. סנאחיה); Bab. ib. 12^a סנאב (Ms. M. ש'); Erub. 41^a סנאב (Ms. O. סנאב).

סנאי v. סני.

סנאין, סנאין v. סנה.

סנאחא f. = סנאב. Targ. II Sam. XIII, 15 (ed. Wil. סנאחא). Targ. Ps. CIX, 5 (ed. Lag. סנאחא). Ib. 3 סנאחא. Targ. Prov. XXVI, 26 סנאחא (ed. Lag. סנאחא; Ms. סנאחא).

סנבוטין v. סנבוטין.

סנבול v. סנבול.

סנבטין v. סנבטין.

צני, צנבריי, צני pr. n. pl. *Sennabris*, near the lake of Tiberias. Gen. R. s. 98; Y. Meg. I, 70^a צני; v. ריה. Ib. III, 74^a top Ursinus burnt אריהא וצנבריי the

Torah scroll (of the synagogue) of S.—Denom. סנבריא, צני, צני. Y. Shebi. VI, 36^d; ib. IX, 39^a; Y. Ab. Zar. II, end, 42^a צני.

סנגדא v. סניגורא.

סנגדודין v. סניגורין.

סנגוריא v. סניגוריא.

סנגורין v. next w.

סנגלרין m. pl. (variously corrupted) *singulares, orderlies in the army*; (under the later Roman emperors) *imperial clerks in the provinces*. Yalk. Num. 771 גירא he set the singulares on them, and they crushed their heads with clubs (v. Sm. Ant. s. v. Fustuarium); Sifre Num. 131 סנגוריים, סנגוריים; Y. Snh. X, 28^d bot. סניגוריים (corr. acc.).—Y'lamd. to Num. X, 2 quot. in Ar. s. v. סנגוריים מה עשו הסניגוריים: סנגם (corr. acc., or signiferi?).

סנגרא v. סניגורא.

סנגרין, סנגרין corruptions of סניגורין.

סנדיות read: סנדיות.

סנדיקנוס, סנדיקות, סנדיקוס v. סנידיקנוס.

סנדל c. (σάνδαλον, prob. from Pers. *sandal* = calceus) *sandal*, 1) a sole with straps, shoe, contrad. to מנעל a. מנעל. Sabb. VI, 2, v. סנדר. Yoma VIII, 1. Yeb. 102^a; a. fr.—'ס' a sort of shoe for animals (v. Sm. Ant., 3rd Engl. ed., s. v. Solea). Sabb. 59^a ס' של וכו' a metal shoe for animals is liable to levitical uncleanness (expl. 'because it may be used as a drinking vessel in war' &c.); Kel. XIV, 5 סנדלי בהמה (pl.). Par. II, 3 ס' של וכו' if one made a shoe for her (the red cow), that she might not slip.—a sort of shoe for the legs of a bedstead; [Ar.: a board placed under a short leg]. Ohol. XII, 4; Tosef. ib. XIII, 4.—Yeb. 103^b ע"ז ס' של נוח Ar. (ed. של ע"ז) the shoe for the rest of an idol.—Pl. סנדלין. B. Bath. 58^a 'the bed of a scholar' is 'ס' וכו' that under which nothing is placed except the sandals in summer and shoes in winter time. Y. Sabb. VI, 8^a; a. fr.—2) a flat fish like the sole or turbot; trnsf. a flat, fish-shaped abortion. Nidd. III, 4 המפלת ס' וכו' a woman who discharges a sandal-like foetus or a placenta. Tosef. ib. IV, 7 שאמרי רומה ס' של וכו' the sandal abortion of which they speak means a foetus resembling the sea-fish called sandal; [oth. opin.] resembling the fish called 'ox-tongue' (βούγλωσσος, lingulaca); Y. ib. III, 50^d bot.; Bab. ib. 25^b; a. e. [Snh. 59^b סנדלין Ms. M., v. סנדיקנוס].

סנדלא, סנדלא ch. same. Targ. Y. I Gen. XIV, 23 רצועה סנדלא a sandal provided with straps; Y. II רצועה סנדלא a shoe-strap. Targ. Ps. CVIII, 10; a. fr.—Gen. R. s. 44; Yalk. Jer. 285 עד וסנדלה וכו' v. סנדיא. Yeb. 102^a, v. סנדיא. Snh. 7^b וכו' לי מאני וסנדלא get me my shop-tools (the judge's implements): a stick, a strap, a trumpet (with

which to proclaim excommunication) and a sandal (for חליצה); a. fr.—*Pl.* סַנְדַּלִּיָּא, סַנְדַּלִּין. Targ. Is. XI, 15. Targ. Y. Gen. XXXVII, 28 (comp. Am. II, 6); a. e.—Y. Sabb. VI, 8^a top דברי שני זוגות סַנְדַּלִּין שני סַנְדַּלִּין (8; חר מוא); a. e.

סנדלבונין, סנדלבונין, v. next wds.

סַנְדַּלְכוֹן m. (a corrupt. of *σαπδόλυς, σαπδόλυτος*) *sardonyx*. Targ. Job XXVIII, 18 (h. text סַנְדַּלְכוֹן).

סַנְדַּלְכוֹנִין, סַנְדַּלְכוֹנִים m. pl. h. same, in gen. *gems*. Snh. 59^b סַנְדַּלְכוֹנִין טובים ed. (ed. Cracow סַנְדַּלְכוֹנִין; Ms. M. סַנְדַּלְכוֹנִין; Ms. C. סַנְדַּלְכוֹנִין; corr. acc.; v. Rabb. D. S. a. l. note); Yalk. Gen. 15 סַנְדַּלְכוֹנִין; Ab. d'R. N., ed. Schechter, ch. I סַנְדַּלְכוֹנִין. Ib. ch. XXXVIII סַנְדַּלְכוֹנִין טובים סַנְדַּלְכוֹנִין פה שמוציא סַנְדַּלְכוֹנִין סַנְדַּלְכוֹנִין the mouth which uttered beautiful gems.

סַנְדַּלְכוֹנִין, סַנְדַּלְכוֹנִין, v. preced.

סַנְדַּלְפוֹן pr. n. *Sandalphon*, name of an angel. Hag. 13^b. Pesik. R. s. 20 שֶׁל סַנְדַּלְפוֹן the fire of S.

סַנְדַּלְפוֹנִין, v. סַנְדַּלְכוֹנִים.

סַנְדַּלָּר m. (*sandalarius*) *sandal-maker*, surname of R. Johanan; [oth. opin.: סַנְדַּלָּר = אלכסנדרי, the *Alexandrian*; v. Y. Hag. III, beg. 78^d וְהָיָה הַסַּנְדַּלָּר וְהָיָה הַסַּנְדַּלָּר R. J. the Sand'lar is a true Alexandrian]. Ab. IV, 11; a. v. fr.

סַנְדַּלְרִיאוֹת, Yalk. Gen. 79, read: בְּלִיַּרְיָאוֹת, v. בְּלִיַּרְיָאוֹת.

סַנְדַּלָּת, v. סַנְדַּלָּא.

סַנְדַּלְרִיאוֹס, סַנְדַּלְרִיאוֹס, abbrev. of אֱלֹהֵי סַנְדַּלְרִיאוֹס. Ex. R. s. 15, v. אֱלִיָּאוֹס.

סַנְדַּלְרִיאוֹת, סַנְדַּלְרִיאוֹת, סַנְדַּלְרִיאוֹת, v. סַנְדַּלְרִיאוֹת. h. a. ch.—[סַנְדַּלְרִיאוֹת, Sifra B'har, Par. 2, ch. III, v. אֱלִיָּאוֹס.]

סַנְדַּלְרִיאוֹת, v. סַנְדַּלְרִיאוֹת ch.

סַנְדַּלְרִיאוֹת, Cant. R. to IV, 4 ע"י, a corrupt ditto-graphy of ע"י שני שדיך.

סַנְדַּלָּה m. (b. h.) *prick, thorn, thorn-bush*. Ex. R. s. 2; Tanh. Sh'moth 14 (expl. בְּלִיַּרְיָאוֹת, Ex. III, 2) מִשְׁנֵי חֲלָקֵי שֶׁל סַנְדַּלָּה (from the heart of) from upward of two thirds of the height of the thorn-bush. Ib. הֵם... אֵת אֲנִי בִּסְ וְכ' they (the Israelites) are in anguish, I (the Lord) also appear in the thorn-bush, out of a narrow place. Ex. R. l. c. מִדֵּי סַנְדַּלָּה as the thorn-bush is the lowest of the trees, so are the Israelites &c.; a. fr.—*Pl.* סַנְדַּלָּה, סַנְדַּלָּה; v. Rabb. D. S. a. l. note); Kil. VIII, 5, a. e. וְהָיָה הַסַּנְדַּלָּה I. Tanh. Ki Thissa 2 סַנְדַּלָּה (corr. acc.). B. Mets. 117^a (expl. חֲקִירָה) קִינִים סַנְדַּלָּה (Ar. (ed. קִינִים וְכ' he must furnish reeds, thorns and clay (for the ceiling).—Y. Meg. I, 72^d top סַנְדַּלָּה שֶׁל עַל הַגִּישָׁה, v. סַנְדַּלָּה.]

סַנְדַּלְרִיאוֹת, v. סַנְדַּלְרִיאוֹת.

סַנְדַּלְרִיאוֹת, סַנְדַּלְרִיאוֹת f. (also pl.) (*συνέδριον*) *San-*

hedrin, the supreme council of the Jews; סַנְדַּלְרִיאוֹת the *Great S.*, consisting of seventy-one members; סַנְדַּלְרִיאוֹת the *Small S.*, a judicial court of twenty-three. Snh. I, 6. Ib. סַנְדַּלְרִיאוֹת fit to be a seat of the S. Macc. I, 10 סַנְדַּלְרִיאוֹת the S. may exercise its functions in Palestine and outside. Ib. סַנְדַּלְרִיאוֹת וְכ' a S. that executes capital punishment (more than) once in seven years. Ib. 9 (ref. to Deut. XVII, 6) שׁוֹמֵר וְכ' this intimates that the S. must not hear the testimony from the mouth of an interpreter. Snh. 63^a וְכ' that a S. which puts a person to death must not taste food during the entire day of execution; a. v. fr.—*Pl.* סַנְדַּלְרִיאוֹת, סַנְדַּלְרִיאוֹת, סַנְדַּלְרִיאוֹת. Ib. I, 5 סַנְדַּלְרִיאוֹת וְכ' supreme courts for tribes (provincial courts, Small Sanhedrin) can be instituted only by decree of the court of seventy-one; Sifra K'dosh. ch. VIII, Par. 10 סַנְדַּלְרִיאוֹת של ישראל; Yalk. Lev. 619 סַנְדַּלְרִיאוֹת של שבטים, opp. גְּדוּלָּה. Snh. 16^b סַנְדַּלְרִיאוֹת (also in Chald. diction); a. fr.—*Sanhedrin*, name of a treatise, of the Order of N'zikin, of Mishnah, Tosefta and Talmud Babli a. Y'rushalmi.

סַנְדַּלְרִיאוֹת, סַנְדַּלְרִיאוֹת ch. same. Targ. Y. II Num. XXV, 4. Targ. Y. I ib. 7. Targ. I Chr. XVIII, 17; a. fr.—Snh. 16^a; a. fr.—*Pl.* סַנְדַּלְרִיאוֹת, סַנְדַּלְרִיאוֹת. Targ. Y. I Lev. XXIV, 12. Targ. Y. I Num. IX, 8; a. fr.

סַנְדַּלְרִיאוֹת, סַנְדַּלְרִיאוֹת m. (סַנְדַּלְרִיאוֹת = שֶׂנֶא; comp. קַנָּא a. קַנָּא) *hater*.—*Pl.* סַנְדַּלְרִיאוֹת, סַנְדַּלְרִיאוֹת. Zeb. 118^b (ref. to Deut. XXXIII, 16, play on סַנְדַּלְרִיאוֹת) בין השנאות, v. Rabb. D. S. a. l. note) the eye (of Joseph) which refused to enjoy that which was not its own, shall be permitted to feast on that which belongs to his haters (the brother tribes); Yalk. Josh. 29; Y. Meg. I, 72^d top שְׁרָרָה שְׂכִינָה בְּסַנְדַּלְרִיאוֹת של יוֹסֵף the Divine Presence dwelt among Joseph's haters.

סַנְדַּלְרִיאוֹת, v. סַנְדַּלְרִיאוֹת.

סַנְדַּלְרִיאוֹת, סַנְדַּלְרִיאוֹת f. (סַנְדַּלְרִיאוֹת) 1) *the hated wife*. Targ. O. Deut. XXI, 15 סַנְדַּלְרִיאוֹת ed. Berl. (oth. ed. שְׂנֵא, a. שְׂנֵא; Y. סַנְדַּלְרִיאוֹת, a. סַנְדַּלְרִיאוֹת). Targ. O. Gen. XXIX, 33 סַנְדַּלְרִיאוֹת ed. Berl. (oth. ed. שְׂנֵא; Y. סַנְדַּלְרִיאוֹת). Targ. Prov. XXX, 23 שְׂנֵא (ed. Lag. שְׂנֵא); a. e.—2) *hatred*, v. סַנְדַּלְרִיאוֹת.

סַנְדַּלְרִיאוֹת (Saf. of נִיר; comp. דִּירְרִיאוֹת) *to dazzle, blind*. Targ. Y. Num. XVI, 14.

סַנְדַּלְרִיאוֹת, סַנְדַּלְרִיאוֹת f. (preced.; comp. Syr. סַנְדַּלְרִיאוֹת, lorica, P. Sm. 2680) *polished metal helmet*. Sabb. 62^a, expl. קַסָּה (Ms. M. סַנְדַּלְרִיאוֹת, read 'סַנְדַּלְרִיאוֹת; v. Rabb. D. S. a. l. note for Var. lect.).

סַנְדַּלְרִיאוֹת m. (v. סַנְדַּלְרִיאוֹת) of *S'narta*. Sabb. 17^b (Ms. M. סַנְדַּלְרִיאוֹת, v. Rabb. D. S. a. l. note); (Ab. Zar. 36^a סַנְדַּלְרִיאוֹת, early eds. נִירְיָה; v. נִירְיָה).

סַנְדַּלְרִיאוֹת f. (סַנְדַּלְרִיאוֹת) [*the glistening*], *swallow*. Sifra Sh'mini, Par. 3, ch. V הַסַּנְדַּלְרִיאוֹת; Hull. 62^a סַנְדַּלְרִיאוֹת the white-bellied swallow. Tosef. ib. III (IV), 23 סַנְדַּלְרִיאוֹת וְכ' used to eat the white-bellied swallow, because &c. Sabb. 77^b סַנְדַּלְרִיאוֹת אֵימָה אֵימָה הַסַּנְדַּלְרִיאוֹת the fear which the eagle has of the swallow; a. e.

Ib. למיִשְׁנֵיהֶוּ... (Yalk. Ms. למִשְׁנֵיהֶוּ, v. Rabb. D. S. a. l. note 1) is it permitted to denounce him to his teacher that he may hate him? Ib. מִסְנֵא סְנו לִיה. Ms. M. (ed. רדיו 17^a M. Kat. 17^a) they should hate him. Ms. M. whose reputation people disliked (who was ill-reputed, v. infra); a. fr.—*Part. pass.* סְנִי, סְנִי; f. סְנִי *hated, hateful; ungainly, unsavory.* Targ. Prov. XIV, 20 (ed. Lag. סְנִי; h. text רִשְׁנָא).—Sabb. 31^a v. רַעֲלָךְ סְנִי וְכ'.—Meg. 25^b רַעֲלָךְ סְנִי מֵאֵן דְּסִי שִׁמְעֵנִי. Ms. M. (ed. רִשְׁנָא).—v. supra one whose reputation is bad, v. I. Ib. 14^b סְנִי (Ms. M. סְנִי; Ms. Halberst. סְנִי; Ms. O. אִשְׁתֵּי; v. Rabb. D. S. a. l. note) they are ungainly of name; (Ms. M. their names are ungainly).—2) (fr. part. pass.) *to be ugly.* Taan. 7^b top אִי הוּי סְנִי וְכ' if they had been ugly, they would have been still greater scholars.

סְנִי I f., v. preced.

סְנִי II m. (preced.) 1) *badness, inferiority.* B. Bath. 122^a לְשׁוּפְרָא וְכ' to equalize the distribution of land with regard to the better or inferior quality.—2) *evil nature;* (by way of antiphrasis for *nature*—סְנִי *one whose nature is bad, ill-natured.* Koh. R. to XI, 9 (some ed. בִּישׁ סְנִי).—V. סְנִי.

סְנִי III, **סְנִי** m.=h. סְנִי. Targ. Y. Ex. III, 4, sq.—Cant. R. to I, 1 (prov.) בֶּן כ' נֶפֶק וּרְדָא (some ed. נֶפֶק) from a thorn-bush comes forth a rose (good children of a bad father); Yalk. Sam. 134 סְנִי דִּאֲפִיק וְכ' (not סְנִי) a thorn which produced a rose.—Pl. סְנִי. Targ. Y. Deut. XXXIII, 16 (prob. to be read סְנִי sing.).—[Targ. Prov. VIII, 19 סְנִי for סְנִי, v. סְנִי I.]

סְנִי IV, or **סְנִי** m. (סְנִי) *sieve; mucal sieve,* name of a certain *part of the intestines*; [oth. opin.: *disliked by wolves*, v. סְנִי. Hull. 50^b.—Koh. R. to VII, 19 (some ed. סְנִי); Lev. R. s. 3 *the ileum*; v. סְנִי.]

סְנִי, Targ. Y. I Num. XXXIV, 11, read פְּנִי.

סְנִי, v. סְנִי, a. סְנִי.

סְנִי m. (συνήγορος) *advocate, attorney, opp.* קְטִיגֹר prosecutor. R. Hash. 26^a אֵין קְטִיגֹר נִשְׁעָה סְנִי the accuser (gold reminding of the golden calf) must not be made an advocate (therefore must the high priest on the Day of Atonement not enter the Holy of Holies in gold-embroidered garments); Ber. 59^a. Hag. 13^b אֵין קְטִיגֹר יַעֲשֶׂה סְנִי shall the accuser (the ox or calf) become an advocate? Lev. R. s. 30 וְכ' סְנִיגֹר וְכ' woe to this man, his advocate has turned prosecutor; Y. Succ. III, beg. 53^c שְׁנִיגֹר (corr. acc.); a. fr.—Pl. סְנִיגֹרִין, סְנִיגֹרִין. Y. R. Hash. I, 57^b top; a. fr.—Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 7) שְׁלָא יַעֲמִיד סְנִיגֹר (the judge) must not allow advocates to stand by his side (in place of the parties themselves), for it is said, 'before the judge the words of both of them must come' (ib. XXII, 8); [Shebu. 30^b סְנִיגֹרִין שְׁלָא יַעֲשֶׂה סְנִיגֹרִין (Ms. M. יַעֲשֶׂה דְּרִבְרִי סְנִיגֹרִין); Yalk. Ex. 352 שְׁלָא יַעֲשֶׂה סְנִיגֹרִין that he must not appoint advocates for what he has to say (in defense of his decision, if a point

of law is raised against it); the entire passage seems to require emendation in accordance with Mekh. l. c.]

סְנִיגֹרָא pr. n. m. *Bar-Sannigora.* Targ. Y. I Num. XXXIV, 8 כְּרִבִּי דְּבִר סְנִי the towns of Bar-S. (on the border between Syria and Palestine); [for סְנִי ib., read with Y. II אֲנִשְׁכִּיא]; Sifré Deut. 51 סְנִיגֹרָא (not סְנִי); Yalk. ib. 874 (not סְנִי); Tosef. Shebi. IV, 11 (not סְנִי); Y. Shebi. VI, 36^c (סְנִיגֹרָא; read כְּרִבִּא; var. סְנִיגֹרָא; Y. Shebi. VI, 36^c כְּרִבִּא רִבִּא וְכ' the large town of &c.).

סְנִיגֹרָא f. (συνήγορα) *defence, speaking in behalf of.*—עַל-סְנִיגֹרָא *to speak in defence of.* Y. Taan. II, 65^a top. Ex. R. s. 15, end. Lev. R. s. 6, beg. [read:] סְנִיגֹרָא דִּיא מִלְּמַדָּא לְכָאן וְכ' being a gloss to our w.) that holy spirit speaks in defence of both sides; a. fr.

סְנִיגֹרִין, a corrupt. of סְנִיגֹרִין (אֲסִיגֹרִין). Tosef. Shebi. VI, 3; Tosef. Ter. IX, 10; v. אֲסִיגֹרִין.

סְנִיגֹרִין, Shebu. 30^b, read: סְנִיגֹרִין; v. סְנִיגֹר.

סְנִי II, v. סְנִי.

סְנִיגֹרָא f. (סְנִי) *dislike, displeasure.* Ned. 62^a סְנִיגֹרָא מִלְּחָא וְכ' he thought that man spoke so from a dislike of the thing (spoke ironically because he was angry). Yalk. Dan. 1060, וְכ' סְנִיגֹרָא.

סְנִי, v. סְנִי.

סְנִי m. (סְנִי) *attachment, wedge; key-stone.* Midr. Till. to Ps. XCI; Pirké d'R. El. ch. XXXV; Yalk. Gen. 120 כְּאֵם סְנִיגֹרָא as one inserts a key-stone in an arch. Ber. 47^b; Y. ib. VI, 11^b top עוֹשִׂין אוֹתוֹ סְנִיגֹרָא we wedge him in among the ten, i. e. we count him in so as to make up the requisite number; a. fr.—Pl. סְנִיגֹרִין, סְנִיגֹרִין. Tosef. Snh. VII, 9 עוֹשִׂין אוֹתָן סְנִיגֹרָא at a wedding feast we place them among (the adults); Hor. 13^b. Taan. 25^a אֲרַבְעָא סְנִיגֹרָא they made them (the beams) in links, i. e. joined mortised pieces to them. Tosef. Men. XI, 6 הָיוּ סְנִיגֹרָא four golden attachments were there (to the table) shaped like forks; Men. XI, 6. Ib. 94^b וְכ' סְנִיגֹרָא and these attachments supported the loaves; Num. R. s. 4; a. fr.—Kel. XXI, 3 סְנִיגֹרָא the side-pieces of a saw which hold the blade, and the wedge with which the cord is twisted.

סְנִיגֹרָא ch. same.—Pl. constr. סְנִיגֹרָא the barbed tops of a fence or wall. B. Bath. 4^b, v. סְנִיגֹרָא.

סְנִיגֹרָא, v. סְנִיגֹרָא.

סְנִיגֹרָא, v. סְנִיגֹרָא.

סְנִיגֹרָא, v. סְנִיגֹרָא a. סְנִיגֹרָא.

סְנִי [to sting, cmp. סְנִי; of color:] *to be bright, shine.* V. סְנִיגֹרִין.—Part. pass. סְנִיגֹרִין; pl. סְנִיגֹרִין. Num. R. s. 4 (expl. he was dressed in glistening, gold-embroidered garments shining like fine gold.

Pi. clear, filter; (of metals) to smelt, refine. Sabb. XX, 2 וְכַּיֵּן אֶת הַיֵּין you may (on the Sabbath) filter wine through a cloth &c. Hull. 67^a גְּנָטִים יְבוּשִׁיךָ שֶׁיֵּנֶן gnats in liquids which one has passed through a filter; a. e.—*Part. pass. מְסֻנֵּן refined, bright.* Num. R. l. c. (expl. מְסֻנֵּן, v. supra) פְּרוֹז הַזֶּה הַמֶּסֶךְ the refined gold which he wore made a rustling noise.

Nithpa. נִסְתָּפֵן, Hithpol. הִסְתָּפֵן to be refined. Ib. s. 7, beg. נִסְתָּפֵן הַפְּסוּלִיּוֹת מִמֶּנּוּ when the base metals are removed from it (the silver) by refining, it shows at once &c. Pesik. R. s. 14 (ref. to Ps. XII, 7) [read:] כֶּסֶם שֶׁכָּסָה וּמִצְטָרֵף וּמִסְתָּפֵן as the silver to be smelted enters the crucible and is smelted and refined etc.; כִּי הִיא כֶּסֶם הַחֹרֶף so is the Law refined and smelted (through study) in forty-nine ways.

סִנַּן, סִנֵּן ch. same; (act. verb) to filter, clear, refine (interch. with Pa.). Targ. Ps. CV, 19 (Ms. סִנֵּן). Ib. XVII, 3; a. fr.—*Part. pass. סִנֵּן; f. סִנֵּן.* Ib. XII, 7. Ib. LXVIII, 14. Targ. Job XI, 15; a. fr.

Pa. סִנֵּן same, v. supra. Ib. XXVIII, 1; a. e. [Targ. Y. I Deut. XXXIII, 28 רְסִינִי (some ed. רְסִינִי; h. text רְסִינִי) prob. to be read: רְסִינִי (= רְסִינִי) which let filter down dew &c.

סִנֵּן, סִנֵּן, Tosef. Kel. B. Bath. V, 11; Tosef. Neg. V, 14, read: סִנֵּן, v. סִנֵּן.

סִנֵּן I pr. n. m. Sansan. Gen. R. s. 19 סִנֵּן (cmp. סִנֵּן; Yalk. Esth. 1056 פֶּסֶס).

סִנֵּן II f. (b. h. סִנֵּן pl.; v. סִנֵּן) [prick,] the pointed ribbed leaf of the palm tree. Snh. 93^a (ref. to Cant. VII, 9) (v. Rashi) I can claim as mine only one leaf (of the palm Israel) that of Hanania &c.; Yalk. Cant. 992 סִנֵּן. — *Pl. סִנֵּן.* Num. R. s. 3, beg.; Gen. R. s. 41, beg.; Yalk. Ps. 845 לְכֹרֶת סִנֵּן (not לְכֹרֶת) the leaves (of the palm tree) are used for sieves.

סִנֵּן ch. same. — Pl. סִנֵּן. Cant. R. to VII, 9, v. סִנֵּן.

סִנֵּן II. v. סִנֵּן.

סִנֵּן (Saf. of עִנֵּן; v. סִנֵּן) to interlace; to insert. Tosef. Keth. VII, 10 הִיא בָּהּ מִים אַחֵר וְסִנֵּן בֵּין הַמִּזְמִין if she had another blemish, and he in his enumeration had inserted it among the blemishes (which she really did not have, so as to make believe that she was also free from that blemish); Tosef. B. Bath. IV, 5, sq.; B. Mets. 80^a (אֵת אַחֵר). V. סִנֵּן.

סִנֵּן, Koh. R. to XI, 9 אִיסְתַּנְפֵּן, read: אִיסְתַּנְפֵּן, v. סִנֵּן.

סִנֵּן f. (b. h.; = סִנֵּן; with anorganic; cmp. סִנֵּן &c.) fins. Hull. III, 7. Nidd. VI, 9 יֵשׁ לִי כָּל יֵשׁ לִי every fish that has scales has also fins; לִי כָּל יֵשׁ לִי but some have fins but no scales. Sifra Sh'mini, ch. IV, Par. 3 אֵת לִי אֵלֶּה אֵת אֶחָד even if it has only one set of fins; a. e.—*Pl. סִנֵּן, סִנֵּן.* Ib. סִנֵּן. one that has more than one coat of scales and one set of fins. Ib. (ref. to Job XLI, 22) *haddudē hares* אֵלֶּה לִי

refers to its (the Leviathan's) fins. Hull. l. c. הֵן הַפִּירָהּ by *s'nappirin* is meant that organ with which it speeds its movements.—[Yalk. Lev. 645 סִנֵּן, v. סִנֵּן.]

סִנֵּן, v. סִנֵּן.

סִנֵּן, v. סִנֵּן.

סִנֵּן, pr. n. pl. S'nafta, a border town. Y. Shebi. VI, 36^a; Tosef. ib. IV, 11 סִנֵּן ed. Zuck. (Var. סִנֵּן); Sifré Deut. 51, a. Yalk. ib. 874 סִנֵּן.

סִנֵּן (Saf. of סִנֵּן, cmp. Assyr. סִנֵּן, Del. Assyr. Handw.) to press, stuff. Tam. II, 1 סִנֵּן אֹתָן (Talm. ed. סִנֵּן) they press them against the sides of the altar.

Pl. סִנֵּן. Mikv. II, 6 הַמִּסֵּן אֶת הַיָּדִים if one presses the mud against the sides of the pool.

סִנֵּן ch., Pa. סִנֵּן same, esp. to stuff; [oth. opin.: to choke, cause loss of breath].—Part. pass. מְסֻנֵּן, (with וּמִצְטָרֵף) Pes. 3^b מִסִּנֵּן כְּגִדְּךָ you made that subject to us (as savory) as a stuffed kid; אֲחֵר כְּזֵבֶה as a stuffed swine; [Ar. a. Rashi: this lesson made us (as tired) as a breathless kid, swine].

סִנֵּן, Yalk. Esth. 1057, read: סִנֵּן.

סִנֵּן, v. סִנֵּן.

סִנֵּן, Sifré Deut. 317; Yalk. ib. 944 סִנֵּן, corruptions; prob. to be read: סִנֵּן, v. סִנֵּן; [Pesik. Zutr. Haáz., ed. Bub. p. 113 has סִנֵּן].

סִנֵּן, סִנֵּן, סִנֵּן, v. סִנֵּן.

סִנֵּן, סִנֵּן, m. (σύνκλητος) 1) (= senator, counselor, counselor. Ex. R. s. 46.—Pl. סִנֵּן, Pesik. Zutr. Haáz. (ed. Bub. p. 113) (ref. to Deut. XXXII, 14) אֵלֶּה סִנֵּן that means their (the Roman) senators (sent to the provinces); (Sifré Deut. 317 סִנֵּן, Var. סִנֵּן; Yalk. ib. 944 סִנֵּן, Y. Ber. IX, 13^d שָׁלוֹם אֶת כָּל סִנֵּן he changed all his counselors; Y. Snh. XI, 30^c top (some ed. סִנֵּן, v. infra). Lev. R. s. 13 גָּחִין וְאָמַר לְסִנֵּן וְאָמַר he bent down and said to his assessors, these three things (for which I put to death three persons) did I do in one night; Midr. Till. to Ps. LXXX שלֵּן (sing.; ed. Bub. סִנֵּן, oth. ed. מִלֵּךְ שֶׁהָיָה לוֹ שְׁנֵי סִנֵּן Gen. R. s. 8 סִנֵּן, סִנֵּן, corr. acc.). Gen. R. s. 8 סִנֵּן a king that had two counselors, without whose consent he did nothing; Yalk. ib. 13; a. fr.—2) mostly סִנֵּן (σύνκλητος, accus.) senate, assembly. Y. Snh. l. c.; Y. Ber. l. c., v. supra. Deut. R. s. 6 סִנֵּן (read: אִמֵּן של סִנֵּן) let her be called the mother of the senate.—[Pirké d'R. El. ch. XLVIII, פִּרְעֵה, סִנֵּן, read with Yalk. Ex. 169 סִנֵּן, סִנֵּן.]

סִנֵּן, v. preced.

סִנֵּן, m. (σύνκλητικός) one of senatorial rank, senator. Ex. R. s. 28 סִנֵּן וְכִי קָרָא לְפָנָיו סִנֵּן call such and such a senator that he may come with you.

Num. R. s. 18.—*Pl.* סנקלטיקין, סנקלטיקין, סני' Sifré Deut. 317; Yalk. ib. 944, v. preced. art.

סני', סני', סנקתדרון v. next w.

סני', סני' m. (συγκάθετος) *assessor, associate*. Gen. R. s. 49 אורז לו ס' אורז (not ים ...; Ar. רון ...) a king who had an associate; עשיחי I have appointed him my associate. Ib. s. 78 בלך שריו לו ס' ... I have appointed him my associate. Ib. s. 78 רון ... Ex. R. s. 43, beg. סנקתדרו his associate regent. Tanh. Mishp. 5 סנקתדרו (corr. acc.); a. fr.—*Pl.* סנקתדרין, סני', סני'. Yalk. Gen. 13 בלך שריו לו ס' ... a king who had associates without whose consent he did nothing; Gen. R. s. 8 דוין .. דוין סנקתדרון (some ed. מדעת, corr. acc.). Yalk. Esth. 1057 סנקתדרין (corr. acc.).

סני', סני' v. סני'.

סני', סני' v. סני'.

ס m. (b. h.) *moth, worm*. Yoma 9^b חסס מן הארז Ms. L. (v. Rabb. D. S. a. l. note 200) a cedar sawed out by the worm, v. סנקתדרו.

ס m. (b. h.) *moth, worm*. Yoma 9^b חסס מן הארז Ms. L. (v. Rabb. D. S. a. l. note 200) a cedar sawed out by the worm, v. סנקתדרו.

ס m. (b. h.) *moth, worm*. Yoma 9^b חסס מן הארז Ms. L. (v. Rabb. D. S. a. l. note 200) a cedar sawed out by the worm, v. סנקתדרו.

ס m. (b. h.) *moth, worm*. Yoma 9^b חסס מן הארז Ms. L. (v. Rabb. D. S. a. l. note 200) a cedar sawed out by the worm, v. סנקתדרו.

ס m. (b. h.) *moth, worm*. Yoma 9^b חסס מן הארז Ms. L. (v. Rabb. D. S. a. l. note 200) a cedar sawed out by the worm, v. סנקתדרו.

ס m. (b. h.) *moth, worm*. Yoma 9^b חסס מן הארז Ms. L. (v. Rabb. D. S. a. l. note 200) a cedar sawed out by the worm, v. סנקתדרו.

Lev. 675 (ref. to Lev. XXVI, 26) לרבות כל סני' לחם (fr. a noun (סני') this include all supports by bread (all substitutes of food); Sifra B'huck. Par. 2, ch. VI מסי' or רצונך סני' (denom. of סעודה) to dine. Hull. 7^b סני' why dost thou not eat?; I have had my meal in daytime; a. fr.—Sabb. 62^b במה סני' היום what did you dine on to-day? (a lascivious metaphor).—[Ib. 12^b ששכנה סני' v. סני']

Pi. סני' to support, assist. Yalk. Num. 760 לסני' in order to keep her (the cow) steady (on the ship). Sabb. XVIII, 3 אבל מסי' but you may assist (an animal in child-birth); expl. ib. 128^b. Ib. (quot. fr. Tosef. ib. XV (XVI), 2) ביצד מסני' אוהוין (Tosef. l. c. מסי').

סני', סני', סני' ch. same, 1) to assist, help. Targ. I Sam. VII, 12 (ed. Wil. Pa.).—Targ. Gen. XXVII, 37 (h. text סני'); a. fr.—Lam. R. to II, 2 לא נסני' וב' (סני' 2) (with or without לני') to dine, eat. Targ. Jud. XIX, 5. Targ. Ps. XIV, 4.—Gitt. 67^b לא סני' מר גבן why will you not dine with us?—3) to satiate, contrad. to וין and to גרר. Ber. 35^b חמרא סני' wine satisfies; נחמא מיסני' bread satisfies but does not exhilarate; a. e.

Pa. סני' to support, help. Targ. II Chr. XXVIII, 23. Targ. Y. Ex. XVII, 12.

Ithpa. סני' to be supported. Targ. Is. V, 6.

סני' m. (preced.) *support, auxiliary*. Tosef. Snh. II, 4 חסס מן הארז we consider each of these circumstances an auxiliary reason for intercalation; Snh. 11^a; Y. ib. I, 18^d top (corr. acc.).

סני' I ch. 1) same, *support, assistance*. Targ. I Kings X, 12 סני' Bxt. (ed. סני'). Targ. Gen. XXI, 20; a. fr.—Lam. R. to II, 2 אלן מן אלן the Lord help you against these (Romans); (Y. Taan. IV, 69^a ברייך סני' סני', סני' constr. סני'. Targ. Y. Lev. XXVI, 26 (v. סני').—2) *food*. Targ. Ruth II, 14.—*3) *root of the Cyperus Rotundus*. Gen. R. s. 72 (expl. דוראם, Gen. XXX, 14) ס' Ar. (ed. שנירין).

סני' II, סני' m. (preced.) *assistant, helper, follower*.—*Pl.* סני', סני'. Targ. O. Lev. XX, 5 סני' ידו ידו. Berl. (not with י; oth. ed. ס; h. text משפחה).

סני' f. (preced. wds.) *sustenance, comfort*. Gen. R. s. 48 quot. in Rashi to Gen. XVIII, 5 (ed. מוניתה).

סני', סני' v. סני'.

סני' m. = סעודה. Y. Ber. II, 5^a bot. עשו עשו if they work for him for their meals (the meals included in the wages).

סני' f. v. סני'.

סני' f. (סני') *meal, dinner; feast*. Yoma 75^b (ref. to Ex. XVI, 12) ס' קבע לון זמן he (Moses) introduced for them fixed meal-times. Succ. 26^a קבע קבע a regular full meal, v. עני'. Tosef. Ber. IV, 10 לטבח ס' they put the banquet in charge of the cook; ב' נחלקל דבר בס' if anything is wrong in the banquet; B. Bath. 93^b. Tosef

l. c. 8 סַח ed. Zuck. (Var. הַסְרִיבָה); a. v. fr.—סַעֲרוּת אַרְוִסִין, סַעֲרוּת אַרְוִסִין &c., v. respective determinants.—Ab. III, 16 everything is prepared for the feast (the hereafter). Pesik. R. s. 41, end, v. זָמֵן.—Pl. סַעֲרוּת. Sabb. XVI, 2. Ib. 117^b; a. fr.

סַעֲרוּנָא, סַעֲרוּנָא m. (סַעֲר) *assistance, help*; *trnsf. helper*. Y. Taan. IV, 69^a, v. סַעֲרָא I.

סַעֲרוּתָא, סַעֲרוּתָא f. ch.=h. סַעֲרוּתָא. Targ. II Esth. VI, 11. Targ. II Sam. XI, 8.—Yoma 74^b; 75^b לֵיתָא לֵיתָא מֵאֵן סַעֲרוּתָא he who has only one meal, let him eat it in day-time. Keth. 61^b; a. fr.—Pl. סַעֲרוּתָא. Gitt. 38^b אַחַת קִבְעָה סַעֲרוּתָא one family had their regular dining parties on the Sabbath &c. Ib. סַעֲרוּתָא their entertainments; a. e.

סַעֲרוּתָא f. (סַעֲר) *visitation*. Targ. O. Num. XVI, 29 ed. Berl. (oth. ed. סַעֲרָא; Var. סַעֲרָא, סַעֲרָא, סַעֲרָא). Targ. Mic. VII, 4 סַעֲרָא (constr.).

סַעֲרוּתָא, סַעֲרוּתָא pr. n. m. *S'orim, S'oram*. B. Mets. 73^b רַב סַעֲרוּתָא; M. Kat. 28^a רַב סַעֲרוּתָא (Ms. M. סַעֲרוּתָא).

סַעֲרוּתָא *barley*, v. סַעֲרָא.

סַעֲרוּתָא m.=סַעֲרוּתָא. Targ. Hos. IX, 7. Targ. Jer. XI, 23. Ib. XXIII, 12 (ed. Lag. סַעֲרוּתָא).

***סַעֲרוּתָא** f. (סַעֲר) *sweepings*. Pesik. Asser, p. 95^b וְכִי מִן סַעֲרוּתָא רַבִּיתָא וְכִי Ar. (ed. Bub. סַעֲרוּתָא) out of the sweepings of thy house thou mightest give me so much; [Tanh. R'eh 10 סַעֲרוּתָא; ed. Bub. 4 סַעֲרוּתָא (read: סַעֲרוּתָא); Var. in a gloss סַעֲרוּתָא; Var. in Ar. s. v. סַעֲרוּתָא: סַעֲרוּתָא, סַעֲרוּתָא, v. סַעֲרָא].

סַעֲרָא, a word in an enigmatic speech, Koh. R. to I, 8 סַעֲרָא, perh. to be read: סַעֲרָא *help*; [Matt. K. suggests סַעֲרָא].

***סַעֲרָא** I (cmp. סַעֲר) *to go around; to visit*. Sabb. 12^b שְׁהָכִינָה מִיָּן שְׁהָכִינָה סַעֲרָא אֵל הַחוּלָה (סַעֲר) whence is it proven that the Lord visits the sick?—Answ. ref. to יסְעִדְנוּ (Ps. XLI, 4), [to which is added in Ar.: סַעֲרָא בִיהָ קָרִי read it *yi'sarennu* 'shall visit him'].

סַעֲרָא ch. same, (corresp. to h. פָּקַד) *to visit, examine*. Targ. I Kings IX, 12 (ed. Lag. לְמַדְוִי). Targ. I Sam. XIV, 17.—Esp. שלם סַעֲרָא *to inquire after a person's health*. Ib. XVII, 18 (ed. Wil. סַעֲרָא Af.). Targ. II Kings X, 13 (ed. Wil. לְמַסְכֵּר, corr. acc.; v. Koh. Ar. Compl. s. v. סַעֲרָא).

Af. 1) same, v. supra.—2) (with עַל of person) *to visit upon*. Targ. Job XXXIV, 29. Ib. XXXVI, 23 סַעֲרָא Ms. (ed. סַעֲרָא, read יָרַם). Targ. O. Lev. XXVI, 16; a. fr.

Ithpa. סַעֲרָא to be visited; to be inflicted upon. Targ. O. Num. XVI, 29 (some ed. יָרַם, *Ithpe*).

סַעֲרָא II (b. h.; cmp. עָרַר) *to be rough; to be in commotion*.

Pi. סַעֲרָא to stir up, to blow. Kil. V, 7 סַעֲרָא הַרוּחַ לְאַחֲרֵי וְהַרוּחַ דְּרוּחַ הַרוּחַ דְּרוּחַ הַרוּחַ; Tosef. Ib. III, 12 סַעֲרָא, סַעֲרָא, סַעֲרָא ed. Zuck. (corr. acc., v. infra).

B. Bath. 25^a (ref. to שְׁמִיכְרָתָא וְכִי Deut. XXXII, 2) that is the east wind which stirs up the whole world like a *sa'ir* (demon); [Sifré Deut. 306 וְכִי Yalk. ib. 942 שְׁמִיכְרָתָא which makes the sky black like goats.

Hif. סַעֲרָא same. Tosef. l. c. וְהַסְרָתָא, read: וְהַסְרָתָא, v. supra. Num. R. s. 9 (play on שְׁפָרִים Num. V, 15) וְהַסְרָתָא (not וְהַסְרָתָא) and the Lord scattered them among the nations (with ref. to Zech. VII, 14).

סַעֲרָא ch. same; *Ithpa. סַעֲרָא to be excited, troubled*. Targ. II Kings VI, 11.

סַעֲרָא *hair*, v. סַעֲרָא.

סַעֲרָא, סַעֲרָא, סַעֲרָא I m. (preced. art.; cmp. וְכִי II a. וְכִי) *hair*. Targ. O. Gen. XXV, 25 ed. Berl.; a. fr. [Mostly with שׁ, v. סַעֲרָא].—Y. Naz. IX, end, 58^a סַעֲרָא, v. סַעֲרָא.—Pl. סַעֲרָא f. Targ. Ps. LXIX, 5 (Ms. סַעֲרָא).

סַעֲרָא II, סַעֲרָא f. *visitation*, v. סַעֲרוּתָא.

סַעֲרָא, v. סַעֲרָא.

סַעֲרָא I f. (b. h.; II סַעֲר) *storm-wind*; (hypostatized) *the wind-bag*. Hag. 12^b הַרוּחַ בֵּיתָא the wind rests on the storm, for we read (Ps. CXLVIII, 8) as to the wind (*ruah*), storm does its bidding; וְכִי חֲלִיבָה וְכִי (not חֲלִיבָה) and the storm depend on the arm of the Lord; Yalk. Am. 543; Yalk. Ps. 883; Y. Hag. II, beg. 77^a הַרוּחַ חֲלִיבָה בֵּיתָא the *ruah* depends on the *s'arah*; וְכִי עֲשָׂאָה הַקֶּבֶלָה כְּמִין וְכִי and the Lord has made the *s'arah* a sort of charm and suspended it on his arm; a. e.

סַעֲרָא II (v. סַעֲרָא)=סַעֲרָא, *hair*. B. Bath. 16^a (ref. to אִיּוֹב בֵּיתָא חֲלִיבָה Job IX, 17, a. סַעֲרָא ib. XXXVIII, 1) וְכִי הַשִּׁיבוּרִי Job when blaspheming used the word *s'arah* (storm, anger),...and he was answered with *s'arah*, for we read, And the Lord answered Job (by argument) from the *s'arah* (the hair of man), v. נִימָה; Nidd. 52^a בְּשַׁעֲרָא חֲלִיבָה בֵּיתָא וְכִי.

סַעֲרוּתָא, סַעֲרוּתָא, סַעֲרוּתָא m. pl. *barley*, v. סַעֲרָא.

סַעֲרוּתָא m. (סַעֲרָא I) *hairy*. Targ. O. Gen. XXVII, 11 ed. Berl. (oth. ed. a. Y. שׁ).—Pl. fem. סַעֲרוּתָא. Ib. 23, ed. Berl. (oth. ed. סַעֲרוּתָא; Y. סַעֲרוּתָא).

סַעֲרוּתָא, Targ. O. Ex. IX, 31 ed. Vien., v. next w.

סַעֲרוּתָא f. (collect. noun)=h. סַעֲרוּתָא, *barley*. Targ. Y. Ex. IX, 31 סַעֲרוּתָא (contr. of סַעֲרָא). Targ. Job XXXI, 40 (some ed. סַעֲרוּתָא pl.).—Pl. סַעֲרוּתָא, סַעֲרוּתָא, סַעֲרוּתָא. Targ. O. Ex. l. c. (ed. Vien. סַעֲרוּתָא, corr. acc.). Targ. O. Num. V, 15 ed. Berl. (oth. ed. שׁ). Targ. Is. XXVIII, 25. Targ. Ruth III, 15; 17; a. e.—Y. M. Kat. I, beg. 80^a סַעֲרוּתָא דְּרוּחַ וְכִי (not דְּרוּחַ) which was planted with barley. Pes. 42^b בִּיהָ דְּרוּחַ they put barley into it (the grape vinegar); a. e.

סַח, סַח part. a. perf. of סַח.

סַח m. (b. h.; סַח, v. סַח, *to cut, hollow out*; also *to put ends together, join*) 1) *door-sill*; 2) *bowl*. Mekh. Bo, s. 6

מגיד הכתוב... ואין סה אלא אסקופה (ref. to Ex. XII, 22) the text intimates that he loosens and digs a hole on the side of the threshold and slaughters over it, for *saf* means (a cavity made in) the threshold. Ib. אין סה אלא כלי. *saf* means a vessel; Y. Pes. IX, 38^d bot., sq.—3) *pl. ספין, ספין* [cut stones, cmp. *גזית*], *paving-blocks, stone-pavement*. Midr. Till. to Ps. LXXXVIII, 45^b והם נבקעין וכו' and the blocks burst before them (the frogs). Ib. to Ps. CV, 30 ברי הים פספסין houses which had stone pavements; (Yalk. ib. 820 פספסין Ex. R. s. 10 פספסין).

ספא (ספא, ספא) ch. same. 1) *door-sill, door-post*; also (v. ספא) *border, bank*. Targ. Ez. XL, 6, sq. Targ. I Sam. I, 9. Targ. II Kings X, 21; ib. XXI, 16 (ספא). h. text *פא*; v. Pesh. Josh. III, 15; a. fr.—Gitt. 68^b bot. בסי at the door-post.—*Pl. ספא, ספא*. Targ. Ex. XII, 7 (some ed. ספא). Targ. Deut. VI, 9; XI, 20 (some ed. ספא). Targ. Prov. VIII, 34 ספא (Ms. a. some ed. ספא, corr. acc.); a. e.—2) (v. preced. 3) *block, a course of blocks, layer* (v. *קרבן*). B. Bath. 5^b וימניה הוא Ar. (ed. שפא) every time he finishes a layer, it is his time (to get paid); ib. 6^a (ed. שפא). Ib. 4^a ויעיר ס' אפיק (some ed. שפא) he let one block protrude (beyond the line) and one block recede; Yalk. Deut. 913 שפא.—*Pl. ספין* (h. form, as if from ספא, v. ספא). Y. Sabb. VII, 10^d top ויבדו ס' דעברו who lays a course of blocks; ib. XII, beg. 13^c.

ספא, v. ספא.

ספאות (ספאות), v. ספא.

ספא (denom. of ספא) 1) *to swallow, absorb*. Cant. R. to VII, 3 סופגין וכו' as the wheat (flour) absorbs (water), so Israel absorbs &c. Ab. V, 15, v. ספג; a. e.—Transf. (cmp. *לקח*) *to receive lashes, be punished*. Tem. I, 1, a. fr. סופג את הארבעים receives forty (thirty-nine) lashes. Naz. IV, 3 והספג וכו' if she cannot receive the Biblical punishment, let her receive the punishment for rebellion; a. fr.—2) *to use a sponge, to wipe, dry*. Sabb. XXII, 1 לא יספג (Ar. *ספג* Pi.) he must not put down a sponge (to absorb the spilt wine). Zeb. VI, 5 ספגו במלח he dried the dripping head of the sacrifice by rubbing salt on it. Tosef. ib. VII, 10 מלח ולא ס' if he put salt on but did not dry it, or if he dried it without putting salt on; a. e.—Sabb. 145^a לסופגין במלח Ar. (ed. לסופגין, v. ספג).—[Tosef. Zab. I, 9 וסופג, read: ספג].—Yalk. Deut. 840 סופגין, read: ספגין, v. ספגין.

Pi. same; v. supra, a. infra.

Hif. 1) *to wipe, dry*. Men. 7^b וכל ולא יספג (Rashi: *ספג* Pi.) he must dip (Lev. IV, 6) but not wipe, i. e. there must be blood enough in the vessel to dip the finger into it; Yalk. Lev. 469; Zeb. 93^b יספג. Num. R. s. 17 ויספגו נטלו ויספגו he took it (the flayed ram) and wiped it (with salt, v. supra); a. e.—2) *to receive drippings, collect*. Gen. R. s. 94 עד שספגין אותו like resin which scarcely begins to ooze out, when arrangements are made to collect it; Tanh. B'midb. 16 (not השבט); ed. Bub. ib. 19; Yalk. Ezra 1067.

Hithpa. ויספגין, *Nithpa.* ויספגין *to be wiped off, dried*. Num. R. l. c. כספגין יצחק כאילו as if Isaac's blood had been

wiped off. Sabb. XXII, 5 וי... ויספגין if one bathed... and dried himself &c. Ib. ויספגין וכו' wipe themselves with one sheet. Yoma III, 4. Tosef. Zab. I, 9 ויספגין... כדי time enough for a person to bathe, come up and dry himself; a. fr.

ספא m. (preced.) drying, wiping. Kil. IX, 3 מטפות הס' (Ar. *ספא*) towels.

ספד (b. h.) [to strike, beat; cmp. Lat. *plango*], *to lament, mourn*. Gitt. 57^a סופד לזה mourn for this man. Snh. 47^a, a. e. אל יספדיני וכו' do not hold services for me in the towns; a. fr.

Hif. *to arrange funeral or memorial services for; to lament, eulogise*. M. Kat. I, 5 ולא יספדינו קודם וכו' and must not engage a *safdan* (eulogist) for him thirty days before a festival. Meg. 28^b אין מוספדין בהן וכו' no funeral services for an individual must be held in them (the synagogues); רבים... ויספדין but you may use them for funeral services in cases of public mourning (for a distinguished person). Treat. S'mah. III, 4 מוספדין לעניים וכו' mourning services are held for children of poor men at the age of three, for those of rich men at the age of four years. M. Kat. 21^b גורו הספר והספידים הספר and they arranged a great lamentation over them (the sons of R. Akiba); a. fr.

Nif. *to be mourned for, be eulogised*. Snh. 47^a מל לא נ' וכו' a dead not mourned for and not buried. Yeb. 78^b כהלכה שלא נ' כהלכה no appropriate lamentations were held over his remains; a. e.

ספד ch. same. Targ. Gen. XXIII, 2; a. fr.—Yeb. 116^b ספדי observe mourning for thy husband. M. Kat. 28^b ויספדינו וכו' for him who has mourned for others, others will mourn; Keth. 72^a ויספדינו וכו' Tosef. ib. VII, 6 ספדי mourn, in order that people may mourn for thee; Y. ib. VII, 31^b bot. (corr. acc.). Meg. Taan. ch. I; Sabb. 21^b, a. fr. לא יספד when no lamentations may be held; a. fr.

Af. *as preced. Hif.* Targ. Lam. I, 18.—M. Kat. 25^b לא יספדו לא אהי יומא that day (when he died), they did not come to mourn for him. Meg. 28^b ויספדין וכו' held funeral services for his daughter-in-law in the synagogue; a. fr.—2) *to beat the hip in mourning*. Koh. R. to XII, 7 ויספד בחרה ידא וכו' made the motion of mourning with one hand and of praising (Nebuchadnezzar) with the other; Yalk. Ez. 364 ויספדין וכו' ויספדין.

ספדא m. (preced.) mourner, wailer.—*Pl. ספדא*. Targ. Koh. XII, 5 (some ed. ספדא). Targ. Y. Lev. XIII, 45 ועל (ספדא) and he shall go around to the wailers (v. M. Kat. 5^a).

ספדא, v. ספדא.

ספדן m. (preced. wds.) hired mourner, speaker at funerals or memorial services. M. Kat. 8^a בא ס' וכו' a wailer came and placed himself at the door (offering his services).—*Pl. ספדן, ספדן*. Ber. 62^a וכו' ס' מן הסי וכו' as the dead are called to account (for their deeds), so the wailers and those who respond after them will be made responsible (for their eulogies).

ספדנא ch. same. M. Kat. 8^a ו'כ' ספדנא whenever, in Palestine, a wailer comes around, they say, let all those who are of a bitter heart (mourning for a relative) weep with him (engage him for wailing). Ib. 25^b פתח עליה ו'כ' פתח עליה the wailer on the occasion of a relative thus; Hag. 15^b; a. fr.—Pl. ספדנא, ספדנא. Taan. 5^b וכי בכדי בכי בכדי וכי בכדי בכי בכדי Ms. M., was it for nought that the weepers wept, and the wailers wailed &c.? Yeb. 121^b ו'כ' ספדנא such and such wailers officiated there.

ספד f., pl. ספד (b. h.; v. ספד) bowls, moulds of glassware. Tosef. Kel. B. Bath. VII, 7 שלהן מן הס' שלחן as soon as they are taken out of their moulds.

ספד, v. ספד.

ספד m. (ספד, cmp. ספד) a porous luxuriant growth, mushroom; sponge, any sponge-like material; wiper. Y. Sabb. VII, 10^a (in Chald. dict.) ו'כ' ספד he who cuts mushrooms etc. (on the Sabbath) is guilty of the acts of harvesting and of planting (the cutting being the means of advancing the growth). B. Kam. 115^b; Succ. 50^a; Yalk. Mal. 587 ו'כ' ספד the venom of the serpent (on top of liquids) resembles a fungus (Ar.: a veil-like growth on the head of a certain sea-fish) and remains floating &c.; (Y. Ter. VII, 45^d bot. v. ספד). Kel. IX, 4 ו'כ' ספד a mushroom which has absorbed unclean liquids, though it is dry on the outside etc. Sabb. XXI, 3 ו'כ' ספד a sponge (used for sucking up liquids), if it has leather handles etc. Tosef. ib. V (VI), 3 ו'כ' ספד an absorbent substance (wool) put on a wound. Y. ib. XVII, 15^c ו'כ' ספד and he put on it a dry sucker (compress); Lev. R. s. 15; Lam. R. to IV, 20; a. fr.—Ab. V, 15 ו'כ' ספד (a scholar indiscriminately cramming his mind is called) a sponge, because he absorbs every thing.—Pl. ספד, ספד. Y. Yeb. XVI, 15^d ו'כ' ספד רצו לחתוך (divers) wanted to cut sponges. Sabb. 129^b ו'כ' ספד tufts of wool; (Tosef. ib. XV (XVI), 3 ו'כ' ספד). Ab. Zar. 18^a ו'כ' ספד they took tufts of wool, soaked them with water, and put them on his heart; a. e.—[Σπγγος, Σπγγος seems to be of Semitic origin.]

ספדנא ch. (preced.) a spongy cake.—Pl. ספדנא. Targ. Y. Lev. II, 4 (ed. Vien. (ספד); v. ספדנא.

ספדנא f. (preced.) sponge-like. Ukts. II, 8 ו'כ' ספדנא spongy bread.

ספד, v. ספד.

ספדנא, v. ספדנא.

ספד m. soap, v. ספד I.

ספדנא, v. ספדנא.

ספדנא, Tosef. Kel. B. Kam. VI, 17, v. ספד.

ספדנא, v. ספדנא.

ספדנא, v. ספדנא.

ספוסמא, v. ספוסמא.

ספוקא, v. ספוקא.

ספוקה, v. ספוקה I.

ספוקלמורא, v. ספוקלמורא.

ספוק, v. ספוק.

ספוק m. (ספוק, pl. ספוקים) the days which have to be counted (Lev. XV, 28), legal calculation. Nidd. 30^a בעיני ס' ספוק her account is completed. Ib. 31^a בעיני ס' ספוק we (the judges) require the count before us, i. e. we count from the first day of her appearance before the ritual court; ib. 69^a.

ספוקא m. (ספוק Pa.) hair-cutting; barber's tools. Lev. R. s. 28, end ספוקא מאני ספוקא he took out his barber tools; ib. ו'כ' ספוקא (read: מאני) and these are his (thy father's) tools; Yalk. Esth. 1058 ו'כ' ספוקא and these are thy scissors; Esth. R. to VI, 10 ו'כ' ספוקא and thou shalt find his tools.

ספוקה f. (b. h. ספוקה; ספוק) number.—Pl. ספוקה. Y. Shek. V, beg. 48^c (ref. to I Chr. II, 55 they are named Sofrim, because they arranged the Law by numbers (as in Ter. I, 1; Sabb. VII, 2 etc.); Yalk. Chr. 1074 ספוקה.

ספוקא pr. n. pl. Kfar Sippuraya (Es-Sa-friye), near Lydda (Neub. Géogr. p. 81). Y. Kidd. III, 64^d bot. [read:] ו'כ' ספוקא.

ספד (b. h.) to grow, swell, be added to.

Pi. ספד 1) to add, esp. (of a river) to cast out alluvial soil, make new land Gen. R. s. 13 למדינה ו'כ' ספד when a river ameliorates the soil of a district, we say the blessing etc.; Y. Ber. IX, 14^a מספיק (corr. acc.).—2) to join, conspire. Tanh. Thazr. 11 (play on ספחא, Lev. XIII, 2) ו'כ' ספד Haman conspired with Ahasver to destroy etc.—3) (ספד) to smite with sores. Pesik. Vat-tom., p. 133^a (ref. to ו'כ' ספד, Is. III, 17) ו'כ' ספד אלא צרעה sippah means striking with leprosy; Tanh. l. c. ו'כ' ספד; Lev. R. s. 16 ו'כ' ספד.

Nithpa. ספד to attach one's self, become a citizen. Ruth R. to I, 1 end ו'כ' ספד they left Israel and became citizens in the fields of Moab.

ספד, v. ספד.

ספחית, Y. Shek. IV, 48^a top, v. ספחית.

ספחית f. (b. h.; ספח) rising on the skin, sore. Sifra Thazr., Neg., ch. I (ref. to Lev. XIII, 2) ו'כ' ספחית (not sappahath is secondary to (is a species of) s' eth. Ib.; Shebu. 6^b ו'כ' ספחית the word sappahath itself intimates an attachment to something (ref. to I Sam. II, 36). Yeb. 47^b; 109^b, a. e. ו'כ' ספחית proselytes are as bad to Israel as a sore on the skin (ref. to I Sam. XIV, 1).

ספּטאַ, v. ספּטאַ.

*ספּטאַני f. pl. (spatulæ) *small and broad swords*. Tosef. Kel. B. Mets. V, 6 (ed. Zolk. ספּטאַני).

ספּה, ספּה (b. h.; cmp. סוף) 1) *to cut, esp. to cut a slice, to give a portion; to have a share in a meal*. Pes. 3^b *ספּה לי מאליה* give me a piece of the fat-tail. Midr. Till. to Ps. IV, 7 ed. Bub. (לנו) לְסֹפֹת עִמָּכֶם וּכ' (differ. in ed., v. ed. Bub. note) oh, that we could share with you in the good of the hereafter; Yalk. ib. 627 לספור (corr. acc.).—2) *to consume, destroy*. Tanh. Vayera 8 (ref. to Gen. XVIII, 23) *בשר ודם האם סופה אותו וכו'* as regards a human being, anger consumes him (carries him away), is it so with thee? Wilt thou consume the righteous with the wicked?

Nif. נספח to be destroyed, ruined. Gen. R. s. 49 (ref. to Prov. XIII, 23) *ונמצא נ' בלא משפט מקומו* and thus he was ruined (by the tax-gatherers) not in accordance with the judgment of his place (which had been released from the tax in the meanwhile).

ספּה, ספּה ch. same, 1) *to cut, apportion, give to eat*. Targ. Y. Num. XI, 18 (ed. Vien. חספ' Af.).—Pes. 3^b *מי קא ספּה לי מאליה* have they given you a piece &c.? v. preced. Hull. 107^b *לא ספּהנא לך* I should not have given thee to eat. Ib. *קא ספּה לבראי וכו'* thou didst feed my son, and didst not wash thy hands (v. משי). Ib. 95^b *השתא ספּהנא וכו'* how near you came giving the sons of B. forbidden food to eat. Ib. *לא ספּה לך וכו'* (Ar. ספּה) should I not have given thee a portion of the fat ox? Ib. *רובן לי ספּה וכו'* such and such a gentile bought of it, and he gave me of it. B. Bath. 21^a *קביל וספּה ליה וכו'* Ar. (ed. חספ' Af.) until six years of age take no pupils, from six and upward take (the child) and feed him (with knowledge) as you feed an ox; a. fr.—2) *to scrape together, collect*. Targ. O. Ex. XXVII, 3.—Cant. R. to I, 6 *ספּה וכו'* he grabbed up sand and put it in his mouth. B. Mets. 114^b *ספּה וכו'* grab and take of these leaves (of Eden); ספּה שקל he grabbed and carried them off.

Af. ספּה same, *to give to eat*. Targ. Y. Num. XI, 18, v. supra.—B. Bath. 21^a, v. supra.—[Lam. R. to I, 7 *הספּון בלה וכו'* a corruption, prob. to be read: some words like 'coarse food' being omitted.]

Ihpa. אספח [to be withdrawn, cmp. Nif. of אסח II Sam. XVII, 13; Jer. IV, 5, a. e.,] *to shrink, be afraid*. Targ. Job XXXII, 6 *אספחית* (h. text וחלתי). Targ. Y. Gen. XXI, 17 *אספחית* (not תספחית). Ib. XLII, 4; a. fr.—Ber. 20^a *לא ספּה מר מיהרד* are you not afraid of temptation? Ib. 62^a *מדהר לא ספּה* are ye not afraid? Snh. 94^b bot. *לא ספּה* be not afraid of this one, but be afraid of &c.; a. fr.

ספּה, Yalk. Gen. 133 *קולא ס' קולא*, read: ספּיקולא.

ספּה m. (ספּה = b. h. ספּה) rim.—Pl. ספּהות, ספּהות. Y. Ab. Zar. II, end, 42^a; Tosef. Kel. B. Kam. VI, 17 (not ספּהות), v. אספּהות; Kel. VIII, 4; שפּהות. Ib. IV, 4 ספּהות Ar. ed. Koh. (oth. ed. Ar. ספּהות, ספּהות, ספּהות; שפּהות). Y. Sabb. VII, 10^d top, v. ספּה.

ספּה, v. ספּה.

ספּה, ספּה, v. ספּה.

ספּה (ספּה) m. (b. h. ספּה; ספּה) *spontaneous growth, after-growth*.—Pl. ספּהות, ספּהות (ספּה). Shebi. IX, 1 (הספּהות... ספּה) all spontaneous growths (of the Sabbatical year, dating from the sixth year) are permitted, except the after-growth of cabbage; Pes. 51^b *כל חס' אסורין וכו'* (v. comment.). Sifra B'har, Par. 1, ch. I (ref. to Lev. XXV, 5) *חס' וכו'* from here the scholars found a support for the prohibition of the after-growth. Shek. IV, 1 *בשביעית וכו'* שומרי ת' בשביעית (of barley for the 'Omer) in the Sabbatical year receive their wages &c. Y. ib. 48^a top ספּה (corr. acc.); a. fr.

ספּה, ספּה, v. ספּה.

ספּה, v. ספּה.

ספּה, Y. Sabb. VII, 10^d top, v. ספּה.

ספּה, v. ספּה.

ספּה, v. ספּה.

ספּה f. (b. h.; v. ספּה) 2) [storage,] *freight-ship*. Taan. III, 7, v. ספּה. B. Bath. 91^b top (on the death of Abraham) *ווע איז ליה ל' וכו'* woe to the ship whose captain is gone; a. fr.—Pl. ספּהות. Ex. R. s. 17, end פירשין ס' של פירשין; a. e.

ספּה, ספּה ch. same. Targ. I Kings IX, 26, sq. ספּה Bxt. (ed. ספּהות collect. noun; ed. Wil. ספּה, pl.). Ib. X, 22.—Taan. 21^a *אספּה וכו'* v. אספּה. Ned. 50^a, v. אספּה; a. e.—Pl. ספּה, ספּה, constr. ספּה. Targ. O. Deut. XXVIII, 68. Targ. I Kings XXII, 49. Targ. Is. XXIII, 1; a. fr.

ספּה, v. ספּה. [Pesik. B'shall., p. 89^a, *ס' ליה*, read: ספּה.]

ספּה, v. ספּה.

ספּה, v. ספּה, a. ספּה.

ספּה f. (ספּה) *sufficiency, opportunity, possibility*. Targ. Y. Gen. XXXI, 29.—V. next w.

ספּה f. h. same (frequ. Chald. form ספּה (v. preced.) or ספּה). Y. Peah I, 15^c sq. *האיש ס' בירו וכו'* the man has the power (possesses the means, to honor his parents) but the married woman not; Y. Kidd. I, 61^a bot.; Bab. ib. 30^b *איני ספּה*; ib. 35^a; Tosef. ib. I, 11 *ספּה*. Yalk. Ex. 259 *איני ספּה* I am unable to give it to you; Mekh. B'shall., Vayass'a, s. 3 *ספּה*. Koh. R. to I, 15 *ספּה וכו'* thou didst have an opportunity to repent. Midr. Till. to Ps. LXXXVI, 1 *וספּה בירו וכו'* ed. Bub. (corr. acc.; oth. ed. *וספּה*) while he has the power to prevent it. Ker. 5^a *עיקר וכו'* a. fr.

ספּה II f. *doubt*; pl. ספּהות, v. ספּה.

סָפַן (comp. צָפָה, צָפַן) [to look up to, look out for.] 1) to respect; to care for, mind Y. Snh. X, beg. 27^c שאמר ורבי סופנה... that is he who says, there is a Torah, but I do not mind its authority; Y. Peah I, 16^b סובלה (corr. acc.). Tosef. Sot. III, 14 ולא סָפְנֵיהּ (Var. סַפְּנֵיהּ; corr. acc.) they minded him not, because he was merely a common soldier (צוֹלֵיִר). Sifré Deut. 33 (ref. to דיום, Deut. VI, 6) שאין אדם סופנה... שאין אדם סופנה (corr. acc.). Tosef. Sot. III, 14 וצופה, v. ed. Fr. note) that they be not in thy eyes like an antiquated ordinance which nobody minds; Yalk. Deut. 840 הכל סופנין אורה (not סופנין). Tosef. Keth. VII, 5 סופנה כל בריה סופנה (not בריה) she will lie dead and none will care for her (to bury her); Keth. 72^a סופנה... ואין. (R. Hillel quoted in Sifré l. c., ed. Fr. note סופנה) and none will mourn for her, and some say *sof'nah*; (Y. lib. VII, 31^b bot. משגדה).—Part. pass. ספנין; ספנין, ספנין. Ex. R. s. 20 והייתי ס' בפניו (some ed. בעיניו) and I enjoyed his respect. Mekh. B'shall, Vayass'a, s. 2 וכי מה אני ס' שאמר וי' what is our distinction, that you murmur against us?; Yalk. Ex. 258. Tanh. Vayesh. 3 כאלו הוא ס' thou wouldst treat the idolater as if he (his idolatry) was respected. Ib. אינן ס' כלילם are regarded as nothing (before God); a. e.—[2] (b. h.) to provide, lay up; v. next w.]

ספן ch. same, 1) to brighten, scour; v. *Ithpe*.—2) to regard. Targ. II Esth. I, 12. Ib. VII, 9 (10).—3) to look out for, provide, store; (of a bird's ovary) to be fructified. Bets. 7^a דספנא מארעא eggs laid by a hen that was fecundated by friction in the dust, v. דכרא. Hull. 58^a ברספנא if the hen was fructified by friction &c.

Ithpe. אספנא 1) to be brightened, scoured. Targ. Y. Lev. VI, 21 (emp. Tosef. Nidd. VIII, 11 הוצפנין, quot. s. v. אצפן I).—2) to be provided, laid in. Koh. R. to XI, 9 [read:] עד רגלך until the money which he owes is hatched (brought together); (Pesik. Shub., p. 164^b מתפטר, v. פטר).

ספן m. (denom. of ספניא) sailor, captain of a freight ship. Shebi. VIII, 5, v. בידר. Tosef. B. Mets. IX, 14, a. e.—Pl. ספנין. Sabb. XV, 1, sq. קשר הס', expl. ib. 111^b, v. אספניא. Kidd. IV, 14 רובן וכו' sailors are mostly pious men. Y. M. Kat. III, 82^b bot. איבריו וספניו וכו' (not איבריו) his farm-hands, and the sailors and camel drivers in his employment.

ספנא, ספנא ch. same. Bekh. 8^b bot. אל לספר וכו' he said to the captain, untie thy ship.—Pl. ספניא, ספניא. Targ. I Kings IX, 27. Targ. Jon. I, 5. Ib. 6 (not ספניא); a. e.—B. Mets. 84^b ספניא; Yalk. Prov. 964 ספניא. Ned. 50^a, sq.

ספנא m. (ספן; emp. ספניא) store-room, hold. Snh. 108^b ס' the hold of the ark.

ספסוניא, Yalk. Ps. 656, v. ספסוניא.

ספסופא, ספסופא m. (= אספס; אספס) riotous gathering, or indiscriminate capture of people during a riot. Y. Ter. VIII, 46^b bot. בסי איחציר was caught in a riot.

ספסיר, v. ספסל.

ספסירא c. (ספס; emp. ספסירא Jos. Ant. XX, 2, 2) sword. Targ. Prov. XII, 18. Targ. Esth. VIII, 15; a. e.—B. Bath. 21^b למקטליה ס' שכל he took up a sword to kill him. Y. Ter. VIII, 46^b bot. ספסיר carrying a sword; ס' ברך with this sword did Bar N. kill his brother. Snh. 7^a כ' רחמינן נזירא אפריא רס' וכו' when our love was strong, we found room to sleep on the broadside of a sword &; a. e.—Pl. ספסיר. Targ. Prov. XXX, 14 Ms. (ed. ספסיר).

ספסירא m. = ספסיר, accountant, middleman, broker. B. Mets. 42^b ס' דובין וכו' a middleman who buys here and sells there (immediately). Ib. 63^b לסי וכו' but would he not have had to pay the broker?, i. e. has he not the advantage of saving the broker's fee?

ספסירותא f. (preced.) broker's work, agency. B. Mets. 63^b ספסירותיה וכו'... ספסירותיה וכו' a man's money does the brokerage for him, i. e. dealers come to the capitalist directly.

ספסל m. (v. ספסל 2) frame, bench, stool. Kidd. 70^a ס' וכו' call it *safsäl* (Hebrew) as the scholars do, or &c. (v. אספסל 2). Kel. XXII, 3 ס' שניטל וכו' a bench (long board) which has lost one of its ends (supports). Tosef. ib. B. Bath. I, 12 שניטל ס' a frame which has

fallen apart. Mikv. V, 2; a. fr.—Pl. ספסלים. Y. Ber. IV, 7^d top ס' דירי שם של וכו' eighty benches (forms) of students were there. Tosef. l. c. 11 שבנורקאור the (movable) benches in inns; ס' של מלמד וכו' the school teachers' benches (open frames serving as foot-rests for those behind). Kel. XXII, 10 שבמרהין ס' (used as singular) the (marble) board-frame (with wooden supports). B. Bath. IV, 6 ס'... לא מכר... (Babli ed. 67^b ספסלין) has not sold (with the bath-house) the boards of the seats. Ib. 67^b Ms. H. a. R. (ed. הספלים) the room where the seats are kept. Pes. 51^a ספסלי נכריים the frames on which gentiles spread their goods. Snh. 104^b בספסליהן (some ed. בספסליהם) fire lapped their benches; a. fr.

ספסל, ספסל, ספסל ch. same. Sabb. 29^b ס' נגר dragged in a form (for the students to sit on). Y. ib. XV, beg. 15^a ס' הן דמקפל על ס' he who folds a garment over a frame; a. fr.—Pl. ספסלין, ספסליא, ספסלי. Targ. Y. II Gen. XV, 17.—Ber. 28^a, v. יספ. Y. Sot. I, 16^d bot., v. מרצא; a. e.

ספסל, ספסל (denom. of סוף) to cut the ends of, trim; to graze. Naz. VI, 3 (39^a) או שס' כל שדוא (Bart. שישפא, emp. שפא) or trimmed his hair ever so little. Ib. 39^b. Y. ib. VI, 55^a bot. לרבור את הספסל to include (in the prohibition) him who trims his hair. Y. B. Kam. VI, 5^c top או מספסל if the fire grazed his stones. Ib. מספסל או מספסל or it went on grazing (objects) even to a mile's distance; v. ספסל II.—Y. Bets. IV, 62^c bot. אין מספסל אורה you must not trim the ends of a wick by burning it (Bab. ib. 32^b מזהבהין; v. פסס II).

ספסר m. (reduplic. of ספר) accountant, expert in prices, speculator. B. Mets. 51^a ס' ברור it means a speculating trader...he knows well what his goods is worth &c.—V. ספסירא.

ספסר, v. ספסירא.

ספן I (b. h.; emp. ספס, Pi. ספס) 1) to strike, clap, esp. to clap the hands against the hips to a certain tune in mourning or in rejoicing; emp. נפח I. Bets. V, 2 (36^b) וכו' מספסן you must not clap or dance (on the Sabbath or Holy Day). Tosef. Sabb. VI (VII), 2 המספס וכו' he who strikes the hip, claps hands or dances by a flame (a superstitious practice); a. e.—V. ספס I. (2) (emp. נקש, נקש) to join closely; to attach; to engraft Y. Sabb. V, beg. 7^b when he ties a rope to a rope (of the halter). Kil. VI, 9 ספסא בחבל וכו' if, in training the vine, he attached to it a rope or a reed (with which he fastened it to a plant). Par. XII, 1 מספסן וכו' if the hyssop is too short, he ties it to a thread &c. Y. Or. I, 61^a bot. ילדה שספסא a young plant (subject to 'Orlah) which one engrafted on an old tree; a. fr.—V. ספס I.

ספס, ספס ch. same, to strike, knock. Targ. Job XXXIV, 26 ספס קינין ed. Lag. (ed. Wil. ספס Pa.).—Esp. to clap hands. Targ. Lam. II, 15 (ed. Lag. a. oth. ט); a. e.—[Targ. Koh. IV, 16 לאספסא, read with ed. Lag. לאספסא, v. ספס I.]

ספן II (b. h. טפס) to divide, distribute; to supply;

to suffice. Mekh. B'shall., Vayass'a, s. 1 וְלֹא סָפְקוּ אֵלֶּיָּהּ וְכ' and they supplied water for only seventy date trees; כִּיִּן; וְסָפְקוּ לָהֶם וְשֵׁנוּ וְכ' when the Israelites came and six hundred thousand men encamped around them, they supplied them (with drinking water), and this a second and a third time.

Pi. סָפֵק to supply, furnish. Ib. s. 6 צָרְכֵנוּ אֵם מְסָפֵק לָנוּ צָרְכֵנוּ וְכ' (ed. Weiss מְסָפֵק, *Hif.*) if he supplies our wants, we shall serve him &c. B. Mets. IX, 1 (103^b) שְׁנֵיהֶם מְסָפְקִין מְשָׁרֵם (corr. acc.; Var. מְשָׁפֵק. Mekh. l. c., v. supra; a. e.—2) (with בִּידָר to give sufficient time or power; to allow an opportunity. Ab. V, 18 אֵין מְסָפְקִין אֵין בִּידָר וְכ' no time (or opportunity) will be given him to do repentance; Yoma 87^a; Tosef. ib. V (IV), 11. Ib. 10 אֵין בִּידָר וְכ' he will be given no opportunity (temptation) to sin; a. fr.—3) to have sufficient time, power &c.; to succeed, finish. Taan. 21^a אֵין לֹא הִסְפִּיקָה לְפָרֹחַ וְכ' I had not yet finished unloading when &c. Y. Ber. IX, 14^b bot. אֵין לֹא הִסְפִּיק לְמַדְרֵה וְכ' he had not yet finished saying Sh'm'a, when he expired; a. fr.—[Ib. 14^a מְסָפֵק לְמַדְרֵה, v. סָפֵק.]

Hif. סָפֵק 1) to distribute, supply. Lev. R. s. 4 (ref. to יספיק, Job XXXIV, 37) אַתָּה מְסָפֵק בֵּינֵנוּ וְכ' thou distribute thy sins among us, i. e. we have to suffer for thy sins; Yalk. Job 920 מְשָׁרֵם (corr. acc.; Var. מְשָׁפֵק. Mekh. l. c., v. supra; a. e.—2) (with בִּידָר to give sufficient time or power; to allow an opportunity. Ab. V, 18 אֵין מְסָפְקִין אֵין בִּידָר וְכ' no time (or opportunity) will be given him to do repentance; Yoma 87^a; Tosef. ib. V (IV), 11. Ib. 10 אֵין בִּידָר וְכ' he will be given no opportunity (temptation) to sin; a. fr.—3) to have sufficient time, power &c.; to succeed, finish. Taan. 21^a אֵין לֹא הִסְפִּיקָה לְפָרֹחַ וְכ' I had not yet finished unloading when &c. Y. Ber. IX, 14^b bot. אֵין לֹא הִסְפִּיק לְמַדְרֵה וְכ' he had not yet finished saying Sh'm'a, when he expired; a. fr.—[Ib. 14^a מְסָפֵק לְמַדְרֵה, v. סָפֵק.]

Hifpa. סָפֵק 1) to be supplied, to supply one's self. Pes. 8^a בְּמִתְפַּקֵּשׁ when it is a store-room from which supplies are taken for the table; ib.^b Y. Ab. Zar. V, 44^d bot. (בְּשֵׁלֵנוּ וְכ' אֲבוּרֵיכֶם הִיוּ מְסָפְקִין מְשָׁלֵנוּ וְכ' your fathers used to buy supplies (of wine) of our fathers, why do you not buy of us? Y. Dem. III, 23^c; a. e. מְסָפְקָה, v. סִידֵק. Erub. 88^a אִם עָשׂוּ לְהִסְתַּפֵּק מֵאֲחֵרִים וְכ' a person usually consumes two S'ah of water a day (from the supply in the cistern &c.); a. fr.—Der. Er. ch. VII וְיִסְתַּפְּקוּ they ate and were amply supplied (enjoyed their meal).—2) (cmp. סָפֵק to be doubtful Y. Yeb. XI, end, 12^b לֵילִי הָיָה בְּסִפְקָא]

סָפֵק, סָפֵק ch. same, 1) to supply, furnish; to give an opportunity. Targ. Y. II Num. XXIV, 6. Targ. Y. II Deut. XXVIII, 32.—2) to be sufficient; to have enough; to have done. Targ. I Kings XX, 10. Targ. I Chr. XXVII, 24. Targ. O. Gen. XXIV, 19 וְיִסְתַּפְּקִין ed. Berl. (oth. סָפְקִין. Pa.; Y. סָפְקִין; a. fr.—[Targ. Lam. II, 11 אֵין בְּדַמְעָתִי מֵי עֵינַי עָשׂוּ לְפָנַי וְכ' my eyes have done shedding tears; prob. to be read: פָּסְקוּ; h. text כָּלִי.]

Pa. סָפֵק 1) to distribute, supply. Targ. O. Deut. II, 7 סָפֵק (ed. Berl. סָפֵק; Poël; Y. ed. Vien. סָפֵק, read: סָפֵק). Targ. Hos. II, 7; a. fr.—2) to be sufficient. Targ. Jud. XXI, 14. Targ. Num. XI, 22; a. e.—Esp. (with יִרָא; interch. with *Pe.*) to be able, afford, Targ. Y. Lev. XIV, 21, sq.; 30, sq.—V. מְסָפֵק 3) to divide.—Part. pass. מְסָפֵקָא divided in opinion, doubtful, questionable. Targ. Lam. V, 3 מֵי רָא אִם סָפְקִין מֵי לִיהָ וְכ' R. A. was undecided in his opinion. Pes. 117^a לִיהָ מֵי אֵלֶּיָּהּ וְכ' which proves that he was undecided; a. fr.—Hence: 4) to create a doubt, make doubtful, treat as doubtful. Kidd. 39^a (ref. to doubtful 'Orlah fruit outside of Palestine) סָפֵק לִי

make them doubtful for me (pluck them in my absence), and I shall eat them. Ib. מְסָפֵקִי סָפְקִי לְהוֹדִירִי they made (the fruit) doubtful to one another (by exchanging fruit cut by the one in the absence of the other). Bekh. 49^a מְסָפְקִין לִיהָ we treat it as doubtful.

Poël סָפֵק, סָפֵק to supply. Targ. Hos. XIII, 5. Targ. Deut. II, 7, v. supra.

Af. סָפֵק 1) same, to supply; to be sufficient. Targ. Y. II Gen. XLIX, 20. Targ. Josh. XVII, 16; a. e.—2) to divide, distribute. Targ. Job XXXIV, 37 (v. Lev. R. s. 4, quot. in preced.).

סָפֵק m. (preced.) sufficiency, v. סָפֵקָה I, a. סָפֵקִי II.—[Midr. Till. to Ps. LXXXI, 4 יִרָא v. סָפֵקִי.]

סָפֵק m. (preced. wds.) 1) division, doubt, opp. וְדָא. Ker. IV, 1 אֵין אֵין אֵין אֵין אֵין אֵין if there is a doubt whether or not he has eaten forbidden fat; אֵין אֵין אֵין אֵין אֵין if there is a doubt whether it was the legally required quantity. B. Bath. 10^a אֵין אֵין אֵין אֵין אֵין it is uncertain whether it will be accepted from him or not. Ab. Zar. 41^a אֵין אֵין אֵין אֵין אֵין where there is a doubt about it, v. וְדָא. Ib. אֵין אֵין אֵין אֵין אֵין what is the doubt there? i. fr. what difference does it make in practice?—Yeb. 37^b, a. fr. מִמֶּנּוּ הַמִּטְל בֵּס' מִמֶּנּוּ. Ker. VI, 3 (25^a) אֵין אֵין אֵין אֵין אֵין (Var. in Talm. ed. wait until you arrive at a condition of doubt, i. e. until you are in doubt as to having committed a sin requiring a sacrifice. Ib. 2 אֵין אֵין אֵין אֵין אֵין the heifer has atoned for the doubt for which it has been put to death, and is gone (i. e. at the time of its being thrown down the murderer was unknown); ib. 25^a אֵין אֵין אֵין אֵין אֵין it had not yet atoned for the doubt for which it was to be put to death; a. v. fr.—Pl. סָפֵקִי, סָפֵק (fem.). Kidd. IV, 3 אֵין אֵין אֵין אֵין אֵין and these are the cases of uncertain parentage. B. Mets. 83^b אֵין אֵין אֵין אֵין אֵין cases in which you act on doubts (mere suspicion), v. וְדָא. Y. Keth. I, beg. 24^d אֵין אֵין אֵין אֵין אֵין a double doubt, v. next w.; a. e.—2) dilemma, difficulty. Cant. R. to VII, 8 אֵין אֵין אֵין אֵין אֵין why did the Israelites get into trouble in the days of Haman?

סָפֵק, סָפֵק ch. same. Targ. Y. Lev. VIII, 15 סָפֵק (סָפֵק) constr.—Ber. 3^b אֵין אֵין אֵין אֵין אֵין is there a doubt before God?; Gitt. 6^b. Ker. 21^a, a. e. אֵין אֵין אֵין אֵין אֵין the Koy is a doubtful animal (as to classification), v. כָּרִי. Ib. אֵין אֵין אֵין אֵין אֵין does it need a special intimation in the Biblical text to forbid the blood of an animal of doubtful classification?; Yoma 74^b אֵין אֵין אֵין אֵין אֵין does it need an intimation in order to include an animal of doubtful classification (i. e. is it doubtful with God who revealed the Law)?; a. v. fr.—סָפֵק (סָפֵק) the doubt of a doubt, double doubt. Ab. Zar. 70^a bot. אֵין אֵין אֵין אֵין אֵין it is a doubly doubtful case (first, whether a Jew or a gentile opened the cask, and secondly, if a gentile, whether he touched the wine). Keth. 9^a; a. fr.—Pl. סָפֵקִי, סָפֵק. Hull. 18^b אֵין אֵין אֵין אֵין אֵין who records even the doubts as to the authorities of a Halakhah. Ib. 95^b אֵין אֵין אֵין אֵין אֵין thirteen camel loads of questionable cases of t'refah; a. e.

סָפֵק, pl. סָפֵקוֹת, v. סָפֵק.

לח, ספקלא, ספיקלא.

ספיקלאמור, ספקלאמור masc. (speculator, v. נעשה executioner. Sifr. Num. 91. Lev. R. s. 28) 'the serpent' has become the executioner for all who break down fences (of customs, with ref. to Koh. X, 8). Lam. R. to II, 1; a. fr.—*Pl.* ספיקלאמור. Ib. introd. (R. Josh. 2) לפתח. ספיקלאמור 'to open the mouth for murder' (Ezek. XXI, 27) refers to the executioners. Pirk. d'R. El. ch. XLVIII פריעה ספיקלאמור (not ספיקלאמור) Pharaoh's executioners; a. e.

ספיקלאמור, v. preced.

***ספיקלא**, Koh. R. to IX, 18 (expl. II Kings XVIII, 37), a corruption, prob. to be read פילקס (φύλαξ) *chief of the guard* (excubitor).—V. ספיקלאמור.

ספיקלאריא f. (specularia) *window-panes; mirror*. Y. Ber. VIII, 12^b bot. ס' ברוך... נר a light in one's lap, in a lantern, or seen in a mirror. Kel. XXX, 2 ס' חמור ששנאו אספיקלאריא. Tosef. Erub. XI (VIII), 17 מלבן של ס' a frame with glass, i. e. a glass window; a. e.

ספיק (b. h.) [to cut; to mark.] 1) to write; to count. Y. Kil. VII, end, 31^a קפיק he (who is in possession of property bought from an oppressor, v. אנס) must count (settle with the original owner according to rules, v. גורדיני, opp. יחזיר he must return the property; ib. קפיק (or קפיק Pi.). Kidd. 30^a סופרים סופרים, v. סופר. Nidd. 69^a סופרתן she counts them in with the requisite number of seven days. Ib. 31^a יושב וסופר sits and records the copulations &c. Men. 65^b, v. ספיקה; a. v. fr.—[Sifr. Deut. 33 סופרה; read: סופנה, v. ספן].—Part. pass. קפיק, q. v.—2) to cut, shear, v. infra.

Nif. קפיק to be counted. Bekh. 45^a הירד when the additional finger is counted (is in a line) with the others; Yalk. Sam. 156.

Pl. קפיק 1) to cut, shear. Sot. 49^b, a. fr. קומי I. Ib. קפיק (ל) קפיק they allowed him to cut his hair in gentile fashion, because of his connections with royalty. Sifra Ahare, Par. 9, ch. XIII קפיק, v. קומי I. Tosef. Bets. III, 19 קפיק הירק וב' you must not no trim vegetables with the clipper (on the Holy Day) &c.; a. fr.—2) to tell, speak, count. Y. Kil. I. c., v. supra. Gen. R. s. 78 (ref. to אברהם in place of אברהם, Neh. IX, 7) סיפור he states a historical fact, saying &c. Y. Ber. IX, beg. 12^d אם בא אדם לקפיק וב' if one were to undertake to count the mighty deeds of the Lord, he would be ruined (ref. to Job XXXVII, 20); he who tells the praise of the Lord more than is becoming. Ib. קפיק beyond that (which has been adopted in ritual prayers) one must not tell &c. Arakh. 16^a לעולם קפיק לישון ארמי spoke Aramaean; a. v. fr.—Ib. 52^b דימני ס' if he (the scholar) holds conversation with him.

Hithpa. קפיק to have one's hair cut. Ab. Zar. II, 2 אין

וב' קפיק you must not have your hair cut by them in any place (on account of danger to life). Tosef. ib. III, 5 קפיק ישראל if an Israelite has his hair cut by a gentile, he must look into the mirror; Ab. Zar. 29^a; a. fr.

ספר ch. same, 1) to count, mark, write, v. ספיק I.—2) to shear, v. infra.

Pa. ספר to cut, shear, shave. Targ. Job I, 20 (Ms. ספר Pe.). Targ. Y. Lev. XIII, 33 (not ספר); ib. XIV, 8, sq. (h. text גלה); a. fr.—Lev. R. s. 28, end וספיק ליה (Haman) sat down and cut his (Mordecai's) hair; ib. (מן) קפיק ליה when he had done cutting his hair; a. fr.—Part. pass. קפיק. Ib. איך בר נש... ולא מ' is there a man who puts the royal crown on his head without having his hair cut?; Esth. R. to VI, 10.

ספר m. (preced. wds.) 1) (v. ספר) *Bible teacher*. Y. Maasr. III, 50^d וכלבין לס' ולמטנה בית... (not למש' בית) school houses for Bible and Talmud make fruits *tebel* for the Bible teacher and for the Talmud teacher. [Perh. to be read: ספר Chald. form.]—2) *hair-cutter, barber*. Sabb. I, 2 לא יושב אדם לפני הס' וב' one must not sit down for the hair-cutter near Minḥah time before saying the prayer. Shebi. VIII, 5; a. e.—*Pl.* ספיק, ספיק. Kel. XIII, 1 זוג של ס' the barbers' scissors. Sabb. 9^b. v. מקפיק. a. e.

ספיקא, ספיקא ch. same, *hair-cutter*. Targ. II Esth. VI, 12.—Lev. R. s. 28, end; Esth. R. to VI, 10. Lev. R. s. 14, end רמספר לגרמיה ליה no hair-cutter can cut his own hair (i. e. the female sperm begets the male embryo and vice versa); a. e.

ספר m. (ספר) [mark, march,] *boundary, border district*. Yeb. 48^b עיר הסמוכה לס' a town near the boundary. Sot. 42^a פעמים מדבר עמו אחוה בס' וב' the priest addressed the people twice, once on the border line (before entering the enemy's land) and once before the battle. Tosef. Erub. IV (III), 5 הסמוכה לס' בא if the enemy invades towns near the boundary (of Palestine); Y. ib. IV, 21^d bot.; Bab. ib. 45^a. Ib. ובבל כעיר הסמוכה לס' וב' and Babylonia is (as regards the duty of defence) like a town near the boundary, which was interpreted to mean Neharde'a. Num. R. s. 16 מה ראה לישב לו על הס' וב' what reason had he (Amalek) to settle on the border, on the way of the entrance of the Israelites into the land?; a. e.—*Pl.* ספיק, constr. קפיק. Y. Hall. II, 58^b bot. ס' א"י Palestinian districts, constr. קפיק foreign districts (conquered by Israelites).

ספר ch., constr. קפיק, same; ימא *sea-district*. Targ. O. Gen. XLIX, 13 (h. text רח); a. fr.—*Pl.* ספיקא, constr. קפיק. Targ. Y. ib.—[Targ. Y. Lev. XIII, 45 ספיקא, some ed., v. ספיקא.]

ספר m. (preced. wds.) = ספיקה, *counting*. Naz. VII, 3 (54^a) ימי ספיק (comment. ספיקו; Y. ed. ספיקו) the days which the cured leper has to count (Lev. XIV, 8); Y. ib. 56^c bot. ספיקו.

ספר m. (b. h.; preced. wds.) *letter, document, book*. Erub. 15^b; Gitt. 21^b; Succ. 24^b, v. ספיקה. Edy. I, 12, a. fr. ס' the formula of a *Kethubah*. Y. Sot. IX, end, 24^c נגמ' ס' החכמה with the death of R. El. a book

of wisdom disappeared; Bab. ib. 49^b נגנזו ס' תורה Tosef. ib. XV, 3 תורה בגל ס' Gen. R. s. 24 ספרי של אה"ר the book of Adam (the destinies of humanity); Ex. R. s. 40; Lev. R. s. 15 beg.; a. fr.—Esp. a *Biblical book*. B. Bath. 15^a ירמיה כתב ספרו וס' מלכיםוכ' Jeremiah wrote his book (the prophecies of Jerem.) and the Book of Kings and the Lamentations. Ib. 14^b משה כתב ספרו וכ' Moses wrote his own book, and the Section of Balaam (the chapters on B., Num. XXII, 2—XXIV, 25) and Job; Y. Sot. V, end, 20^d; a. v. fr.—ס' תורה (abbrev. ס"ת) (or ס' only) the *Pentateuch* in a scroll. Ab. Zar. 18^a כרכוהו בס"ת וכ' they wrapped him up in the scroll &c. Sabb. 116^a ס' שנמחק a scroll of the Pentateuch the writing of which is effaced; Yad. III, 5 שנמחק ס'; a. v. fr.—Kel. XV, 6, a. e. ס' העזרה the Pentateuch kept in the Temple court, v. עזרה. —ס' זעזעזטים, ס' הויא—&c., v. respective determinants.—בית ה'ס', בית ס' the school in which the Bible is taught, secondary school, contrad. to בית תלמוד school. Y. Maasr. III, 50^d, v. ספר 1. Midr. Till. to XCII, 16 ס' אלו התינוקות שבבית ה'ס' 'planted in the house of the Lord' (ib. 14), that means the children at school; a. fr.—Pl. ספריים, constr. ספרי. סיפ', ספרי. Ex. R. s. 41 ס' זרירי well-versed in the twenty-four books of the Scripture. Sabb. 116^a ס' מינים (ס' צדוקים) heretical books, III. מין ס' Snh. 68^a ס' תורה כשני ס' שני.... כשני ס' תורה which are like two rolled up scrolls of the Torah, a. v. fr.—Ch. ספרא, constr. ספר.

סֹפֵר, סֹפֵרָא I. m. = h. סוֹפֵר, 1) *scribe, writer of documents; copyist*. Targ. Jer. XXXVI, 20, sq.; a. fr.—Ab. Zar. 9^a, v. בִּצְרִיא. Ib. 10^a, v. הִן־קָנָא. Hull. 64^b, sq. פְּסִיק לֵהוּ. **פְּסִיק** the copyist (of the Scriptures) divides them into two words. Y. Succ. II, 53^a top סֹפֵרָא דִּיגֻפְתָּא the scribe of Gufta; a. fr.—2) *scholar, teacher*. Targ. Is. III, 2 (h. text נְבִיאָא); ib. IX, 14. Targ. O. Gen. XLIX, 10 (h. text מְדַבֵּק); a. fr.—Gen. R. s. 70, end וְיָרִיתִי וְכִי אֵינִי is there a teacher that has no pupils?, i. e. I (Laban) learned trickery from you (Jacob).—Esp. *Bible teacher*. Y. Hag. I, 76^e, a. e., v. מְתַנְיִין; a. fr.—מִתָּא, v. סוֹפֵר.—Pl. סֹפֵרֵיא, סֹפֵרֵיאָא, סֹפֵרִין, סֹפֵרִי. Targ. Y. I Gen. XLIX, 10. Targ. I Sam. X, 15 (h. text נְבִיאִים); a. fr.—Sot. IX, 5 (49^a), v. חִבְרָאָא. Midr. Till to Ps. XCI, 6 לֹסֵרִי מִפְּקֵדִי ordered the school teachers to let the children go free (during the summer) from the fourth to the ninth hour of the day; Lam. R. to I, 3; Num. R. s. 12 לִסְפֵּרָא; a. fr.

ספרי II pr. n. m. *Safra*, an Amora. Pes. 52^b. Hull.
110^b; a. fr.—V. Fr. M⁷bo, p. 119^a.

ch. ספר v. ספרא

סֵפֶר ch., constr. סֵפֶר, סֵפֶר, 1)=h. סֵפֶר. Targ. Is. XXIX, 11, sq. Targ. Ex. XVII, 14. Targ. II Chr. XXXIV, 15; a. fr.—B. Mets. 85^b bot. סֵפֶר דְּאָדָם the book of Adam, v. סֵפֶר. Ber. 23^a דְּאִגְרָתָא סֵפֶר a homiletical book, v. אִגְרָתָא; a. fr.—Esp. *Biblical book; Pentateuch*. Snh. 93^b מִנֵּי סֵפֶר מִנֵּי שְׁמִיָּה why was the book (of Ezra) not named from him (Nehemiah)? Meg. 22^a קָרָא בִּסְתָם he read from the Law. B. Kam. 82^a בִּסְתָם דְּאִתֵּי דְּרַבִּינָא דְּאִתֵּי דְּרַבִּינָא court is held on Mondays and Thursdays, because they (the villagers) are accustomed to come (to town) for the reading of

the Law; a. fr.—*Pl.* סִפְרֵי, סִפְרֵי, סִפְרֵי. Targ. Koh. XII, 9; 12.—Y. Maasr. III, end, 51^a סִפְרֵי סִפְרֵי called them (the books of Agadah) books of sorcery; a. fr.—(2) סִפְרֵי רַבִּי, or סִי *Sifra* (of the school), also called סִפְרֵי רַבִּי, a halakhic commentary on Leviticus. Targ. I Chr. XI, 22.—Ber. 18^b. Ib. 11^b; a. fr.—*Pl.* סִפְרֵי *Sifré* (*d'Be Rab*), a halakhic commentary on Numbers and Deuteronomy. Snh. 86^a סִי וְכִי סִיפְרֵי סִיפְרֵי an anonymous tradition in Sifra belongs to R. Judah, in Sifré, to R. S.—Yoma 74^a בְּשֵׁנִי בְּשֵׁנִי בְּשֵׁנִי in a fragment of the books of Be Rab (ref. to Sifra Emor, Par. 11, ch. XIV).

ספרגים, read:

סִפְרָיִם f. (σφραγίς) seal. Gen. R. s. 32 עָלָיו שָׁלוּ סִפְרָיִם he put his seal on it (the prison door); ib. s. 49; Yalk. Gen. 34 אִיסְפְּרָיוֹם Midr. Till. to Ps. XVII, beg. שְׁמוֹ שֶׁל הַקֹּדֶם אִיסְפְּרָיוֹם (ed. Bub. אִיסְמְרָיוֹם; corr. acc.) the name of the Lord is impressed upon the hearts of the angels like a seal.

ספרא v. ספרה

כרפונה v. ספרות

סְפֻרִיתָּה, סְפֻרִיתָּא f. (denom. of סֵפֶר *teacher's office*. Y. Meg. IV, 75^b bot. שִׁוּן לִיָּה מִן סְפֻרִיתָּה they discharged him from the teacher's office.

סַפְּרִינוֹן, v. סַפְּרִינוֹן.

סַפְּרִיקוֹן v. סַפְּרִיקוֹן

ספרותא, Targ. Prov. II, 12 (ed. Wil. מִסֵּ), read with ed. Lag. הַפִּיכִיתָּ or הַפִּיכִיתָּ; Ms. הַפִּיכִיתָּ; v. הַפִּיכָא.

סַפְּרָנָא m. = סַפְּרָא, *scribe, secretary*. Targ. Esth. V, 11.

סַפְרִיקִין m. pl. (*Saf.* of פַּרָּס; cmp. אֲזוּרְקִין) a sort of trousers. Sabb. 120^a; Y. ib. XVI, 15^d סַפְרִיקִין (ברָּק = פַּרָּס; cmp. בָּקָר = פָּקָר). Kel. XXIX, 2 סֹבְרִיקִין (Var. סְוִירִיקוֹן; סַפְרִיקִין); Sifra M'tsor'a, Neg., Par. 7, ch. V. סְבִירִיקִים.

סָפַח (comp. **סָפַר**) to cut, chip, slice; to take a chip, a slice. Tosef. Sabb. XIV (XV), 2 **לֹא יִסְפֹּחַ הִימְנָה וּכ'** one must not take a chip of it (the broken cask) as a support to &c.; Sabb. 124^b **וּכ' וְלֹא יִסְפֹּחַ מִמֶּנָּה שֶׁבִּי וּכ'** he must not trim a fragment of it (break off its projecting points, Rashi) to cover with it &c. Tosef. Kel. B. Mets. I, 12 **כ'** **לֹא יִסְפֹּחַ** if he cut a piece off it. Ab. Zar. 80^b **כ' לֹא יִסְפֹּחַ** if he offered to it (the idol) excrements (in the place of cakes, flesh &c.); a. e.—Esp. (with or without **בְּמֶלַח**) to cut slices (of melons) and salt them; to make an incision in olives and salt them. Sabb. 145^a **לְסוּפֶתֶן בְּמֶלַח..... הַמִּפְצֵץ** (Ar. לסופתן) if one bursts olives open... with the intention of salting them. Maasr. II, 6 **כֹּסֶפֶת וְאוֹכֵל** (Var. כוּסֶפֶת) he slices (and salts) and eats. Tosef. ib. II, 14 **לֹא יִסְפֹּחַ בְּמֶלַח** **וּכ'** the laborer must not cut and salt (the fruits on which he works) and eat, unless the employer has given him permission. Y. Mass. Sh. II, 50^a top **כ' בְּרֹאשׁוֹ אֵת הַמֶּלֶךְ** a melon in which he made a cut, however small &c.—[Midr. Till. to Ps. IV, ed. Bub. לספוח, v. ספח.]

סקילא, סיכלא, read סִקְלָא (scala) *a ship's ladder*.
Tosef. Sabb. XIII (XIV), 11 עשה ס' וירד בו (read בה) a

gentile made (threw out) a ladder and went down on it; [ed. Zuck. כבש; v. Sabb. XVI, 8].

סקילה f. (סָפֵל) *stoning, execution by stoning*. Snh. VII, 1. Ib. 9 ב' (sub. נידון) is to be put to death by stoning. Ib. IX, 3 נידונין ב' stoning is the severer punishment; a. v. fr.—בית הס' the place of stoning, a scaffolding from which the culprit was thrown down. Ib. VI, 1. Ib. 4 בית הס' היה וכו' the scaffolding was two (men's) statures high; a. e.

סקילוס, v. סקילא.

***סקימיון** m. (a corrupt. of *xenium*) *a host's or king's gift, donation indefinite as to time and amount*. Taan. 19^b מיום שחרב... נעשו הנשמים ס' וכו' Ar. (ed. צימקין; Ms. M. צימקין, Rashi ed. Pes. צימקין, substitutes for the unintelligible (ס') since the destruction of the Temple the rains have become irregular and arbitrary gifts, in some years rains are abundant, in others, scanty; in some years rains are in season &c. [Compare the simile: לעבר שנתן; גלו רבו פרנסחו]

סקיסאוא, Yalk. Num. 713, read: סקיפסטאוא, v. אקפסטא.

סקיסטן pr. n. (Σακιστάν) *Sakistan* (Segestan), a district of Drangiana in the Persian empire, occupied by the Sacæ or Scythians. Yoma 10^a (ref. to סכוכא... סכוכא, Gen. X, 7) ס' גוייהא וכו' ברייתא וכו' Ms. M. 2 סקיסטאן, v. Rabb. D. S. a. l. note 9; Ar. (סקיסטאן) the inner S. and the outer S., with one hundred parasangæ between &c.

סקיף, v. סקה.

סקיפמורין m. pl. (exceptores) *short-hand writers, clerks in court*. Pesik. Haḥod., p. 53^b sq. [read:] הנימרו סקיפמורין ויעמדו ס' סקיפמורין ויעמדו ס' the advocates and let the clerks be ready; ib. ויעמדו ס'... ויעמדו ס' the advocates and let the clerks go; Yalk. Ex. 190 סקיפמורין; Yalk. Ps. 831 סקיפמורין, סקיפמורין (corr. acc.); (Y. R. Hash. I, 57^b top קסיפמורין).

סקיפמיות, v. אקפסטא.

סקיפנמום, v. next w.

סקיפנמא f. (συκοφαντία) *false accusation*. Sifrē Deut. 349 (ref. to ורייבאו, Deut. XXXIII, 8) ס' נחקה לו (ed. Fr.) false denunciation turned against him (Aaron); if Moses said..., what have Aaron and Miriam done? (oth. ed. סקיפנמא נחקה, read: סקיפנמא, סקיפנמא (συκοφαντία) *an informer*, v. (סקה); [Yalk. Deut. 954 סקיפנמא נחקה (ed. Lemb. 'חשק); Nahm. to Deut. I. c. סקיפנמא נחקה לו סקה a. סקה].

סקיפס, **שקי**, **שקי** m. (denom. of סקיף or שקיף) *one whose occiput has the shape of a lintel* (having an angular projection). Bekh. VII, 1 (43^a) (Mish. a. Ar. 'ש). Ib. 43^b ס' 'שקיפס' s'kifas refers to the hinder part of the head, as people say שקיל פיסא, a piece is taken off.

סקיפסמי, v. אקפסטא.

סקיפמא, v. סקיפמא.

סקירה f. (סָקַר II) *look, glance*. R. Hash. 18^a, v. סקר II.

סקל (b. h.) *to stone, put to death by stoning*. Snh. VI, 1 (42^b) (לסקלו) מוציאין אותו לסקלו (Mish. ed. לסקלו) they take him out (from the court) to execute him. Ib. 46^a וסקליוהו and they condemned him to be stoned; a. fr.—Tosef. Sabb. VI (VII), 5 האומר סקלו חרנטל זה וכו' (חרנטל זה) ed. Zuck. (Var. חרנטל) if one says, stone this cock, for he crowed at evening,—that is a superstitious practice (v. אמור).

Nif. סקל to be stoned, be condemned to death by stoning. Snh. 43^a בה שני סקל the stone with which the culprit is to be put to death. Ib. VI, 1 יוצא לסקל is taken out to be stoned. Ib. 3 האיש ש' צרום ואין האשה נסקלה וכו' the male convict is put to death undressed, but not so the woman. Ib. 4 כל הןסקלין נחלין all those executed by stoning are afterwards hanged; a. fr.—הנסקל the ox that is to be, or has been put to death by stoning, having killed a human being (Ex. XXI, 28). Ib. I, 4 וכו' שור הד' שור הד' the case of an ox to be stoned is argued before a court of twenty-three. Mekh. Misp., Nzikin, s. 10; a. fr.

Pi. סקל to clear of stones. Shebi. II, 3 סקל סקל you may clear fields of stones (in the sixth year) up to the beginning of the Sabbatical year. Tosef. B. Kam. II, 12 לא יסקל ואם ס' וכו' as one has no right to put dung on the public road, so one must not clear his field and deposit the stones on the road, and if he does clear it, he must carry the stones to &c. Ib. 13 (to one who deposited stones on the road) מפני מה אתה מסקל מדרך וכו' why dost thou remove the stones from a place which is not thine to a place which is thine?; a. fr.

סקל I ch. same. B. Kam. 41^a סקל סקל after one has stoned him (the ox).

סקל II m., v. סקה.

***סקלונקות** f. (= סקלונקית, reduplic. of סקל) *a hard blow with the fist*. Y. B. Kam. VIII, end, 6^c, v. סקלונקית.

***סקלומין**, Midr. Hashkem, Vayakhel, quot. in Ar. and expl. as *court or palace*, prob. meant for סקלומין (secretum) *secluded place*; v. Koh. Ar. Compl. s. v.

סקנורוס, v. סקנורוס.

סקסנאח m. of *Sacassana* (Σακασσανα), a province of Armenia. Nidd. 65^a מיניאמין ס' Miniamin of S., v. גזנאיה.

סקנה (Saf. of נקה, v. נקה II) *to go around*.

Hithpa. סקנה, Nithpa. סקנה 1) *to come in turn; to be arranged; to happen* (cmp. סבה); 2) (of persons) *to turn around; to change*. Sifrē Deut. 349 ed. Fr. (נפך) סקנה, v. סקיפנמא; ed. Radwill a. oth. סקיפנמא (not סקיפנמא) thou hast turned informer against him; Yalk. Deut. 954 (some ed. 'חשק, read 'חשק, סקיפנמא), v. סקיפנמא.

סקנה I ch. same.

Pa. סָפָה to turn over, transfer. Targ. I Chr. X, 14 (h. text ויטב).

Ithpa. אִתְּפָה, *Ithpe.* אִתְּפָה 1) to be turned; to pass over. Targ. Y. Num. XXXVI, 7 תִּרְפָּה (read תִּרְפָּה; h. text רָפָה, v. supra).—2) to be brought about; to happen. Targ. Y. Gen. XLV, 8. Targ. Y. Num. V, 15. Targ. Esth. VII, 7; a. e.—3) to be visited with. Targ. O. Num. XI, 1 כִּי בִישׁ מִסְפָּפִין as though an evil (mourning) had befallen them (h. text מִרְאָנִים, v. אִנָּן).—4) to be the cause of. Targ. Y. ib. IV, 18. Targ. Koh. IV, 12. Ib. 16 ed. Lag. (oth. ed. לֹאסְפָה, corr. acc.); a. e.—5) to turn against, seek occasion (v. צִדָּה). Targ. Lam. I, 22 (h. text וילל). Targ. O. Gen. XLIII, 18 (h. text והרגיל; v. צָפָה).

סָפָה II, (שָׁפָה) (*Saf.* of גָּפָה, v. נָפָה I) to bring close together, knock, clap. Targ. O. Num. XXIV, 10 ed. Lsb. (ed. Berl. a. oth. שָׁפָה; Ms. I שָׁפָה).

Pa. סָפָה same. Targ. Job XXVII, 23 Ms. (ed. יִשְׁפָה; ed. Lag. a. oth. וישפִּי).—V. שָׁפָה.

סָפָפִין, v. סָפָפִין.

סָפָה I (v. זָפָה) to thrust.

Nif. נִסְפָּה to stagger. Cant. R. to III, 6 נִסְפָּה וְכִי, v. תִּי. II.—[R. Hash. 18^a, v. next w.]

סָפָה II (b. h. שָׁפָה) [to blink, shine; denom. סִפְפָה] 1) to look, gaze. Y. Nidd. III, 50^c bot. כְּאֵם סִפְפִין לְפָנֵיהֶן כְּאֵם they look forward (have their eyes in front of the head) like human beings (v. Bab. ib. 23^a).—2) (denom. of סִפְפָה) to paint red, mark with *sikra*. Bekh. IX, 7 (58^b) דִּירְצָא סִפְפִין בְּסִיקְרָא (Talm. ed. סִפְפִין) he marks every tenth lamb that goes forth; ib. לֹא סִפְפִין (Talm. ed. סִפְפִין) if he failed to mark it. Sabb. 67^a בְּסִיקְרָא (v. Rabb. D.S. a. l. note 50); Hull. 77^b; a. e.

Pi. סִפְפִין to paint (the eyes). Pesik. Vattom. p. 132^a (ref. to Is. III, 16) שִׁירֵי מִסְפָּרֵיהֶן Ar. (ed. סִפְפִין) they painted their eyes with *sikra*; Lam. R. to IV, 15 מְשַׁפְּרִין; Lev. R. s. 16; Yalk. Lam. 1030 מְשַׁפְּרֵי עֵינֶיהָ (not מְשַׁפְּרִין) she painted her eyes &c.

Nif. נִסְפָּה to be overlooked, reviewed. R. Hash. 18^a כּוֹלֵן נִסְפָּה they are all reviewed with one glance; v. זָפָה.

סָפָה I ch. same, to look at. Targ. Job XX, 9; XXVIII, 7 (h. text שִׁנְפוּ).—(With כ) Lev. R. s. 22 כְּהוּא חִיָּא אֵם לְמִסְפָּר (Koh. R. to XI, 9 לִיחַ אֵם, v. חֲבוּשָׁא).

סָפָה II, *Pa.* סָפָה to sting, goad, v. סָפָה.

סִפְפָה, v. סִפְפָה.

סָפָפִין, v. סָפָפִין.

*סָפָפִין m. (scriptor) scribe, secretary. Koh. R. to IX, 18 (ref. to הספר, II Kings XVIII, 37) מִי מִסְפָּר (סָפָפִין). [The entire passage seems to be a corrupt gloss; v. סָפָה, a. סָפָה.]

סָפָפִין, v. סָפָפִין.

סָפָפִין f. (סָפָה II) looking around, coquettish. Gen. R. s. 18 Eve was not made of Adam's eye 'סָפָה חָמָא (Ar. 'סָפָה) that she might not be a coquette; 'סָפָה וְהָרִי דִּימָא and yet she (woman) is coquettish; Yalk. ib. 24 (not נִרְוּ..., נִרְוּ); Yalk. Is. 265; Tanh. Vayesh. 6.

סָפָפִין m. (sacrarium) shrine in a temple or in a house. Gen. R. s. 89 שָׁכַךְ מִזְבֵּחַ בְּסִי (ed. סָפָפִין, סָפָפִין) for thus is it recorded in the *aerarium* of the Pharaoh that a slave cannot obtain an office &c. (v. Sm. Ant. s. v. Aerarium); Yalk. ib. 147 בְּסִיפָפִין שְׁלָהֶם; (Tanh. Mick. 3 במִסְפָּרִין).

סָפָה f. (v. סָפָה II) red paint. Gitt. 19^a (expl. סִיקְרָא) שִׁכְרָה its name is *s'karta*.—Esp. marking with *sikra*. Bekh. 58^a מְשֻׁם אֵי אַפְשֵׁר you cannot tithe sheep on the Holy Day on account of the required marking with paint; Hag. 8^a. Naz. 39^a וְכִי תָא שְׂמַע מִסִּי וְכִי come, learn it (that the hair grows from the root) from the mark on sheep, where you can see that the wool beneath is loose (while that on top is matted).

סָר = עָסַר, ten, v. תִּסְרֵם.

סָר m. (b. h. סָר, sub רָחַץ) one whom courage has left, low-spirited (v. I Kings XXI, 5). Ex. R. s. 2 (ref. to סָר, Ex. III, 4) סָר וְזָקַק חָמָא זֶה וְכִי low-spirited and indignant is this man, seeing the trouble &c.

סָר אִפִּים, pr. n., v. אִפִּים.

סָרָה, v. סָרָה II.

סָרַב, *Pi.* סָרַב (*Saf.* of רָב) 1) to assume importance, to allow one's self to be coaxed; to decline an office. Pes. 86^b מְסָרְבִין לְקַטֵּן you may decline an offer from an inferior person than yourself, but not &c. Ber. 4^a הַזֶּה וְכִי לְסָר he who is asked to say the prayers, must first decline (wait to be asked again); 'וְאֵם אֵינוֹ מְסָר' and if he does not decline, he is like a dish without salt; 'וְכִי מְסָר יוֹדֵר מְדַר' but if he allows himself to be coaxed more than proper &c. Ib. פַּעַם רִאשׁוֹנָה יִסְרַב וְכִי when asked for the first time, he must decline, the second time &c., v. הִבְהִיב; Y. ib. V, 9^c bot. בְּחֻלָּה מְסָר וְכִי (with ב; v. הִבְהִיב) [to be imperious,] to press, urge. Y. Dem. IV, 24^a bot. וְכִי לֹא יִסְרַב one must not urge his neighbor to be his guest, when he knows that he will not accept; Tosef. B. Kam. VII, 8 הַמְסָר בְּחִבּוּרֵי וְכִי he who urges his neighbor to be his guest, when in his heart he does not mean to invite him; Y. Ab. Zar. I, 39^c bot.; Tosef. B. Bath. VI, 14; Treat. Der. Er. ch. VIII; (Hull. 94^a יִסְרַב). Tosef. Ned. IV, 8^a; Ned. 21; a. e.—3) (= מָרָה) to rebel. Koh. R. to I, 16 הַלֵּב וְכִי מְסָר the heart is rebellious, as we read (Jer. V, 23). Midr. Till. to Ps. V, 11 (expl. מָרָה, ib.) שִׁפְרֵי כְּנָגֶד ed. Bub. (oth. ed. שִׁפְרֵי, corr. acc.) they rebelled against thee; Yalk. ib. 632; a. e.

סָרַב I, *Pa.* סָרַב ch. same, 1) to decline, refuse (corresp. to b. h. סָרַב). Targ. Gen. XXXVII, 35; a. fr.—2) (with לָ) to rebel. Targ. Deut. I, 26. Targ. O. Gen. XXVI, 35. Targ. Ez. II, 6; a. fr.—V. מְסָרְבִין.

סַרְבַּ II, Pa. סַרְבַּ (Saf. of אַרְבַּ (ערב, אַרְבַּ) [to interlace,] to confound (cmp. סַרְבַּ). Targ. Lam. III, 9 ed. Lag. (Var. אַרְבַּ; ed. Amst. סַרְבַּ; h. text עַרְבַּ). Ib. 11 ed. Lag. (oth. אַרְבַּ; h. text עַרְבַּ). Ib. 36 ed. Lag. (ed. oth. אַרְבַּ; h. text עַרְבַּ).—Part. pass. פַּעַל סַרְבַּ (סַרְבַּ; h. text עַרְבַּ). Targ. Koh. I, 15 ed. Ven. (oth. ed. סַרְבַּ; h. text עַרְבַּ).

סַרְבִּימִין m. pl. (כַּסְבַּ, Saf. of בַּשֵּׁט, with ר inserted; cmp. פַּעַל [שַׁרְבִּיט] [blossoms,] a head-dress hanging down the cheeks, garland. Sabb. VI, 1 (57^a) Talm. ed. (Mish. a. Y. ed. סַרְבִּימִין). Ib. 5 (64^b); a. e.

סַרְבֵּל (cmp. אַרְבֵּל II, a. סַרְבַּ II) to interlace. Part. pass. פַּעַל סַרְבֵּל; pl. מְסַרְבֵּלִין (with, or sub. בָּשָׂר, בבשר, interwoven with flesh, fat, thick. Sabb. 137^b בָּשָׂר בְּבָשָׂר a child whose membrum is overgrown with flesh (so that the sign of the covenant is invisible); Tosef. ib. XV (XVI), 9. Ab. Zar. 2^b כְּדֹב (בשר) fleshy like a bear; Meg. 11^a; Kidd. 72^a; Yalk. Is. 316.

סַרְבֵּל ch. 1) same. Part. pass. פַּעַל סַרְבֵּל; f. מְסַרְבֵּלָה; pl. מְסַרְבֵּלִין; constr. מְסַרְבֵּלִי. Targ. Y. I Num. XI, 8 (O. לִישׁ). Targ. Ez. XVI, 28.—Y. Maas. Sh. IV, end, 55^c רָגְלִי... רָגְלִי המיזר (ed. Krot. מְסַרְבֵּלָה, corr. acc.) I saw in my dream, that my foot was thick.—2) (denom. of next w.) to wrap up, cloak. Part. pass. as ab. Targ. Nah. II, 4.

סַרְבֵּל m. (preced. wds.) a thick, shaggy web, cloak. [σαρβαπα, Pers. trousers.] Sabb. 101^b חֵטְא חֵטְא a thread of a sarbal; Hull. 76^b.

סַרְבֵּלָה, סַרְבֵּלָה, סַרְבֵּלָה ch. same. Targ. Esth. VIII, 15.—B. Mets. 81^b גִּזְצָה מִכְסֵּי הַיָּדָא the little man was covered with a cloak. Ib. 60^b לִמְרִמָּה חוּמִי לִסְ לִי to put fringes on a cloak (so as to make it appear more woolly); a. e.—Pl. סַרְבֵּלִין. Gen. R. s. 36, a. e. (expl. Dan. III, 21), v. מִנְקִסִין. B. Mets. 116^a bot. Ms. M. (ed. sing.), v. וְזָאֵר I. Sabb. 58^a סְכָרִימִין סְכָרִימִין scholars' cloaks to which seals (knots) were attached (emblems of allegiance to the Resh Galutha); a. e.

סַרְבֵּן m. (v. next wds.) stubbornness. Pesik. R. s. 38 סַרְבֵּן he remains stubborn (refuses to forgive me).

סַרְבֵּן m. (סַרְבַּ) 1) one who waits to be coaxed, declining. Ber. V, 3 וְכִי יֵהָאֵר in such a case one must not decline (when asked to say prayers).—2) persistent. Sot. 13^b סַרְבֵּן how rigorous the teacher, and how persistent the scholar!—3) rebellious, stubborn.—Pl. סַרְבֵּנִים. Ex. R. s. 7; Sifré Num. 91; Yalk. Ex. 178; a. e.

סַרְבֵּנָה, סַרְבֵּנָה ch. same, obstinate, rebellious. Targ. O. Num. XVII, 25 (ed. Berl. סַרְבֵּן). Targ. Ez. II, 8; a. fr.—Pl. סַרְבֵּנִיָּה. Targ. Y. Num. I, c. Targ. O. Num. XX, 10 (ed. Berl. סַרְבֵּן; Y. סַרְבֵּן, סַרְבֵּן). Targ. Ez. II, 3 סַרְבֵּן ed. Lag. (ed. Wil. סַרְבֵּן, corr. acc.); a. e.—Fem. pl. סַרְבֵּנִיָּה, v. סַרְבֵּנִיָּה.

סַרְבֵּנִיָּה f., v. סַרְבֵּן.

סַרְבֵּנִיָּה f. (preced. wds.) 1) rebelliousness, obstinacy. Targ. I Sam. XX, 30 ed. Lag. (ed. Wil. a. oth., v. next w.). Targ. O. Deut. XXXI, 27 (Y. סַרְבֵּנִיָּה).—2) assumption, v. סַרְבֵּנִיָּה.

סַרְבֵּנִיָּה f. (preced.) rebellious woman. Targ. I Sam. XX, 30 ed. Wil. a. oth. (v. preced.).—Pl. סַרְבֵּנִיָּה. Targ. Y. II Gen. XXVI, 35 Ar. (ed. סַרְבֵּן), v. סַרְבֵּן.

סַרְבֵּן (transpos. of סַרְבַּ, Saf. of בָּרַק) to blink, cast eyes about. Targ. Is. III, 16 (h. text שָׁקַר).

סַרְגָּ (b. h. שָׁרַג; Saf. of אָרַג), Pi. סַרְגָּ [to interlace, plait,] 1) to strap (in zig-zag); to girth. Kel. XVI, 1 מְשִׁירָגָה 1) to strap from the time he made three meshes of girthing. Tosef. ib. B. Bath. I, 12 סַרְגָּה בְּמִשְׁרָגָהּ if he strapped it (the disjointed frame) with cords &c. Ib. B. Mets. IX, 4 [read:] מְסַרְגָּהּ בּוֹ אֵת הַמִּשְׁרָגָה with which one girths the bedstead. M. Kat. I, 8 הַמִּשְׁרָגָה אֵת הַמִּשְׁרָגָהּ you may girth the bedsteads (during the festive week). Y. Ber. III, beg. 5^d, a. e. כָּל שֶׁמְסַרְגִּין עַל וְכִי a bedstead on which the girths are drawn on top is called *mittah*, when drawn beneath, *dargesh*; Ned. 56^b (v. אֲבָרְקָה).—a. fr.—Transf. a) to unite, combine. Gen. R. s. 85 (ref. to the chronological disorder in the Book of Daniel, in going from Belshazzar (ch. V) to Darius (ch. VI), again to the first year of B. (ch. VII), and to the third year of B. (ch. VIII)) unite כְּדִי כְּדִי in order to combine the entire section as one written in the spirit of holiness; Yalk. ib. 144; Yalk. Dan. 1063 לְסַרְגָּה (perh. to be read לְסַרְגָּה).—b) to make a partition by means of net-work, like lattices &c. Tosef. Men. X, 23 וְכִי וְכִי וְכִי and there they fence in an area of about three S'ah.—Part. pass. מְסַרְגָּה. Ber. 57^b, v. next w.—2) to do a thing in a manner in which straps are drawn in bedsteads &c., i. e. in zig-zag; to skip. Tosef. Nidd. IX, 3 סַרְגָּה לֵה וְכִי if she skipped four days (beyond the ordinary period of menstruation); Nidd. 64^a סַרְגָּה וְכִי if she skipped (from the twenty-first) to the twenty-fourth day. Y. Gitt. VII, 48^c bot. וְכִי provided they put cross-questions to him alternately (one question to which a positive, and one to which a negative answer are expected, so as to test his sanity).—Part. pass. מְסַרְגָּה; f. מְסַרְגָּה; pl. מְסַרְגָּהּ, מְסַרְגָּהּ, מְסַרְגָּהּ. Mekh. Yithro, Bahod. s. 6 [read as:] Yalk. Ex. 292 (ref. to Ex. XX, 5) בּוֹמֵן שְׁהֵן אֵינָן מְסַרְגִּין אִי בּוֹמֵן שְׁהֵן מִסְּ אֵינָן מְסַרְגִּין are the sins of the fathers visited upon the children when the succession is uninterrupted, or even when interrupted (by a good generation)? Y. Shn. I, 19^c bot. מִסְּ the differently marked ballots came up alternately. Tosef. Nidd. IX, 13, v. סַרְגָּה.—Transf. a) to write in broken lines (leaving a vacant space in the middle of the line); to spread. Treat. Sofrim I, 11 מְסַרְגָּהּ he spreads the writing so as to make a small column of it.—Part. pass. as ab. Ib. 10 וְכִי מִסְּ אִי מִסְּ אִי if he wrote in broken lines what is to be written in continuous lines or vice versa; אוֹ כִּי שְׁעָשָׂה הַמִּסְּ שְׁלֵא כִּי כִּי or if he did the spreading not in accordance with the rule.—b) to trace cross-lines on stone, to carve designs. Pesik. 'Aniya, p. 137^a מְסַרְגִּין בּוֹ כִּי carving it; Yalk. Is. 339 (omitted in Pesik. R. s. 32); v. סַרְגָּה.—V. סַרְגָּה.

Hithpa. to be provided with girths, be strapped. Ned. 56^b if it be, that *mitfah* is a couch, the straps of which are drawn over the frame &c.

סַרְגָּה, *Pa.* סַרְגָּה ch. same, to strap, saddle, harness.—Part. pass. מְסַרְגָּה Ber. 57^b הָא רַמְסִי (Ar. דַּמְסוּר, h. form) in the one case the elephant was seen saddled. B. Bath. 73^a הָיָה מְסַרְגָּאן לִיה וְכ' (Ms. R. a. Rashb. סַרְגִּין, Ms. O. שַׁרְיָן, Part. pass. *Pe.*) two mules were saddled for him.—[Targ. Job XIV, 5, v. סַרְגִּי.]

סַרְגָּה m. (preced. wds.) *weaver, net-plaiter*.—*Pl.* סַרְגִּין Kel. XXIV, 8 מִשֵּׁל... שֵׁל the frame of the net-makers [oth. opin. *harness-makers*].

סַרְגָּה, v. סַרְגָּה.

סַרְגָּה m. (סַרְגָּה, with format. ר) [formed in zig-zag,] *key-ward*. Y. Sabb. VIII, 11^b bot., v. נָקָה.

סַרְגָּה (*Saf.* of רגל [to lead the writer,] to rule, draw lines. Y. Meg. I, 71^d top בקנה מְסַרְגָּלִין (for writing T'fillin) you must draw lines with a reed; Treat. Sof'rim I, 1 שמסרגלין בקנה... it is a Sinaitic tradition that we must rule with a reed (in writing sacred books).—Part. pass. מְסַרְגָּלִין; f. מְסַרְגָּלִין. Ib. (quot. in Tosaf. to Gitt. 6^b וְכ' ירעה שאינה מס' וְכ' a sheet (in a scroll) which is not ruled is unlawful.

סַרְגָּה ch. 1) same, esp. to trace outlines on hides for cutting. Y. Sabb. VI, 10^c bot. מִדּוּ מְשַׁרְפִּין לֹון מְסַרְגָּלִין (לֹון) מְסַרְגָּלִין לֹון. what is *m'sharf'tin*? They traced on them.—2) to level with a strickle. Part. pass. מְסַרְגָּלִין level. Targ. Y. Ex. XVI, 14 (h. text מחספס).

סַרְגָּה m., v. סַרְגָּה.

סַרְגָּה f. (v. preced. wds.) [*runner, Lat. currus*,] *chariot*. Ex. R. s. 15; Tanh. Hayá 3 שֵׁלִי 3 עוֹשֶׂה מִלֵּךְ בִּשְׂרָר וְכ' a human king makes his chariot strong &c.; ib. חֲבִיבָה עוֹשֶׂה מִלֵּךְ בִּשְׂרָר but the Lord makes clouds his chariot.—*Pl.* סַרְגָּלִין Ex. R. l. c.

סַרְגָּה, v. סַרְגָּה.

סַרְדָּה m. (v. next w.) *net-maker*. Yoma 85^a לֹון הָאֵר Ar. (Ms. O. סַרְדָּה; ed. הסַרְדָּה; Mekh. Ki Thissa, a. Yalk. Ex. 327 הסַרְדָּה.—*Pl.* סַרְדָּה. Tosef. Kidd. V, 14 (ed. Zuck. הסַרְדָּה; Var. הסַרְדָּה, הסַרְדָּה).

סַרְדָּה m. (transpos. of סַרְדָּה, v. סַרְדָּה; cmp. מְרָדוֹן, *arrangement*, 1) *net-work, grate*. Targ. O. Ex. XXVII, 4 (ed. Amst. סַרְדָּה; h. text מכבד; ib. XXXVIII, 4 (ed. Amst. סַרְדָּה); a. e.—2) *web with wide meshes, sail, hanging*.—*Pl.* סַרְדָּה. Ib. XXVII, 9 (h. text קלעים). Ib. XXXV, 17 (ed. Amst. סַרְדָּה); ib. XXXVIII, 9; 14 (ed. Amst. סַרְדָּה); a. fr.—[Cmp. Syr. סַרְדָּה, P. Sm. 2533].—[Targ. Y. II Gen. XXXVI, 39 סַרְדָּה לֹון בְּמִשְׁרָא Ar., read: סַרְדָּה; v. מְסַרְדָּה, רֹון לֹון וְכ'.

סַרְדָּה, Gen. R. s. 49, v. חֲלָה II.

סַרְדָּה f. (preced. art.) 1) *hunter's net*. Targ. I Chr. I, 50; Targ. Y. II Gen. XXXVI, 39 (ed. Amst. סַרְדָּה, v.

2) *sail* (cmp. סַרְדָּה).—*Pl.* סַרְדָּה. Y. B. Mets. IV, end, 9^d הָיָה מְפֹרֵר סַרְדָּהִיּהוּ steeped his sails in water (to improve their appearance).

סַרְדָּה m. (a corrupt. of σπαρτωτής, v. סַרְדָּה) *Roman or Greek officer, captain*. Tosef. Succ. IV, 28; Y. ib. V, end, 55^d; Bab. ib. 56^b. Sabb. 32^a כְּמִי שֶׁנִּמְסָר לִסְ לִי as if given in charge of an officer (to be brought before court). Num. R. s. 15 לְמָחָר קוֹמִים וְלִמָּחָר the next day one is a comes, the next day he may be (degraded to be) captain; a. fr.—*Pl.* סַרְדָּה. B. Kam. 38^a שְׁנֵי סַרְדָּהִיּוֹת (Ar. סַרְדָּהִיּוֹת; v. Rabb. D. S. a. l. note) the wicked (Roman) government sent two commissioners &c. (to study the Jewish law); Yalk. Ex. 341 סַרְדָּהִיּוֹת (read: סַרְדָּהִיּוֹת); Sifrē Deut. 344 סַרְדָּהִיּוֹת (corr. acc.); (Y. B. Kam. IV, 4^b אִיסְרָדָּהִיּוֹת)—[Cant. R. to IV, 8 לְהַבִּיא אוֹתָהּ סַרְדָּהִיּוֹת or הַדָּרִיּוֹת].

סַרְדָּה, Ex. R. s. 42 לְשׁוֹן סַרְדָּה; v. סַרְדָּה.

סַרְדָּה I, v. סַרְדָּה.

סַרְדָּה II (b. h.; סַרְדָּה) *deviation, sin, transgression*. Sifrē Deut. 189 (ref. to Deut. XIX, 16) עֲבִירָה *sarah* means transgression; Yalk. ib. 922; v. סַרְדָּה.

סַרְדָּה, v. סַרְדָּה.

סַרְדָּה (*Saf.* of רָדָה; cmp. סַרְבָּה) [*to be imperious, to order, urge, press*. B. Kam. 32^b לְצַחַב בּוֹ לְצַחַב (Ms. M. מְסַרְבָּה) when his master (the smith) had strictly ordered him to leave the smithy. Hull. 94^a אִם יִסְרָבָה אִם חֲבִירָה (not חֲבִירָה), v. סַרְבָּה.

סַרְדָּה ch. same, 1) *to press, hurry*; (neut. v.) *to hasten, be quick*. Targ. Esth. VII, 7 (h. text עֲזִירָה). Targ. II Chr. XXVI, 20 (h. text מְדָר). Targ. Ps. VIII, 8; a. fr.—Ber. 47^a הָיָה קָא מְסַרְבָּה וְכִיל he hastened his meal (in order to say grace with them). Sabb. 10^b ר' ר' מְסַרְבָּה (his teacher to adjourn). Hull. 7^b סַרְדָּהִיּוֹת I am in a hurry; a. e.—2) *to be rebellious*. Targ. Y. Deut. XXXI, 27.

סַרְדָּה, v. סַרְדָּה.

סַרְדָּה I m. (preced. wds.) *anxious, quick*.—*Pl.* סַרְדָּה. Targ. Ps. CIV, 4.

סַרְדָּה II f. = next w. Targ. Ps. CXLVII, 15 (h. text מְדָרָה).

סַרְדָּה f. (preced. wds.) *anxiety, hurry*. Targ. Ps. LV, 15 (h. text רָגַשׁ).—Esp. בִּסְ (adv.) *quickly, soon* (= h. מהרה). Targ. Ps. XXXI, 3 (Ms. סַרְדָּה, v. preced.). Ib. XXXVII, 2; a. fr.

סַרְדָּה m. (v. סַרְדָּה) [*arrangement*,] *stand with shelves, frame*. Kel. XV, 2 שֵׁל נְחוּמִין (Ar. סַרְדָּה) the bakers' frame; Sifra M'tsor'a, Zab., Par. 1, ch. II הָאֵר (Rabad (הַסַּרְדָּה); Tosef. Kel. B. Mets. V, 4 הָסַרְדָּה. Ib. 5, v. סַרְדָּה II. Ib. X, 5 שֵׁל הַיִּשְׁבָּת ed. Zuck. (oth. ed. סַרְדָּה) the frame of the tailors. Y. Sabb. X, 12^c top; a. fr.

vapid (v. Jer. XLIX, 7); Snh. 97^a; Cant. R. to II, 13; Yalk. Am. 549.—Part. pass. as ab. Cant. R. to IV, 8 וְכִי רִיחָה that senseless fool &c.; v. נֶחֱדָה. Num. R. s. 20; Tanh. Bal. 9 (ref. to the peculiar expression in Num. XXII, 29) אֵינִי לְשׁוֹנוֹ.... even when speaking the sacred tongue, the gentile's speech is tasteless (or obscene).

Nif. נִסְרָח to become vapid, be stupid. Hag. 5^b (ref. to Jer. I. c.) נִסְרָחָה... כִּיֹּן שֶׁאֲבָדָה when counsel was gone from the children (of Israel), the wisdom of the nations became vapid.

Hif. חִסְרָח 1) to make offensive. Sabb. 62^b (ref. to סְרָח, Am. VI, 4) מְסִרְחִין make their beds offensive with effusion &c.; Kidd. 71^b. Tanh. Vaëra 14 חִסְרָחוּ מִצְרַיִם they made Egypt stink; a. e.—2) to become vapid, putrid; to smell badly. Cant. R. to II, 13 חִסְרָח הַיַּיִן the wine will become vapid (Sot. I. c., a. e. בְּיוֹקֵר). Gen. R. s. 34 הָיָה מְסִרְחָה it becomes putrid; וְאֵינָה מְסִרְחָה without decaying. Tanh. I. c. חִסְרָחוּ בְּמִצְרַיִם and spread stench in Egypt. Yalk. Ex. 391 מְסִרְחָה חֲלָבָנָה galbanum gives only an offensive smell; a. fr.

סָרַח ch. same, to decay. Part. pass. סְרִיחָה. Targ. Job XLI, 19 Ms. (ed. בּוֹלְטִיחָה).—Esp. to sin. Targ. Y. Num. XV, 28. Targ. II Sam. VII, 14; a. fr.

Af. אִסְרָח to make offensive. Targ. Y. Ex. V, 21 דִּאֲסִרְחִין (not דִּאֲסִי).

סָרַח (b. h. שֶׁרָח) pr. n. f. *Serah*, daughter of Asher, a legendary prophetess, a survivor of the Egyptian immigrants to the period of the exodus. Sot. 13^a. Gen. R. s. 94 (some ed. שֶׁ). Deut. R. s. 11 כְּגֹלָה בּוֹ (read: בַּח סִי בַח). Koh. R. to IX, 18; a. e.

סָרַחָא v. סִרְחָא a. סִרְחָא.

סִרְחָח v. סִרְחָח.

סָרַח m. (סָרַח III) *sinner*.—Pl. סִרְחָחִין. Tanh. Vayera 13.

סִרְחָח v. סִרְחָח.

סִרְחָחָא v. sub סִרְחָחָא.

סָרַח (b. h. שֶׁרַח; contr. of סָרַח, *Saf.* of דָּרַח) to make an incision; to mark. Tosef. Sabb. XI (XII), 6 חֲסוּרָה he who draws one mark over two boards at the same time; (Sabb. 103^b שֶׁרִיטָה). Gen. R. s. 33, end וְכִי יִסְרַח לוֹ שֶׁרִיטָה let him make a mark on the wall (indicating the standing of the sun) &c. Ex. R. s. 12, beg. וְכִי שֶׁרִיטָה (Tanh. Vaëra 16 שֶׁרִיטָה) he drew a mark for him on the wall &c. Lam. R. introd. (Zabdi 2); ib. to IV, 12 (ref. to Is. X, 19) לְחִיּוּת שֶׁרִיטָה... שֶׁהָיוּ שֶׁשׁ שֶׁרִיטָה six were left over, for that is a child's way to make a stroke (resembling 1=six); (Midr. Till. to Ps. LXXIX, beg.; v. ed. Bub. note 21); a. fr.—Esp. to wound the body in mourning, v. שֶׁרַח.

Pi. סִרְחָ same. Sabb. XII, 4 חֲסוּרָה עַל בָּשָׂרוֹ he who makes a mark on his body by scratching, contrad. to חֲסוּרָה. Sot. 48^a (expl. נִקְפִּין וְכִי) שֶׁהָיוּ מְסִרְחִין לְגַלְגַּל וְכִי they used to make a scratch between the calf's horns, that

the blood might run over its eyes; (Tosef. Sot. XIII, 10 שֶׁמִּיּוֹשֵׁבִין, ed. Zuck. שְׁמוֹשֵׁבִין). Ex. R. s. 24 ... שֶׁאֵילוּלִי חִידָה if a man were to eat (and swallow) a piece of bread in its natural condition (not softened by the moisture of saliva), it would enter his entrails and wound him; a. e.—[Tosef. B. Mets. III, 29 מְסִרְבֵּטִין וּמְסִרְבֵּטִין, strike out מְסִרְבֵּטִין as a corrupt dittography of מְסִרְבֵּטִין; v. ed. Zuck.]—V. שֶׁרַח.

Nif. נִסְרָח, *Hithpa.* חִסְרָחָה to be scratched, wounded. Sabb. 53^b כִּיֹּן שֶׁלֹּא יִסְרָחוּ דִּירָהּן that their udders may not be scratched (when passing between bushes). Ex. R. s. 2 but when he takes his hand out, it will be wounded.

סָרַח, *Pa.* סָרַחָ same. Targ. I Sam. XXI, 14 וּמְסִרְבֵּטִין (Levita וְכִיֹּן; Kimchi וְכִיֹּן) making marks (scribbling); h. text וְכִיֹּן.

סָרַח m. (preced.) 1) (= b. h. שֶׁרַח) *incision*, v. שֶׁרַח.—2) [that which is marked out for cutting.] *stripe, strip of a sheet*. Kil. IX, 9 (Ms. M. סָרַח); [Tosef. ib. V, 22 סָרַח ed. Zuck.; oth. ed. סָרַח].

סָרַחָ v. סִרְחָא

סִרְחָא v. סִרְחָא.

סִרְחָא pl. n. pl. *Sarṭaba* (Karn Sarṭabe), a signal station for the proclamation of the New Moon. R. Hash. II, 4 מִזֶּרֶם הַמִּשְׁחָה לְסִי וְכִי from Mount Olives to S., and from S. to Agrippina; Tosef. ib. II (I), 2 (ed. Zuck. סִרְחָא; corr. acc.).

סִרְחָא v. סִרְחָא.

סִרְחָח v. סִרְחָח.

סִרְחָח v. סִרְחָח.

סִרְחָא f. (= אֲסִרְחָא I) *camp, station*. Sabb. 6^a סִי וְכִי a camp and a large highway. (Ib. 151^a אֲסִרְחָא). Erub. 22^b חֲסוּרָה לָהֶם דְּרָכִים וְכִי (Ms. M. אֲסִרְחָא; ed. Sonc. אֲסִרְחָא) made for them roads with stations.—*Pl.* סִרְחָא. Tosef. Ab. Zar. II, 5 חֲסוּרָה לְסִרְחָא (ed. Zuck. לְסִרְחָא; corr. acc.) he who visits gentile camps (for entertainments). Ib. 7 ... חֲסוּרָה לְסִרְחָא וְכִי (ed. Zuck. לְסִרְחָא, and strike out וְכִי) oth. ed. חֲסוּרָה... אֲסִרְחָא (corr. acc.) he who enters Roman camps (joins the Romans in besieging a Jewish city), if they undertake the siege for the benefit of the country &c., v. חֲסוּרָה (v. Ab. Zar. 18^b וְכִי חֲסוּרָה); Y. ib. I, 40^b חֲסוּרָה לְסִרְחָא וְכִי (read: חֲסוּרָה לְסִרְחָא).

סִרְחָא ch. same.—*Pl.* סִרְחָא. Targ. Y. Gen. XLII, 6.

סִרְחָ m. (סִרְחָ) [*scratcher, scraper*] *crab; Cancer*, the fourth sign of the Zodiac, corresp. to the Hebrew month of Tammuz. Pesik. R. s. 20 וְכִי חֲסוּרָה מִזֶּרֶם הַמִּשְׁחָה לְסִי and after that, what wilt thou create? Cancer; ... מִפְּנֵי כִי because man (in childhood) grabs out of holes and cracks like a crab; Tanh. Haáz. 1 חֲסוּרָה חֲסוּרָה at first

סְרִיחַ f. (סרי) *offal, garbage, offensive matter; stench*. Y. Hag. II, 77^b bot.; Gen. R. s. 1 בְּמָקוֹם א' a place where garbage is deposited. Ib. s. 28 ס' . . . וּמָלְאוּ they filled the whole city with stench. Ib. s. 63 וּרְצָא סְרִיחָהּ עִמּוֹ (not סְרִיחָהּ) let the offensive matter (surrounding the embryo) go out with him; Yalk. ib. 110. Pesik. B'shall. p. 81^b; Yalk. Ex. 225 סִי' putrid fish. Ex. R. s. 42 (ref. to סִי, Ex. XXXII, 8, comp. סָרָה a. סָרָה I) חֹבִיבִים נִעְשׂוּ ס' נִעְשׂוּ חֹבִיבִים they have become refuse, they have become thorns. Y. Kidd. III, end, 65^a אֶזְלֵי ס' מוֹלִיכִין mud is

carried to mud, and refuse to refuse (v. סְרִיקָא, a. correct quot. s. v.).—V. סְרִיקָא I, 2.

סְרִיקָא ch. same, v. סְרִיקָא.

סְרִיקָא, v. סְרִיקָא.—[Y. Snh. VII, end, 25^d, לְסִירָא, v. סְרִיקָא.]

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא, Gen. R. s. 63, v. סְרִיקָא.

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא f. (סְרִיקָא II) *climbing*. B. Kam. 22^a (Ar. סְרִיקָא), v. סְרִיקָא I.

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא m. 1) (b. h.; סְרִיקָא I, cmp. עֲקָרָא *impotent, castrate*; *ewunuch*. Yeb. VIII, 4 סְרִיקָא אִישׁ one emasculated by man, a castrate, opp. to חֲמָה v. חֲמָה. Ib. 80^a וְהוּא... רִבְיָא רֵאשִׁי הֵם they shall bring evidence that he is twenty years old (without showing the symptoms of maturity), and this is the legal *saris*. Ib. נֶעֱשֶׂה סְרִיקָא he is considered as having been a *saris* at the time of the deed (and legally responsible), opp. קָטָן. Ib. סְרִיקָא סְרִיקָא persons with the symptoms of impotency... are not legally proceeded against (as responsible persons) until they are twenty years of age; a. v. fr.—Pl. סְרִיקָא, סְרִיקָא. Snh. 93^b סְרִיקָא מִמֶּנּוּ real castrates (סְרִיקָא in the real sense). Deut. R. s. 3, v. סְרִיקָא II; a. e.—[2] (homilet., v. סְרִיקָא II) *mediator, manager*. Num. R. s. 11; Cant. R. to III, 7, v. מִשְׁפָּלָא.]

סְרִיקָא I ch. same, *castrate*. Targ. Is. LVI, 3.—Pl. סְרִיקָא. Ib. 4.

סְרִיקָא II pr. n. m. *Sarisa*, surname of one Levi (on account of a simile drawn from a castrate which he used). Y. Sabb. III, 6^a bot.; Y. Bets. II, 61^c. Y. Gitt. VI, 48^a bot. לִי פִרְסָא (corr. acc.).

סְרִיקָא m., pl. סְרִיקָא, סְרִיקָא (Saf. of סְרִיקָא, v. סְרִיקָא I) *idlers, vagabonds*. Tanh. Ki Thetsé 1 עֵם הָס' וְכ'... שְׁמִירָא (the rebellious son) will finally waste his father's fortune with the vagabonds with whom he eats &c. Snh. 70^b סְרִיקָא אִישׁ אֶחָד הָיוּ עִמָּה a company all of which are vagabonds.—Makhsh. I, 6 סְרִיקָא מִפְּנֵי הָס' Var. lect., v. סְרִיקָא.—[Kidd. 82^a סְרִיקָא, v. סְרִיקָא.]—[V. סְרִיקָא.]

סְרִיקָא m., pl. סְרִיקָא I c. ch. same, 1) *empty; hungry*. Targ. Y. Gen. XXXVII, 24 (h. text סְרִיקָא).—Targ. Ps. CVII, 9 (h. text שְׁוֹקָה *longing*).—Yeb. 87^a sq. גּוֹפָא סְרִיקָא an empty body, opp. מְלִיא pregnant.—Pl. סְרִיקָא, סְרִיקָא, v. סְרִיקָא. Ab. Zar. 37^b סְרִיקָא, v. סְרִיקָא. 2) *vain*.—Pl. as ab. Targ. Ps. CXIX, 113 דַּחְשְׁבִין סְרִיקָא (ed. Wil. סְרִיקָא; h. text סְרִיקָא).—3) *idler, reckless person, robber*.—Pl. as ab. Targ. Jud. IX, 4; XI, 3 (h. text רִיקָא).

Targ. Ps. XXV, 3 בְּזוּזִין וְס' (h. text רִיקָא); a. e.—[סְרִיקָא, part. pass. of סְרִיקָא q. v.]

סְרִיקָא II m. *hatcheller*, v. סְרִיקָא.

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא f. (סְרִיקָא II) *hatchelling, carding*. Sot. 46^b סְרִיקָא פְּשָׁתִין hatchelling of flax.

סְרִיקָא, v. next art.

סְרִיקָא, v. סְרִיקָא.

סְרִיקָא I f. (סְרִיקָא II) *comb*. Nidd. 20^b (Ar. ed. pr. סְרִיקָא).

סְרִיקָא II f. (v. סְרִיקָא) *idleness; vanity; recklessness*. Targ. Ps. II, 1 (h. text רִיקָא). Ib. LXXIII, 13; a. e.—Targ. Hos. VII, 3 סְרִיקָאָהוּן ed. Lag. (ed. Wil. סְרִיקָא).

סְרִיקָא m. pl. (Syriaci, Συριοί) 1) *Syrians*. Y. Erub. V, beg. 22^b (סְרִיקָא) the monument of the Syrians (near Tiberias).—2) (cmp. סְרִיקָא) *Syrian cakes*. Tosef. Pes. I (II), 31 אֵין יוֹצֵאִין בֵּס' you do not comply with the law (commanding to eat unleavened 'bread of misery' on the first night of Passover) by eating Syrian cakes; Y. ib. II, 29^b bot. סְרִיקָא (corr. acc.); Bab. ib. 37^a. Ib. סְרִיקָא בֵּיתוֹס the Syrian cakes in the house of Boëthos; a. e.

סְרִיקָא, constr. סְרִיקָא, v. סְרִיקָא.

סְרִיקָא I, סְרִיקָא (Saf. of סְרִיקָא, cmp. סְרִיקָא) *to interweave, twist; trans. (corresp. to h. עָרַב) to confound; to wrong*. Targ. Lam. III, 59; a. e. (interchanging with סְרִיקָא II, q. v.).—Pes. 51^a, v. next w.—Part. pass. סְרִיקָא, f. סְרִיקָא; pl. סְרִיקָא, intricate, perverted. Targ. Koh. X, 3. Ib. I, 15.

Pa. סְרִיקָא 1) *to subvert, wrong*. Targ. Lam. III, 36 לְסִרְבָּא (ed. Vien. לְסִרְבָּא; ed. Lag. לְסִרְבָּא; h. text לְעִרְבָּא).—2) *to confound*, v. next w.

סְרִיקָא II (preced.; cmp. סְרִיקָא I) 1) *to clutch, hold fast, hang to*. B. Bath. 86^b שְׂאֵנִי בְּהִמָּה וְסִרְבָּא (Ms. R. לְסִרְבָּא Pa., v. Rabb. D. S. a. l. note 2) it is different with taking possession of an animal, because it clutches (the ground). Hull. 51^a אִישׁ לֵה מִירִי לְמִסְרָה the animal has something to clutch (when falling, so as to break the shock); והֵאָר' לֵה... while this (kid) had nothing to cling to. Ib. top סְרִיקָא לֵה there is no object for the blood to hang to (around which to coagulate); מִסְרָה... since a needle has been found there, if the perforation had taken place before slaughtering, blood would have clung round it; a. e.—Part. pass. סְרִיקָא, f. סְרִיקָא, שְׂוֹשָׁה בְּחָרָא מִלְּהָא לֵה אִישׁ סְרִיקָא an insane person does not cling to one fiction (he will betray his insanity in some other way than merely by repeating the same thing). Hull. 46^b דְּסִי לְהִירִי two lobes of the lungs which adhere to each other (by a membrane). Ned. 50^b עֵלָּא אִישׁ כִּיבָּא וְאִם if there be a sore

in the bowels, it will cling to it (v. **תִּרְמָצָא**); a. e.—2) *to confound*, v. *infra*.

Pa. סָרְרָךְ same, 1) *to clutch*; (cmp. טָפַס) *to climb*. Bets. 11^a סָרְרָךְ וסָלְקוּ סָרְרָךְ they clutched and climbed up. B. Kam. 20^a וּב' סָלַק סָרְרָךְ it climbed, came up and ate &c. Ib. לַסְרוּרָה (not לַסְרוּרָה; Ms. F. לְמִסְרָךְ, v. Rabb. D. S. a. l. note 30) to climb up; a. e.—2) *to cling to, adhere*. Hull. 111^a מִסְרָךְ הַלֵּב סָרְרָךְ (not סָרְרוּרָה) milk adheres (and penetrates), opp. מִשְׁרָךְ שֶׁרָרִים glides off. Ab. Zar. 22^b מִסְרָךְ אֲבָתָה (Ms. M. מִסְרָךְ סָרְרָךְ) he clings to her (runs after her).—3) (v. preced.) *to confound*. Pes. 51^a מִשּׁוּם רְמָסְרָךְ מִלְחָה בְּמִלְחָה (Ms. M. דְּסָרְרָכִי; Ms. O. מִלְחָה בְּמִלְחָה &c. II) because they confound one thing with another (if you permit them one thing, they will allow themselves another); הֵנָּה אֵינָשׁ נִמְי סָרְרָךְ מִלְחָה (Ms. M. סָרְרָכִי, Ms. O. מִסְרָכִי) those people (ignorant Jews) will likewise confound &c.: a. e.

Ithpe. אִתְּפֵי to cling to. Ab. Zar. l. c. כִּינֵן דְּמִסְתֵּיךְ.
Rashi (ed. דְּמִיגֵרִי, v. גֵּרִי.

סרי m. (preced.) *clinging to, following the example of, habit*. Nidd. 67^b מֵשׁוּם ס' בָּתָּה because her daughter might follow her example (and make the mother's exceptional act a rule for all occasions). Hull. 106^a נְשִׁילָה מֵשׁוּם ס' הַרְוֵמָה... the washing of hands before a meal on secular food was introduced for the sake of uniformity with Trumah (to make it a habit). Y. Yoma III, 40^b bot., sq. ס' שְׁבִילָה an *abomination* required merely for the sake of uniformity; Bab. ib. 30^a שְׁבִילָה ס'. Y. Bicc. III, 64^d bot.; Y. Hag. II, 78^b נְשִׁילָה ס' washing of hands (before meals) for the sake of uniformity (v. supra).

סִירָא, **סִיר'** ch. same, 1) *adhesion, cohesion.* Bets. 40^a רמשה ס' משהו on account of the adhesion of the skin (because the hide is hard to flay unless the animal is watered before slaughtering).—[In ritual: ס' *an adhesion* of lobes of the lungs to each other or to the chest.]—2) *climbing*, v. סְרִיבָא.—3) *habit.* Ab. Zar. 30^a ס' גברא she is supposed to have adopted her husband's habits. Shn. 51^b נקט בבעלמא נקט (v. Rabb. D. S. a. l.) he merely used the customary phraseology. Ber. 16^a סְרִיבָא נקט, v. הַוְרָשָׁה.—*4) (cmp. b. h. שְׂרֵיג) *branch, scion* of a figtree. Cant. R. to I, 1 (prov.) ס' ראקים תנינא a scion which confirms (the reputation of) the fig tree, i. e. a good son of a good father; (Yalk. Sam. 134 בְּרָכָא חנינא (some ed. ברכו), prob. to be read: ברקם חנינא)—[סרכי], Yalk. Gen. 116, v. שורבא].

סָרְנָא m. (סרד, *Saf.* of ערד, ארד; emp. ארָבָן I, a. ארָבָא) *manager, commander*. Targ. Prov. VI, 7 (h. text ארָבָא).—*Pl.* סָרְנִין, סָרְנִיָא, סָרְ. Targ. Deut. I, 15. Ib. XX, 5; a. fr.

טרכניא v. סרכונא

סַרְכֵן m. (v. סַרְכָּא) *leader, officer* (corresp. to h. נָגִיד). Targ. Y. Gen. XLII, 41. Targ. I Chr. XI, 2 (two versions, with אִרְכֵן a. סַ, combined); a. fr.—Targ. Y. Ex. XXIV, 1 מִיכָאֵל סַרְכֵן *Michael, the prince (angel) of wisdom*.

תַּמִּיסִין v. סַרְמִיסִין, סַרְמִיטִין

סרנייא, סרני, סרנא v. סרני ch.

סְרִנוּקָא m. (v. next w.) *choking, suffocation*. Targ. Ps. LXVIII, 21 (Ms. **סְרִינְקָא**; v. Ber. 8^a). Targ. Job VII, 15 **סְרִנוּקָא** Ms. (Ar. **סְרִנוּקָא**; ed. **שְׂרִינְקָא** 'שיר').

סָרַיִק, סָרַיִק (= סָיִיק, v. סַנַק) *to close, stop*. Targ Ps. LXIII, 12 (h. text יִסְכַּר).

סַרְנוּקָא f., v. סַרְנִיקָא.

סָרַס I, *Pi.* סָרַס (חָרַס, חָרַס) *to destroy, uproot; to mutilate, esp. to make impotent.* Tosef. B. Bath. IV, 7 (לירש) ed. Zuck. (oth. ed. וְאִינִי רִשְׁאֵי לְסָרֶס וְכ' if the honey-combs of a bee-hive are sold, the purchaser must not uproot (tear out) all of them at the same time, but must leave the outermost cakes &c. *Sot.* 36^a סָרַסְתָּן it (the wasp *צַרְדֵּה*) mutilated them at their lower extremities. Cant. R. to I, 1 סָרַסְוֹ made him impotent. Kidd. 25^a וְכ' עָבַר שְׂסָרְסוֹ a slave whom his master mutilated by injury to his testicles. Sabb. 110^b הַרְצִיחַ שְׂסָרֶס the rooster if one adds to the mutilation caused by another person; a. fr.—B. Bath. V, 3 וְכ' נִחְלִין וּמִסָּרֶס the buyer takes three broods, after which the owner may make the bees impotent of propagation; ib. 80^a בְּמָה מְקָרְסֵן וְכ' by what means does one make them impotent?... By feeding them with mustard. Ib. וְכ' הוֹרֵל מִסָּרֶס לֹא הוֹרֵל מִסָּרֶס does not make them impotent &c.—Transf. *to disarrange, upset; to transpose.* Ib. (another interpret. of וּמִסָּרֶס, Mish. l. c.) נִשְׁלַח בְּסִירֹס v. נִשְׁלַח. Ib. 119^b (ref. to Num. XXVII, 2) סָרַס הַמְקִירָא וְהִרְשִׁיחֵהוּ invert the order in which the persons are mentioned in that verse, and interpret it. Lev. R. s. 27, beg. (ref. to Ps. XXXVI, 7) סָרַס הַמְקִירָא transpose the verse, and explain it: 'thy kindness is as far above thy judgments, as the mountains are above the great deep'. Ex. R. s. 5 (ref. to *Ex.* V, 2) מִי יֵדוּ וְכ' מִי אֵינוֹ יֵדוּ אֶת הַיָּם *mi* and read *yam*, the sea made thee know the Lord; a. fr.—[Lev. R. s. 12 מִסָּרְסוֹ, read: מִסָּרְסוֹ, v. מִסָּרְסוֹ].—*Part. pass.* מְסֻרָס *upside down, transposed &c.* Nidd. III, 5 מִסְּמִי if the embryo came out with its feet foremost. Num. R. s. 11 (ref. to *Ex.* XX, 24) וְכ' מִי מִקְרָא הִיא this verse must be interpreted by transposition, wherever I shall come and bless thee, there I shall allow my Name (the Tetragrammaton) to be pronounced. Mekh. B'shall, Va'yass'a, s. 4. Gen. R. s. 70 (ref. to Gen. XXVIII, 22) הִיא הַפְּרָשָׁה the accounts of the section are not in chronological order, opp. עַל הַסֵּדֶר וְכ'; a. e.

Hithpa. חִתְּפוּרָם, *Nithpa.* נִתְּפוּרָם 1) *to be emasculated.* Sabb. 110^b וְהָיָה מִתְּפוּרָם וְ, v. supra. Gen. R. s. 86; a. e.— 2) (cmp. עָקַר) *to be uprooted, removed.* Snh. 93^b הִתְּפוּרָם וְ, idolatry was uprooted in their days (in the days of Hanania, Mishael &c.). Mekh. Mishp. s. 20 [read:] שְׁלֹא לִיטְּפוּרָם שָׁבָת בְּרֵאשִׁית מִמְּקוֹמָהּ *to intimate that the weekly Sabbath is not to be removed from its place, i. e. that it must be observed also in the Sabbatical year; Yalk. Ex. 354. Mekh. l. c.* שְׁלֹא יִסְתְּפוּרָם שְׁלֹשׁ וְ, that the three festivals

must not be removed from their place; Yalk. Ex. 356 שלא יסורו וב' (corr. acc.).

סרסר, Pa. סרסר ch. same, 1) to *emasculate*. Targ. Y. Lev. XXII, 24.—Hag. 14^b is it permitted to castrate a dog?—2) to *disarrange, transpose, reverse*. Lev. R. s. 22 'הוה מרסר קרייא Resh Lakish interpreted the verse (Is. LXVI, 3) by transposition (making the subject the predicate &c.), 'he who kills a man (thinks of it as lightly as if he) had slaughtered an ox' &c. Y. R. Hash. II, end, 58^b [read:] ר"ש בן ל' מרסר דודין קרייא אלו פירו מרסרין ר"ש בן ל' R. S. b. L. interprets this verse just in a reverse way (to R. Johanan's interpretation), it is not written, 'our teachers bear', but 'our teachers are borne with', when the small bear with (the shortcomings of) the great, then there is no breach &c.—Trnsf. to *plague, torment, weary into submission*. Gen. R. s. 58 (ref. to ופגעי, Gen. XXIII, 8) [read as:] Yalk. ib. 102 מרסרין לי ר"ש בן ל' plague him for me, bore him for me, and if this has no effect, pray for him in my favor (that God may turn his heart to yield to my wishes).

סרסר II, Pi. סרסר (Saf. of ארס, cmp. ארס) to *manage*; trnsf. to *argue*. Y. Snh. I, 18^a top; Cant. R. to III, 7 (ref. to סרסר, II Kings XXV, 19) שמרסר את החלכה he manages the decision (argues the point of law); Gen. R. s. 70 (ed. Leipz. מרסר, corr. acc.), v. מרסר.

סרסר (סרסר) m. (preced.) *agent, manager on shares*, esp. *foreman of the brewery*. Bekh. 31^b אידי ר' אריד (סרסר) R. J. was R. Shesheth's steward. B. Mets. 42^b אמר ליה לסרסיה וב' (Ms. F. a. R. (לסרסר) he said to his brewer, take from this pile. Kidd. 52^b הוהא סרסר (corresp. to הוהא ארסר, ib.).

סרסר, סר m. (reduplic. of סר; cmp. Arab. *sursûr*) *going around, examination*; (sub. בעל) *expert, middleman, broker* (cmp. סרסר, סרסר). B. Bath. V, 8 אם היה ס' לס' if a middleman is between them, and the cask is broken (before delivery to the purchaser), the middleman has to suffer the loss; ib. 87^a במדה ס' when the vessel belonged to the middleman; Deut. R. s. 3 נשברה לס' הוהביר נשברה לס' Tanh. Ekeb 11 (corr. acc.). Gen. R. R. s. 8 עשה לו סרסר ע"י ס' had business done through a commissioner. Koh. R. to X, 16 והס' מכריע וב' the judge is seated, the parties stand, and the mediator tries to compromise between them. Y. Meg. IV, 74^d top נשברה לס' as the Law was given through an agent (Moses), so it must be taught through an agent (the Amora, v. סרסר). Pesik. Haḥod, p. 45^a ה'ס' the agent (Moses); Pesik. R. s. 15 פני חס' (strike out השליש or השליח, as a gloss to ה'ס'). Lam. R. to I, 18 פיהו ופוס סרסר against his commandment and that of his agent (the prophet); a. fr.—Y. Ber. III, 6^a top; Y. M. Kat. III, 83^a top ה'ס' the agent of sin, v. קפה.—Pl. סרסרין, סר. Num. R. s. 17, end (ref. to Num. XV, 39) לגוף ה'ס' the heart and the eyes are the body's agents (panders); Tanh. Sh'lah 15; a. fr.

bot., v. סרסר.—Pl. סרסרין, סר. Y. Ber. I, 3^c top ס' ודחאה the heart and the eye are the two agents of sin, v. preced.; Num. R. s. 10.

סרסר, v. סרסר.

***סרסר** f. (סרס; cmp. סרסר) *mutilated or reduced coin*. Bekh. 49^b אסרסר ס' וב' (Rashi סרסר; Tosaf. סרסר, prob. meant for סרסר or סרסר) a battered or reduced Istira, eight of which sell for a Denar.

סרסר (v. סרסר) to *negotiate, be agent*. Deut. R. s. 3 כשסרסר לישראל וב' (not כשסרסר) when thou wast the agent for Israel (conveying the Law to them), I gave thee as a reward &c. Tanh. Vayikra 6 לזה סרסרין זה וב' they were the agents (pimped) for one another in sins; Yalk. Jer. 309.

סרסר ch. same. Y. Ab. Zar. I, 39^a sq. ברא סרסר קנס.. he fined the broker (for selling a camel to a gentile), and they called him a man that serves as a Roman agent. Pesik. Shub. p. 165^a מרסר לדין וב' and thus they pimped for one another.

סרסרות f. (preced.) *agency, broker's fee*. Gen. R. s. 72 סרסרותן של דודאים the brokership (conciliation) through the *dudaim* (Gen. XXX, 16).

סרעפס, v. סרעפס.

סרפ, Pi. סרפ to *cover with resin*, v. שרפ III.

סרפא m. pl. = h. שרפים, *Seraphim, ministering angels*. Targ. Ez. I, 8. Targ. Zech. III, 7 (ed. Wil. ש'; ed. Lag. סרפא).

סרפינוס, סרפינוס, סרפינוס, v. סרפינוס.

סרפס, v. סרפס. Tosef. Ab. Zar. V (VI), 1 סרפס (corr. acc.).

סרק I (Saf. of רק) to *empty*.—Part. pass. סרוק, pl. סרוקין *empty, barren; idle*. Snh. 70^b Ar. ed. R., v. סרין. —Denom. סרק.

סרק ch. same. Taan. 21^a סרקינה לספסי Ar. (ed. they emptied the chests).

סרק II (cmp. preced.) [to *cleanse*,] to *comb, card*, *hatchel* (cmp. b. h. שרקיח, Is. XIX, 9). Sot. IX, 5 מורח סרק it is permitted to hatchel flax thereon. Naz. VI, 3 אבל לא סרק but must not comb his hair. Y. Pes. I, 27^b top סרקה must comb her hair (before bathing). Ber. 61^b סרקיין את בשרי וב' they flayed his flesh with iron combs; a. fr.—Dem. I, 4 חסוק, v. סרין. [Tosef. Kel. B. Bath. VII, 10 סרקים, R. S. to Kel. XXX, 3, v. סר.]—Part. pass. סרין, pl. סרין. Kel. XXVI, 5 סרין the skin on which the carded wool is placed for sale; עור סרין the skin which the carder uses as an apron. Yalk. Zech. 574 (play on סרין, Zech. I, 8) סרין כד' וב' 'hatchelled material' as the root *sarak* is used (Is. XIX, 9) in the sense of flax; this refers to the sons of Gershon whose burdens consisted mostly of linen garments.

סר ch., Pa. **סר** same. B. Kam. 93^b **סר** he carded the wool with a comb, opp. **סר** hatchelled it by beating. Lev. R. s. 5, end **סר** he combs his hair. M. Kat. 10^b **סר** to curry a horse. Lam. R. to II, 2; Gitt. 57^b, a. e. **סר** I shall flay your flesh with iron combs; Lam. R. introd. (R. Josh. 2) **סר**; a. e.

סר III, Pi. **סר** (Saf. of ירד; cmp. מרס) to stain wood; to paint. Kel. XV, 2 **סר**; XXII, 9 **סר**, v. **סר**. —[Cant. R. to I, 1; Yalk. Prov. 960, v. **סר**.]

סר m. (preced.) *paint*. Snh. 14^a; Keth. 17^a Ar. (ed. **סר**). M. Kat. 9^b **סר** על פניה **סר** (ed. Ms. M. a. Ar. **סר**) she may pass paint over her face (during the festive week). [Ib. מעברה **סר**.. של משה. read with Ms. M. a. Rashi: **סר**.] Sabb. 95^a **סר** **סר** (Ms. O. a. Ar. **סר**) a woman must not pass paint over her face (on the Sabbath), because this comes under the category of coloring; Tosef. ib. IX (X), 13 **סר** **סר**... יש בר **סר** a woman must not rub her face with a cloth on which there is paint.

סר m. (preced. wds.) [that which is marked out with paint for cutting] a strip of a sheet. Kil. IX, 9 Ms. M.; Tosef. ib. V, 22 (ed. Zuck. **סר**); v. **סר** 2.

סר, v. **סר**.

סר m. (I **סר**) *barrenness, desert*. — **סר** a tree which bears no fruit; *shade-tree, wild-tree*. Kil. VI, 5 (ref. to ib. 3) **סר** **סר** what tree is meant by *illan s'ra*? Any tree which bears no fruit; (oth. opin.) **סר** **סר** all trees are *s'ra*, except olive and fig trees; (oth. opin.) **סר** **סר** whatever trees you do not plant in orchards, are called *illan s'ra*. B. Kam. 91^b (ref. to Deut. XX, 20) **סר** **סר** that it is not a fruit tree, that means a tree which bears no edible fruit; **סר** **סר** (sub. **סר**) to prefer (for cutting down) the barren tree to one that has edible fruit; Sifré Deut. 204. Gen. R. s. 16 **סר** **סר** they ask the fruitless trees, why are you so noisy? Ib. אבל **סר** **סר** but the shade-trees are loud, because they are not burdened with fruit; a. fr.

סר m. (II **סר**) *hatcheller, carder*. — Pl. **סר**. Targ. Is. XIX, 9 **סר** **סר** ed. Lag. (ed. **סר**) flax of the hatchellers (h. text **סר**). — [Lam. R. to I, 15 **סר**, a corrupt., v. **סר** II.]

סר, v. **סר**.

סר, v. **סר**.

סר m. (v. **סר**) [*desert-dweller*,] pr. n. *Sarkí* (Saracenus), a nomadic trading tribe (v. Sm. Dict. Rom. a. Greek Geogr. s. v. Saraceni). Gen. R. s. 48 **סר** אחד **סר** Ar. (ed. **סר**, corr. acc.) one of the angels appeared to him as a *Sarkí*, one as a Nabatean &c.; Yalk. ib. 82 **סר**. — Pl. **סר**. Y'lamd. to Num. XXIV, 6; Yalk. Num. 771 (ref. to **סר**, Num. I. c.) **סר**.

סר he (Balaam) wanted to make them like the tents of the Saracens which are removed from place to place. Y. Yoma VI, 43^c bot. **סר** the desert dwellers ate it (the scape-goat that escaped death).

סר, **סר**, **סר**, **סר** ch. same. Y. Bets. V, end, 63^b, v. **סר**. Y. Dem. I, 22^a top **סר** one of the jewels belonging to a chief of the Saracens. Y. B. Mets. II, 8^c top **סר**... **סר** they bought for him (R. Simon ben Sheṭah) the ass of a Saracen; (Deut. R. s. 3, in Hebr. dict.: **סר**; a. fr. — Pl. **סר**. Targ. Y. I Gen. XXXVII, 25 (ed. Amst. **סר**; Y. II **סר**). Ib. XXXIX, 1 Ar. (ed. **סר**).

סר, Men. 39^b, v. **סר**.

סר (or **סר**) m. pl. (v. **סר** ch.) *unlawfully acquired*. Y. Taan. I, 64^b bot. **סר** I heard that they (the coins deposited with you by my father) were ill-gotten.

סר (b. h.) [*to be strong*,] *to lord it, rebel* (cmp. **סר**). — Part. **סר**, esp. **סר** (בן) **סר** a rebellious son; v. **סר**. Snh. VIII, 1; a. fr.

סר, Y. Ber. IV, 8^a **סר**, read: **סר**. — Y. Sabb. XII, 13^d top **סר**... **סר**, read **סר**; v. **סר**.

סר f. (v. **סר**) = **סר**, *office, command*. — Pl. **סר**. Tanh. Kor. 9 **סר** **סר** **סר** (or **סר**) they perished, but not so their offices, but others in their stead were appointed; Num. R. s. 18 **סר** (corr. acc., or **סר**). — V. **סר**.

סר ch. 1) same. Kidd. 76^b **סר** I want to be the officer of the town. — 2) *lordliness, presumption*. Pes. 104^b **סר** **סר** (Ms. O. **סר**) your pride and your presumption.

סר = **סר**, q. v.

סר, m. (b. h.) *winter*. Pesik. Hahod., p. 50^a; Pesik. R. s. 15; Cant. R. to II, 11 **סר** **סר** **סר** are not rain and winter the same?; Yalk. ib. 986 **סר** **סר** the winter lasts six months, but the real trouble about them is the rainy season; a. e.

סר, **סר**, **סר** ch. same. Targ. Gen. VIII, 22 (h. text **סר**). Targ. Is. XVIII, 6 **סר** **סר** (h. text **סר**); a. e. — B. Bath. 3^b **סר** **סר** **סר** they tore down and built the summer house (of worship) in winter, and the winter house in summer. Men. 41^a, v. **סר**; a. fr. — Y. Taan. II, 65^b top **סר** **סר** **סר** the summer's dust the winter's mud is made, i. e. your doing during the year is passed in review at its end.

סר, **סר**, **סר** f., pl. *סתוניה* (preced.) *winter-fruits, late fruits* (remaining on the tree until winter-time). Shebi. IX, 4. Ter. XI, 2 **סר** **סר** **סר** made of late grapes; a. fr. — V. **סר**.

סָתוּם (or **סָתוּם**) m. (**סָתוּם**) *closing up, pasting over*. Ab. Zar. 69^b סָתוּם נִכְר סָתוּם (or סָתוּם; Ms. M. שָׁתוּם) its paste will tell (that the cask has been tampered with); v. **שָׁתוּם**.

סָתוּמָה, v. **סָתוּם**, a. **סָתוּם**.

סָתוּמָאָה, v. **סָתוּמָאָה**.

סָתוּנָה, v. **סָתוּנָה**.

סָתוּר (b. h.) pr. n. m. *Sethor*, one of the twelve spies. Sot. 34^b; Gen. R. s. 71; a. e.; v. **סָתוּרִים**.—[Tosef. Men. IX, 14 סָתוּר II.].

סָתוּרָא m. (**סָתוּר** II) *destroyer*.—Pl. **סָתוּרִי**. Yoma 10^a, v. **בְּנִיָּא**.

סָתוּרִין, **סָתוּרִים** m. pl. (preced.) *confusion, mischief*. Gen. R. s. 71 (play on סָתוּר q. v.) a doer of mischief; (Yalk. ib. 126 בסָתוּרִין בר, v. **סָתוּרִין**).

סָתוּת, v. **סָתוּת**.

סָתִי, Lam. R. to I, 15 some ed., v. **סָתָא** II.

סָתִירָאָה f. pl. (*Hithpa*. noun of סָתִיר, as שָׁתִירָה for שָׁתִירָה; emp. **סָתִירָאָה**, **סָתִירָאָה** *riggings, sail-yards*. Ab. d'R. N. ch. XXXI וְכִּי בָאָה סָתִירָאָה there are sail-yards in the world, and so there are sail-yards in the structure of man, that is, his two arms.

סָתִיר, v. **סָתִיר**.

סָתִירָאָה, v. **סָתִירָאָה**.

סָתִירָאָה f. (**סָתִיר**) *closing, closure, cover*. Snh. 47^b, a. e. גִּלְגֵּל סָתִירָאָה Kel. VIII, 8 מִן חֹסֶ' וּלְפָנֵים (ed. Dehr. (ed. Dehr. from where the covering of the vessel begins and farther inside (not the rim surrounding the lid); Tosef. ib. B. Kam. VI, 15 סָתִירָאָה.

סָתִירָאָה f. (preced.) *that which is closed up, secret*.—Pl. **סָתִירָאָה**. Targ. II Esth. IX, 14 (ed. Lag. **סָתִירָאָה**).

סָתִירָאָה m. (v. **סָתִיר**) *an unnamed authority*. Bekh. 30^a; Meg. 2^a סָתִירָאָה וְזֵי דְבָרֵי ר' אֶבְיָה those are the words of R. Akiba whose opinion has been adopted without naming him. Ib. 26^a סָתִירָאָה Keth. 101^b; a. fr.

סָתִירָאָה I f. (**סָתִיר** I) *hiding, retirement*, esp. (with ref. to Num. V, 13) *a married woman's retirement with a man under suspicious circumstances*. Sot. 2^a סָתִירָאָה וְזֵי דְבָרֵי ר' אֶבְיָה the husband's jealousy (warning) and the wife's retirement. Ib. b. a. fr.

סָתִירָאָה II f. (**סָתִיר** II) *tearing down, destruction*. Meg. 31^b סָתִירָאָה וְזֵי דְבָרֵי ר' אֶבְיָה the tearing down of the old is building the building of the young is tearing down; Ned. 40^a; Tosef. Ab. Zar. I, 19. Tosef. Men. IX, 14 מִלְּכָה מִקּוֹם (ed. Zuck. (Var. סָתִיר or סָתִיר) and wood of any kind taken from a torn-down building (or a broken vessel; v. Sifra

Vayikra, N'dab., Par. 4, ch. VI; Men. 22^a שְׁלֹא נִשְׁחַטשׁ נָזִירִים..—Transf. *discontinuance; cancelling*. Y. Naz. II, end, 52^b מִשּׁוּם כִּי שָׁתִיר הָיָה הַנָּזִיר the interruption of a Nazirite's vow brought about by cutting his hair, is like a real annulment (so that he has to begin his nazariteship anew). Ib. V, 55^b תּוֹפֵס לִי שְׁלֹשׁ שָׁעֵי for cancelling the nazariteship (the obligation to begin it over again), the cutting of at least three hairs is required; v. **סָתִיר** II.

סָתִירָאָה f., pl. **סָתִירָאָה**, v. **סָתִירָאָה**.

סָתִירָאָה, v. **סָתִירָאָה**.

סָתִירָאָה (b. h.; = סָתִיר, *Saf. of סָתִיר*) 1) *to stop up, close, shut*. Ab. Zar. V, 3 כִּדְרֵי שִׁישְׁתָּם וְיִסְתָּם וְיִגְבֹּהוּ v. **גִּבֹּה**. B. Mets. VII, 5 שְׁלֹא יִרְאֶה וְיִרְאֶה אֶת חֲפָתוֹ וְכִי (the laborer) must not be greedy so as to shut the door before himself (make himself objectionable to employers). Hull. 43^a, a. e. מִרְיָה שְׁתִּיקָבָה וְכִדְרֵי סָתִירָאָה if the bladder of the gall is perforated, and the liver (adhering to the perforated spot) closes it up. Ib. 49^b חֶלֶב מִדְּחַי סָתִירָאָה clean fat (such as it is permitted to eat) forms a stopper (to an adjacent organ, and makes the animal so affected permitted). Pes. IV, 9 (56^a) מִי גִיחֹן וְכִי he stopped up the water of the upper Gihon (II Chr. XXXII, 3); a. fr.—Part. pass. סָתִירָאָה; f. **סָתִירָאָה**; pl. **סָתִירָאָה**, **סָתִירָאָה**. Yeb. 71^b; Nidd. 30^b; Lev. R. s. 14 וְכִי וְכִי סָתִירָאָה the organ which (in the embryonic stage) was closed, opens, and that which was open, closes itself. Bets. IV, 3 בֵּיתָא בֵּיתָא a room filled with fruit which was closed up (with bricks). Y. ib. 62^c בּוֹתִים סָתִירָאָה pots with their lids on (not yet cut apart); Tosef. ib. III, 13; Tosef. Sabb. XVI (XVII), 13. Snh. 94^a (ref. to סָתִירָאָה, Is. IX, 6) מִפְּנֵי מַה כָּל מִ"ם... וְזֵי דְבָרֵי ר' אֶבְיָה why is every Mem in the middle of a word open, and this one is closed (final Mem). Meg. 3^a וְכִי... וְכִי... וְכִי... open in the middle of words and closed at the end (v. **מִנְצֵד**); a. fr.—Esp. סָתִירָאָה *a paragraph in the Torah separated from the preceding by a vacant space in the middle of the line*, opp. פָּתוּחָה a section beginning a new indented line. Gen. R. s. 96, beg., v. infra. Treat. Sofrim I, 14 וְכִי... וְכִי... וְכִי... what is a closed paragraph? When space is left &c.; v. סָתִירָאָה וְכִי... וְכִי... and how much space must be left ..., in order that the paragraph may be called closed?; a. fr.—2) *to conceal*. Gen. R. l. c. (ref. to the section beginning with Gen. XLVII, 28) that paragraph is closed, שָׁם מִמֶּנּוּ וְכִי because the Lord concealed from his vision all (coming) troubles; (Yalk. ib. 154 שְׁכַחְתִּי מִמֶּנּוּ, v. infra); a. e.—Part. pass. as ab. *concealed, not explicitly stated*, opp. מְפֹרָשׁ. Zeb. 53^a מִן יִלְכֹּד let that which is not explicitly stated in a law be derived (by analogy) from what is explicitly stated; Sifra Ahāre, beg. יִלְכֹּד פָּתוּחָה לֵב חֹסֶ' let the explicit statement throw light on the implicit. Meg. 15^a אֲבוּרֵי... כִּי a person (mentioned in the Bible) whose deeds and the deeds of whose ancestors are not stated; a. fr.—Y. Bets. l. c. (in Chald. dict.) סָתִירָאָה *the anonymous opinion*, v. **סָתִירָאָה**.

Nif. סָתִירָאָה, Hithpa. סָתִירָאָה, Nithpa. סָתִירָאָה to be closed; to be concealed; to be silenced. Gen. R. l. c. מִמֶּנּוּ וְכִי.

Jacob wanted to reveal the end of the captivity, and it was closed before him; Yalk. ib. l. c. נִסְתָּמוּ מִמֶּנּוּ, v. supra. Cant. R. to I, 4 וּמִסְתָּמֵי אֹמֶר.. הִיא דִּיחָה he said a word (of charm) over them, and they became silent (dumb). Snh. 31^b (שִׁירְחִירִי אֲשֶׁרִי) לְעֹלָם... כִּי שִׁירְחִירִי מִעֲנִיָּהוּ (he may continually bring evidence and refute, until he declares himself closed as to his pleas, i. e., until he declares that he has no more evidence to offer. Yeb. 76^a; Tosef. ib. X, 4, a. e. כִּשְׁרִי 3 if the perforation in the membrum has closed itself again, he is considered unblemished. Kel. XIV, 8 נִסְתָּמוּ נִקְבֵּינִי if the holes have been stopped up. Snh. 94^a לִכְךָ therefore the Mem was closed (the final מ was written). Sot. 13^b וְכִי שִׁעֲרֵי וְכִי the gates of wisdom were closed before him (he lost his judicial judgment); a. e.

Pi. סִתְּמוּ to close. Y. Snh. X, 28^c bot. וְכִי מִסְתָּמִין וְכִי the ministering angels closed the windows (of heaven) that the prayer of Manasseh might not rise; Deut. R. s. 2; (Pesik. Shub., p. 162^b סִתְּמוּנִי).

סִתְּמוּ ch. same. Targ. II Chr. XXXII, 3. Targ. II Esth. I, 2 (3) סִתְּמוּ (the gate) closed itself; a. fr.—Part. pass. סִתְּמוּ; f. סִתְּמוּ; pl. סִתְּמוּ. Targ. Ez. XLI, 16. Targ. Y. I Gen. XLIX, 1; a. e.—Hull. 49^b סִתְּמוּ one of them stops up a perforation (by close adhesion, v. preced.). Ib. sq. וְלִידֵינִי מִסְתָּם נִמְי לֹא סִתְּמוּ they eat (that kind of fat), and for us was it not even to have the effect of closing up the perforation (that the animal in the case be permitted)?; a. fr.—Esp. to conceal an authority; to state a law without naming the author. Bets. 2^a (ref. to Sabb. XXIV, 4) דִּם לֵן חֲנָה כִּרְשׁ where the editor of the Mishnah states the law anonymously, in agreement with R. S.'s opinion. Ib. (ref. to Bets. IV, 3) דִּם לֵן חֲנָה כִּרְשׁ where the editor gives R. Judah's opinion anonymously; a. fr.

Pa. סִתְּמוּ same. Gitt. 68^a וְכִי בִגְבֵרִי וְכִי and stopped the waters up with wool.—Part. pass. סִתְּמוּ; f. סִתְּמוּ; pl. סִתְּמוּ. Meg. 3^a in the Prophets ... אִיכָבָה מִלֵּי (Ms. O. דִּסְתָּמוּ) some things are clearly stated, others obscurely.

Ithpa. אִסְתָּמוּ; *Ithpe.* אִסְתָּמוּ to be closed, stopped up, sealed. Targ. Esth. VIII, 10. Ib. V, 14 (some ed. אִסְתָּמוּ, incorr.); a. fr.—Targ. Y. Lev. XV, 3 אִסְתָּמוּ (v. חָתָם).—Keth. 106^a אִסְתָּמוּ מִעֲנִיָּהוּ (v. preced.) he declared he had nothing to say (was intimidated). Shebu. 30^b מִסְתָּמוּ (Ms. M. קִמְסָתָמוּ) the opponent will be intimidated; Yalk. Deut. 922 וְכִי מִסְתָּמוּ מִעֲנִיָּהוּ; a. e.

סִתְּמוּ m. (preced.) 1) closing up. Tosef. Ab. Zar. VII (VIII), 14; Ab. Zar. 69^b, v. סִתְּמוּ, a. שָׁתָם.—2) something unknown, undefined. Ib. 74^a bot. סִתְּמוּ Ms. M. a. Rashi (ed. יי) wine of gentiles of which it is not known that it has been dedicated to an idol, opp. נִסְךְ. Hull. 4^b Y. Ab. Zar. III, 43^b bot. בִּסְ חֲלֹקִין they differ with regard to a tree (Asherah) of which it is not known that it has been worshipped. Ib. סִתְּמוּ עֹבְדֵינִי those of them (the gentiles) not otherwise known worship an image but not a tree. Macc. 3^b אִלֵּי הַבֵּינִי אִלֵּי הַבֵּינִי he who makes a loan to his neighbor without terms, cannot claim payment

before thirty days. Snh. 25^b כִּשְׁרִי a tax collector, unless known to be dishonest, is admissible as witness; unless known to be a shepherd, is disqualified. B. Mets. 69^a (in Chald. dict.) סִתְּמוּ אִרְסָה וְכִי the presumption is that a tenant obligates himself, etc. R. Hash. 7^b וְכִי אֵלֶּי וְכִי as a rule, when one rents a house etc.; a. v. fr.—3) an opinion stated without an authority, anonymous opinion. Yeb. 42^b, a. fr. סִתְּמוּ וְכִי סִתְּמוּ וְכִי סִתְּמוּ where differing opinions are quoted and followed by an anonymous opinion ('the scholars say'), the latter is the practice. Hull. 43^a, a. e. מִשְׁנֵה סִתְּמוּ the practice follows the anonymous opinion in the Mishnah. Snh. 86^a, a. e. מִיָּד ר' מִיָּד wherever an anonymous opinion is stated in the Mishnah, it is R. Meir's; in the Tosefta, etc.; a. fr.—Y. Sot. I, 17^b bot. סִתְּמוּ כִּי סִתְּמוּ write the order for two men without specified names.

סִתְּמוּ ch. same. B. Bath. 61^b סִתְּמוּ אִלֵּי אֶרְעָתָא if he said to him, fields (I sell thee), without any further qualification. B. Mets. 81^b הִנֵּה סִתְּמוּ 'put it down' without anything else (instead of הִנֵּה לִפְנֵי or הִנֵּה לִפְנֵי); הִנֵּה סִתְּמוּ from which we deduce that if he said merely, 'put it down', he has said nothing. Ib. 15^a, a. fr. סִתְּמוּ סִתְּמוּ ordinarily. B. Bath. 4^a סִתְּמוּ אִלֵּי אִינוּ but where there is no distinct usage in that respect, we do not force him; a. fr.—Yeb. 42^b סִתְּמוּ וְכִי סִתְּמוּ if the Mishnah states an opinion anonymously (as undisputed), and the Boraitha records differences; (as undisputed), where the Boraitha states an undisputed opinion; a. v. fr.—Sabb. 157^a אִינוּ אִינוּ אִינוּ R. J. found another ruling opinion of R. S. without having his name attached to it.—Y. Bets. IV, 62^c bot. סִתְּמוּ, v. סִתְּמוּ.

סִתְּמוּ (dial. for סִתְּמוּ) to split.—Part. pass. סִתְּמוּ; f. סִתְּמוּ. Targ. Y. Lev. XI, 3 Ar. (ed. סִתְּמוּ).—V. סִתְּמוּ.

סִתְּמוּ f. (preced.) = סִתְּמוּ. Sot. 40^a Ar. (ed. סִתְּמוּ).

סִתְּמוּ I (b. h.) to cover, hide.

Pi. סִתְּמוּ to conceal. Meg. 13^a (play on אִסְתָּרוּ) סִתְּמוּ she used her words with discretion (ref. to Esth. II, 20); Yalk. Esth. 1053 (not שִׁתְּמוּ).—Part. pass. סִתְּמוּ; pl. סִתְּמוּ. Ab. d'R. N. ch. VI מִבְּנֵי מִבְּנֵי וְכִי סִתְּמוּ אִלֵּי אִינוּ things which are concealed to men, R. 'Akiba brought forth to the light.

Hif. סִתְּמוּ to hide. Yalk. Deut. 941 אֵלַי שִׁתְּמוּ פָנַי אֵלַי although I hide my face before them, I will speak to him in a dream.

Nif. סִתְּמוּ to be hidden, protected; to hide one's self. Midr. Till. to Ps. XIX, 7 סִתְּמוּ מִחֲמֹד לֵב מִיָּד מִיָּד in the future who will be protected from his heat?—Esp. to retire under suspicious circumstances (Num. V, 13). Sot. 3^a סִתְּמוּ לֵב סִתְּמוּ he was jealous of her (forewarned her), and she retired (with the man). Y. ib. I, 16^b bot. סִתְּמוּ מִיָּד מִיָּד what business had she to retire? Bab. ib. 5^b סִתְּמוּ אֵל אֵל do not hide thyself (with that man); ib. 2^b (in Chald. dict.) סִתְּמוּ אֵל אֵל do not hide thyself with that man. Ber. 31^b וְכִי אֵל אֵל I will go and seclude myself (with a man) before my husband. Ib.

(by which to unfit it for the altar). Ab. Zar. 46^b יש גבורה אצל גבורה does the law forbidding the use in divine worship of objects which have been used for idolatrous purposes include things fixed in the ground? Ib. 47^a יש שינוי בג' does change of form restore to legitimate use objects otherwise forbidden on account of their use in connection with idolatry? a. fr.

Nithpa. נִתְּפָא same, v. supra.

Hif. הִעֲבִיר to enslave, oppress. Yalk. Ex. 162 הִעֲבִיר he (Esau) oppressed him with all sorts of troubles.

Pi. פִּי to prepare, esp. to dress hides. Sabb. VII, 2 (among the labors forbidden on the Sabbath) וְהִעֲבִיר dressing the hide of the deer (to fit it for parchment). Ib. 75^b מְשֹׁם מַעֲבֵר is guilty of a Sabbath offence coming under the category of tanning. Gitt. 54^b לא עֲבַדְתִּין לְשֹׁמֵן I did not prepare the parchment sheets with the proper intention; a. fr.

עבד I, עֲבִיד ch. same (corresp. to h. עֲבִיד) 1) to do, labor; to make; to act. Targ. Gen. I, 7. Ib. XXXI, 26; a. v. fr.—Ber. 60^b לְעוֹלָם כל רַעְבֵּי רַחֲמָנָא לֵב לֵב (לֵב עֲבִיד. ed. v. Rabb. D. S. a. l. note 3) man should train himself always to say, Whatever the Merciful One does, is for good; Yalk. Job 893 עֲבִיד לֵב לֵב. Tem. 4^b מִי עֲבִיד רַבֵּן תַּקְנָתָא וְכ' Yeb. 37^a וְכ' אִי עֲבִיד מְהִי (not עֲבִיד) have the Rabbis adopted special measures for priests &c.? Ib. עֲבַדְתִּין כְּרִבֵּן we act (decide) in accordance with the opinion of the Rabbis. Keth. 60^b לֹא עֲבַדְתִּין נְשֵׁי דְרַחֲמֵן וְכ' women will not do such a thing as strangling their children. Kidd. 50^a לֹא עֲבִיד רַמְשֵׁי וְכ' a man will not declare himself a wrongdoer; a. v. fr.—2) to do, fare, prosper. Lev. R. s. 5, end מַה אַתָּה עֲבִיד how art thou?; מַה חֲרִיץ and how does the field fare?; מַה חֲרִיץ how are the oxen? Ib. לֵב טֹב he assumes cheerfulness. Gen. R. s. 13 עֲבַדְתָּ אֶרֶץ .. עֲבַדְתָּ כל שִׁירְתָּן all the talk of people turns on the land (material prosperity): 'the land is doing well' (crops promise to be good); 'the land is not doing well'; a. fr.—3) to spend time. Y. Shebi. VIII, 38^b top עֲבִיד טַמִּיר בְּמִעְרָתָא וְכ' he remained hidden in a cave &c.; ib. IX, 38^d. Y. Shek. V, 48^d top עֲבַדְתָּ she (the ass) remained hidden with them &c.; Gen. R. s. 60 עֲבַדְתָּ גִבּוֹן; a. fr.—Part. pass. עֲבִיד; f. עֲבִידָא, made, liable to, likely, used to. Y. Peah III, 17^d bot. הִידֵךְ how did it happen (i. e. in what case would it make a practical difference for the slave)? R. Hash. 22^b, a. e. מִלְחָתָא דְע' לִאֲגִלְיָי. Shebu. 46^a, v. יוֹם; a. fr.

Af. אֶעֱבִיד, Pa. עֲבִיד 1) to make, produce. Targ. O. Ex. XXXII, 10 אֶעֱבִיד ed. Berl. (oth. אֶעֱבִיד; Y. אֶעֱבִיד). Ib. XXX, 37; a. fr.—Lev. R. s. 28, end, v. infra.—2) to cause to prosper. Gen. R. s. 13 מִי רַעְבִּיר אֶרֶץ on the earth (mundane affairs): Lord, make the land (crop) thrive, make the land prosper; a. e.—3) to work through. Part. pass. מַעֲבֵד, B. Mets. 116^b מִינָא רַמֵּי thoroughly kneaded clay.

Likpe. לִיקְעִיד, אִיקְעִיד to be done; to be made, become. Targ. Gen. XXIX, 26. Targ. Koh. VIII, 4. Targ. Ps. LXII, 4; a. fr.—Lam. R. to II, 2 בְּעִיתָ לִאֶעֱבֹדָא וְכ' (not לִעֲבֹדָא) dost thou want to be made a senator? Lev. R. s. 28, end מִאֲן עֲבִיד .. אִדְעָא he who made the comes...

is now to become a bathor &c.; Esth. R. to VI, 10 רַחֲמֵי רַחֲמֵי גִבּוֹרָא מַעֲבִיר (corr. acc.); a. fr. [Zeb. 75^b רַחֲמֵי רַחֲמֵי, v. עֲבִיר. I.]—V. עֲבִיר.

עבד m. (b. h.; preced. wds.) *slave, servant*. Kidd. 20^a וְכ' הִקְנִה ע' עֲבִיר who he buys a Hebrew slave, has, so to say, bought a master over himself. Sabb. 89^a כְּלוֹם ע' dare a servant salute his master (first)? Snh. 58^b (ref. to Prov. XII, 11) וְכ' לֹא רָמָה ע' if a man makes himself a slave to the soil, he will be satisfied with bread &c. Kidd. I, 3 ע' כְּנַעֲנִי נִקְנָה וְכ' a Canaanite (gentile) slave is acquired by money, by deed &c. Ib. III, 13 מְמוֹר ע' הִלֵּךְ if a bastard marries a slave, the child is a slave; ע' חֲרִי זֶה הִלֵּךְ the child is a bastard slave (subject to the disabilities of both). Shebu. 47^b ע' מֶלֶךְ כְּמֶלֶךְ a king's officer is like a king (the inferior person is raised by association with a superior); a. v. fr.—Pl. עֲבִירִים. Kidd. 22^b (ref. to Lev. XXV, 55) ע' לֵב .. וְכ' 'the children of Israel are my servants', but they must not make themselves servants of servants (of human beings). Ab. I, 3 וְכ' אֵל תְּהִי ע' אֵל תְּהִי ע' be not like the servants that wait upon their master for the sake of getting their fare (reward), v. פָּרָס; a. fr.

עבדא II, עֲבִיד ch. 1) same. Targ. Gen. IX, 25 (O. ed. Berl. עֲבִיד; ed. Vien. עֲבִיד). Ib. 26; a. fr.—Gen. R. s. 86 ע' לְחַרְוִיהוֹן ... ע' זֶבֶן a slave (Potiphar) buys, the son of a handmaid (the Ishmaelite) sells, and the free man (Joseph) is the slave of both; Koh. R. to X, 7. Gitt. 13^a, a. e. ע' בְּחִפְרָא וְכ' v. הִפְקָרָא; a. fr.—[Y. Ber. IV, 7^c ע' נִפְקָר, read: עֲבִירָא.]—Pl. עֲבִירָא, עֲבִירָא, עֲבִירָא. Targ. Gen. XXIV, 25. Targ. Is. LIV, 17. Targ. Prov. XII, 9; a. fr.—B. Kam. 97^a ע' דִּינְשֵׁי ע' דִּינְשֵׁי ע' used to seize slaves of men against whom he had a claim &c. Kidd. 70^a ע' רִגִּיל ע' רִגִּיל ע' he is in the habit of calling people slaves; a. fr.—2) worshipper. Ned. 62^b ע' דִּינְשֵׁי ע' fire-worshipper (Geber); a. e.

עבדו, v. עֲבִידָא.

עבדות f. (preced. wds.) *slavery, servitude; status of a slave*. Y. Kidd. I, 59^d אֲחִי בְּעִבְדוֹתָא (not בְּעִבְדוֹתָא) one declaration at the end of the sixth year, while he is still a slave by law. Pes. X, 5 (in the Passover night service) הִלְכוּ מִן הַדִּינִי מִן הַדִּינִי he led us forth from slavery to freedom; Kidd. 22^b. Hor. 10^a אֲחִי אֲחִי אֲחִי you seem to believe that I place a rulership upon you (by appointing you to office), I place servitude upon you (ref. to I Kings XII, 7); a. fr.

עבדוהא, עֲבִידוּ ch. same. Targ. O. Ex. XIII, 3; a. fr.—Gitt. 86^a (in a deed of sale) עֲבִידוּ לְעִבְדוּ עֲבִידוּ this slave is lawfully a slave.

עבדן m. (עבד Pi.) *hide-dresser, tanner*. Kel. XXVI, 8 ע' ע' hides in the tanner's possession (intended for sale to mechanics). Sabb. I, 8; a. e.—Pl. עֲבִירָא. Kel. XV, 1 ע' ע' (ed. Dehr. עֲבִירָא) a trough used by tanners.

עבדן m. (comp. of עב a. עבן; comp. עֲבִירָא) *thick-bearded*. Snh. 100^b (Mss. F. a. K. עב דקן), v. עֲבִירָא.

עֲבֹדָה I, f. of עֲבָד.

עֲבֹדָה II, v. עָבַד.

עֲבוֹד, Bekh. VI, 6 (40^a) Ms. M., v. אֲבוֹדָה.

עֲבוֹד, v. עֲבוֹדָה.

עֲבוֹדָה f. (b. h. עֲבָדָה; עֲבָד) *work, labor, service, attendance*, esp. 1) (in agric.) *space required for attending to a plant*. Kil. VI, 1, a. e. נותנין לוֹ אֶת עֲבוֹדָתוֹ (כֹּדֵר ע') we must allow it (the vine) its space (within which no other seed should be planted). Ib. וְכַמּוֹהֵא הִיא עֲבוֹדָתָהּ הַגֶּפֶן and how large is the space for the vine? B. Bath. 83^a כִּדִּי עֲבוֹדָה as much space as is required for attending to the vineyard. Tosef. Kil. II, 7 עֲבוֹדָתָהּ הַגֶּפֶן and the space to be left between one vegetable and another; a. fr.—2) *service, agricultural implements, working cattle &c.* Gen. R. s. 42 (ref. to אֲבָלָם Gen. XIV, 11) ע' this means their agricultural service.—3) *manual labor; servitude, service*. Men. 109^b, v. שִׁרְוֹתָ. R. Hash. 11^a בְּרִי' ע' on the New Year's Day (prior to going out of Egypt) our ancestors in Egypt were freed from servitude; a. e.—4) *divine service, priest's service; worship*. Y. Kidd. I, 59^d top וַיִּפְסֹל מִן הַזֶּה and he (the priest) will be made unfit for service. Tosef. Shek. III, 26; Hull. 24^a לֵב twenty-five years is the age for apprenticeship, and thirty years for practical service. Ib. בְּתָקָה the service of carrying the Tabernacle on the shoulder. Men. l. c. ע' אֲלֹמְדָךְ I will teach thee the order of the priestly service. Yoma 32^a לֵב ע' he who goes from one function of the Temple service to another. Ib. עֲבוֹדָה הַיּוֹם בִּבְגָדֵי וַ' the special service of the Day of Atonement is performed in white garments. Ib. 39^b הִיא ע' casting lots is no special function. Ib. III, 3 וַ' ע' no one must enter the Temple court for worship, unless &c. Shh. VII, 6 (60^b) ע' עֲבוֹדָתוֹ (not עֲבוֹדָתָהּ) this is the form of worshipping that deity; a. fr.—Transf. *the emoluments of the officiating priest*. B. Kam. 109^b, sq. עֲבוֹדָתָהּ ע' (not עֲבוֹדָתוֹ) the gifts for officiating at its offering and its hide belong to &c.—In gen. *divine worship, prayer*. Ab. I, 2. Taan. 2^a (ref. to Deut. XI, 13) הִיא ע' what is meant by the service of the heart? Prayer. Arakh. 11^a (ref. to Deut. XXVIII, 47) הִיא ע' what is the service in joy and cheerfulness of the heart? It is song. Ib. (ref. to Num. IV, 47) הִיא ע' what service is that which requires (accompanies) sacrificial service? It is song; a. fr.—*by the worship!*, for 'by God!' Yeb. 32^b. Sifra K'dosh., Par. 2, ch. IV; a. fr.—Esp. *'Ābodah, the first of the last three sections of the Prayer of Benedictions (הַפְלָחָה), containing the prayer for the restoration of the Temple service*. Ber. 29^b לֵב ע' if he failed to insert the prayer for the New Moon Day in the *'Ābodah*, he must begin the *'Ā. anew*; כְּדוּרָאָהּ he must begin the *'Ā. anew*; Hodaah (the second of the last three sections), he must begin &c. Y. ib. IV, 8^a bot. לֵב ע' אִמְרָהּ בֵּי' whatever prayer refers to the future is inserted in the

'A.—Meg. 18^a ע' שְׂבֹאֵת הַפֶּלֶא בֹאֵת when you speak of prayer (praying that your prayer be acceptable), comes the prayer for the restoration of the Temple service. Ib. וְהוֹדָאָה הִיא וַ' 'Āb. and Hodaah are one thing (belong together); a. fr.—5) עֲבוֹדָה (ע' abbrev. 'ע') *idolatry*, mostly used for *idol, heathen deity*, interch. in editions with עֲבוֹדָת פִּזְשִׁים וּמִזְבֵּיחִים (abbrev. 'ע') (עֲבוֹדָה, ע' abbrev. 'ע'). B. Bath. 110^a לֵב ע' thou (Jonathan, grandson of Moses) to be a priest of idolatry?; I have a tradition from my grandfather, a man should rather hire himself out for 'strange service', than be dependent on man; he thought it meant real strange service (idolatry), but it means 'for labor strange to him' (beneath his station). Shh. V, 1 (40^a) הַיִּזְבֵּיחַ (הַיִּזְבֵּיחַ כֹּהֲנִים וַ' (Mish. ed. ע' 'ע' את מי עֲבָד וַ' in the case of one accused of idolatry, (the witnesses are asked,) whom (what special deity) did he worship? and in what manner did he worship? Ab. Zar. 11^b ע' idolatrous temples (and fairs connected therewith); a. v. fr.—'Ābodah Zarah, name of a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, of the Order of N'zikin.—עֲבוֹדוֹת. Sifra Sh'mini, Milluim שְׁבַע לְמִדּוֹת עֲבוֹדָה וַ' in a short moment they learned seven sacrificial functions: the slaughtering &c. Yoma 47^b מֵע' ע' this is one of the difficult services (manipulations) in sacrificial rites. Ib. 32^a וַ' ע' and there were five rites (on the Day of Atonement): the daily morning sacrifice &c.; a. fr.

עֲבוֹדָה, v. אֲבוֹדָה, a. אֲבוֹדָה.

עֲבוֹדָה m. (b. h.; עֲבָדָה; cmp. עֲבוֹדָה s. v. עֲבוֹדָה) [*fastening; pledge, security*. B. Mets. 114^b (expl. Deut. XXIV, 12) עֲבוֹדָתוֹ עֲבוֹדָתוֹ אֲצִלָּךְ thou must not go to bed with his pledge with thee.—2) = עֲבוֹדָה saddle, saddle-bag. [Tosef. Maasr. III, 13, v. עֲבוֹדָה]—Pl. עֲבוֹדָתוֹ saddle cushions, rugs &c., baggage. Tanh. Emor, ed. Bub. 26, note 188 thou knowest that I have no gold. Said he to him, then give me the baggage, and he gave him a rug and other garments that he had robbed him of; ib. שְׂנִיטָה ע' give me that baggage which thou hast taken from me; he gave him that gold (of which he had robbed him) and the baggage, but only a part thereof; Tanh. Emor 18 עֲבוֹדָתוֹ.

עֲבוֹדָה m. (עֲבָד, cmp. עֲבָד) *densely covered, thick with leaves*. Targ. O. Deut. XII, 2 (not עֲבוֹדָה); Targ. Jer. III, 13 (h. text רַעֲנָן); a. fr.

עֲבוֹדָה f. (preced.) *thick foliage*. Targ. Job XV, 32 (h. text רַעֲנָן).

עֲבוֹדָה, v. sub עֲבוֹדָה.

עֲבוֹדָה (b. h.; עֲבָד, cmp. עֲבָד) *for the sake of*. Taan. 20^a קָרָה הַשֶּׁמֶשׁ לְעֲבוֹדָתוֹ the sun was made to break forth for his sake. Ib. עֲבוֹדָתוֹ for their sake; a. fr.—[Pesik. Hahod., p. 45^a sq. read. הַיִּזְבֵּיחַ עֲבוֹדָה]

עבורא m. (עבר) *passer-by, traveller*. Y. Taan. IV, 69^a bot. לע' *they would receive no stranger* (Lam. R. to II, 2 אכסניא).—*Pl.* עבורה. Targ. Y. Gen. XVIII, 3 (ed. Vien. עיבורא, corr. acc.).

עבורא m. (עבר) *one who hands over*.—*Pl.* constr. עבורה. B. Bath. 133^b, v. אַקסנא.

עבות f. (b. h.; עבת, עבת *to twist, plait*) *network, matting*; ע' *a tree screened by a network of foliage*. Sifra Emor, Par. 12, ch. XVI (expl. Lev. XXIII, 40) אר שענה the tree the ramification around whose trunk resembles plaiting; Y. Succ. III, 53^c bot. עין שענפוי a tree the branches of which cover its larger portion and which rises in the shape of a plaiting; Bab. ib. 32^b ענפוי הופין אר ענפוי whose branches cover up its trunk. Ib. ו' *what is 'aboth like (when is a tree called 'aboth)?* When three leaves are on each stem. Ib. ובלבר שתהא עבורה קיימת provided its network (three leaves on each stem) remains; a. e.

עבות m. (b. h.; preced.) *chain, rope for fastening the yoke of the animal to the plough* (Maim.); [*the pole tied to the yoke by means of a knotted rope* (R. S.)]. Kel. XXI, 2. Sifra Sh'mini, Par. 6, ch. VIII.—Snh. 99^b (ref. to Is. V, 18) בעולה at first the evil inclination resembles a thread of cobweb, and at the end it is like a wagon rope; Yalk. Gen. 129.—*Pl.* עבוותא. Succ. 52^a; Yalk. Is. 270 (not עבוותא).—V. עבירה.

עבט v. עבט.

עבט (denom. of עבט, v. עבט) *to seize a pledge*. *Ithpe.* ארעבט *to have one's goods seized*. B. Kam. 113^b בר מרא אבר מרא מיפבט the goods of one resident may be seized for the delinquent taxes of a fellow resident (v. תפס).

עבה, עבר (b. h.; cmp. עבב) *to be thick, dense, dark*. *Nif.* יעבה *to become thick, swell*. Tanh. Vaëra 3 ובלען Aaron's staff swallowed them up and yet was not thicker than before.

Hif. העבה same. Tosef. Kil. III, 4 העבה מכוננת (not העבה) if the plants on growing denser appeared to form a straight line; Y. ib. V, beg. 29^d העבות (R. S. to Kil. V, 1 הדו עבם; corr. acc.).

Pi. יעבה *to make thick; to condense, darken; to facilitate growth*. Y. Taan. III, 66^c קעבה v. עב II. M. Kat. II, 5 מופין (during the festive week) you may cover up the cut figs with straw;...you may even &c.; expl. ib. 13^b מחפין אקלושי מעבין אסמורי *m'happin* is meant a loose covering, by *m'abbin* a dense, packed covering; (anoth. opin.) מחפין מ'ע'.. כמין כרי *m'happin* means a loose or a dense covering, *m'abbin* means bringing the figs close together so as to form a pile. Y. Peah III, 17^c בשרי על מנח ליהל if he set the plants close together with the intention of thinning them afterwards. Ib. VII, 20^b מרח שרוא מעבין וכ' because he strengthens the remaining plants (by thinning the field), they produce more fruit the next year (and thus he benefits also the poor). Y. Shebi.

I, beg. 33^a מעבה את הכורא he advances the growth of the ramification, opp. מרח כורא. Y. Bets. IV, 62^c top בשלא מרח כורא when (in putting wood on the booth) he had not had the intention to cover it more densely; a. e.—Tosef. Peah IV, 14 שוקיו את המעבה (ed. Zuck. המקפח) he who contracts his shoulders (simulating a hump), v. קפח.—Part. pass. מעפבה, q. v.

עבר ch. same, *to be thick, rough, strong*. Hull. 38^a, v. עברי.

עבר m. (preced.) *thick, rough*. Hull. 79^a וכ' קליה וכ' if the voice of a mule is rough, its dam is an ass, if shrill (עצרה), a horse.

עבר v. עובר.

***עביא** m. (עבר) *cover, concealment*. Targ. Y. II Ex. XIX, 9 (Y. I a. O. עיבא; h. text עב).—Y. Taan. II, 65^b top עבירה ע' עבירה קלינה וכ' they make it (their speech) a cover, they make it a screen for their guilty acts (cmp. עבורה).

עבד, עבד v. עבד I, II.

עבדא, עבדא, עבדא v. sub עבד.

עבט m. (עבט, v. עבט; cmp. I חבט) [*fastening, pressing*, 1) *sumpter-saddle* consisting of a pair of panniers tied across the animal's back (Lat. clitellae, Gr. καυτήλια); also the cushion on the camel's back (Arab. gabit). Sifra M'tsor'a, Zab., Par. 2, ch. III; Kel. XXIII, 2; a. e.—*Pl.* עבטין. Tosef. Erub. III (II), 1; Erub. 16^a top; Y. ib. I, 19^b bot.—Tanh. Emor 18 עבטות v. עבט. 2) *a large basket, strapped on the carrier's back, in which grapes are carried during the vintage*. B. Mets. V, 7 (72^b); Tosef. ib. VI, 2. Tosef. Maasr. III, 13 (ed. Zuck. עבט, corr. acc.). Tosef. Dem. VI, 11; Y. ib. VI, 25^c bot. עבט. Y. Bets. V, beg. 62^d העבט (Ar. מעבט). Y. M. Kat. II, sq. העבט ed. Dehr. (ed. העבט; Ar. מעבט). Y. M. Kat. II, beg. 81^a עבט את דורכין את עבט you may press, for the mourner, the grapes in the basket (to prevent ruin by delay); a. e.—3) *a large vessel for the collection of urine* (for manufacturing purposes). Ber. 25^b רעי וכ' a vessel for the collection of excrements, and a tub for urine; Tosef. ib. II, 16 Var. B. Bath. 89^b.—Keth. 82^b, read with Tosaf.: ע' של נחושת a bronze tub.

עבטא ch. same, *sumpter-saddle*. Targ. Gen. XXXI, 34 (h. text עב).—Gen. R. s. 74.—Trnsf. *burden, obligation*. Y. B. Kam. X, end 7^c עבטין מיני את שרי עבטין מיני את שרי (who has been forced to pay his neighbor's arrear taxes) can say to him, take thy saddle off me, i. e. pay me the amount you would have had to pay the government. Bab. ib. 115^a עבטין שרי א"ל he said to that man (whose stolen goods had been bought in good faith), go, untie thy saddle, i. e. redeem thy goods by indemnifying the buyer.

עבן Y. Taan. I, 64^b bot. ע' חמר, read: חמר עבירן, v. עבירא.

***עביצא** m. = תביצא I.—*Pl.* עבירין. Y. Hall. I, 58^a top.

עֲבִירָא, v. עֲבִירָא.

עֲבִירָא f. (עֲבַר) *passing by*. Y. Erub. I, 19^a top כִּד עֲבִירָא as much space as is required for a person to pass.

עֲבִירָא f. (preced.) *transgression, sin*. Sot. 3^a (play on עֲבַר *Hif.*, with ref. to וַיַּעֲבִיר, Ex. XXXVI, 6) man commits a sin in public; and the Lord causes his exposure in public; ואֵין עֲבִירָא לְשׁוֹן חֲכֻמָּה and the word 'überah (emp. preced.) has the meaning of publication (passing forth) &c. Ib. אין אִם כֵּן וְכִי a man does not sin, unless a spirit of insanity has entered into him. Tem. 20^b אין אִם אִם אִם אִם a person cannot obtain atonement by means of a thing which is connected with an offense, v. מְצִלָּה; a. v. fr.—Esp. (emp. אִסְטִירָא) *sexual immorality*. Gen. R. s. 90. Snh. 70^a top כִּד מְצִירָא אִצְלָה בֵּי כָּל עַמּוּלָא for all people will finally associate with her in an immoral way; a. v. fr.—Pl. עֲבִירָא. Yoma VIII, 8 קִלְתָּ עֲבִירָא light transgressions. Ib. 9 שְׁבִין אִם לְמִקְוֵה שְׁבִין אִם לְמִקְוֵה the relation of man to God; ..לְחִבְרֵי שְׁבִין אִם לְמִקְוֵה the relation of man to his fellowman; a. fr.

עֲבִירָא, v. עֲבִירָא.

עֲבִירָא f. = h. עֲבִירָא. Targ. Prov. X, 23 עֲבִירָא (not עֲבִירָא) Ib. XXI, 27. Targ. O. Deut. XXIII, 15; XXIV, 1 עֲבִירָא פִּתְחָא (h. text דִּבְרָא עֲבִירָא; a. fr.—Pl. עֲבִירָא. Targ. Job IV, 4 Ms. (ed. Lag. עֲבִירָא sing., hebraism; ed. Wil. עֲבִירָא; oth. ed. עֲבִירָא, incorr.). Targ. Y. Num. XXXV, 25; a. e.—Y. Taan. I, 64^b bot. [read:] he said to him, five sins does this man (I) commit every day.

עֲבִירָא f., pl. עֲבִירָא; (עֲבִירָא; emp. עֲבִירָא) *engines for hurling missiles by means of twisted fibres, ropes &c.* (Lat. tormenta). Lam. R. to IV, 19, v. דִּלְקָא.

עֲבִירָא, v. אֲבִירָא.

עֲבִירָא I (v. next w.) *to become white, be put to shame*. Targ. Ps. XXXIV, 6 עֲבִירָא Ar. a. Levita (ed. עֲבִירָא; h. text וַיַּחֲפֹר).

עֲבִירָא II m. (transpos. of עֲבִירָא = בעֲבִירָא; emp. עֲבִירָא, transpos. of עֲבִירָא = עֲבִירָא; Targ. Ez. XXVII, 12 (ed. Lag. עֲבִירָא. Targ. O. Num. XXXI, 22 ed. Berl. (oth. ed. אֲבִירָא).

עֲבִירָא (b. h.) 1) *to be thick, swell; to run over*. Par. VI, 4 כִּד שִׁיעֲבִירָא הַמִּים וְכִי that the water may overflow into a vessel; a. e.—Ex. R. s. 15 שְׁאֵי עֲבִירָא, v. עֲבִירָא. —2) (emp. I a. II) *to pass, to cross*. Tosef. Sot. VIII, 1; Sot. 33^b כִּד עֲבִירָא יִשְׂרָאֵל אִם וְכִי in what manner did the Israelites cross the Jordan? Cant. R. to V, 13 הִיא עֲבִירָא he goes over his studies once and again &c.; a. fr.—to cross the line of justice, to be too severe. Midd. II, 2 כִּד כִּד עֲבִירָא עֲבִירָא as if they had treated him too severely (arbitrarily). Ex. R. s. 30 כִּד אִם אִם אִם אִם I (the Lord) have power to treat the nations with rigor, but refrain from

doing so, so shall you not go beyond the line of justice. Ib. עֲבִירָא אִם הִיא (Pi.); a. e.—3) (with עֲבִירָא) *to pass over* (a sin); *to forgive*. Cant. R. to V, 5 (play on עֲבִירָא, ib.) מִרְרָא עֲבִירָא מִרְרָא עֲבִירָא the bitterness passes away, he (the Lord) passes over my bitterness (sin). R. Hash. 17^a (ref. to Mic. VII, 18) לְמִי שִׁיעִירָא עֲבִירָא לְמִי שִׁיעִירָא whose iniquity does he pardon? the iniquity of him who forgives (his neighbor's) transgression; a. e.—4) *to transgress, sin*. Yoma 86^b, a. e. כִּד שִׁיעִירָא אִם עֲבִירָא וְשִׁיעִירָא as soon as a man has committed a sin and repeated it, it becomes to him a permitted act. Ib. 8^a, a. e. עֲבִירָא עֲבִירָא when one has transgressed a positive law (committed a sin of omission). Ib. עֲבִירָא עֲבִירָא when one has committed sins punishable with extinction or death by a court. Erub. 100^a, a. fr. כִּד עֲבִירָא עֲבִירָא על דִּה וְכִי Keth. VII, 6 עֲבִירָא עֲבִירָא a wife offends against Mosaic or Jewish customs, v. רָחָ; Y. ib. VII, 31^c top עֲבִירָא עֲבִירָא על דִּה (Pi.); a. v. fr.—5) *to pass, overtake, precede*. Pes. 7^b כִּד מְצִירָא מְצִירָא עֲבִירָא in the performance of all religious ceremonies one must say the benediction over them before doing them; מִי מְשַׁמֵּעַ דְּרָאִי עֲבִירָא לִישְׁמַע דְּרָאִירָא what evidence is there that this 'ober has the meaning of precedence? Answ. by ref. to וַיַּעֲבִירָא (II Sam. XVIII, 23) 'and he arrived before the Cushite'—6) *to pass by, go away, be removed*. Pes. III, 1 אִם עֲבִירָא בִּפְסַח the following things must pass away (their use must be suspended) during Passover. Bets. 26^a, a. fr. מִי עֲבִירָא a transitory blemish, opp. קָבִיעַ. Ber. 26^a בִּטּוּלָא קָרְבָּנוּ עֲבִירָא when its day is passed, the sacrifice of the day is void. Pes. II, 2 שֶׁ עֲבִירָא עֲבִירָא leavened matter...over which Passover has passed (which had been in the house during Passover). Ber. IX, 3 לְשִׁיעִירָא עֲבִירָא praying for what is passed (decided) is a vain prayer, e. g. if one's wife is with child, and one prays, may it be the will of God that my wife bear a male child; Y. Taan. II, 65^c bot. כִּד עֲבִירָא עֲבִירָא one gives thanks for what is passed, and prays for what is to come. Gitt. VII, 7 כִּד עֲבִירָא עֲבִירָא as soon as I shall have been out of thy sight for thirty days; Tosef. ib. VII (V), 10. Keth. 17^a מְלַפְנֵי כִּד עֲבִירָא he passed aside to make room for a bridal procession. Yoma 66^a, a. e. שְׁנָה עֲבִירָא a sin-offering whose year is passed (that is older than one year); Tem. 22^a שְׁנָה עֲבִירָא (Pi.) whose year is completed (v. infra). Ib. 21^b כִּד עֲבִירָא שְׁנָה a first-born animal older than one year; R. Hash. 5^b; Zeb. 29^a bot. שְׁעִירָא; Tosef. Snh. III, 6 כִּד עֲבִירָא עֲבִירָא ed. Zuck. (read with Var.: עֲבִירָא). Keth. 87^a עֲבִירָא עֲבִירָא as regards the past, v. עֲבִירָא; a. v. fr.—לְשִׁיעִירָא in former days. Gen. R. s. 47, opp. עֲבִירָא; a. fr.

עֲבִירָא 1) *to lead past, stroke gently*. Tosef. Sabb. VII (VIII), 23 [read:] עֲבִירָא עֲבִירָא you are permitted to stroke a sore eye on the Sabbath; Y. ib. XIV, 14^c bot. עֲבִירָא עֲבִירָא. Ib. עֲבִירָא עֲבִירָא they passed garments over it.—2) *to cause to pass; to remove, displace*. Keth. 17^a אִם מְלַפְנֵי כִּד עֲבִירָא a funeral procession is made to make way for a bridal procession, and both of them for the king, v. supra. Gitt. 57^b אִם עֲבִירָא אִם עֲבִירָא אִם עֲבִירָא that we shall never displace him for another god; שְׁאֵי עֲבִירָא אִם עֲבִירָא that

he will never displace us for another nation. Ex. R. s. 30 'איני מעביר אִיקוּיָן וּכ' as if he removed (defaced) the king's portrait; a. fr.—3) *to go beyond*. Ib. איני מעביר men go beyond the line of justice (are treacherous, cruel), and they are punished; a. e.—4) *to skip over; to forego, postpone*.—על מרחוקו, v. מִדָּה. Yoma 33^a; 58^b, a. fr. אין מעבירין על המצות you must not forego the occasion for performing a religious act. Erub. 64^b אין מעבירין על האוכלין you must not pass by eatables (and let them lie in the street); B. Mets. 23^a; a. fr.—5) *to forego, overlook, pardon*. R. Hash. 17^a (ref. to Mic. VII, 18) מעביר ראשון (Ms. M. 'על ראשון וּכ' v. Rabb. D. S. a. l. note) he pardons one sin after the other (before they are put on the scale), and such is the divine dealing. Ib. מעבירין על כל פשעיו all his transgressions are pardoned; a. fr.—6) *to cause to forego or disregard*. Erub. 41^b שלשה דברים מעבירין... על 'וכ' three things make a man disregard his 'own sense (of right) and the sense of his Maker; a. e.

Pi. עִבְרָה 1) *to be completed, full*. Tem. 22^a, a. e., v. supra.—2) *to transgress repeatedly*. Y. Keth. VII, 31^c top, v. supra.—3) *to go beyond*. Ex. R. l. c. עִבְרָה אֶת הָרִיחַ v. supra. [Tosef. B. Kam. VI, 22 שְׁעִירָה הָרִיחָה כִּד ... שְׁעִירָה ...]—4) (עָבַר) *to carry, be with young*. Kidd. 31^b וְכִי עָבְרָה אִמּוֹ וּכ' while his mother was pregnant with him, his father died. Tosef. B. Kam. X, 1 וְעִבְרָה אֶצְלוֹ (B. Kam. IX, 1 וְהָעִבְרָה) and the cow became pregnant while she was in his possession. Hull. 58^a; a. fr.—*Part. pass. f. מְעַבְרָה; pl. מְעַבְרֹת. pregnant*. Yeb. XVI, 1. Ib. 36^b, a. e. עִבְרָה מִן הָרִיחַ a woman who is with child of another man (divorced or widowed during pregnancy). Gen. R. s. 85 מִלְכִּים אֵין מִן הָרִיחַ I am pregnant with kings, with redeemers (kings and redeemers are destined to be of my offspring). Yeb. III, 10; a. fr.—4) (עִבְרָה) *to extend the city limits*, for the purpose of defining Sabbath distances, in cases of buildings projecting beyond the city lines (outskirts). Erub. V, 1 כִּיצַד מְעַבְרִין וּכ' (v. עִבְרָה), defined ib. 53^a; Y. ib. V, beg. 22^b; Y. Ber. VII, 12^c top like a pregnant woman; Tosef. ib. VI (V), 1; a. e.—6) *to complement, add to, esp. to intercalate a month*, (second Adar); *proclaim a leap year; to complement a month* (v. מִלָּא) *by assigning to it an additional day* (thirty days). Tosef. Snh. II, 1 שְׁנֵים אִמְרִים צְרִיכָה לְעִבְרָה if two judges say, it is necessary to intercalate a month. Ib. 2 על שלשה סימנים מעבירין וּכ' on three indications the intercalation is decided; שְׁנֵים עָלֵם מעבירין וּכ' when two of them exist, the intercalation is decreed. Ib. וְאִם עִבְרָה הָיָה וּכ' but if they proclaimed it a leap-year, it remains a leap-year; a. fr.—*Part. pass. מְעַבְרָה; f. מְעַבְרָה*. R. Hash. 19^b אֵילּוּל מִן הָרִיחַ an Elul of thirty days. Snh. 11^b אֵילּוּל מִן הָרִיחַ the year is not a leap-year (the declared intercalation is invalid); a. fr.

Hithpa. הִתְעַבֵּר, *Nithpa.* נִתְעַבֵּר 1) *to swell* (with anger), *to become wroth*. Sifrē Num. 135 (expl. וִירָעַר, Deut. III, 26) כְּאִם שְׂאִימָן נִי בִי פְלוּנִי נִתְמַלָּא וּכ' as a man says, that man (became full) got wroth with me, meaning, he was filled with wrath against me; Yalk. Deut. 818; Sifrē Deut. 29 כְּאִם שְׂאִימָן יִכְלֹחַ לִשְׂוֹה מִפְּנֵי עֹבֶרָה (swelled,) like a woman that cannot bend down on account of the child

she is pregnant with; v. עִבְרָה.—2) *to become pregnant*. Gen. R. s. 45 וְהָעִבְרָה מִבְּרִיאָה she conceived on her first intercourse; וְאִין אִשָּׁה מְהַעֲבֶרֶת וּכ' no woman conceives on &c.; Yeb. 34^a. Ib. כִּדִּי שְׂלָא תִּתְעַבֵּר וּכ' that she may not become with child, and her beauty &c., v. כְּנִישׁ. B. Kam. IX, 1 וְהָעִבְרָה אֶצְלוֹ v. supra; a. fr.—3) *to be extended, to be consolidated into one township*. Y. Erub. V, 22^b bot. I can cause Beth Ma'on and Tiberias to be considered one township (as regards Sabbath distances).—4) *to be added to, to be proclaimed a full month* (of thirty days), *a leap-year* (of thirteen months). Y. R. Hash. III, beg. 58^c מִימֵי נִסָּן לֹא נִתְעַבֵּר Nisan was never made a full month (by decree of the court); Y. Shebi. X, beg. 39^b; a. e.—Snh. 12^a שְׁתַּתְעַבֵּר... רִאשִׁית הָשָׁנָה ought to have been a leap-year. B. Mets. הָשָׁנָה הַזֶּה נִתְעַבְרָה וְהָיָה לְשִׁנָּה if the year was made a leap-year, the tenant (that rented by the year) reaps the benefit of the intercalation. R. Hash. 19^b; a. fr.

Nif. נִתְעַבֵּר (with עִבְרָה) *to be committed*. Tosef. B. Kam. X, 3 בִּזְמַן הָעִבְרָה בִּזְמַן הָעִבְרָה if one stole a beast, and some sinful act was committed on it (by which it became forbidden for any benefit); (B. Kam. IX, 2, a. fr. נִתְעַבְרָה... עִבְרָה).

עָבַר, עִבְרָה ch. same, *to pass, cross, step over, forgive* &c. (v. preced.). Impf. יִעְבֹּר; infin. מִיְעָבֵר. Targ. Gen. XXXII, 17. Ib. XII, 6. Targ. O. Deut. XVII, 2 מִיְעָבֵר ed. Berl. (oth. ed. מְעַבֵּר, מְעַבֵּר; Y. ib. VII, 9^a top; Y. Yeb. VIII, 9^c עִבְרָה בִּירַח וּכ' v. פָּדִי I. Y. Ab. Zar. III, 43^b bot. עִבְרָה מִדִּי עִבְרָה מִדִּי how about passing it by?; ... עִבְרָה מִדִּי עִבְרָה מִדִּי pass it and ignore it, v. קָמַר; Y. Ber. II, 4^b עִבְרָה (not מִדִּי); Y. Shek. II, 47^a top; a. fr.

Af. אֶעְבֹּר, אֶעְבֵּר as preceded. *Hif.* תִּעְבֹּר. Targ. O. Lev. XVIII, 21 (לֹא תִעְבֹּר, לֹא תִעְבֵּר; Targ. Gen. XLVII, 21. Targ. Ex. XXXVI, 6.—Targ. II Mam. XII, 13.—Targ. Mic. VII, 18; a. v. fr.—Esp. (b. h. עָבַר) *to pass through; to bar*. Targ. I Kings VI, 21. Targ. O. Ex. XXXVI, 33.—*Part. pass. מְעַבֵּר passed through, barring*. Ib. XXVI, 28.—Hag. 5^a מְעַבֵּר בְּמִלְחָה = h. מִדִּי עִבְרָה, v. preced. a. מִדָּה.

Pa. עִבְרָה 1) *to be with child, to conceive*. Targ. Ps. LI, 7 עִבְרָה (ed. Lag. עִבְרָה, Bxt. עִבְרָה, corr. acc.). Targ. Y. Num. XI, 12 (ed. Vien. עִבְרָה, corr. acc.); a. fr.—*Part. pass. f. מְעַבְרָה; pl. מְעַבְרֹת. pregnant*. Targ. Y. Gen. XVI, 11. Ib. XXXVIII, 24; a. e.—B. Kam. 47^a פְּרָה מִן הָרִיחַ a pregnant cow. Hull. 59^b כָּל מִתְעַבְרָה all pregnant women miscarried; a. e.—2) as preceded. *Hif.* תִּעְבֹּר, *to cause to pass; to remove, displace; to cover up*. Ab. Zar. 65^b עִבְרָה מִן הָרִיחַ עִבְרָה מִן הָרִיחַ they passed them over the ford. Yoma 33^b שְׂמִיתָהּ וְהָעִבְרָה he excommunicated him and removed him (from his office). Ib. וְהָעִבְרָה מִן הָרִיחַ we remove him and declare his meat *ḥefsek*. Ber. 27^b וְהָעִבְרָה מִן הָרִיחַ come, let us displace him. Ib. 39^a לְעִבְרָה וְהָיָה לְעִבְרָה to carry off foul matter. Y. Ber. II, 4^c bot. עִבְרָה הָיָה מְעַבֵּר וּכ' covered it with a sheet, v. פְּלִיגִים; a. fr.—Yeb. 63^b עִבְרָה, v. infra.—3) *to declare a full month, a leap year*. Targ. I Chr. XII, 32. Targ. Cant.

VII, 5; a. e.—Snh. 11^b בחר דעבריה after they had declared it a leap year. R. Hash. 20^a לאלול עבריה they have declared Elul a full month; a. e.—Part. pass. מעבר. f. מעברתא. Snh. 12^b שנתא מע' a leap year; a. e.

Ithpa. 1) to become pregnant. Targ. Y. Gen. XIX, 36, sq.; a. e.—Yeb. 45^a איבערא מכורי was with child by a Samaritan.—2) to get over it, to be appeased. Yeb. 63^b איבערא במילא she is irascible, but is easily appeased with a word.—3) to be waded through, be crossed. Targ. Ez. XLVII, 5.

עבר I (b. h.) pr. n. m. *Eber*, a descendant of Shem, believed to have maintained schools (oracles) in connection with Shem. Gen. R. s. 63 (ref. to Gen. XXV, 22) לזמורשו של שם וי' to the school of Shem and Eber: Ib. s. 37 נביא גדול היה ע' וי' E. was a great prophet, for he gave names alluding to coming events. Ib. s. 42 (expl. Gen. XIV, 13) שהוא מבני בניו של ע' because he is a descendant of Eber; a. fr.

עבר II m. (b. h.; עבר) *border, bank, side*. Gen. R. s. 42 (expl. העברי, v. preced.) כל העולם כולו מע' אחד וי' the whole world was on one side (idolaters), and he (Abraham) on the other side; הנהר מע' הנהר וי' because he came from the banks of the river (Euphrates), and spoke the Hebrew language (v. עבר).—(עבר) לים beyond the sea. Erub. 55^a (ref. to Deut. XXX, 12) אם מע' לים if the Law be beyond the sea, thou must go over to learn it.

עבר v. עבר II, a. next w.

עברא m. (עבר) *bar, bolt*. Targ. O. Ex. XXVI, 28 (ed. Berl. עברא). Targ. Jud. XVI, 3 (ed. Wil. עברא).—Erub. 102^a, a. fr. עברא דרשא the door bolt.—Pl. עברין. Targ. O. Ex. XXVI, 26, sq.; a. e.

עברא, v. עבר.

עברא, v. עבר end.

עברה, v. עברה.

עברה, v. עברה.

עברה f. (עבר) 1) = העברה q. v.—2) *passing by*; מ' passing from one act to another, ceasing. Y. B. Kam. II, 3^a top בשעת עברתן while they were passing by. Nidd. I, 7 בשעת עברתן מלאכול וי' when they cease to eat T'rumah.

עברה f. (b. h.; עבר) 1) [swelling, running over,] *anger, indignation*. Ex. R. s. 15 היא קשה עובר קשה severe is the anger with which I am filled. Tanh. Vaethp. 6 the Lord was filled with anger at him (with ref. to Deut. III, 26). Yalk. Deut. 820 (expl. שדיא אוספת Gen. R. s. 13 נחמלא עלי ע' Deut. I. c.) ויתעבר it calls in the wrath (i. e. it is a sign of forgiveness, with ref. to Ps. LXXXV, 4); a. fr.

עברית, **עברית** f. (b. h.) *Hebrew*; ע' (לשון) *Hebrew language*; ע' (כתב) *Hebrew character, type*. Kidd. I, 2 עבר ע' a Hebrew slave; אמה דע' a Hebrew hand-maid. Gen. R. s. 42 וימשיח בלשון ע' II. Gitt. IX, 6

וכ' if one witness signed in Hebrew type, and the other in Greek, and again one in Hebrew &c. Ib. 8 גט שכתבו עברית וי' if a letter of divorce was written in Hebrew, and its witnesses signed in Greek. Y. Meg. I, 71^b bot.; Esth. R. to I, 22, a. e. לריבור ע' the Hebrew language is adapted for oratory; a. fr.—Meg. 18^a קראה עבריה... if he read the Megillah in a trans-Euphratean (Aramaic) translation.—Pl. עבריים, עבריים; f. עבריות. Ib. עבריה an Aramaic translation read before Aramaean Jews. Ex. R. s. 3 על שם שעברו ים ע' why does he call them 'Ibriim (Ex. III, 18)? Because they passed the sea (on going to Egypt). Ib. s. 1. Pesik. R. s. 23; a. fr.

עברא, **עברא**, **עברא** ch. same. Targ. Gen. XIV, 13 (Y. ed. Vien. עברא, corr. acc.). Ib. XXXIX, 14; 17 (not עברא); a. fr.—Pl. עברא, ע' Ib. XL, 15; a. fr.—[Targ. Num. XXVII, 12; Targ. Deut. XXXII, 49 טורא דע' ed. Berl. (ed. Vien. עברא, עברא; h. text העבריים).—Pesik. Vayhi, p. 65^a; Pesik. R. s. 17; a. fr.

עברין m. (עבר, v. עברה) *renegade*. Nidd. 13^b יקרא ע' may be called a renegade (to idolatry).

עבריותא ch. same. Sabb. 40^a bot. ע' שרי למקרי ליה ע' it is permitted to call him an apostate.

עברתא, v. עברתא.

עגא, v. עגא.

עגבא, **עגבא** m. pl. *Agbeans, Agebeans*, a tribe in Ituræa, cmp. אגבוב. Targ. Ez. XLVII, 16 בריכת ע' (ed. Lag. חוצר הריכון עג' the pond of the 'Agebeans (h. text הריכון עג').

עגבת f., pl. עגבות (עגב to be round) *rump, buttocks* (עגבותיותו). Snh. 38^b מאקרא וי' (not עגבותיותו) the earth for Adam's rump was taken from Akra &c.; Yalk. Ps. 888. Nidd. 30^b עגבותיו על ב' עקביו וי' and its (the foetus') two heels lie against the two sides of its rump; Lev. R. s. 14; Yalk. ib. 547. Ber. 24^a ערה ערה ע'.. משום ערה ע' the contact of posteriors (of two persons lying in one bed) does not come under the class of indecency (as regards prayer). Sabb. 152^a (expl. חוגגב, Koh. XII, 5) אלו ע' that means the rump; (comment. the genitals); Lev. R. s. 18 (קסוליו XII, 5 שררה ע' Koh. R. to XII, 5 שררה ע').

עגג (or עגג) (cmp. עגל) [to round, roll, press; denom. עגג, fr. which] 1) to draw (cmp. חוגג). Taan. III, 8 (19^a); 23^a עג עגה he drew a circle.—[2] to make a cake. Ez. IV, 12.]

עגה, v. עגה.

עגה, v. עגה.

עגול pr. n. m. *Agul*. Y. Yeb. VI, 7^c bot. ר' הנינה בר עגול ע' v. עגל.

עגול m., **עגול** f. (b. h. עגל) *round*. Nidd. VIII, 4 (58^b) ע' a round blood-stain, opp. lengthy. Y. Pes. VIII, 36^a bot. ע' a round heap of debris, opp.

אריך. Snh. IV, 3; Ex. R. s. 5 ע' גורן, v. גורן. Y. Erub. II, 20^a; a. fr.

עגול m. (preced.; v. עיגול) *round cake, loaf*. Targ. Y. Ex. XXIX, 23 (h. text ככר).—Pl. עגילין. Ib. XL, 4.

עגילא, v. sub. עיגל.

עגולגולת, **עגולגולת** f. (preced. wds.) *round, rolling*. Hull. 64^a; Ab. Zar. 40^a, v. עיגל; Tosef. Hull. III (IV), 23 (not לית...).

עגיל m. (preced. wds.) *circle*. Tosef. Neg. VI, 3, v. עיגול.

עגילא m. (preced. wds.) *round shield*. Targ. Ps. XXXV, 2 (h. text צנה). Targ. II Chr. IX, 15; a. e.—Pl. עגיליא. Ib. Targ. Ez. XXIII, 24. Targ. II Chr. XXIII, 9; a. e.—Targ. Ps. XLVI, 10, v. עגילא I.

עגל to be round; to roll; to circle. Sabb. 85^b ועגל בה חמשה and inscribes in it a circle of five in diameter. Nif. עגל to be rounded. Y. Ab. Zar. II, 41^b הוא נעגל the cut in the skin of an animal (whose heart has been taken out while alive) rebounds and becomes rounded.

Pi. עגל 1) to draw a circle. Part. מעגל, v. עיגל. Taan. III, 8; a. e.—2) to roll, press, make even. Maasr. I, 8 מעגל when the figs are stored in a bin, they are subject to tithes when he has pressed them. Ib. הוה מעגל if after treading figs in a vessel or pressing in a bin &c. Macc. II, 1 מעגל במעגלה if he was levelling the roof with a roller, v. מעגילה; Y. ib. II, beg. 31^c (also מעגיל, Hif.).—3) to roll on an oiled surface, to smooth a person's skin. Tosef. Ter. X, 10 מעגל על גביו and oints it (the child) by rolling it on his own body; Y. Maas. Sh. II, 53^c מעגל מעגל מיטעו.—4) to round off, form a round body, v. infra.

Hif. עגל 1) to round off, form a round body. Ohol. VII, 4 מעגל ראש כפירה; Tosef. ib. VIII, 8 מעגל ראש (v. R. S. to Ohol. I. c.), v. עיגל I.—2) to roll, v. supra.

Hithpa. עגל 1) to form globules. Nidd. 56^a מה רוק מעגל as the secretion in the mouth is formed in globules on being discharged &c.; ib. 19^b.—2) to roll one's self on an oiled surface, to smooth one's skin. Tosef. Ter. I, c. מעגל על מבלה של שריש לחה מעגל עליה on a marble plate to anoint himself upon it. Ib. 11; Tosef. Sabb. III (IV), 17; a. e.

עגל I ch. same, to be round. Y. Erub. II, 20^a בהן עגל in the case of those stones which are round (forming a fence).

Pa. עגל 1) to round off. Men. 94^b מעגל להו מעגל he rounded them off.—2) to twine around. Y. Kil. IX, end, 32^d [read:] נכס פסקא דעמר ועגלה וכו' (v. פסיקא) he took a woolen band and wound it around both of them.

עגל m. (b. h.) *calves*. Sabb. V, 4. Tosef. Bekh. VI, 13; Kidd. 8^a (Ar. עגול). Pes. 112^a, v. עגל; a. fr.—Esp. ה' the golden calf which the Israelites made in the desert. Tosef. Sabb. I, 17 מעגל בו ה' that day was as ominous to Israel as the day whereon they made the golden calf; Sabb. 17^a. Sot. 14^a מעגל על מעשה ה' he made atonement for the sin of the golden calf; a. v. fr.—[Tosef. Neg. VI, 3

עגל Var., v. עיגול].—Pl. עגלים. Snh. 63^b; a. fr.—[Ab. d'R. N. ch. VI, end מעגילין, read: מעגלים, v. עיגול].—Fem. עגלה heifer. Sot. VII, 2 מעגלה the verses to be read at the ceremony of breaking the heifer's neck (Deut. XXI, 7 sq.). Ib. IX, 7 (47^b) וכו' אם נערפה ה' if the murderer was found after the heifer's neck was broken. Gen. R. s. 44 מעגלה ה' the Lord showed Abraham the ceremony of &c. Sot. 45^a מעגלה the measuring which is done for the ceremony of &c. (to ascertain the nearest town). Par. I, 1 בר שנה וכו' heifer (mentioned in the Law) means one not yet one year old, and cow means one two years old; a. fr.

עגל II, ch. same, v. עיגל.

עגל III, **עגל** m. (עגל) [rolling,] *swiftness*; ל' very soon, swiftly, suddenly. Targ. Job XX, 5. Targ. Prov. XXIX, 1. Targ. II Esth. VI, 10 מעגל מעגל make haste.—Ber. 18^b קא אהיה דל' because thou shalt soon come (to us, the dead). Snh. 52^a מעגל דל' in order that he may be burnt to death so much sooner; Pes. 75^a מעגל דל' that she may die the sooner; Yalk. Lev. 630; a. e.

עגלא I f. heifer, v. עגלה.

עגלא II f. wagon, v. עגלה I.

עגלה pr. n., ברירה the Pond of 'Iglā. Targ. Jer. XXXI, 38 (ed. Lag. עיגליה; h. text עגה).

עגלה f. heifer, v. עגל.

עגלה f. (b. h.; עגל) [roller,] *wagon*. Bets. II, 10 מעגל ב' שחרור וכו' children's wagon. Sabb. V, 4 מעגל with the little wagon under the tail (to protect the latter from friction, v. חמש II); a. e.—Pl. עגלות. Kel. XXIV, 2 מעגל מעגל there are three classes of wagons (with regard to levitical cleanness), one shaped like a *cathedra*; like a couch..., and one for stones (loads). Gen. R. s. 95; a. e.—Esp. עגלה the constellation called Charles' Wain (Ursa Major). Pes. 94^b.

עגלה I, **עגלה** (עגלה) ch. same, Targ. O. Num. VII, 3 מעגל ed. Berl. (oth. ed. a. Y. מעגלה; Ms. II מעגל). Targ. Is. XXVIII, 27 (ed. Lag. עגלה); ib. 28; a. e.—Esp. Charles' Wain. Ber. 58^b bot. מעגל רישא ד' the head-star of the Wain; [Rashi: the head of the Ox (Taurus)].—Pl. עגלן, עגלן. Targ. O. Gen. XLV, 21. Ib. 27 (ed. Vien. מעגלן, מעגלן). Targ. Ps. XLVI, 10 Ms. (ed. עגילין round shields).

עגלה II f. = h. עגל, basin. Y. Sabb. III, 6^a bot. מעגל מעגל put the bottle of oil into a basin (of hot water), v. נשגל.

עגלה III (עגלה) **עגל**, **עגל**, **עגל** f. = h. עגלה. Targ. Y. Gen. XV, 9. Targ. Deut. XXI, 4 (O. ed. Berl. מעגלה). Targ. O. ib. 3 מעגל (ed. Berl. מעגל; Y. מעגל). Targ. Hos. X, 11; a. e.—V. עיגל.

עגם (b. h.; emp. עגם) 1) to be bent, weighed down.

Part. pass. עגגום; f. עגגומה; (cmp. כפפה, כפה) a) *pressed down, tied.* Num.R.s.10 ע' לשונו his (the drunken man's) tongue is tied.—Trnsf. (of a woman) עגגומה *tied to an absent husband, prevented from marrying* (cmp. עגן). Y.Snh.VI, 23^c how long yet shall my husband dwell with thee (Alexandria), and I (Jerusalem) sit a living widow in my house; Y. Hag. II, 77^d ע' עליו ... tied (lonely) for his sake.—b) *bent down, grieving.* Lev. R. s. 1 ע' עליו משה של משה ע' עליו Moses' soul within him grieved. Ib. s. 34 שנפשו ע' עליהם who are in grief. Ber. 55^b ע' עליו חלום ונפשו ע' he who has had a dream and is worried about it; a. e.

עגם ch. same. Targ. Job XXX, 25.—*Part. pass.* עגגום; f. עגגומה; עגגומה; pl. עגגומין. Targ. Ruth I, 13 (h. text עגגומה).—Y. Meg. III, 74^a top ע' וכ' since they will grieve (because they are deprived of the reading of the Law), they will go and buy another scroll.

עגמה f. (preced.) *grief*, v. עגמה.

עגן (b. h.; v. עגם) *to bend; to tie.*—V. עגין.—*Part. pass.* f. עגגומה *tied to an absent husband, deserted wife.* Y. Gitt. IV, beg. 45^c ע' שלא חתה יושבת that she may not remain a deserted wife (prevented from marrying again); a. fr.—*Pl.* עגגומין. Ruth R. to I, 13 (ref. to עגגומה, ib.) (of animals in the stable) *left lonely.* Tosef. B. Kam. VIII, 12 how about rearing (for consumption, v. B. Kam. 80^a) small cattle in Palestine?... That which remains last (after the others have been disposed of) should be kept (no more than) thirty days; B. Kam. 80^a ע' שלשים יום שבחן שלשים יום (Tosef. l.c. דאחריינו) provided he do not keep the last of them over thirty days.

*Pi. עגן *to press against; to smooth.* Tosef. Ter. X, 4 ע' מעגגת שורה בשורה Var. ed. Zuck. (ed. Zuck. מעגגת, v. עגג; oth. ed. מעגגת, v. עגל) she may smooth her own hair by rubbing it against her (the priest's daughter's) hair.

עגן ch. same, *to press, tie; to seclude, imprison.* Targ. Is. XXIV, 22 ע' ויעגגוהו and they shall press them into the prison house (ed. Lag. ויעגגוהו, ed. Ven. ויעגגוהו, contr. of ויעגגוהו Af. (?); Ar. ויעגגוהו Ihpa.; h. text עגגוהו).—*Part. pass.* עגגין. Ib. XLII, 7. Ib. 22, v. next w. Ib. XLIX, 9.

Pa. עגן *to make lonely, desert* (a wife). Gitt. 26^b ע' ויעגגהו he might desert her.

Ihpa. עגגן *to be secluded, tied up; (of a woman) to be prevented from marrying, be an* עגגומה. B. Mets. 19^a משום ולא חתגן והחריב הוא Ms. M. (ed. חתגן, corr. acc.) it was done in order that she might not remain a widow in life.

עגנה m. (preced.) *solitude, prison.* Targ. Is. XXIV, 22 ע' עגגהו, v. preced. Ib. XLII, 22 עגגהו Ar. (Regia עגגהו pl.; ed. Lag. עגגהו; ed. Wil. עגגהו, v. preced.).

עגג to roll, v. עגג.

עגורן m. (אגור = עגור) *apt for storage, superior (wheat).* Tosef. Dem. IV, 23 (ed. Zuck. אגור, v. אגור); Y. Naz. V, 54^a אגורן.

עגש (dial. for עגש; cmp. Pesh. Ex. XXI, 29; 36) *to attack, gore.* Part. f. עגש. Gen. R. s. 80, beg. Ar., v. עגש.

עד m. (b. h.; עדר) *turn, continuation; (prep.) up to, until, during, while; in place of.* B. Mets. 87^a; Snh. 107^b ע' עד אברהם up to Abraham's time, v. ע' עד אברהם. B. Kam. 55^a ע' עד שאלה ישרקע וכ' during the time that &c., instead of asking me &c. Gen. R. s. 58 ע' עד שאלה ישרקע וכ' before yet the Lord causes the sun of one righteous man to set, he causes that of another to rise. Kidd. 29^b ע' עד כ' שנה until a person is twenty years old. Ib. 31^a ע' עד כ' שנה until how far does the duty of honoring parents go?; a. v. fr.—Ber. 26^b (ref. to ib. IV, 1 'up to four hours') ע' עד ככלל וכ' does it mean 'up to', and that 'up to' included, i. e. including the whole fourth hour of the day, or excluding the fourth hour? Nidd. 58^b ע' עד ככלל קמיפלגי shall we say, their difference turns on the question whether 'until' is meant to include or to exclude the terminus? Ib. ע' עד ככלל ואיכא ע' עד ככלל ואיכא sometimes 'until' means *inclusive of*, and sometimes *exclusive of*. Ib. ע' עד ככלל קמיפלגי they differ as to the meaning of the word 'until' in this case (in the Mishnah); a. fr.—ע' עד (עביר) *in behalf of, for, about.* Midr. Till. to Ps. IV הפועל ע' עד (our w. missing in ed. Bub.) has that innkeeper opened his shop for the first time to-day, for our benefit? Ib. to Ps. XII ע' עד he inquired about him, where is he?; a. e.—ע' עד, v. עולם.

עד ch. same. Targ. Gen. II, 5. Ib. XIV, 14; a. v. fr.—B. Bath. 21^a ע' עד שיה לא חקביל up to six years of age admit no child to school. Gen. R. s. 44^a, a. e. עד רסנליך v. עד, I. Lam. R. to III, 20 ע' עד רשמיא v. עד, II; a. fr.

עד v. עד.

עד, Targ. O. Lev. XI, 13 ed. Amst., v. עד.

עד m. (b. h.; עדר) [*present, confirming*] (cmp. סדר) *witness, evidence.* Hull. 10^b, a. e. עד אחד נאמן וכ' in matters of ritual the statement of one witness is sufficient. Bekh. 36^a, a. e. עד מפי עד a witness testifying to what he has heard from an eye-witness. R. Hash. 26, a. e. עד אין עד a witness in the case cannot act as judge. Keth. 21^b עד נעשה דין a witness may act as judge; a. v. fr.—*Pl.* עדים. Ib. עדים המכירין החתימות ידי עד if the judges know (can identify) the signatures of the witnesses to a document. Ib. II, 3 עד ששמרו וכ' if witnesses declare, this is our signature, but we have been forced &c. Ib. 5 עד יש אם יש עד if there is evidence that she was a married woman.—Kidd. 48^a, a. fr. עד החתימה ע' מסירה, v. פרה;

a. v. fr.—Trnsf. *evidence, proof*. Sabb. 81^a אַם יֵשׁ עֲלֵיהּ עֵד (euphem.) if there is an evidence (stain of excrements) on it. B. Kam. 11^a top (ref. to Ex. XXII, 12) יִבְיֵא עֵד עֲוֹרָה (ed. אֲוֹרָה, אֲדוּרָה, v. אֲרָר.) he shall offer in evidence its hide.—Esp. a piece of cloth used by women for ascertaining their condition of cleanness or uncleanness. Nidd. VIII, 4 וְכִי עֵד שְׂוִיָּא נְתוּן וְכִי if an examining rag (after use) has been put under the cushion &c. Ib. 14^b; 12^a 'the servant and the examiner stand by the side of the threshold &c. (v. שָׁמַשׁ). Ib. זֶהוּ עֵדָן שֶׁל צְנוּעוֹת (Ar. עֵדָן) this (special) rag is that of the chaste women; a. fr.—Pl. as ab. Ib. I, 7. Ib. II, 1; a. fr.

עֵדָא, v. עֵדָא.

עֵדָא, v. עֵדָא.

עֵדָא I or עֵדָא f. = אָדָא I. Bekh. 45^b תִּשְׁכַּח אִמְרָה עֵדָא I this proves. Pes. 53^b הֲוֵא עֵדָא let it be this (I admit).—V. עֵדָא I.

עֵדָא II m. (preced. II) *plunderer*.—Pl. עֵדָא. Targ. Jer. XXX, 16.

עֵדָא m. (preced.) *booty, spoil*. Targ. O. Num. XXXI, 11, sq. Targ. I Sam. XXX, 16; a. fr.

עֵדָא, עֵדָא, עֵדָא, עֵדָא m. (עֵדָא, עֵדָא; cmp. עֵדָא) [*rolling; cmp. עֵדָא lot, share*. Targ. O. Gen. XLIX, 21. Targ. Deut. XXXII, 9. Targ. Esth. IX, 24 עֵדָא ed. Lag. Targ. Cant. VIII, 11 עֵדָא (Var. עֵדָא).—Pl. עֵדָא. Macc. I, 9 עֵדָא Ar. (ed.; Yalk. ib. 79 עֵדָא).—Pl. עֵדָא. Macc. I, 9 עֵדָא these are two testimonies (two independent sets of witnesses); a. fr.—'Eduyoth, name of a treatise, of the Order of N'zikin, of the Mishnah and Tosefta, containing statements of traditional deliveries and rules. Ber. 28^a עֵדָא בְּיוֹם נִשְׁתַּח עֵדָא on that day 'Eduyoth was taught.

*עֵדָא (cmp. עֵדָא) *to cut, strip*. Part. pass. עֵדָא; f. עֵדָא. B. Kam. 11^a, v. אֲרָר.—[Tosef. Makhsh. I, 3 עֵדָא, מְעוּדָרָה, v. עֵדָא.]

עֵדָא I f. (b. h.; עֵדָא) [*appointed meeting, assembly, congregation; court; prayer meeting*. Tosef. Snh. XII, 3 (ref. to Ex. XXI, 18) עֵדָא לִפְנֵימֵי וְכִי as the fist (of the slayer) is ascertained before court and witnesses, so must the stone (weapon) be &c.; B. Kam. 90^b; ib. 91^a. Snh. I, 6 (ref. to Num. XXXV, 24, sq.) עֵדָא עֵדָא there must be a possibility of an incriminating assembly (of ten persons), and of a saving assembly, which makes twenty persons; וּמִנֵּינִי לֵב שְׂוִיָּא וְכִי and where do we find an intimation that an 'edah consists of ten?; Y. Ber. IV, 11^c top; a. fr.—Y. Maas. Sh. II, end, 53^d; Koh. R. to IX, 9; Yalk. ib. 989 עֵדָא קְדוּשָׁה the holy brotherhood.

*עֵדָא II f. = עֵדָא, testimony. Tosef. Bekh. III, 8 עֵדָא ed. Zuck. (oth. ed. עֵדָא) pay for his testimony. —Pl. עֵדָא. Bekh. IV, 6 (29^a) עֵדָא מִשְׁלֵי (Var. in Mish. ed. עֵדָא) his testimonies are void; (Kidd. 58^b עֵדָא מִשְׁלֵי).

עֵדָא, עֵדָא, עֵדָא, v. עֵדָא.

עֵדָא, עֵדָא, עֵדָא, v. sub עֵדָא.

עֵדָא f. (b. h.; v. עֵדָא) *testimony, evidence*. Ber. 14^b עֵדָא as if offering evidence of falsehood

against himself. Succ. 29^a עֵדָא שֶׁקֶר those who give false witness. Sabb. 22^b (ref. to Lev. XXIV, 3) עֵדָא עֵדָא it (the light in the Temple) is an evidence to mankind that the Divine Presence dwells in Israel; Men. 86^b. Ib. עֵדָא מֵאֵי עֵדָא how did it give evidence (of the Divine Presence)?; Sabb. l. c. עֵדָא (corr. acc., as Ms. M.). Macc. 5^a עֵדָא גִּיפָה שֶׁל עֵדָא (עֵדָא) the testimony to the fact itself, v. עֵדָא. Ib. I, 7 עֵדָא בְּשֵׁנִים וְכִי if an evidence is legally established by two witnesses, why does the Scripture mention three? Ib. 8 .. מֵאֵי שְׁנִים as in the case of two witnesses, if one of them is found out to be a relative or a disqualified witness, their testimony is void, so in the case of three &c. —Ex. R. s. 41 עֵדָא כָּל מִי שִׁוְרֵעַ לִי עֵדָא as the bride ... on entering her chamber (in procession) uncovers her face, as if saying, whoever knows any evidence against me, let him come...; so must the scholar &c.; Yalk. ib. 391; Cant. R. to IV, 11 עֵדָא מֵעֵדָא עֵדָא and this (procession) is my testimonial testifying for me; a. v. fr.—Trnsf. (v. עֵדָא) *tokens of virginity*. Gen. R. s. 60 עֵדָא אֶרְוֹתָהּ (ed. עֵדָא) at the seat of virginity. Ib. s. 45; s. 51 עֵדָא אֶרְוֹתָהּ Ar. (ed.; Yalk. ib. 79 עֵדָא).—Pl. עֵדָא. Macc. I, 9 עֵדָא these are two testimonies (two independent sets of witnesses); a. fr.—'Eduyoth, name of a treatise, of the Order of N'zikin, of the Mishnah and Tosefta, containing statements of traditional deliveries and rules. Ber. 28^a עֵדָא בְּיוֹם נִשְׁתַּח עֵדָא on that day 'Eduyoth was taught.

עֵדָא I (b. h.; cmp. עֵדָא) [*to turn, pass; cmp. עֵדָא and עֵדָא, to pass by; to pass away, v. next w.*

Hof. עֵדָא to be passed, be caught in passing. Lev. R. s. 26 (ref. to I Sam. XXIV, 11, a. XXVI, 14) בִּנְתָא אִמְרָה בְּסִירָה ... בְּסִירָה הִוְעֵרָה as to the skirt (of Saul's cloak) thou saidst, it was caught in a bush: have the spear and the cruise also been caught in the bush?; Num. R. s. 19 הִוְעֵרָה (read the second time הִוְעֵרָה); Midr. Till. to Ps. VII; Yalk. Sam. 133, a. e.; (Y. Peah I, 16^a bot.; Y. Sot. I, 17^b הִוְעֵרָה, v. הִוְעֵרָה, הִוְעֵרָה, v. הִוְעֵרָה).

עֵדָא, עֵדָא ch. same, 1) (corresp. to h. עֵדָא) *to pass by, between &c*. Targ. O. Gen. XV, 17 עֵדָא ed. Berl. (ed. Vien. עֵדָא; ed. Amst. עֵדָא). Targ. Is. XLV, 14 עֵדָא (ed. Lag. עֵדָא). Targ. II Kings IV, 8 עֵדָא עֵדָא (oth. ed. עֵדָא; fr. עֵדָא); a. fr.—Part. עֵדָא, עֵדָא; pl. עֵדָא. Targ. Is. XLIV, 22. Targ. Jer. IX, 11 ed. Lag. (oth. ed. עֵדָא, corr. acc.). Targ. Ez. XXXIX, 14, sq.; a. fr.—Kidd. 33^a עֵדָא עֵדָא how many vicissitudes have passed over these (old men); R. Hash. 16^a, v. הִוְעֵרָה. —2) (corresp. to h. עֵדָא) *to pass away, cease*. Targ. O. Gen. XLIX, 10. Targ. II Chr. XXXV, 15. Targ. O. Deut. IV, 9 עֵדָא ed. Berl. (oth. עֵדָא); a. fr.—Yoma 53^b עֵדָא עֵדָא (fr. Gen. XLIX, 10). —3) *to carry, become pregnant*, v. infra. Gen. R. s. 23 (play on עֵדָא, Gen. IV, 19) עֵדָא מִיֵּנָה because she was with child of him.

Pa. עֵדָא 1) *to remove*. Bets. 32^b עֵדָא עֵדָא, v. עֵדָא. —2) (cmp. עֵדָא Pi.) *to carry, be pregnant, conceive*. Targ. O. Gen. IV, 1 (Y. Af.). Targ. O. Lev. XII, 2 (ed. Ber. עֵדָא; ed. Vien. עֵדָא; Y. עֵדָא, corr. acc.); a. fr.—Part. pass. עֵדָא, עֵדָא, עֵדָא [made to carry,] pregnant.

Targ. O. Gen. XVI, 11. Targ. Jer. IV, 31. Targ. Am. I, 13. Targ. Lam. I, 16; a. fr.

Ithpa. אֶתְּפָא, *Ithaf*. אֶתְּפָא, אֶתְּפָא (corresp. to h. *to be removed*. Targ. O. Lev. IV, 31 (אֶתְּפָא). Ib. 35 (אֶתְּפָא; ed. Amst. אֶתְּפָא). Targ. Is. XVII, 1. Targ. II Esth. I, 1, beg.; a. e.

עֵד II (b. h.; cmp. עָרַר) *to strip*.

Hif. הִעָרָה same, *to take off*. Lam. R. introd. (R. Han. 1) מִן יוֹם הַיּוֹם נִקְחָהּ מִן יוֹם הַיּוֹם on the day Nebuchadnezzar came in conflict with Israel, he deprived them of two garments, the garment of priesthood and the garment of royalty.

עֵד ch. same, *to strip, tear; to make spoil*. Targ. Is. X, 6. Targ. Ez. XXXVIII, 12, sq.; a. e.

עֵד I m. (preced.) *spoil*. Targ. Is. XXXIII, 23 (ed. Wil. עֵד). Targ. Josh. XI, 14 (ed. Wil. עֵד constr.); a. e.—V. עֵד II. —[V. עֵד II.]

עֵד II m. (b. h.; עֵד I) *that which is carried or put on, cloak, ornament*. Meg. 12^b bot., v. עֵד. Esth. R. to V, 1 הַפֶּאֶרְתָּהּ עֵד her cloak of state. Ib. כְּמוֹתָהּ עֵד supporting her cloak (trail); a. e.—Pl. עֵד. Ab. Zar. 24^b עֵד מְפֹאֶרֶת adorned with the choicest ornaments.

עֵד pr. n. m. 'Adi. Ab. Zar. 33^a; Men. 69^b, v. עֵד.

עֵד I (v. עֵד I) *here is, here are*. Ber. 42^a כֵּן הֵיאָרְתָּ הָאֵרְבִּיבִים (what we call) hunger. Gitt. 45^a, v. עֵד. Men. 34^a מִן הַיָּדַיִם עֵד Ms. M. (ed. פֶּצִימִין) here (these extremities of the wall) are its posts.

עֵד II m. (עֵד I), sub נֹרָא, *passing light, flash*. Targ. Zech. XIV, 6 (some ed. עֵד; h. text יָרָא, v. Rashi a. l.; Pesh. עֵד cold, P. Sm. 2977).—V. עֵד I.]

עֵד m. (עֵד I) *a passing eruption, rash, scurf*. Targ. O. Lev. XIII, 2, a. e. (h. text עֵד). Ib. 6, a. e. (h. text עֵד).—[Targ. Y. II Deut. XIV, 12 ed. Amst. עֵד, v. עֵד.]

עֵד, Targ. Y. II Gen. VI, 6 some ed., read: עֵד, v. עֵד I ch.

עֵד = עֵד. Sabb. 88^b; Gitt. 36^b, v. עֵד; Yalk. Cant. 983 עֵד. Cant. R. to II, 5, v. עֵד; a. fr.

*עֵד f. (עֵד I) [*crossing*,] *board to cover a pit* (?). Sifra M'tsor'a, Zab., Par. 1, ch. II.

עֵד, v. עֵד.

עֵד, v. עֵד.

עֵד, v. עֵד.

עֵד m. (עֵד I) *ample, liberal*. Yalk. Ps. 876 שׁוֹכֵחַ עֵד thy goodness is ample towards all those entering the world, let thy goodness be ample towards me, and teach me thy law.—2) *better, preferable*, v. next w.

עֵד m. (preced.) *more, better*,

preferable. Targ. Ps. XLV, 3.—Meg. 3^b מִקְרָא מְגִלָּה עֵד the reading of the M'gillah takes precedence; עֵד מִצְוָה the burial of a dead person without relatives (v. מְצִוָּה) takes precedence. Yeb. 39^a עֵד הַלִּיצָה גְּדוּל the discharge of the Y'bamah (v. הַלִּיצָה) by the elder brother is preferable; עֵד הַיָּבָמָה the marriage of the Y'bamah to the younger brother is preferable; a. fr.—Pl. עֵד. Meg. 3^a עֵד הַיָּבָמָה they (Haggai, Zechariah and Malachi) rank higher than he (Daniel); a. fr.—With personal pron. *to be better &c*. B. Mets. 101^b לֹא עֵדָתְךָ מִיָּמָי thou hast no more rights than I have. Keth. 103^b לֹא עֵדָתְךָ מִמֹּשֶׁה וְכִי I am not more than Moses our teacher; a. fr.

עֵד f. (עֵד) *hoeing*.—Pl. עֵד. Koh. R. to II, 23 עֵד לִי שְׂדֵה do for me the hoeing of two fields; Gen. R. s. 27 עֵד (fr. עֵד).

עֵד, Y. Keth. VI, 30^d top עֵד אֲשֶׁכְּחִינֶנּוּ ed. Krot., read עֵד, v. עֵד I.

עֵד pr. n. f. 'Adisha (Khadija), legendary wife of Ishmael. Targ. Y. Gen. XXI, 21.

עֵד I f., v. עֵד.

עֵד II f. (עֵד I) *booty, spoil*. Targ. Y. Num. XXXI, 11, sq. (ed. Amst. עֵד, corr. acc.). Targ. Prov. XVI, 19.—Lam. R. to II, 13 (ref. to עֵד, ib.), v. עֵד II.—2) *choice dwelling*, v. עֵד.

עֵד, v. עֵד.

עֵד, v. עֵד.

עֵד (b. h.) [*to turn*, v. עֵד,] *to be round, smooth, pliant*.

Pl. עֵד 1) *to make pliant; to bend*. M. Kat. 16^b (play on שְׂדֵה... הִיָּה מְעֵן עֵד וְכִי II Sam. XXIII, 8) כְּשֶׁהָיָה מְעֵן עֵד וְכִי when sitting and studying the Law, he made himself pliant like a worm, opp. מְקַשֵּׁה עֵד stiffening one's self.—2) *to smooth, lubricate, to improve* (the complexion); *to refresh, invigorate*. Cant. R. to I, 2 מִן שֶׁמֶן מְעֵן מִן שֶׁמֶן as oil brightens the appearance of the head and the body, so the words of the Law &c. Pes. 43^a מְעֵן אֶת הַבְּשָׂר makes the hair fall out and improves the complexion. Y. Ber. VI, 10^b מְעֵן הַנֶּפֶשׁ who created all sorts of delicacies to refresh therewith the soul &c. Gen. R. s. 16 מְעֵן הָאֵלֶּיךָ he nursed him (with fruits) of all the trees of the garden of Eden; ib. מְעֵן הָאֵלֶּיךָ he had intended to nurse him &c. Sabb. 33^b מְעֵן הָאֵלֶּיךָ מְרַחֵצִים לְעֵדָהּ בְּהֵן עֵדָהּ (Ms. M. מְרַחֵצִים לְעֵדָהּ בְּהֵן עֵדָהּ; Yalk. Ms. מְרַחֵצִים לְעֵדָהּ, v. Rabb. D. S. a. l. note) (the Romans have erected baths) for their own enjoyment (not for the benefit of the people); Ab. Zar. 2^b; Yalk. Is. 316. Sifré Deut. 306 כֹּל זֶמֶן... הָיוּ מְעֵדִים וּמְעֵדִים וּמְעֵדִים וּמְעֵדִים as long as my son does my will, humor him, nurse him and indulge him and give him to eat and to drink; Yalk. Deut. 942 כֹּל זֶמֶן רַבִּיבִים... וּמְעֵדִים וּמְעֵדִים הָיוּ מְעֵדִים וּמְעֵדִים as the rains come down on the plants and brighten them and embellish them &c.; Yalk. I. c.; a. fr.—Part. pass. עֵד a) *well-nursed, graceful*. Y. Ned. IX, end, 41^c (ref. to

II Sam. I, 24) אֵין תַּכְשִׁימִים... גִּוּה מֵע' ornamentation becomes only a well-nursed (graceful) body.—b) *indulged, used to luxuries*. Mekh. Mishp. s. 8 מְפֻנֵּחַ מֵע' if the wounded man was delicately reared, used to comfort and luxuries; Yalk. Ex. 339.

Hif. הֵפִיץ to surround, bind, connect. Gen. R. s. 10 (ref. to Job XXXVIII, 31 (מְעֻנָּה וְכ' (מְעֻנָּה וְכ' the Kimah binds (gives substance and shape to) the fruits; cmp. מְעֻנָּה.

Hithpa. הִתְעַנָּה, **Nithpa.** נִתְעַנָּה to be made smooth, pliable; to be rejuvenated; to be nursed, recover strength. B. Bath. 120^a הָבֵשׁ הָיָה וְהַפְשִׁטוּ וְכ' the body was again made smooth, the wrinkles of age were straightened out, and beauty returned &c.; Yalk. Ex. 165. Sabb. 33^b, v. supra. Ned. 8^b הַיְעָנָה בְּנִי וְכ' the righteous will be rejuvenated by it (by basking in the sun). Pesik. Hahod., p. 102^a וְכ' הַיְעָנָה בְּנִי וְכ' let my son be nursed with food and drink for two or three months; Cant. R. to II, 5; Koh. R. to III, 11; a. fr.

עֵרָה m. (b. h.; preced.) *refreshment, pleasure*; esp. ע' or ג' (abbrev. ג"ע) the garden of Eden; paradise (of the hereafter). Gen. R. s. 15 (ref. to Gen. II, 8) הָאֵרָה גְּדוּלָּה מֵע' the garden was larger than Eden, v. ג' Ib. s. 16 מִכָּל הָאֵרָה גְּדוּלָּה מֵע' the garden and Eden are two distinct things. Pes. 54^a שְׁבַע דְּבָרִים שָׁנִי ע' שְׁבַע דְּבָרִים שָׁנִי ע' seven things were created before the world was made: the Law, repentance, paradise, Gehenna, &c. Ber. I. c. (ref. to Is. LXIV, 3) הָאֵרָה הַזֶּה שְׁלֵמָה וְכ' that is Eden which no living creature's eye has ever seen; Snh. 99^a. Pes. 94^a; a. fr.

עֵרָה ch. same. Targ. Gen. II, 8. Targ. Job XXXVIII, 18; a. fr.

עֵרָה Y. Kidd. IV, 65^d bot., v. מְשֻׁקָּה.

עֵרָה f. (b. h.; עֵרָה) [*rejuvenation*]. (in homilet.) 1) (v. עֵרָה II) *ornaments*. Gen. R. s. 48 (ref. to Gen. XVIII, 12) הָאֵרָה לִי ע' תַּכְשִׁימִים נֶאֱמָר וְכ' 'I should have 'ednah' (= beautiful finery (to make me attractive) (ref. to Ez. XVI, 11).—2) *period, menses*. Ib., v. עֵרָה.

עֵרָה (b. h.) [*to be lax, hang over*], *to be abundant*; *to be larger, more, better*. Sifra K'dosh. beg. שְׁכַבְדָּהּ הָאֵרָה יכול שְׁכַבְדָּהּ הָאֵרָה you might think that honoring the father was more important than &c. Yalk. Ps. 876 עֵרָה h. Midd. IV, 7 הָאֵרָה הָאֵרָה הָאֵרָה the hall extended beyond it (the Hekhal) fifteen cubits to the north &c. Y. R. Hash. II, 58^b top [read:]; שְׁחַמְמָה עֵרָה... שְׁחַמְמָה עֵרָה... if he had said *ibbur* (by intercalation), I might have said, this refers to the eleven days by which the solar year is larger than the lunar year. Erub. 83^a סָאָה הָאֵרָה של ירושלמית עֵרָה וְכ' Ms. M. (ed. ירושה) the Jerusalem S'ah is larger than: ... by &c.; a. e.

Hif. הֵפִיץ to do more (than enough); *to be liberal*. Kidd. 63^a, a. e. שָׂמָה הֵפִיץ יֵהָרֵךְ she might do more work for him than is due to him. Tosef. B. Mets. IV, 14 אֵינִי עֵרָה although one of the partners does more business than the other (they are liberal towards one

another). Y. Dem. V, 24^c מְעַשְׂרוֹתָיו עַל הַמְעֻנָּה he who adds to his tithes (gives more than one-tenth; Tosef. ib. VIII, 13 המְעַשְׂרוֹת); a. e.

עֵרָה, v. עֵרָה ch.

עֵרָה (v. עֵרָה) *to be fastened, stick to*. Part. pass. עֵרָה. Gitt. 78^a דִּבְרֵי לֵהָ בְּחֻצְיָהּ וְכ' Mus. (v. Koh. Ar. Compl. s. v. עֵרָה; Ar. עֵרָה, corr. acc.; ed. v. infra) when it (the letter of divorce) sticks in his belt, and she takes it out.

Pa. עֵרָה 1) *to bring close to*. Ib. דִּבְרֵי לֵהָ בְּחֻצְיָהּ וְכ' (ed. עֵרָה, corr. acc.) when he pressed his loins (the belt in which the letter of divorce was sticking) close to her, and she took the letter out.—2) *to seize, overtake*. Targ. Y. Deut. XXVIII, 45 (ed. Vien. וְעֵרָה, corr. acc.), v. עֵרָה.

***Af.** עֵרָה *to squeeze out, push away*. Targ. Prov. XVI, 28 Var., v. עֵרָה.

עֵרָה I m. *a perforated vessel*, v. עֵרָה.

עֵרָה II m. (עֵרָה; cmp. עֵרָה, a. preced. wds.) *something squeezed together, compress*. Sabb. 54^b וְכ' אֵרָה מְשֻׁקָּה Ar. (ed. עֵרָה; Ms. O. עֵרָה, v. Rabb. D. S. a. l. note 70) we dip a compress in oil for her and put it &c.—*Pl.* עֵרָה. Ib. עֵרָה שְׁנִי ע' (not שְׁמֵן ע' ed. עֵרָה, v. Rabb. D. S. a. l. note 90).—[עֵרָה, Targ. Ezek. XXVII, 19 some ed., v. עֵרָה.—Snh. 11^b, v. עֵרָה.]

עֵרָה (b. h.; cmp. עֵרָה a. preced. wds.) 1) *to strip*.—Part. pass. עֵרָה. 2) *to pluck, clear (of weeds); to hoe; to pick (figs, cmp. עֵרָה)*; [b. h. also: *to sift an army, to discharge the unfit &c., to muster out*, v. I Chr. XII, 34; 39]. Neg. II, 4; Sifra Thazr., Neg., Par. 3, ch. IV כְּעֵרָה in the position of one hoeing; כְּעֵרָה בבית הסחורים the position of one hoeing is required for the examination of the posteriors. Tosef. Maasr. II, 14 בְּחֻצְיָהּ בְּחֻצְיָהּ laborers engaged in picking figs; B. Mets. 89^b (Ar. עֵרָה, v. אֵרָה). Ib. עֵרָה לְעֵרָה Rashi (ed. עֵרָה, Pi.) to hoe and to cover up the roots of olive trees. B. Kam. 119^b עֵרָה עֵרָה engaged in thinning vegetables (cmp. עֵרָה); a. fr.

Pi. עֵרָה same. Tosef. Maasr. II, 13 בְּשֵׂדָה עֵרָה engaged in hoeing a field. Gen. R. s. 82 better is he who rents one field וְעֵרָה וְעֵרָה and manures and hoes it &c. Y. Maasr. III, end, 51^a רֹבְחָהּ עֵרָה provided he broke the ground of the larger portion of the court; a. fr. —[Tosef. Makhsh. I, 3 מְעֻנָּה, ed. Zuck. עֵרָה, v. מְעֻנָּה.]

Nif. נִעְרָה 1) *to be hoed, to be prepared for tillage*. Y. l. c. הָאֵרָה נִעְרָה provided the ground of the court has been broken (before sowing). Ib. 50^d bot. הָאֵרָה נִעְרָה R. S. to Maasr. III, 9 (ed. only נִעְרָה וְעֵרָה) a court which has been hoed up and planted with seeds; a. e.—2) *to be cast out, rejected, banished*. Sot. IX, 15 (49^b) הָאֵרָה נִעְרָה and Truth shall be banished (fr. Is. LIX, 15); Snh. 97^a; Cant. R. to II, 13; v. עֵרָה.—3) *to withdraw one's self, fail*. Lev. R. s. 31; Midr. Till. to Ps. XIX; Yalk. ib. 673 (expl. Zeph. III, 5), v. פָּסַק.

עֵרָה I ch. same, *to hoe; (of chickens) to pick*. Lev.

R. s. 25 וְלֵךְ וּבִדְמָיִךְ go and pick in thy own dunghill;
Yalk. Job 925.

Pa. עָרָה same. Lev. R. l. c. וּמַעֲרָה קַדְמִיָּהּ (not וּמַעֲרִינָה) and she (the mother) picks for them; Yalk. l. c. (not וּמַעֲרָה).

עֲדָר II=h. עֲזָר, *to help*. Targ. Prov. XIII, 12 רִמְשֵׁרִי לְמַעֲרִירָה (ed. Lag. a. oth. רִמְשֵׁרִי) who begins to help himself (v. Pesh. a. LXX).

Ithpe. אֶתְּעִזֶּר *to be helped.* Ib. XVIII, 19 דִּמְתִּיעֶר (oth. ed. דִּמְתִּעֶר; y. Pesh. a. LXX).

עדר m. (b. h.; עדר; cmp. גדרות s. v. *enclosure*, *pen*, *fold*; *herd*, *flock*. Ohol. VIII, 1 ע' בהמה וכ' clean or unclean beasts closely penned; Tosef. ib. IX, 1; [Ar. s. v. אדר, ed. Koh. s. v. אדרור, I, p. 39^a, explains our w. *hide*, v. עדר 1, a. עדר]. Yoma 34^b; 70^b; Meg. 28^a אחד אחד 'one' (Num. XXVIII, 4) means one singled out (the best) of its fold. Bekh. 24^a עדרו וכ' הנכנס לתוך עדרו if one enters his pen at night. Naz. V, 3 תצא ותריעה בע' let it go and be fed in the fold (as a profane animal). Yoma 61^b, sq. עדרו משלח... וכי עדרו שורק shall one send off his whole flock (of goats)?.. shall one burn &c.?. a. fr.—Pl. עדרים, עדרין. Ex. R. s. 1 ע' וכ' באין ע' ערי עדרים אלא עדר ע' א"ח ערי עדרים אלא עדר ע' read not (Ez. XVI, 7) 'ādi 'ādayim (choice attractions) but 'edrē 'ādarim (flocks after flocks). Cant. R. to II, 13 (ref. to Is. LIX, 5) במדבר ע' ויושבת ע' לחרין הולכת whither does banished Truth go (v. עדר)? She goes and sits down in groups (of eremites) in the desert; Snh. 97^a; Yalk. Is. 357; a. fr.—Tosef. Eduy. III, 2 עדרות וכ' נותרין עדרות they stabbed entire herds in the camp. (v. however, עדר).—מגדל (b. h.) pr. n. pl. *Migdal Eder* (Fold Tower), between Bethlehem and Jerusalem. Shek. VII, 4; Kidd. 55^a.

עֲדָרָא ch. same, *fold, pen; herd, flock*. Targ. Gen. XXXII, 17; a. fr.—Targ. Ps. I, 9 עֲדָרָה (ed. Wil. עֲדָרָה; Ms. עֲדָרָה; h. text מִכְלֵאֵי).—Y. R. Hash. II, 58^b top חור בְּעֲדָרָה יָמֹה באר (not בעֲדָרָה) when in Adar the ox dies in his pen (from cold); Y. Snh. I, 18^c bot. בְּעֲרִיָּה (corr. acc.; v. Bab. ib. 18^b).

עֲרִיזוֹת, v. עֲרִיזָה.

עד"ש, v. דצ"ו.

עֲדָשׁ m., v. next w.

עֲדָשָׁה f. (b. h. *pl.* עֲדָשִׁים) 1) *lentil*. Neg. VI, 6, v. מִנְבָּחָה. Kel. XVII, 8 כֵּן שֶׁאָמְרוּ ו' wherever lentil is spoken of as a standard size, it means... the Egyptian lentil. Gen. R. s. 63 (ref. to Gen. XXV, 34); B. Bath. 16^b עֲדָשׁ Ms. M., v. גִּלְגָּל h.; a. fr.—*Pl.* עֲדָשִׁים, עֲדָשִׁין, עֲדָשׁוֹת, עֲדָשׁוֹת, עֲדָשִׁין, עֲדָשִׁין, עֲדָשִׁין. Neg. VI, 1 עֲדָשִׁים space of nine lentils. B. Kam. 60^b. Maasr. V, 8 המְצִירוֹת הֵן הַמְצִירוֹת Egyptian lentils; Tosef. ib. III, 14 ו' המְצִירוֹת הֵן הַמְצִירוֹת; Y. ib. V, end, 52^a, v. גִּלְגָּל h.; a. fr.—2) (cmp. φαράς) a *flattish warming vessel*. Tosef. Sabb. III (IV), 7; Gen. R. s. 80 'Rashi' (ed. עֲרִיבָה).—3) (v. עֲדָשָׁה) a *trough* in the wine or oil press. Y. Ab. Zar. V, end, 45^b. —*Pl.* as ab. Bab. ib. 75^a; Tosef. ib. VIII (IX), 3: Tosef.

Toh. XI, 16.—4) *dish of the steel-yard, scales*. Tosef. Kel. B. Mets. III, 13 המסמר בע' אחר in the levitical law concerning (wooden) scales, the material of the nails (with which they are studded) decides; Sabb. 60א שלשלתו בע' הלק אחר בע' הלק אחר שלשלתו Rashi ed. Sonc. בערשא, v. Rabb. D. S. a. l. note) the material of the chains decides. Tosef. Erub. XI (VIII), 21; Y. ib. X, 26^d top אין ממליך בע' וכ' you must not draw water, on the Sabbath, by means of an 'ādasha (using it as a lever).

עֵיב, v. עִיב.

עב, עוב m. (חבב, emp. עבב) 1) (b. h.) [*junction*,] *beam*. — *Pl.* עובים. B. Kam. 67^a (ref. to Ez. XLI, 26) 'עובים' means joists. — [Y. B. Bath. V, beg. 15^a והעובין, prob. to be read: והעובין; — 2) (cmp. Arab. *'aybah*, עֲבִיָּה, and חֶבֶב II) *bag*. Kel. XXVI, 6 כסוּת עב the bag for a garment, contrad. to תכריך. — *Pl.* עובים, constr. עובי. Tosef. ib. B. Bath. IV, 9. Ib. 10 הצמר (not הצמר) woolen material for carpet bags. Hull. 49^a עב ברת הצמר the pockets (folds) of &c., v. פוס I.

עֵינָא (not עֵינָה) ch. (preced.; cmp. חֵינָא I) 1) *bosom*, *lap*. Targ. Y. Deut. XIII, 7 בעֵינָא (not בעֵדָר). Targ. Prov. V, 20 (ed. Lag. עֵינָה; Var. חֵינָא). Targ. Ps. XXXV, 13. Targ. Job XXXI, 33 Ms. (ed. עֵינָה; h. text חֵינָה; a. fr.—2) (v. חֵינָה II) *the full ramification of a tree*. Ib. XV, 32 (ed. Wil. עֵינָה; h. text חֵינָה).

עִבְרָה, עִבְרָה, עִבְרָה m. (עבר), corresp. to הִעָּבַר, *deed, work; occurrence, event, fact, case, precedent*. Targ. Gen. XLIV, 15. Targ. Ex. XXVIII, 32 עִבְרָה constr.; a. v. fr.—Yoma 71^b רִאשׁוֹן עִבְרָה who act like Aaron. Kidd. 79^b עִבְרָה דִּבְרָה decided a case in agreement with Rab's opinion. Y. Ber. I, 3^a top, v. בָּנָה. Y. Naz. V, 54^a top וְכִי עָלָה הַמִּשְׁכָּל the case went forth (was decided) in agreement with the opinion of &c. Keth. 60^b בְּדִירָה הָיָה עִבְרָה it was my case (that came up for decision). Y. Ab. Zar. II, 41^a bot. עִבְרָה רִיבִי R. J. told the following story; עִבְרָה הָיָה אִתָּה חֲרָה וְכִי it happened that a certain woman loved to do charity &c.; Y. Ter. VIII, 45^c bot. Ib. (mid-page) לֵב for practice. Ib. עִבְרָה, v. מְרָה I. Y. M. Kat. III, 82^d top עִבְרָה לִירָה had a case (euphem. for, mourning befell him). B. Mets. 70^a נִפְאֵר עִבְרָה I now, what was the real case (from which you derived your report of Samuel's opinion)?; a. v. fr.—*Pl.* עִבְרָה, עִבְרָה, עִבְרָה, עִבְרָה. Targ. Koh. IX, 10. Targ. Num. XVI, 28. Targ. Y. Lev. XXI, 4 (v. Sifra Emor, Par. 1); a. fr.—Y. M. Kat. l. c. עִבְרָה two cases of mourning. Y. Taan. IV, 68^d הָיָה עִבְרָה cited in his lectures twenty-four cases to which he applied the text *bill'a* &c. (Lam. II, 2); (Lam. R. to l. c. עִבְרָה). Lam. R. to III, 58 מִה עִבְרָה אֵלֶיךָ what deeds are those that thou doest?; a. fr.

עֲבֹדָתָא f. 1) same, *work*. Y. Ter. XI, end, 48^b הוּהּ עֲבֹדָתָא did work for &c.; Y. Sabb. II, 4^d top עֲבֹדָתָא ed. Krot. (read: עֲבֹדָתָא or עֲבִירָתָא) his work, v. עֲבִירָתָא.—2) *service, animals and their attendants, live stock*. Targ. O. Gen. XXXIII, 14 (Y. עֲבִירָתָא; h. text מְלָאכָה).—[Targ. Y. Gen. XLIX, 22 עֲבִירָתָא ed. Amst., v. עֲבֹרָתָא.]

עובטין, Tosef. Ter. VII, 13, v. עוקש.

עובי, עובי m. (b. h.; עבה) *thickness, diameter*. Y. Ber. I, 2^a bot. עובי של קיץ ו' the thickness (diameter) of the heavens is equal to a journey of 500 years; עובי של ארץ the diameter of the earth; Gen. R. s. 4; Pes. 94^a. Gen. R. s. 42 בעל קורה מעין בעוריה the owner of the beam must put his shoulder to the thickest part of it; Ber. 64^a נוחן עביה של הקרה 3 Tanh. Sh'moth עבה ו' בעבה ו' he places the thick side (trunk) of one beam by the side of the top (the thinner part) of the other beam; Ex. R. s. 1. Ohol. XVI, 1 המרדע ב' measured by the diameter of the handle of a plough; Sabb. 17^a the handle of which they speak is less than a handbreadth in diameter, but is a handbreadth in circumference; a. e.

עובי, עובי ch. same, *thick mass; thick part*. Targ. I Kings VII, 46 עובי constr. (ed. Wil. עובי; h. text עבה); Targ. II Chr. IV, 17 (h. text עבה).—Y. Sot. VII, 21^d ע' רחן גבי קוטנה ו' you place the thick part of one beam by the side of the thin part &c., v. preced. Y. Shebi. I, end, 33^c לע' increasing the size (of the fruits; v. however, R. S. to Shebi. I, 8); [Y. Orl. I, 61^a bot., v. מרביח].

עובי, עובי, v. עובי.

עובר m. (עבר) *passer-by, transient*. ע' מום, v. עבר. Snh. 70^a גלילאה דרש ע' a Galilean travelling lecturer preached; Hull. 27^b; (Sabb. 88^a גלילאה).—Mostly *traveller*.—Pl. עוברין, Y. Shebi. III, beg. 34^c ע' לא חשו לע' ושקין ו' they cared not for eventual travellers (who might misconstrue the act); a. fr.—Snh. 103^b עוברי מצויה לעוברי דרכים because his bread was ready for travellers, i. e. he was hospitable. Ib. 109^a why should we admit those travelling merchants who come only to take away our money?; Tanh. B'shall. 12; a. fr.

עובר m. (עבר) *embryo*. Hull. IV, 1 עוברי ה' if the embryo put forth its forefoot. Ib. 58^a, a. e. the embryo is a thigh (part) of its mother, i. e. comes under the same law. Yeb. 37^a עוברי ימיה her embryo (pregnancy) is felt when she has arrived at the third portion of her days of pregnancy (three months). Sif. Deut. 29, v. עובר *Hithpa*; a. fr.—Ab. Zar. 40^a קרבי דגים ועוברין, v. infra.—Pl. עוברין, Snh. 57^b את על ה' the law (Gen. IX, 6) applies also to killing embryos; Gen. R. s. 34 ע' (read: ע' Tem. I, 3. Sot. 30^b; a. fr.—Hull. 64^a top; Ab. Zar. I. c. עוברי דגים fish-roe. Ib. עוברין (ועוברין) the entrails of fish and their roe.

עובר ch. 1) same. Targ. Cant. VII, 3.—Pl. עוברין, Targ. Ps. LXVIII, 27. Targ. Y. Gen. XXX, 21.—2) v. עובר.

עובר f., v. עובר.

עוברת, עוברת f. (= עבר, מעוברת) *Pi. pregnant*

woman. Erub. 53^a, a. e., v. עבר *Pi. Ber. 29^b, v. עובר*. Gitt. 23^b; Tem. 25^a אם היתה ע' וכחה לו if she (the slave) was with child (at the time of the emancipation of herself and her eventual issue), she can accept the privilege for it. Yoma 82^b (in Chald. dict.) ע' ו' ch. Tosef. Yoma V (IV), 4 עוברת ed. Zuck., v. ריח h.; a. fr.—Pl. עוברת. Y. Keth. XII, 35^a bot.; Y. Kil. IX, 32^b bot. Nidd. 60^b; a. e.

עוברת, עוברת f. (עבר) *shoot, sprout, branch*. Targ. Num. XIII, 23 (24); Y. II עוברת. Targ. Ps. LXXX, 16 (h. text כנה). Targ. Ez. XVII, 3. Ib. 22 Ar.; a. e.—[Targ. Y. Gen. XXXIII, 14 some ed., read: עוברת].—Pl. עוברת, עוברת. Targ. Ez. XVII, 6 (Bxt. עוברת m.). Targ. Y. I Gen. XLIX, 22 (ed. Amst. עובר, corr. acc.).

עוברת f. = h. עברה, *wrath*. Gen. R. s. 67 עוברתה; Yalk. ib. 116, v. עברה.

עובש m. = הובש (v. הובש), *quince*. Tosef. Kil. II, 15 (ed. Zuck. עוגם).—Pl. עובשין. Tosef. Ter. VII, 13 עובשין Var. (corr. acc., v. חבוש). [Tosef. Uks. I, 5 שורשי ה' ed. Zuck., read with ed. עובשין].

עוג (b. h.) pr. n. m. *Og, king of Bashan*. Gen. R. s. 42 (ref. to Gen. XIV, 13) הוא ע' הוא Og is the one that escaped; Tanh. Huck. 25. Ber. 54^a ע' ו' the stone which Og king of Bashan wanted to cast upon Israel. Ib. b, a. fr.

עוג, v. עוג.

עוג m. (v. next w.) 1) cake.—Pl. עוגין. Targ. Y. II Num. XI, 8 (some ed. עוגין; Y. I עוגין, v. next w.).—2) *cavity*, v. next w.

עוגה f. (b. h. עוגה, עוגה) 1) *circle*. Taan. II, 8; 23^a, v. עוגה; a. e.—2) *cake baked on coals*. Tanh. Bo 9 *uggah* has the meaning of *hārarah* (v. חררה).—Pl. עוגות. Ib. ע' לא הספיקו לאפות ע' they had no time to bake cakes. Yalk. Ex. 209. Gen. R. s. 48 three S'ah of flour were used for cakes. Ib. s. 42 (play on עוג) ע' במצוה ע' he (Abraham) was engaged in the ceremony of preparing unleavened cakes; Yalk. ib. 72; Deut. R. s. 1, end במצוה ב' הפסח (read: ע' ו'); Yalk. Ps. 883 הפסח ב' pool. Hull. II, 9 (41^a; Mish. ed. עוגא; Ar. ed. Koh. עוגין; oth. ed. עוגין; Ar. s. v. עוגל). Tosef. M. Kat. I, 2 עוגול של מים (ed. Zuck. עוגול, corr. acc.).

עוגה, עוגה f. (עוג, v. עוגה) *cavity dug around a tree*.—Pl. עוגיות, עוגיות. M. Kat. I, 1. Ib. 3^a; ib. 4^b expl. עוגין or עוגין; Y. ib. I, 80^b top; Tosef. ib. I, 2; Tosef. Shebi. I, 7. Ib. III, 7 מזה לזה ע' ועושין ע' and you may make ruts from one tree to another (Var. עושין מזה ע' ועושין ע' לזה); Sifra B'har, Par. 1 לאילן חבירו אינן ע' עושין בין אינן ע' עושין. Y. Sabb. VII, 10^a top; a. e.

עוגין m. (עוג) *anchor, ballast*. B. Bath. V, 1 (Y. ed. עוגין; Yalk. Ez. 367. Tosef. Sabb. XIV (XV), 1, v. עוגין. [Pl. עוגין, v. עוגין].

עֲנִיָּה ch. = h. עֲנִיָּה, *rut, bed*.—Pl. עֲנִיָּה, constr. עֲנִיָּה, עֲנִיָּה. Targ. Ez. XVII, 7; 10 (ed. Ven. עֲנִיָּה, sing.; h. text עֲנִיָּה).

עֲנִיָּה m. (עֲנִיָּה, cmp. עֲנִיָּה, *pond, reservoir*. Tosef. Mikv. IV, 10 אֲרַבְעִים סָאָה ע' a reservoir containing forty S'ah. Hull. II, 8, v. עֲנִיָּה.—Cmp. אֲנִיָּה.

עֲנִיָּה v. אָנָּה.

עֲנִיָּה (b. h.; cmp. עָנָה) *to turn, return, occur; to continue, endure, exist* (v. Ges. Thes. s. v.).—Denom. עָנָה, עָנָה &c.

Polel עֲנִיָּה *to straighten, erect, help up*. Midr. Till. to Ps. CXLVI, 9 מְעֻדָּה כל וכי does the Lord uphold all widows and orphans?—*Part. pass. מְעֻדָּה; pl. מְעֻדָּהּ. Tosef. Makhsh. I, 3 שֶׁן אֶחָד מֵע' (ed. Zuck. מְעֻדָּה, מְעֻדָּה; R. S. to Makhsh. I, 4 מְעֻדָּה; Makhsh. l. c. מֵלָא one bag standing upright (closely packed); ib. שֶׁן מְעֻדָּה (ed. Zuck. מְעֻדָּה, Var. מְעֻדָּה, R. S. מְעֻדָּה, שֶׁן מְעֻדָּה).

Hif. עֲנִיָּה (denom. of עָנָה) 1) *to declare one's presence at a certain occurrence, esp. to establish a law from a witnessed precedent or traditional knowledge*. Eduy. II, 1 ר' ר' חנינא ... ר' ר' H. ... related four things which he knew by tradition. Ib. 3 על וכו' he also reported as a precedent the case of a small village &c.; a. fr.—2) *to testify before court*. Ib. IV, 11 מְעֻדָּה אֶחָד מי concerning whom there were two sets of witnesses testifying; אלו מְעֻדָּה the ones testifying that &c. Macc. I, 1 מְעֻדָּה אֶחָד שְׁנֵי שֶׁנִּשְׁרַשׁ... שְׁנֵי שֶׁנִּשְׁרַשׁ (Bab. ed. 3^a אֶחָד... אֶחָד) we testify about this man that he divorced &c. Ib. 2, sq.; a. v. fr.—Hag. 5^a וּמִמָּחָר לְהִעָרֵדוֹ and is quick to testify against him; Yalk. Mal. 589 ב' מְעֻדָּה (3)—*to call upon as witness*. Lev. R. s. 2 וכו' I call upon heaven and earth as my witnesses &c.; Arakh. 16^b וכו' מְעֻדָּה אֶחָד שְׁנֵי שֶׁנִּשְׁרַשׁ (4) *to forewarn, exhort*. Lev. R. l. c. שְׁנֵי שֶׁנִּשְׁרַשׁ... seven prophets stood up for the nations exhorting them; Ib. לֹא הִעָרִידוּ בָנוּ they have not warned us; גֵּרֵי הָיָה מְעֻדָּה בְּרוּר the proselytes of every generation are an exhortation to their respective generation; a. e.—Esp. *to forewarn the owner of a noxious animal; to declare an animal noxious* (v. מְעֻדָּה). B. Kam. II, 4 כל עד שֶׁיִּעָרֵד בּוֹ וכו' unless he be declared noxious (testimony be deposited stating the facts on which the declaration is based) in the presence of the owner and in court. Ib. הִעָרִידוּ שְׁנֵי שֶׁנִּשְׁרַשׁ if the first case has been ascertained by two witnesses &c.; a. fr.—Part. pass. מְעֻדָּה q. v.

עֲנִיָּה m. (b. h.; preced.) *existence, strength; (adv.) still, yet, more*. Pirké d'R. El. ch. XXXII אֶחָד אֶבְרָחָם עֲנִיָּה I am yet in my strength (of mind, able to dispose), I will bless thee. Ib. שְׁנֵי שֶׁנִּשְׁרַשׁ עֲנִיָּה.—Y. Kil. IX, 32^a top וְאֵין ע' and none more (shall be buried here). Y. Erub. VI, 23^a דִּבְרֵי שְׁמַאי ע' this is still in agreement with the opinion of Beth Sh. Y. Peah III, 17^d bot. בְּרִיא ע' הוא ע' when he is no longer well; וְכֵן ע' when he is no longer ill. Tosef. Mikv. V, 12 עֲנִיָּה הָיָה ע' (not עֲנִיָּה) while the first bath is yet in the water; עֲנִיָּה רִגְלוֹ while the first is still with one foot in the water; [בְּמֵי]

Hag. 19^a. Tosef. Kel. B. Mets. V, 5 וכו' מפני שעוריהו בלי וכו' (not שעוריהו) because it is still a utensil, the girls sitting therein &c. Sabb. 151^b וְעוֹדָה בִּידָךְ (Ms. M. וְעוֹדָה) and while thou art yet in thy own power (while thou canst still dispose of thyself, s. supra). Ib. 43^a עוֹדָה עֲלֵיו when they are yet on it; a. fr.—אֵלָּה ע' אֵלָּה and no more? But (also this), and not only this, but even more. Ber. 4^a. Ib. 7^b; Meg. 6^b; a. fr.—מְעֻדָּה while there is yet, during. Sabb. I, 5 יום כִּרִּי שִׁשְׁיֹרִי מ' in time to be soaked through during day-time (before sunset). Ib. 6. Yoma 81^b וּמִתְעַנֶּה ע' יום מ' he must begin the fast in day-time; a. fr.—[Targ. Y. Deut. XIII, 7 בְּעוֹדָה, read: בְּעוֹדָה, v. עוֹדָה.]

עֲנִיָּה m. (ער, ער) = אֲנִיָּה, *tow-cotton, wool*. Y. Sabb. VI, 8^b sq. עֲנִיָּה רְאוּנִיתָ the cotton in his ear fell out.

עֲנִיָּה f. (ער, cmp. עֲנִיָּה Ps. CXIX, 61) [*convolution, coil*]. Sot. 46^a; Ab. Zar. 23^a שֶׁן ע' a bundle of (empty) bags; [oth. opin. in Rashi Ab. Zar. l. c.: the pin used for knitting sack-cloth.]

עֲנִיָּה, Y. Yeb. II, beg. 3^a, read: עֲנִיָּה, v. עֲנִיָּה II.

עֲנִיָּה m. (עֲנִיָּה) *surplus*. Y. Dem. V, 24^a מְעֻדָּה שְׁנֵי שֶׁנִּשְׁרַשׁ that portion of the surplus (over the exact tithe) which lawfully belongs to the second tithe. [Sifré Num. 126 פְּתִיל, read עֲנִיָּה, v. עֲנִיָּה.]

עֲנִיָּה ch. 1) same. Erub. 83^a וְהָיָה שְׁנֵי שֶׁנִּשְׁרַשׁ whereas the surplus (of the one measure as against the other) is sixty three egg-shells; [Ms. M. a. Rashi עֲנִיָּה f. h.].—2) *greater importance, gravity*.—Pl. עֲנִיָּה. B. Bath. 88^b עֲנִיָּה מֵאֵי עֲנִיָּה whereof consist their greater gravity consist?

עֲנִיָּה, v. עֲנִיָּה.

עֲנִיָּה, v. עֲנִיָּה.

עֲנִיָּה pr. n. m., v. עֲנִיָּה II.

עֲנִיָּה, v. עֲנִיָּה I.

עוֹלָה, עוֹלָה, עוֹלָה, v. sub עוֹלָה (with one ו).

עוֹלָה, v. עוֹלָה.

עוֹלָה, pr. n. pl., v. עוֹלָה.

עוֹלָה, Y. Yeb. I, 3^b top, v. שְׁנֵי שֶׁנִּשְׁרַשׁ.

עוֹלָה, v. עוֹלָה, עוֹלָה, עוֹלָה.

עוֹלָה, v. עוֹלָה.

עוֹלָה, Hif. עוֹלָה, v. עוֹלָה.

עוֹלָה m. (b. h.; עוֹלָה) *fortitude, strength, majesty*. Ber. 6^a תְּלִילִין ע' הם לְיִשְׂרָאֵל T'illin are a sign of strength to Israel. Ex. R. s. 8 ע' חֻמַּת הַקֹּדֶשׁ the garment of

עֲרִיָּה f. (עָרָה) *convulsion*. Hull. 60^b (play on עָרִים, v. עִיר) שֶׁכָּל הַרְאָה אוֹתָם אוֹתוֹתָי עֲרִיָּה whoever saw them was

seized with convulsions (from fright); Yalk. Deut. 809; Yalk. Josh. 22. Gitt. 70^a. Tosef. Sabb. VII (VIII), 21, v. פִּיקָה II. Koh. R. to I, 18 וְעָלִיו וְכָּאֵלֶּיךָ hast thou ever seen an ass in spasms, a camel in spasms?; v. אֶבְבָּרִין.

***עֵיבָבְנוֹרִין** m. (עֵבְבִית. *a dish of thistles* (Cynara Syriaca), the eating of which generates an evil smell of the body (v. Löw Pfl. p. 292, quot. fr. Dioscorides). Lam. R. to IV, 9 דָּוִי מֵחִים מִרֵּיחַ עֵיבָבְנוֹרִין they died from the smell of the thistles (which they ate during the siege).

עֵיבָלָא m. (עֵבָל, cmp. אֵיבָלָא II a. פִּלָּה) 'Ukhla, a small measure of capacity (also a weight). B. Bath. 89^b. Ib. 90^a (ed. מחמשה בברביע. v. Rabb. D. S. a. 1. to 89^b note 400) and how much is an 'Ukhla? One-eighth (fifth) of a fourth of a Kab. Sot. 8^b; Tosef. ib. III, 1 (missing in ed. Zuck.; Y. ib. I, 17^a אֵיבָלָא); Num. R. s. 9. Erub. 29^a עֵיבָלָא אֵיבָלָא 'U. of spices (v. פִּלָּה).—*Pl.*—*Erb.* B. Bath. 85^b עֵיבָלָא מִדּוּ לֵה מֵאָה they struck (defeated) that opinion with a hundred measures against one (a hundred arguments against for one in favor of it; Rashi: with a hundred strokes with a lash to which the weight of an 'Ukhla was attached); Keth. 53^a דִּאֲמִירָא עֵיבָלָא for I may adopt the opinion of him who said, they struck &c.

עֵיבָלָא imperat. of עֵיבָלָא.

עֵיבָלָא (interch. with עֵיבָלָא) 1) *to come, come in*. Perf. עָבַל, part. עֵבָל, עֵבָלָא, עֵבָלָא. Targ. O. Ex. VII, 23 עָבַל; Targ. Y. ib. XXXIII, 9 עָבַל (ed. Amst. עָבַל). Targ. O. Gen. XXIII, 10 עָבַל (ed. Berl. a. oth. עָבַל; Y. עָבַל). Targ. Prov. XVII, 10 עָבַלָא ed. Lag. (oth. ed. עָבַלָא); a. fr.—Y. Kidd. II, 63^a top דָּחַק סוֹמְכִים עָבַלָא S. pressed on and went in. Yoma 51^b וְעָבַלָא (Ms. M. נִעְבְּרִי) let him make his entrance in the way prescribed by R. J. Ib. 52^a וְעָבַלָא בֵּין כְּנֹרֶה וְכָאֵלֶּיךָ let him make his entrance between the candlestick and the wall. Pes. 112^a; B. Bath. 21^a עָבַלָא בֵּין דַּעַל עַל מִשְׁתָּא a mistake once entered (into the mind) remains therein. Sabb. 98^b עָבַלָא דָּאֵי עָבַלָא one will go in (recede), the other go out (protrude, i. e. form an uneven surface); a. v. fr.—2) *to bring in*. Targ. Y. Gen. VI, 19 עָבַלָא ed. Vien. (v. עָבַלָא).—Gen. R. s. 67 (ref. to עָבַלָא דָּאֵי עָבַלָא Gen. XXVII, 40) וְעָבַלָא עָבַלָא bring thy sword home (into its sheath), and thou shalt live; (Yalk. ib. 115 חֲסֵדָא, read: עָבַלָא).

Pa. עָבַלָא 1) *to come in habitually*. Inf. מְעָבַלָא.—2) *to bring in, insert*. Hull. 42^b וְעָבַלָא עָבַלָא. Erub. 44^b מִדּוּ עָבַלָא עָבַלָא wanted to bring them in. Sabb. 96^b מִדּוּ עָבַלָא עָבַלָא what is the difference between carrying out and bringing in? Erub. 88^b עָבַלָא עָבַלָא R. H. brought (the subject) in, in order to show a contradiction &c. Keth. 61^a עָבַלָא עָבַלָא, v. חֲרִיקָא. Ib. 101^a עָבַלָא עָבַלָא if she brought him a cloak (as dowry). Yoma 47^a עָבַלָא עָבַלָא shall he bring in (one portion) and again bring in (another portion)?; a. fr.—3) *to produce, develop, ripen*. R. Hash. 13^a עָבַלָא עָבַלָא perhaps it means when it (the growing vegetation) had not yet begun to ripen at all? Ib. בִּיר נָכְרִי the barley of

which the 'Omer was brought had ripened while in the possession of a gentile (a Canaanite). Ib. עָבַלָא עָבַלָא if it has developed one fourth of the full size; a. e.

Ilthpa. אֶתְעָבַלָא *to insert one's self; to get in*. Yoma 51^b עָבַלָא עָבַלָא he could not get himself in (between the table and the wall).

As. אֶתְעָבַלָא, *Ilthpa.* אֶתְעָבַלָא, v. עָבַלָא.

עֵיבָלָא m. (b. h. עֵיבָלָא; *yoke*; also *pole* of a wagon. Kil. II, 6 מִלָּא עָבַלָא הָעֵיבָלָא הַשְּׂרָוִי the width of the yoke (the team) used in the plain of Sharon. Kel. XIV, 4 מִלָּא עָבַלָא הָעֵיבָלָא a metal pole (v. Maim. a. 1.); ib. 5 מִלָּא עָבַלָא הָעֵיבָלָא the text speaks of a yoke not put on for working. Sot. 46^a עָבַלָא עָבַלָא the bearing of a yoke disqualifies the animal for the ceremony, whether it was put on at working time &c.; a. fr.—*Transf.* *obligation, dependence*. Ab. III, 5 עָבַלָא עָבַלָא whoever takes upon himself the yoke (obligations) of the Law, from him shall be removed the yoke of government (oppression) and the yoke of worldly affairs; עָבַלָא עָבַלָא but he who throws off the yoke of the Law, will be made to feel the yoke of &c. Ber. II, 2 עָבַלָא עָבַלָא in order that he may acknowledge his dependence on divine government first (by reciting Deut. VI, 4 sq., v. שְׁמַע) and then his subjection to religious duties (by reciting Deut. XI, 13 sq.); a. fr.—*Pl.*—*Erb.* Tanh. V'zoth 5 עָבַלָא עָבַלָא thou puttest two yokes upon thy children; Yalk. Deut. 952.

עֵיבָלָא (b. h.), *Pl.* עָבַלָא (denom. of עָבַלָא) *to act perversely; to do wrong, cheat*. Tosef. B. Kam. VII, 8 חֲמִשָּׁנָא עָבַלָא עָבַלָא he who cheats in measuring, and is false in weighing; Mekh. Mishp. s. 13. Yalk. Num. 765 עָבַלָא עָבַלָא (read: עָבַלָא) why dost thou cheat and give false weights?; Tanh. Balak 12 עָבַלָא עָבַלָא (corr. acc.); ib. ed. Bab. 16; a. e.

עֵיבָלָא m. (b. h.; *evil*; cmp. עָבַלָא) *perversion, fault*. Yalk. Lam. 999 עָבַלָא עָבַלָא found no fault with me. Ib. עָבַלָא עָבַלָא you found fault with me; a. e.

עֵיבָלָא ch. same. Targ. Y. I Deut. XXXII, 4 (O. עָבַלָא). Targ. Prov. XIII, 11.—*Pl.*—*Erb.* Ib. XXXI, 8, v. next w.—*V.*—*Erb.* עָבַלָא.

עֵיבָלָא m. (preced.) *pervert; wrong-doer*. Targ. Prov. XXIX, 27 (ed. Wil. עָבַלָא; some ed. עָבַלָא). Targ. Job XVIII, 21 (ed. Lag. עָבַלָא).—*Pl.*—*Erb.* Targ. Zeph. III, 5 (not עָבַלָא). Targ. Prov. XXXI, 8 (ed. Wil. עָבַלָא; h. text עָבַלָא). Ib. XXIX, 18 עָבַלָא עָבַלָא (h. text עָבַלָא עָבַלָא). [Ib. XIV, 22 ed. Lag. (ed. Wil. עָבַלָא; h. text עָבַלָא)].

עֵיבָלָא I m. (b. h. עָבַלָא; *evil*) [*that which is carried,* *infant, nursing, child* (v. עָבַלָא). B. Bath. 9^a sq. עָבַלָא עָבַלָא (Ms. H. אֶרְחִיבָא; Ms. F. עָבַלָא; ed. Ven. v. Rabb. D. S. a. 1. note 4) the suckling that confounded its mother's way (a surname of R. Āhadboy, or of R. Shesheth, v. Rashi a. Tosaf. a. 1.)].—*Pl.*—*Erb.* I. עָבַלָא.

עֵיבָלָא II pr. n. m. 'Ula (or 'Ulla), name of several

עוֹלֵלֶת, עוֹלֵלָה f. (b. h. עוֹלֵלָה *pl.*, = עָלָה) [*that which is searched after*] *gleaning reserved for the poor*; in *gen. small single bunch* (on a single branch, or hanging down directly from the trunk), opp. to אֲשׁוּכּוֹל. Peah VII, 4 ע' אִיזוֹר, v. פָּתַח. Ib. בְּאִרְכִּיבָה ע' a bunch on the knee of a vine. Ib. גִּינֵי יִרְדֵּי... ע' (Mish. ed. עוֹלֵלָה *pl.*) single berries...are considered gleanings (belong to the poor); Sifra K'dosh., Par. 1, ch. III; a. fr.—Gen. R. s. 29 רָאָה ע' saw a single bunch (that was ripe), and said a blessing over it; בְּרָאָה ע' וְכ' this single bunch is worth

עוֹמֵדִין, עוֹמָדִים m. pl. (preced.) 1) *upright loom*.
Neg. II, 4 כְּאִרְגָּתוֹ בֵּי' in the position of one weaving at an

where ארץ מִשְׁכָּלֶיךָ..... במקום שמעיינין B. Bath. 89^a (בְּרֵא) it is customary to give overweight, you dare not sell by exact weight, and *vice versa*; a. e.—*Part. pass.* מִשְׁכָּלֶיךָ
a) (adv.) weighed exactly, even-balanced. Num. R. s. 16, end (ref. to עֵין בֵּשֶׁן, Num. XIV, 14) אָחָה 'הָרִי מֵאֲזוּנִים רַב' behold the scales are evenly balanced, thou sayest ..., and I say &c.; Deut. R. s. 5 מֵאֲזוּנִים בִּקְוָה הָרִי מִדֹּחַ הָרִיךְ 'the judgment lies on evenly balanced scales. Tanh. Ki Thissa 34; Pesik. R. s. 5, beg. הַמֵּאֲזוּנִים מֵ' the claims on both sides are equal. Y. Shh. X, beg. 27^c מֵ' דִּיהָ if it (his sins and his merits) be even; Y. Peah I, 16^b bot.; Y. Kidd. I, end, 61^d מִחֲצִיין (corr. acc.); Yalk. Ps. 784 מֵ' הָרִי מֵאֲזוּנִים מֵ' [הָרִי] כִּהֵן מֵאֲזוּנִים מֵ' a. e.—b) having eyes (rings) or colors. Y. Kil. I, 27^a, v. לְעֵינֵיךָ.

Polel פֹּלֵל (b.h.) [*to contemplate; to augur*] *to produce apparitions, to conjure*. Snh. 65^b, a. e. (interpret. מַעֲרֹן, Deut. XVIII, 10) עַל הַעֵין .הַמַּעֲבִיר, v. זְכוּרָה. Ib. (oth. interpret.) הָאֵלֹהִים אֵת הַיָּמִים וְהַשָּׁעוֹת, v. אֲחָז. Ib. (oth. interpret.; comp. *Pi*.) הַמַּחֲשֵׁב עֲתִידִים וְשָׂעוֹת וְכ' who calculates what times and hours are auspicious &c.; [Comment. on הַמַּחֲשֵׁב עֲתִידִים explain עֲתִידִים as denom. of עָוָרָה I]; Tosef. Sabb. VII (VIII), 14, נִרְאִי עֲתִידִים וְכ'.

עֵינָן ch., *Pa.* עֵינֵי, עֵינֵי same, 1) *to watch, guard.* Targ. Y. II Deut. XXXII, 10 עֵינֵי (*Paeli*).—B. Kam. 32^b אִיבְעִי (עֵינִי) לִיה עֵינִי he ought to have been on his guard; Macc. 8^a לְעֵינֵיהָ —2) *to look out for, select.* Targ. Job VIII, 17 בְּעֵינָי ed. Lag. (oth. ed. בְּעֵינָי).—3) *to look into, meditate, study, speculate.* M. Kat. 14^b לְעֵינֵי דְרִינָה to study his case (not to decide it). Ib. אִתּוּ מִצְפָּרָא וּמַעְיָנֵי דְרִינָה and they meet in the morning and consider his case...., and then they come again at sunset &c. Ber. 25^a אִי בְּעֵינֵי examine and see whether &c. Ib. 58^a עֵד דְּמַעְיָנֵי בֵּיה דְרִינָא while they were arguing about him in court. Snh. 18^b וּמַעְיָנֵיָא וּכ' and we argue on his case. Meg. 30^b מַעְיָנֵינָן בְּמִילֵי דְמָתָא we look into the affairs (the moral condition) of the town. Gitt. 60^a; Tem. 14^b מַעְיָנֵי בִסְפָרָא וּכ' used to study the book of &c. R. Hash. 16^a הִיא בְּעֵלְמָא עֵינֵי 'to probe' (בחֵינָה means merely to investigate (without decreeing). Ber. 55^a רְמַעְיָנָא בֵּיה when he thinks of his prayer (expecting its fulfilment), v. preceded; a. fr.—[*Pol.* עֵינָן, v. עֵינָן.]

עֹנֶגֶת m. (h. h. עֵנֶג; עֲנֶג) *pleasure, enjoyment*. Sabb. 118^b (ref. to וְהָעֹנֶגֶת Ps. XXXVII, 4) 'ע' זה איני יודע... 'ע' I should not have known what this 'delight' means, but when it is said (Is. LVIII, 13), thou callest the Sabbath a delight, I learn that this 'oneg' means the enjoyment of the Sabbath; a. e.

עֹנָה I f. (עֵנָה) I [turn, circle, period,] 1) moment, esp. *‘Onah, the twenty-fourth part of an hour.* Yalk. Deut. 942 וְאֵין לְהִרְחֹק... אִפְי' ע' שֶׁל כְּלוּם and you must not criticise God's dealings with man even for a moment of the least duration; Sifrē Deut. 307 (some ed. שְׁנָה, emended in ed. Fr. עֻזְלָה; corr. acc.). Tosef. Ber. I, 3 הֵע' בְּשֶׁעָה... בְּע' וְהָעָה... בְּע' an 'Onah is the twenty-fourth part of an hour, and an 'Eth the twenty-fourth part of an 'Onah, and a Beg'a the twenty-fourth part of an 'Eth; Y. ib. I, 2^d top; Lam. R. to II, 18 (corr. acc.).—2) *'Onah, a period of twelve astronomical hours, one half of the natural day and of*

the *natural night*, or (at solstice) *natural day*, or *natural night*. Y. Ab. Zar. V, end, 45^b; Bab. ib. 75^a; Nidd. 65^b. Y. Ab. Zar. I. c. דרי ע' Tosef. Toh. XI, 16 מלא ע' for the term of an 'Onah; Ab. Zar. I. c. ע' וכמה how long? An 'Onah. Yeb. 62^b; Nidd. 63^b ע' . . . וכמה and how long before? . . . An 'Onah. Ib. אדריהי ע' an additional 'O. (day or eventually night). Ib. 65^a ע' שלמה a complete 'O., expl. ib. לילה וחצי יום, expl. ib. ל' לילה וכ' either the space of one night at solstice, or half a day and half a night &c., in midsummer or midwinter; a. fr. — Pl. עונות. Mikv. VIII, 3; Tosef. ib. VI, 6; Sabb. 86^a. Ib.^b; Y. ib. IX, 12^a top שלמות ע' full 'Onahs (not counting fractions); a. fr.—4) *due season, period, stage*. Peah IV, 8 עונה ע' before the harvested products have arrived at the stage when they are subject to tithes; Maasr. V, 5. Y. M. Kat. III, 83^a top עונה קרית שבוע the time of the day for reading the Sh'm'a. Y. Shek. I, beg. 45^d עונתן... כדי שיביאו so that the Israelites might deliver their Shekels in due time. Y. Erub. VIII, end, 25^b אם עונה הגשמים if it is during the rainy season; Y. Kil. IX, 32^a. Y. Ber. II, 5^c top עונתה... בעל התאנה the owner of the fig tree knows when it is time for the figs to be picked; כך הקב"ה עונתה של יוכ' so does the Lord know when it is time for the righteous to be called away; Cant. R. to VI, 2. Y'lamd. to Num. XXIII, 10, quot. in Ar. עונה marriageable age, v. עופר; a. v. fr.—Esp. (b. h. h.) *the duty of marital visits at certain intervals, marital duty*. Keth. V, 6 עונה חזרה וכ' the time for marital duties intimated in the Law (Ex. XXI, 10) is: for men of leisure &c.; Gen. R. s. 76; Yalk. ib. 131. Sabb. 118^b מצות ע' לא קיים does this mean that R. J. neglected the regulations concerning the marital duty? Keth. 62^b; a. fr.—Mekh. Mishp., s. 3 (ref. to Ex. I. c.) עונה זו דרך her 'onah refers to marital visits; [oth. opin.: ועונה: her 'onah means, he must not give her summer apparel in winter &c., but אחד ואחד בעונה each in its due season; anoth. opin.: עונה זו מזונה her 'onah means her sustenance (with ref. to יענק Deut. VIII, 3; v. next w.); Keth. 47^b; Y. ib. V, 30^b top.]

עֹנָה II f. (עָנָה II; cmp. צָנַח trouble, suffering. Sifra B'huck., Par. 2, ch. VIII (play on יָעַן וּבִיעַן, Lev. XXVI, 43) ע' שֶׁל מִדְבָּר (Yalk. Lev. 675 עֲוֹנוֹת) the privations in the desert; ע' שֶׁל בַּעַל פֶּעוֹר (Yalk. l. c. פֶּעוֹר) the suffering attendant upon the worship of Baal (Num. XXV, 3, Ps. CVI, 28, sq.); ע' שֶׁל מַלְכֵי הָעַמּוֹרִי the suffering from the Emorite kings (Jud. II, sq.).—*Pl.* עֲוֹנוֹת Lev. R. s. 17 (play on חֲרָצְבוֹת, Ps. LXXIII, 4, v. הָרָהֹר) ולא צִבִּיתִים בָּע' (הָרָהֹר) I did not make them swell from sufferings; ib. להם אֵין צִבּוּרִים ע' וְכ' they (the wicked) have no swellings (accumulations) of sufferings with which they die (so as to atone for their sins) &c.; Yalk. Ps. 808.

עֵוֶה III f. (denom. of עָוָן) 1) *sight or affliction of the eye*. Men. 64^b, v. next w.—2) *shade of color, pattern* (in weaving, v. Sm. Ant. s. v. Tela).—**עֵוֶהוּ**. Lev. R. s. 17 [read:] אֵלּוּ לְצִיבִּים וּלְעֵוֶהוּ (v. Ar. s. v. אֶסְתֵּרִיטִין, where our w. reads: וּלְעֵוֶהוּ) these (the coarse threads) are used for tassels and for producing (raised) patterns; Yalk. Ps. 808 לְצִיבִּתִּים וּלְעֵוֶהוּ.

עונה IV f. (denom. of עָיָן; cmp. Arab. 'āna manare) *welling, flux*. Men. 64^b a woman said, I am offering a sacrifice לְעֹנֶתָּה after my recovery from flux, .. סָבַר מִינָהּ לְעֹנֶתָּה (v. Rabb. D. S. a. l.) which they understood to mean really for her flux, when the suggestion was offered, שָׂמָא בַּעֲרֵנָה שִׁכְנָה (v. preced.) perhaps she was in danger of losing her eye-sight; Y. Shek. V, 48^d לְעֹנֶתָּה, interpreted כְּמַעֲרִיךְ שׁוֹפְעָה v. שׁוֹפֵס.—[Rashi, ignoring Y. Shek. l. c., takes our v. in the sense of *due season* for a sacrifice, v. עֹנֶתָּה.]—[Tosef. M. Kat. I, מֵאֵס עֹנֶתָּה שֶׁל מִזְבֵּחַ, v. עֲרִיגָה.]

עֹבְרִי עֲבֵרִי. m. (b. h.; עָנָה II, v. (II) עֹדָהּ) *misery*, poverty, *poverity*. Ab.IV, 9 וְכִי מַעַל...מֵי יוֹכֵ' he who fulfills the Law in spite of poverty, shall finally do so in wealth; וְכִי הִמְבַטֵּל...סוֹפֵרו לְבַטְלָה מֵי' and he who neglects the Law on account of his wealth, shall finally neglect it from poverty. M. Kat. 17^b, a.e. אוּ מִיִּתְחָה אוּ כָל מְקוֹם...אֶת אֵין מִשְׁכָּן בְּעֵינֵי הַחֹלָמִים וְכִי שֶׁמֶץ הַחֹלָמִים יִשְׂרָף וְכִי שֶׁמֶץ הַחֹלָמִים יִשְׂרָף i. e. decreed the ban), there follows either death or poverty. Midr. Till. to Ps. V (ref. to I Chr. XXII, 13) בְּעֵינֵי בָצֵר וְכִי what does 'in my misery' mean? In the pain which I suffered about it. Sifrē Deut. 130 (ref. to Deut. XVI, 3) לָמָּה נִקְרָא לֶחֶם עֵ' עַל שֶׁם עֲנִיּוֹ וְכִי why is it called bread of misery? For the affliction which they suffered in Egypt; a. fr.—[Pes. 36^b באוּרֵי לֶחֶם עֵ'...בְּאוּרֵי לֶחֶם עֵ' derive it (that you [dare not use second tithes for unleavened bread to be eaten with the Passover lamb] from the expression 'bread of misery', which intimates 'that which it is permitted to eat in mourning (to the exclusion of second tithes, v. Deut. XXVI, 14); ib.^a באוּרֵי לֶחֶם עֵ' מה שנאכל באוּרֵי לֶחֶם עֵ'. Ib., a. e. וְכִי לֶחֶם עֵ' לֶחֶם שְׁמוֹנִים עֶלְיוֹ וְכִי 'bread of recitation', bread over which they recite many words (the Hagadah, Hallel &c.).]

עֲפָרִי ch., v.

*עוֹנֵי II pr.n.pl. 'Oni. Tosef. Ohol. XVI, 12 תחום ע' (R. S. to Ohol. XVI, 5 עבו); cmp. אוֹנֵי II.

אֲנִיָּתָא, Lam. R. to IV, 18 עֲנִיָּתָא, read:

והצירפון: read: הניחוש והע' Y. Snh. VII, 24^c top עונך

עֲנֵנָא, עֲוֹנֵנִיךְ.

עֵינֶקָא, v. אױנֶקָא I, a. עױנֶקָא.

א.י.ק.ל.א. v. ע.י.ק.ל.א.

עֵינְקָה f. = עֵינְקָה (v. אֵינְקָה I) neck. Y. Ber. II, 5^c bot.
 עַד כִּדּוֹן עֵינְקָתָהּ רַפְּיָא is this man's neck loose yet?; ib.
 הֲרָחֳקָה ע' דִּהוּי וְכ' this neck which was loose is now laced
 (thou art going to be hanged).

עֲנֵשׁ, עֹנֶשׁ m. (b. h.; עֲנֵשׁ) 1) *punishment, penalty; responsibility*. Snh. 89^b בְּכָּךְ עֹנֶשְׁנוּ וּכ' v. אָבָה; Ab. d'R. N. ch. XXX. Snh. 54^b top, a. fr. שְׂמַעְנוּ אֲזָוְרָה מִכֵּן we learn here the penalty, whence do we learn the prohibition? Yeb. 3^b, v. אֲזָוְרָה. Ib. 47^a מִצְוַת שֶׁל מוֹדִיעֵךְ אֹתוֹ עֹנֶשְׁךָ and we acquaint him (the proselyte) with the penalty attending the neglect of the duties (of an Israelite), v. עֹן. Sabb. 87^a בְּרַחֲלָה פִּירֵשׁ עֹנֶשְׁתָּ וּכ' first he explained the

penalty for trespassing the Law, .. and then the reward for observing it. B. Bath. 88^b עוֹנֵשׁן שֶׁל מִדּוּר the responsibility connected with measures (the punishment for giving wrong measures); Yeb. 21^a עוֹנֵשׁן (corr. acc.); a. fr. —2) *punishable act, sin*. Sabb. 115^b גִּדּוּל עַי הָאֲחֵרִין וּב' the sinfulness of the latter act is greater than &c. B. Kam. 105^b עַי כְּפִירָה (Rashi) עַי the crime of denying an obligation; עַי שְׁבוּעָה the crime of false swearing; a. fr. —*Pl.* עוֹנֵשׁן. Snh. 43^b עַי שְׁבָגְלִי sins committed publicly; a. e.

עֲנֵה, v. עֲנָה.

עֵינָה f. pl. (v. עֵינָה III) [*eyes*,] *rings* of a yoke (χρῖνος).
Targ. Hos. X, 10 (Rashi: עֵינֵיהֶם; h. text עֵינֵיהֶם, K'ri עֵינֵיהֶם).
Cmp. עֵין 2.

עוֹסֵק v. עִסְקוּ.

עָרַף I *to be bent, doubled; to be wearied.* Hull. II, 3 מְרִיב עֲוֹנוֹתָם... עָרְפָּם. Midr. Sam. ch. XXIII, beg. מְרִיב עֲוֹנוֹתָם... עָרְפָּם. on account of the multitude of my sins are the righteous in me wearied and faint.—Denom. עָרַף, עָרַף.

עֵרָה ch., v. עֵרָה.

עוף II (b. h.; denom. of עוף) *to fly*. Sabb. 26^a מפני עוף because it is volatile (explosive). [Sot. 45^a עפר, עץ Ar., v. צוף.]

Pol. עוֹפֶה same. Ber. 63^a כְּעוֹף כְּבוֹדוֹ his sustenance comes flying to him like a bird. Hull. XII, 3 וְהִיא מִצְפּוֹת if the mother bird was flying about the nest; Tosef. ib. X, 10. Pirké d'R. El. ch. IV 'וּבִשְׁתֵּי כְנָפָיו מִצְפּוֹתִים and with two wings they fly, and they sanctify &c.; Yalk. Is. 271: a. e.

עוף ch. same. Targ. O. Deut. IV, 17 דפרא דחיעוף ed. Lisb. (ed. only דפרא דחיעוף; דפרא being a gloss).

עוף m. (b. h.; עוף I) [*bend, wing*; comp. **עָפָף**, *bird, fowl*].
 B. Kam. 92^b (quoted fr. **בְּחֹרֵבִים**) אדם ובה אדם כל ע' למיני ישרון ובה אדם (every bird nests according to (with) its kind, and man with one like himself; Yalk. Gen. 116; Yalk. Jud. 67. **חֹל** 27^b, a. fr. אין שריטה ל' the ritual slaughtering of birds is not indicated in the Torah. Sabb. 130³, a. e. בשר ע' בחלב ... במקומו in the native town of R. J. the Galilean they ate poultry prepared with milk; a. v. fr.—**עופות**. **חֹל** l. c. Gen. R. s. 67, v. **סָפָף** I; a. fr.

עוֹפָא I ch. same. Targ. Y. Lev. V, 10. Targ. Gen. I, 20; a. fr.—*Pl.* עוֹפִינָא, עוֹפִינָא. Targ. Ps. L, 11 Ms. (ed. sing.). Ib. XXIII, 5 ed. Lag. Targ. Y. Gen. XXV, 27.

***עופא** II pr. n. 'Ofa, name of a gate of Jerusalem.
Targ. Zeph. I, 10 (h. text משנה, v. עֵיף I; Kimḥi reads:
עפלא, v. עופל).

עופא, Targ. Job XXVIII, 3 some ed., read: סופא.

עופל (b. h. עָפַל; עֶפֶל) [*swelling*,] pr. n. *Ophel*, an elevation of the Temple mount (v. II Chr. XXXIII, 14). Y. Taan. III, 67^a top קֶרֶן הַעֵי the summit of O.; v. אֶפֶס II.

עופר m. (b. h. עפר; עפר *to be thick, strong*; cmp.

preced., a. אָפּיר *young animal*; trnsf. *youth, strong man*. Gen. R. s. 14 (play on עפר, Gen. II, 7) עולם על מליאחו the conqueror of the world was created in his fullness (completely developed).—Pl. עָפִיר. Y'lamd. to Num. XXIII, 10, quot. in Ar. (play on עָפִיר, Num. I. c.) וְכִי who will count the youths among them that have reached the age of marriage &c.; Yalk. Num. 766 'הַיּוֹנִק כַּמָּה ע' יש וְכִי how many are the youths in Israel that study the Law &c.! (Tanna d'bé El. ch. XXI עפר, corr. acc.).

עופרת f. (b. h. עֵפֶר; v. preced.; cmp. אָפֵר) *lead*. Mekh. B'shall., Shir., s. 5; Yalk. Ex. 246.

עוץ (cmp. אָוֵץ [to press, urge,] to encourage, advise. —Part. עֲוִיץ. Targ. Y. II Num. XXIV, 14. Targ. II Esth. I, 15; a. e.—Kidd. 80^b וְיַעֲזִיב לוֹ עֲצוֹת וְכִי and is likely to give him bad advice. Yeb. 107^a וְיַעֲזִיב לָהּ וְכִי her relatives may advise her (put her up to it) and take the property away from me.

עוצבא I m. (עֲצַב) *grief*. Ber. 56^a מַעַל אֲהֵרִי... מַעַל thou wilt find no pleasure in eating on account of the grief of thy heart.

עוצבא II, **עוצבה** f. (עֲצַב, v. אָפֵר) *fur trimmed (or to be trimmed) of its ends, robe, cover*. Kel. XXVI, 7; B. Kam. 66^b Ms. M. (ed. (עֲצַב). Ib. אֵינָהּ צְרִיכָה קִיצוֹעַ an *utsba* requires no trimming (in order to be considered a finished object of use). Zeb. 94^a שׁוֹשֵׁב עָלֶיהָ לְקַצְעָה a fur which the owner had intended to trim; Tosef. Kel. B. Bath. IV, 10 עֲצַבָּה R. S. to Kel. I. c. (ed. אֲצַב, corr. acc.); Zeb. I. c. הַחֲשִׁיב וְכִי עלה ע.

עוצר or **עוצר**, v. אָפֵר a. אָפֵר.

עין (b. h.; cmp. חֹסֶן) 1) to circle, round.—Denom. עִינָן. —2) (cmp. עִינָן) to hollow out.—Denom. עִינָן. —3) to press.—Denom. עִינָן.

[Hif. חִיפָה (b. h.) to press, make a rut (in the ground).]

עין ch. (= h. צִינָן) to be narrow, pressed.—Perf. עָנָן; part. עֵנָן, עֵינָן, עֵינָן (עֵינָן). Targ. Is. XLIX, 20.—Trnsf. to feel pain, disgust; to be sick of. Targ. Jud. XVI, 16 (h. text קָנָן). Targ. O. Gen. XXVII, 46 (Y. *Ithpe.*; h. text קָנָן); a. fr.—V. עֵינָן. —לֵ—(h. לֵ—) to be in distress, fear, anxiety. Targ. Ps. XXXI, 10, a. e. עֵינָן Ms. (ed. עֵינָן noun); v. עֵינָן. Targ. II Sam. XXII, 7 עֵינָן ed. Lag. (ed. Wil. עֵינָן); Targ. Ps. XVIII, 7 עֵינָן Ms. (ed. עֵינָן). Targ. O. Deut. IV, 30 עֵינָן (ed. Berl. a. Y. חֵינָן). Targ. O. Num. XXII, 3 (Y. אֲחֵינָן, v. עֵינָן); a. fr.—[Gitt. 78^a עֵינָן Ar., v. עֵינָן].

Af. עֵינָן to press, trouble, annoy, distress. Targ. Ex. XXIII, 9 (h. text לחץ). Ib. 22 (h. text צרר). Targ. Jud. XVI, 16; a. fr.—Y. Kil. IX, 32^b; Y. Keth. XII, 35^a bot. לי one tooth annoys me. Gen. R. s. 14 [read:] ... עֵינָנִי אֵלָּה דִּאֲחִי לֹא עֵינָנִי לִי has this man (I) not enough trouble that thou camest to trouble him?; Midr. Till. to Ps. II לא עֵינָנִי לִי אֲחִי לֹא עֵינָנִי לִי אֲחִי (read: (אֲחִי); Yalk. ib. 621 דִּאֲחִי מֵעֵינָן לִי (read: (אֲחִי); Y. Ber. II, 4^d top לֹא עֵינָנִי מֵעֵינָן לֹא עֵינָנִי לִי to-morrow

they will be with us, and they trouble us (by treading upon our graves); a. e.—Part. pass. מְעִינָן troubled, feeling dread. Targ. Is. VII, 16 (h. text קָנָן). Targ. I Sam. XXII, 2 (not מְעִינָן).

Ithpe. אֲחֵינָן to be distressed, sick. Targ. Y. Gen. XXVII, 46 (v. supra).—Targ. Job XXXVI, 16 רִחֵק, v. רִחֵק.]

Ithpa. אֲחֵינָן to be narrowed in. Targ. Job XVIII, 7, v. רִחֵק.

עווק m. (עֵינָן h.) *rundle of a ladder*.—Pl. עֵינָנִי, עֵינָנִי. Tanh. Vayetse 2; Pesik. Bahod., p. 151^a; Lev. R. s. 29, a. e., v. חֵינָן. Y. B. Bath. III, end, 14^b ע' ג' כִּסֵּא (not בכסא) a ladder of three or less rundles is considered a stool; Y. Sabb. III, end, 6^c כִּסֵּא ע' ג' (corr. acc.).

עוקבא I, Snh. 96^a Ar., v. עֵינָנִי.

עוקבא II, **עוקבא**, **עוקבן** pr. n. m. 'Ukba, 'Ukban, (Mar 'U.), name of several Amoraim and of one Resh Galutha (or two), commonly named Mar 'U. Snh. 31^b. Pes. 115^b רבנא ע'. M. Kat. 16^b.—Y. Ber. I, 3^a bot. מר ע'.—Sabb. 56^b ע' son of N., the Resh Galutha; a. e.—Erub. 34^b רב חמא ע' Ms. M. (ed. רב חמא, corr. acc.). B. Mets. 65^a. Ber. 44^a מר ע' בר ה' (Ms. F. ע' רב). Zeb. 55^b רב Ms. M. (ed. מר); a. fr.—Y. Erub. I, 18^d bot. רבי ע'. Y. Hag. II, 78^b top עוקבא ר'. Y. Meg. I, 71^a top מר ע'. a. fr.—Lev. R. s. 28; Pesik. Ha'omer, p. 70^b רב חמא בר ע'.—V. Fr. M'bo p. 120^b, a. Koh. Ar. Compl. s. v.

עוקה f. (עֵינָן; cmp. עֵינָן) 1) *cavity, trough, pit*. Y. Maasr. II, 50^a top ע' oil (is subject to tithes), when it drips down into the trough; Y. B. Mets. VII, beg. 11^b (insert וְהוֹשֵׁב ע' a pit (in the court for receiving waste water) containing two S'ah. Ib. 88^b ע' מחוץ ע' (masc.). Tosef. ib. IX (VI), 18. Mikv. VI, 1 עוקה המערה a pit adjoining a grotto (filled with water); a. v.—2) *distress*, v. עֵינָן, v. עֵינָן.

עוקל, v. עֵינָן.

עוקמא m. (עֵינָן) *insidious, tricky*. Targ. Y. II Deut. XXXII, 5 (h. text עֵינָן).

עוקמין, Yalk. Jer. 332, v. עֵינָנִי.

עוקמין m. (עֵינָן) *trickster*. Gen. R. s. 33, v. עֵינָנִי. —Pl. עֵינָנִי, עֵינָנִי, עֵינָנִי. Sifré Deut. 308; Yalk. ib. 942. Y. Yoma VII, 44^b bot. (not עֵינָן); Lev. R. s. 10 שבלב ע'; Cant. R. to IV, 4.

עוקמנא ch. same, *tricky, trickster*. Targ. Y. I Deut. XXXII, 5 (h. text עֵינָן, v. עֵינָן). Targ. Ps. CI, 4 (Levita עֵינָנִי, incorr.).—Pl. עֵינָנִי. Targ. Job V, 13.

עוקמנא f. (preced.) *trickery, insincerity*. Targ. Y. I Deut. VI, 4. Targ. Ps. CXXV, 5 (Ms. עֵינָנִי).—V. עֵינָנִי.

עוקמנא same; v. preced.—[Targ. Ps. CI, 4 Levita, v. עֵינָנִי.]

עֵזְקָא, v. עֵזְקָא.

עֵקֶץ m. (עָץ) [*tail, end,*] 1) (= קֶץ) *thorn, point, prick, sting.* Y. Sabb. XIV, 14^d top עֵקֶץ עֵקֶרֶב Scorpion's Tail (name of a plant); Y. Ab. Zar. II, 40^d top. Gen. R. s. 12 למעלה שלו וזה' the pointed stroke of the letter *He* is directed upwards. Kel. XIII, 5; Sabb. 52^b עֵקֶצָה a needle whose point is broken off (v. תור I); a. e.—Esp. *the peduncle of fruits.* Succ. III, 6 נשל עֵקֶצָא if its (the Ethrog's) peduncle is off. 'Ukts. I, 6; a. fr.—*Pl.* עֵקֶצִים, עֵרֶקֶץ. Lev. R. s. 30 ע' אכול יוש בה ע' חמרה in the palm there is eatable fruit and there are prickles. Ukts. l. c. עֵקֶצִי תאנים the peduncles of figs; a. fr.—'Uktsin, 'Uktsin, name of a treatise of the Mishnah and Tosefta, of the Order of Toharoth. Hor. 13^b ויחזי מר בע' come, sir, lecture on 'Uktsin. Ib. עֵקֶצִים גלי explain 'U. —2) (= b. h. עֲצָה) [*spine,*] *haunch (with tail).* Tam. III, 1. Ib. IV, 3. Hull. 93^a; a. e.—3) (= קֶעֶה) *corner, recess.* Y. Dem. V, 24^c each ע' וי' בחולה כל ע' וי' בחולה (not in the beginning of bot. corner (in which fruits are piled up).

עִקְצָא ch. same, 1) *sting, tail, spine*. Num. R. s. 20
 I want neither thy honey nor thy sting; Midr. Till. to Ps. I, 5 **מִעִקְצָא**... Y. Náz. IX, 57^d
 like fish that are fried, **עִקְצֵיהֶן** the head of one by the side of the other's tail. Ber. 58^b
 'דַּעֲקָרָא (עִקְסָא) the prick (tail) of the Scorpio. Erub. 100^b
 (דַּעֲקָרָא לִיהֵ עִקְצָא. דַּעֲקָרָא לִיהֵ דַּעֲקָרָא Ms. M. (ed. דַּעֲקָרָא לִיהֵ דַּעֲקָרָא Ar. a. Ms. O. עִקְסָא) when they (the shoes) have spurs (pegs in the sole); a. e.
 —*Pl.* **עִקְצָא**, v. supra.—2) *corner, recess*.—*Pl.* as ab. Sabb. 106^b
 כל דִּיבָא דִּלִּבָּא ע' ע' וי' (Ms. O. אִיקְסִי) a vivarium which is not divided off in recesses is called a small vivarium; Bets. 24^a (Ar. אִיקְסִי עִקְסִי; v. Rabb. D. S. a. l. note 20).

ער I (b. h.) [*to be stirred up*, v. עָרַר,] *to wake* (act. a. neut.). [Y. B. Bath. III, 14^a וְצִרְיָן לְעוּרִי, read לְעוּרִי, v. infra.]-Part. עָרָה; f. עָרָה; pl. עָרִים; עֵר, עֵרוּ. B. Kam. II, 5 whether awake or asleep. Nidd. 12^a. Sabb. 55^b; Shh. 82^a (ref. to Mal. II, 12) וְיוֹנָה... עֵר שְׁלֹא יִדְוֶה לוֹ עֵר he shall have none awakening (teaching) among the teachers and none responding among the scholars. Cant. R. to V, 2 אֲנִי יִשְׁנָה מִן הַמַּצּוֹת וְלִבִּי עֵר לְגִמְלַת חֲסִדִּים I am asleep (negligent) in ceremonies, but my heart is awake for charity; אֲנִי יִשְׁנָה מִן הַצְדָּקוֹת וְלִבִּי עֵר לְעֲשׂוֹתָן I am asleep (careless) about righteous deeds, but my heart awakens me (stirs me up) to do them; ib. לְגִמְלַת עֵר הַקֹּב"ה עֵר לְגִמְלַת עֵר but the heart of the Lord, is awake (anxious) to redeem me; Pesik. Hahod. p. 46^b; Pesik. R. s. 15 עֵר לְקֹבֶה"ה עֵר but my heart is awake (waiting) for the Lord to redeem me; Yalk. Cant. 988; Tanh. ed. Bub., Tol'doth 18. Der. Er. Zuta ch. V עֵר בֵּין הָעֵר one must not be awake among those sleeping, nor asleep among those awake. Nidd. 1. c. עֵר בֵּין יִשְׁנֹתָ בֵּין עֵר whether they are asleep or awake; a. fr.

Nif. נִעוֹר, נִיר, to be awake, wake up; to be stirred up, become active. B. Bath. 74^b וְהָיָה ר"א יִשָּׁן וְר"ב נִעוֹר (not נִיר) R. E. was asleep, and R. J. awake. Gitt. VIII, 2 (78^a) וְכִּי נִעוֹרָה קוֹרְאָה וְכִי (נִיר) when she woke up, she read and

found it was her letter of divorce. Ab. III, 4 בלילה חנ' he who is awake by night. Sifrē Deut. 314 כרר שיעורו (שיעורו) that his young brood may wake up; Yalk. ib. 944. Cant. R. to IV, 8 (read:] בחולה הוא נעור וכ' (or נָעַר, v. נָעַר II) first he bestirs himself (and proceeds) from the Temple &c.; a. fr.—Ab. Zar. 73^a, a. fr. מִצָּה מִן מִינֵי וְיִנְעוּר מִצָּה אֵת הַקֵּדָשׁ found its kind and was stirred up, i. e. the two equal elements in the mixture join to become working agents.—V. נֵעַר II.

Hif. הָעִירָהּ to wake up; to stir up, instigate. Gen. R. s. 43 לָבֵם שֶׁל מִזְרַחִיִּים וְהָיָה זֶה שֶׁ' who was he that stirred up the heart of the eastern nations that they should come and fall &c.; Yalk. Is. 311 לָבֵם שֶׁל יִשְׂרָאֵל אֲזֻרִיִּים (corr. acc.). Ib. וְיִמְצִיחַן לְבָא וְכִי the nations were too indifferent to come under the wings of the Lord, and who waked them up to come under his wings? Snh. 25^b (expl. מְפַרְיֵהוּ יְדֵי, ib. III, 3) אֵלֵי שֶׁמְעִירֵהוּ Ms. M. (ed. שֶׁמְעִירֵהוּ) those who stir up the pigeons (on which they bet), v. מֵרָה II.

Hof. הוֹעִיר *to be stirred up, be removed.* Gen. R. s. 85
 שֶׁה' מֵן הַעוֹלָם, v. II ער; Yalk. ib. 145.

Polel עוֹרֵר 1) *to wake up*. Y. Ber. I, 2^d (ref. to Ps. LVII, 9) דרך השחר מעוררם ... להיות השחר מעוררן it is usual with kings that the dawn wakes them up; Tanh. B'ha'el. 10 מעורר דרך השחר מעוררם ... usually the dawn wakes the sons of man, but I wake the dawn up. Y. Ber. IX, 13^d bot. הוּא יעורר אתכם he that knows your numbers wake you (from death); a. fr.—Y. Ter. V, end, 43^d לא יעורר את מינו לא יעורר את מינו לא יעורר את מינו לא יעורר את מינו stirs up its kind (makes it an agent) to become forbidden, v. supra.—Maas. Sh. V, 15 בטל את המעוררים abolished the wakers; Sot. IX, 10, expl. ib. 48^a; Tosef. ib. XIII, 9 מעוררין את אלו הלוים the wakers are the Levites, who ... sang, Awake &c. (Ps. XLIV, 24). Lev. R. s. 7, beg. הוּא יעורר שנתא...הוא יעורר שנתא... stirred up against them judgment upon judgment; a. fr.—2) *to excite to lamentation, arrange a memorial service, engage a travelling wailer*. M. Kat. I, 5 לא יעורר וכ' one must not arrange a memorial service &c., v. סִפְקָנָא; ib. 8^a לא יעורר וכ' one must not raise an objection; to contest the legality of. Y. B. Bath. III, 14^a (interch. with עָרַךְ) מכיון שערר... צריך (עָרַךְ) צריך לעורר since he contested the right of possession in three successive years, he need no longer contest. Ib. עָרַךְ א. ערר. (corr. acc.); v. עָרַךְ א. ערר.

Hithpol. הִתְעוֹדֵר *Nithpol.* 1) *to be waked up; to bestir one's self.* Lev. R. 1. c. שִׁנְתָּהּ עֲלֵיהֶן עד שנה שנתֶּהָעוֹדֵר עליהן *ib.* up to the year when it (hatred) was stirred up against them &c. *Ib.* s. 9 (ref. to Cant. IV, 16) לִכְשֶׁתִּתְעוֹדֵר הַגִּלּוֹת when the exiled colonies in the north are waked up (to be redeemed), they will come &c.; *ib.* לִכְשֶׁתִּתְעוֹדֵר לִכְשֶׁתִּתְעוֹדֵר when Gog bestirs himself (to war) &c. *Ib.* דְּבַר אֶשְׁתִּיר אֶשְׁתִּיר a thing (the daily offering) which was asleep (during the captivity) and has been reawakened (reinstated); a. e.—2) *to be lively; to enjoy one's self.* Midr. Till. to Ps. CXLIX עֲלֵי וְהִתְעוֹדֵר enjoy yourselves with me at your pleasure.

עיר ch. same, *to stir up, awaken; to awake*. Targ. Job
XII, 2 **יִעִיר** (ed. Lag. a. oth. **יִעֵר** *Af.*).—Taan. 4^a **עִירֵי**, v.
עִירְפִּילָא.—Part. **עִיר**, **עִיר**; f. **עִירָא**. Targ. Cant. V, 2.—

Part. pass. עור, *pl.* עורין, *awake*. Y. Ber. I, 2^d עד until then (the end of the first night-watch) men are awake. Snh. 29^b ע' ושכרי ליהוי וכ' shall those awake and those asleep be witnesses against thee (i. e. wouldst thou say so within the hearing of &c.)?

Af. עור, 1) to stir up, awaken. Targ. Is. XIV, 9 אעיר (ed. Lag. אעור, read אעיר). Targ. Zech. IV, 1.—2) to wake, watch; to wake up. Targ. Y. II Deut. XXXII, 11 (not מעיר); a. e.—Midr. Till. to Ps. XXII (ref. to ib. LVII, 9) אעיר wake up, my dignity (soul), before the dignity of my Maker (v. infra).

Polel עור to stir up, awaken. Targ. Ps. LXXX, 3. Targ. Y. I Deut. I. c.—Y. Ber. I, 2^d (ref. to Ps. LVII, 9) אעיר אנא הוינא I am wont to wake up the dawn, the dawn never wakes me up; Pesik. Vayhi, p. 63^a; Pesik. R. s. 17 עורתי לא עורתי; Midr. Till. I. c.; Lam. R. to II, 18; a. e.

Ithpe. אעיר, *Itaf.* אעיר to be stirred up; to awake; to bestir one's self. Targ. Job XIV, 12. Targ. Gen. XLI, 4. Targ. Hab. II, 19; a. e.—Y. Ber. I. c. אעיר יקרי wake up, my dignity (v. supra); Pesik. I. c. אעיר; Pesik. R. I. c.; Lam. R. I. c.; Yalk. Ps. 776 יקרי יקרי let my dignity wake up. Ber. 4^a אעירי משנרד (Ms. M. אעירי) for the purpose of (his) being waked up from his sleep; Yalk. Ex. 186. Lev. R. s. 12, beg. א' משנרד וכ' when he woke up from his sleep, he saw &c.; a. fr.—Koh. R. to I, 8 כיון א' בכ חמרא וכ' since that wicked man's ass has been stirred up against thee (as it will be a constant reproach to thee that that man has caused thee to ride on the Sabbath), thou canst no longer stay &c.; [Matt. K.: since that wicked man's ass has brayed at thee, as if from נער, v. נער I.]

עור II m. ch. (v. next w.) *husk, chaff*. Y. Sabb. XIV, 14^d, v. אור II.

עור m. (b. h.; עור; cmp. ערה I) *skin, hide*. Bets. I, 5, v. הורקן. Kel. XXVI, 5 (6), v. תמר II. Ib. הורקא ע' the surgeon's leather apron; ע' הערסה ע' the leather sheet in the cradle; a. v. fr.—Pl. עורו. Ib. 8 בעל חבירה ע' the skins in the possession of a private man, opp. עבדן, של עבדן. Ab. Zar. II, 3, v. לָבַב; a. v. fr.

עור I m. (b. h.; עור; cmp. תור, תורר, [white, blank,] *blind*. Bekh. 44^a (ref. to Lev. XXI, 18) ע' בין סומא וכ' 'iver means both blind of one eye as well as of both; a. e.—B. Mets. V, 11, a. fr. ע' וכ' ע' משום ולפני ע' it comes under the category of the law (Lev. XIX, 14), 'place no stumbling block before the blind' (cause no man to sin).—Pl. עורים. Midr. Till. to Ps. CXLVI, 8 כע' ... הדורו ... כי' who are the blind? These latter generations that walk in the Law like blind men; a. e.—[Usually סומא.—Denom.]

עור II (b. h.) to blind; to cause perversion of judgment. Sifr. Deut. 144 (ref. to Deut. XVI, 19) שאמר כי השוה עור ש' ע' 'bribe blindeth', that means, that (in old age) he will declare unclean what is clean &c.; Yalk. ib. 907; Keth. 105^a (v. Peah VIII, 9); Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 8) עור עיני חכמים בחרה ע' blinds the judgment of scholars of the Law.

Nithpa. עור to be blinded. Tanh. Ahäré 1 עור עיניו his eyes were put out.

עור ch. same. Targ. II Kings XXV, 7. Targ. O. Ex. XXIII, 8 מעור (ed. Berl. מעור); a. e.

Ithpa. עור to get blind. Sabb. 77^b מעורא would get blind.

עורב m. (b. h. ערב) *raven, crow*. Hull. 65^a, a. e. אצל ע' v. v. זוריר II. Ib. 63^a אובמא ע' the black 'oreb (raven); ע' ע' the 'oreb of the valley, the white spotted 'oreb; ע' ע' the 'oreb (crow) that moves in advance of the doves. Snh. 108^b ע' לנח the raven brought a convincing argument against Noah; Yalk. Gen. 58; ib. רן ע' the raven was punished inasmuch as he spits (semen from his mouth, Rashi). Pirké d'R. El. ch. XXIII. Tosef. Sabb. VI (VII), 6; Sabb. 67^b (v. עורבא); a. fr.—Pl. עורבים. Hull. 5^a (ref. to I Kings XVII, 6) ע' ravens in the true sense; ע' שמיירא ... דילמא might it not mean two men by the family name of 'Oreb (as Jud. VII, 25); Gen. R. s. 33; a. fr.

עורבא, עורבא ch. same. Targ. Gen. VIII, 7 (ed. Vien. O. עורבא); a. e.—Bets. 21^a; Hull. 124^b א"ל ע' פרח ע' said he to him, a raven flew by (an evasive answer). Gen. R. s. 65 (ref. to Gen. XXVII, 20) (Jacob through his pious speech came near frustrating his device) ע' דאדיר וכ' like a raven that carries fire to his nest (to warm his brood). Keth. 49^b ע' בעי בניה וכ' the raven wants (and cares for his) children, and this man wants none; a. e.—Pl. עורבי, עורבא, עורבין. Targ. Is. XXXIV, 11. Targ. I Kings XVII, 4; 6.—Ber. 56^b ע' I saw in my dream ravens which flew around my bed.

עורבי m. an inhabitant of a place called 'Oreb' (v. ערבי).—Pl. עורבים, עורבין. Hull. 5^a (ref. to I Kings XVII, 6) ע' ע' might it not have been men called 'Or'bim after their place? אבן ע' ע' ע' if it were so, it ought to read 'Or'biyim.

עורבא f. (v. עורבא) *she-raven*. Sabb. 67^b (in Hebr. dict.) ע' ראומו לטורב ... ולע' וכ' if one says to a raven, croak, and to a she-raven, shriek and turn thy tail towards me (a superstitious practice); differ. in Tosef. ib. VI (VII), 6.

עורבא, בי ע' *pr. n. Be-'Orabti*, name of a family. Kidd. 70^b.

עורבא, עורבא m. (h. equivalent עורבא) 1) *frog*. Gen. R. s. 10 ע' וכ' ע' saw a frog carry a scorpion &c.; Yalk. Koh. 972; (Koh. R. to V, 8; Lev. R. s. 22, v. עורבא).—Pl. עורבא. Targ. Ex. VII, 27, sq. (ed. Vien. O. עור). a. e.—2) f. a disease of the tongue (*rana*). Y. Ab. Zar. II, 40^d top, v. אורבא.

עורב m. (b. h.; עור) *blindness*. Midr. Till. to Ps. CXLVI עיניו עורבא ... כעורבא גדול there is no trouble so great ... as blindness.

עורבא, v. אורבא.

עורבא, עורבא f. = *prepuce*. Targ. Gen. XXXIV, 14 (O. ed. Berl. עורבא). Ib. XVII, 11; a. fr.—Ab. Zar. 10^b עורבא (v. vers. of Ms. M., Rabb. D. S. a. l. note). Erub. 19^a עורבא Ms. M. (ed. עורבא, h. form); a. e.

—*Pl.* עורלחא. Targ. Josh. V, 3 עיר' ed. Lag. (oth. ed. עיר, עיר). Targ. I Sam. XVIII, 25 עיר' constr. (ed. Lag. עיר, עיר).
עורלח, corr. acc.).

עורלה, v. עירלה. —*Pl.* עירלה, v. preced.

עירמא f. (עיר) *heap, pile*. —*Pl.* עירמן. Targ. Y. Ex. XV, 8, v. עירמה.

עורף m. (b. h. ערה; ערה) 1) *hind part of the head with the neck, neck*. Hull. I, 4 הישוח מן הע' if one cuts the animal from the neck (frontward); ib. 19^b מאי ע' what is meant by עיר? shall I say, the real 'oref' (occiput)? Ib. מול הרואה את הע', v. מול I. Ib. (ref. to Jer. II, 27) פנים ר' להרי פנים from this we conclude that 'oref' is the part opposite the face. Ab. Zar. 25^a (ref. to Gen. XLIX, 8) איזוהי מלחמה שצריכה יד כנגד ע' וכ' what kind of warfare requires the hand against (opposite) the neck? The bow; a. fr. —B. Bath. 25^a (ref. to Deut. XXXII, 2 עיר) שבתא מוקדפו של עולם... that is (the rain coming with) the western wind which comes from the hinder part (cmp. *Gen. IX, 11*) of the world; Sifré Deut. 306 קריל. Ib. Num. 126; Yalk. ib. 762, v. עולם. —2) *separation, division*. Hag. 15^a in the heavens above there is לא ישיבה.. ולא ע' ולא עירוי (for deliberation), no conflict, no division and no junction (Maim. to Snh. ch. X; Rashi: no *back*, i. e. everything is in sight, nor *weariness*).

עורפילא m. (dimin. of עיר, v. Deut. XXXII, 2; XXXIII, 28; v. ערה) *fine rain, drizzle*. Taan. 4^a top ע' (ע' Ms. M.) the drizzling rain is good even for the seeds under a hard clod. Ib. (phonetic etym.) עורו פילי wake up, ye cracks (of the soil).

עורקומא, v. next w.

עורקומא (עורקומא) m. (עורק, *Parel* of עקם) 1) *knee* (cmp. ערה, *a pool*. Yoma 78^a עור' (Ms. M. 2 עורק; ed. once עורקומא). Meg. 28^b (Ms. O. עורק); Kidd. 71^b. —2) *hough* of an animal's hindleg. Hull. 76^a עורק. —Cmp. עורקב.

עוררה, v. עיררה.

עוש (cmp. עוש) *to take care, come to help*. B. Bath. 9^a עוש אחדד Ms. M. (ed. אחדד אחדד) take care of one another.

עושינא, Targ. Ps. XXX, 8 ed. Lag., v. עשין.

עושנא, v. עשנא.

עושף, עושף m. (cmp. עוש, a. b. h. עוש) *the curved blade of a double-edged axe, that part which is used for paring or chipping, adze*, contrad. ביר בקוב that part which is used for splitting, v. עירק. Kel. XIII, 3 עושפו (Ar. אשפו; R. S. a. l. reads: אשפו). Tosef. ib. B. Mets. I, 3 קרדום.. ועשפו מן חטור (ed. Zuck. ועשפו, R. S. to Kel. XI, 4 ועשאו, corr. acc.) an axe which one made of unclean material, but the adze-shaped part of it is of clean material.

עושפא ch. same, *adze*. Targ. I Sam. XIII, 20 (h. text עושפא). —*Pl.* עושפא. Ib. 21.

עשק, עושק m. (b. h.; עשק) *withholding what is due to one's neighbor, oppression*. Sifra K'dosh., ch. III, Par. 2 (ref. to Lev. XIX, 13) רבר של ממון 'osheq likewise (like גול) refers to money matters (not to personal injury). B. Mets. 111^a (interch. with עשק) ודו 'osheq; I have what is due to thee, but I will not give it thee, that is *gazel* (robbery). Ib. שרייבה 'osheq what withholding is it for which the Law requires a sacrifice (Lev. V, 21 sq.)? when one denies owing money. Ib. גול 'osheq and *gazel* are the same; Yalk. Lev. 605. B. Mets. 48^a לנשקו דו' he assigned to him an object (as security) for the wages withheld from him; Yalk. Lev. 479 לנשקו; a. fr.

עו, עושקא ch. same. Targ. O. Lev. V, 23. Targ. Is. LIV, 14; a. fr. —Targ. II Esth. III, 8 מובנין בע' they sell with oppression, i. e. overreach (cmp. הונאה), opp. בשורא at value. —*Pl.* עושקא. Targ. Prov. XXVIII, 16 עושקו (ed. Wil. עו).

עשר, עשור m. (b. h.; עשור) *plenty, wealth, riches*. Ab. IV, 9, v. עשור. B. Bath. 9^b עשור בעלי ע' wealthy men; a. e. —Gen. R. s. 63 (play on עשור, Gen. XXV, 21; cmp. עשורא) עשורא he poured out prayers plentifully; Yalk. ib. 110 עשור (corr. acc., or עשור, a Hebr. adapt. of עשור).

עוה (v. אוה I), *Nif. עוה to be gratified, enjoy*. Y. Ab. Zar. I, 39^c top, a. e. Samuel reads עוה (with ref. to עוה, Is. I, 4).

עוה* ch., *Pa. עוה (preced.) to make suitable, adjust*. Lam. R. to III, 9 Ar., v. עמד.

עוה, pr. n. m., v. עוה.

עוה (b. h.; v. עוה) *to be curved, crooked*.

Pl. עוה 1) *to pervert, wrest; to corrupt*. Num. R. s. 10 המעוותין את הדין כך in consequence (of drinking) they cause the Law to be forgotten, and they pervert judgment. Nidd. 10^b שמעוניהו ב' they (the women) must not examine them (the young girls) with the fingers, because they may corrupt them (teach them unnatural gratification; Rashi: they may wound them). —Koh. R. to I, 15 (ref. to ib.) as long as a person (though doing wrong) does not pervert himself through wilful misinterpretation of the Law, there is a remedy for him; but as soon as a person perverts himself &c.; a. fr. —Nidd. 12^b (adapting Koh. I. c.) עוהה הן חקניה they make her crooked (the evidence on the cloths will make her unfit for marital intercourse), and they make her straight (if the evidence is favorable). —2) *to offend, excite displeasure; wound the feelings of*. Snh. 97^a רעיה Der. Er. Zut. ch. X רעיה shall be offensive, v. אר II. Midr. Till. to Ps. CXIX, 78 אר although the wicked insult me, I do not abandon the Law. —3) *to render offensive, loathsome*. Sifré Deut. I; Yalk. ib. 792 למה אר מעוה עלינו וכ' why dost thou make the Scriptures loathsome to us (by absurd

interpretations)?—*Part. pass.* מְעִוָּת, מְעִוָּת; f. מְעִוָּת; pl. מְעִוָּתִים; מְעִוָּתוֹת; מְעִוָּתוֹת; מְעִוָּתוֹת; *crooked, perverted, perverse.* Koh. R. 1. c. 'וכ' בעולם הזה מי שדוא מע' וב' in this world, he who is crooked may be straightened again (a sinner may amend his ways) &c. Ex. R. s. 2, beg. (ref. to עֲלִילוֹת, Ps. CIII, 7, in contrast to Deut. XXII, 14) [read:] בשד ודם the 'aliloth (machinations) of man are perverse ..., but the 'aliloth (dispositions) of the Lord are merciful; a. e.

Nithpa. נִתְּפָא to be curved, wrested; to be perverted; to deteriorate. Koh. R. 1. c. 'וכ' און קורין מעוות ... we do not call a thing perverted, unless it was at a time straight (right), and it became curved. Ib. משתעויותיו המים when the waters dating from creation became deteriorated. Sot. 41^b נִתְּפָא הדינין (or הדינין, v. Rashi a. l.) the courts became depraved. Ib. 47^b נִתְּפָא הדינין justice became corrupt; (Tosef. ib. XIV, 3 נחלקל הדין).

עוֹת, עוֹת ch. same.

Pa. עוֹת, עוֹת 1) to offend, oppress. Targ. Ps. CXIX, 78. Targ. II Esth. I, 1 מלכא מְעוֹתָא a tyrannous king.—2) to do a thing wrong. Ber. 14^b הוּא שְׁלוּתָא הוּא רע' the servant did the wrong thing. Keth. 85^a, a. fr. לא תעשה דבר רע' I deputed thee to do the right thing (to benefit me), but not to do it wrong (impair my cause); Ned. 36^a.

עוֹתָא I f. עוֹתָא, v. עוֹתָא 1) crookedness, perverseness, wrong. Targ. Prov. IV, 24 Ms. (ed. Lag. עוֹתָא; ed. Wil. עוֹתָא). Ib. X, 29; a. e.—2) pr. n. pl. *Avtha (Wrong)*. Targ. Y. II Gen. XIV, 15 (h. text וְהוּא עוֹתָא).

עוֹתָא II m. (עוֹתָא) *perverse person*. Targ. Prov. III, 32 (h. text וְהוּא).

עוֹתָא m. (v. עוֹתָא) *old (wine)*; ע' drank old wine, i. e. has clear eye-sight. Y. Nidd. II, end, 50^b ר"ה שד' R. H. is an expert in examining colors; לא שד' R. J. no expert? ר"ה שד' ע' רע' R. H. is a great expert.

כַּפֵּר ע', עוֹתָא, עוֹתָא pr. n. pl. *K'far Athanai*, in Galilee. Gitt. I, 5; Tosef. ib. I, 4. Ib. VII (V), 9; Y. B. Mets. VII, end, 11^c.

עוֹתָא, v. עוֹתָא.

עוֹתָא m. (preced.) *old age*. B. Bath. 91^b לכל מילי Ms. H. (Ms. M. מעלי עוֹתָא; ed. מילי) for all things age is an advantage, except &c.

עוֹתָא, *עוֹתָא*, *עוֹתָא* m. (עוֹתָא)=h. עוֹשֶׁר, *wealth, plenty*. Targ. I Sam. XVII, 25. Targ. Prov. XXII, 1; a. fr.—M. Kat. 28^a B. Hida's fortune; a. e.

עוֹתָא m. (b. h.) *strong, firm; vehement, rough*; (of colors) *bright, intense*; (of smell and taste) *pungent, acrid*. Yoma 67^b (expl. עוֹתָא) שד' ע' וקשה the mountain must be rough and hard (rocky). Yalk. Ps. 852 (ref. to Ps. XCIX, 4) you will find; ע' שד' ע' וק' he who is powerful does not care to abide by the law; Midr. Till. to Ps. l. c. ed. Bub.

עוֹתָא (corr. acc.). Ab. V, 20 'וכ' עוֹתָא be strong (energetic) like a tiger ... to do the will of thy Father in heaven; a. fr.—*insolent, impudent*. Ab. l. c.; a. e.—*Fem.* עוֹתָא. Neg. I, 1, a. fr., v. עוֹתָא. Ker. 6^a ע' שד' ע' that it may have a pungent flavor.—*Pl.* עוֹתָא, עוֹתָא. Bets. 25^b ע' שד' ע' מפני מה ... מפני שהם ע' why was the Law given to Israel? Because they are impetuous (and the Law was to discipline them). Ib. ע' שד' ע' וק' three (creatures) are of a vehement temper, Israel among the nations, the dog among the beasts &c.; a. fr.—Sabb. 30^b; Ber. 16^b ע' שד' ע' insolent people, v. עוֹתָא. Taan. 7^b; a. e.

עוֹתָא, v. עוֹתָא.

עוֹתָא c. (b. h.) *goat*. Bets. 25^b ע' שד' ע' (among the aggressive creatures, v. עוֹתָא) also the goat among the small cattle. Bekh. III, 1 ע' שד' ע' that born of a goat in her first year belongs surely to the priest (as first-born); a. fr.—*Pl.* עוֹתָא. Hull. 113^b; a. fr.—V. עוֹתָא.

עוֹתָא ch., v. עוֹתָא.

עוֹתָא, v. עוֹתָא.

עוֹתָא pr. n. m. 'Azzai; or ע' שד' ע' (Simon) Ben Azzai, a Tannai, disciple and colleague of R. 'Akiba. Y. Shek. III, beg. 47^b; Y. B. Bath. IX, end, 17^b; Bab. ib. 158^b, a. e., v. עוֹתָא. Ab. IV, 2. Tosef. Maas. Sh. II, 5. Sot. IX, 15. Yeb. 63^b; a. fr.—V. Fr. Darkhé, p. 135 sq.

עוֹתָא pr. n. 'Azazel, name of a fallen angel. Targ. Y. Gen. VI, 4 עוֹתָא.—Yoma 67^b, a. e., v. עוֹתָא II.

עוֹתָא m. (b. h.) *Azazel, (Fort), a rough and rocky mountain*. Yoma 67^b ע' שד' ע' Az. means the hardest of the mountains. Ib. ע' שד' ע' וקשה, v. עוֹתָא; a. e.

עוֹתָא (b. h.) [to cut off,] 1) to relieve an animal broken down under its load (v. עוֹתָא), help to unload. Mekh. Mishp. s. 20 (ref. to Ex. XXIII, 5) עוֹתָא ופעמים שד' ע' עוֹתָא at times you may abstain, at times you must help. Ib. עוֹתָא מנין ח"ל עוֹתָא whence do we derive the duty of unloading? It says (Ex. l. c.), thou must release with him; B. Mets. 32^a. Tanh. Mishp. 1 ע' שד' ע' וק' loosen (the load) here a little, raise there &c.—2) to leave, abandon. Sot. 12^a; Ex. R. s. 1 (ref. to עוֹתָא, I Chr. II, 18) עוֹתָא ... שד' ע' עוֹתָא Azubah is Miriam ... for all (young men) left her alone (ignored her on account of her sickness). Midr. Till. to Ps. X ע' שד' ע' וק' and Zion said, he has forsaken and forgotten me. Ib. to Ps. XCII ע' שד' ע' וק' he who confesses his sins and forsakes (them, Prov. XXVIII, 13); a. fr.

Hif. עוֹתָא to untie, release; to effect a divorce. Gitt. 32^b ע' שד' ע' וק' this letter shall have no effect, shall not untie, shall not release, contrad. ע' שד' ע' וק' does not release, v. עוֹתָא.

Pi. עוֹתָא to make worth abandoning, make abominable. Yalk. Hos. 527 (ref. to Is. I, 4) ע' שד' ע' וק' read not, 'they have forsaken', but, 'they have made (me) worth abandoning (caused me to be cruel); Tanh. B'huck. 2

עזבוני (read עזבוני) Pesik. R. s. 31 (ref. to עזבוני, Is. XLIX, 14) עזבוני he has made me contemptible.

Nif. עזב to be forsaken. Lev. R. s. 35 (ref. to Ps. XXXVII, 25) עזבני נ' מראדו וכ' forsaken of his fear of the Lord.

Hithpa. עזב to be abandoned, neglected, hated. Gen. R. s. 45 ומהעזב, v. עזב; Cant. R. to II, 14 ומהעזב, ed. Wil. מחזב (corr. acc., or read: מהעזב, v. עזב). Pesik. R. l. c. ומהעזבו בפניהם ... ומהעזבו בפניהם and they became abominable and hateful in their sight.

עזב ch. same, to forsake.—Part. pass. עזיב. Y. Kidd. I, 61^a מצורע ע' 'leper' (II Sam. III, 29) means abandoned (lonely).—V. עזיב.

עזב m. = עזיב. Targ. Y. Gen. XXXI, 4 (some ed. נ). Ib. XLIX, 21. Targ. Y. Num. XIII, 4, sq., a. e.—Pl. עזבוני, v. עזיב. Targ. Y. Gen. XXXII, 7 (ed. Vien. נ); a. e.

עזב I f., v. עזיב.

עזב II (b. h.) pr. n. pl. Gaza, one of the chief cities of the Philistines. Y. Ab. Zar. I, 39^d top ע' רירי; Bab. ib. 11^b, v. עזלי. Tosef. Neg. VI, 1; Snh. 71^a ע' תחום the district of Gaza. Num. R. s. 9, a. e., v. קילקיל; Tosef. Sot. III, 15 עזבה.

עזב, v. עזיב.

עזב, v. עזיב.

עזבה (b. h.) pr. n. f. Azubah. Sot. 12^a, a. e., v. עזב.—[Ned. 22^a Ar., v. עזיבה].

עזב m. (b. h.; עז) majestic. Ber. 38^b; Midr. Till. to Ps. XIX.

עזב f. (v. עז) 1) with פנים or מצח, insolence, effrontery. Kidd. 70^b כל כהן שיש לו ע' (בו) any priest that is insolent is surely one of them (the slaves of Pashhur). Ib. אם ראית כהן בע' מ' וכ' if thou seest an insolent priest, do not criticise him, for it is said (Hos. IV, 4) &c. Sabb. 30^b; Ber. 16^b פ' שמצילנו מעד פנים ומע' פ' save us from contact with insolent men and from being insolent; (Rashi: from giving reason for the imputation of spurious descent, a sign of which is insolence). Taan. 7^b פ' כל אדם שיש לו ע' (Ms. M. Euzer only), v. supra. Kidd. 49^b ע' וכ' ten measures of insolence have come down into the world, nine of them Meshan took &c.; a. e.—2) harshness. Deut. R. s. 2 ע' ענה אורו ע' gave him a harsh answer.

עזב (b. h.; cmp. עז, s. v. תעזיב) [to sting, be pointed, flinty;] to be hard, strong, v. עזיב.

Hif. עזב 1) (of color) to be bright, intense. Sifra Thazr., Neg., Par. 2, ch. II, v. עזב.—2) עזב to set one's face against; to dare, be insolent. B. Bath. 131^a ומהעזב, v. עזיב. Ber. 62^a עזב עזבך ברכך hast thou dared so much against thy teacher (as to enter into his private rooms)? Zeb. 102^a עזב עזבך בי defy him.—3) עזב to strengthen, encourage. Midr. Till. to Ps. CXVIII, 7 עזבו לבבכם (or עזבו, fr. עז) strengthen your hearts, take courage.

Hithpa. עזב to become strong; to be daring, defiant. Midr. Till. to IX, 20 (ref. to עזב, ib.) עזבוני במלכותן אל רעזונן בשליחן let them not be defiant on account of their royal power, or on account of their prosperity; (ed. Bub., Chald. במלכותיהן ובלישניהן) let them not be daring with their power or their tongues; Yalk. Ps. 645.

עזב ch., *Ithpa.* עזב same, v. preced.

עזב m. ch. = עזיב. Targ. O. Lev. XVI, 8; 10 ed. Berl. (oth. ed. a. Y. עזיב).

עזב, עזיב, v. עזיב.

עזיב, v. עזיב.

עזיב f. (עזב) 1) abandoning, giving up, renouncing (in favor of the poor, Lev. XIX, 10). Hull. 131^b ... וכלן כהן מ"ש ע' כתיב כהן and from all of them the owner must not derive the benefit of putting a person under obligation (v. עזב), because 'abandoning' (עזב) is written about them (Lev. l. c.). Y. Peah IV, end, 19^a שכן בע' they must be abandoned. Ib. V, beg. 19^b (ref. to עזב, Lev. l. c.) יש לך ע' אחרת כיו (it intimates that) there is another abandonment like this (renouncing one's property in favor of the poor, v. עזיב). Y. Ned. XI, 42^c bot. עזיב עני נתן by way of a transfer (to a certain person), but these (gifts) are abandoned (the owner having no right of disposal).—2) forsaking. Lam. R. to V, 20 ... ארבעה דברים Jeremiah used four expressions: rejection, loathing, forsaking, and forgetting. Gen. R. s. 69 (ref. to Gen. XXVIII, 15) עזב פרנסה ע' אלא פרנסה forsaking refers to sustenance (with ref. to Ps. XXXVII, 25); Lev. R. s. 35; a. e.—3) shunning, unworthiness. Ned. 22^a (in Chald. dict.) עזב מלך דע' things which must be shunned (indecenties); (Ar. עזב מלך דעזבה things worthy of an abandoned woman).

עזב m., עזיב I f. (עז) strong, intense. Snh. 7^a, v. עזיב.—Pl. עזיב, constr. עזיב. Targ. Is. VII, 18.

עזיב II f. (preced.) sting, insult. Targ. Prov. XV, 1 (h. text עזב).

עזיבה f. (preced.) hardihood; עזיבה לבא obduracy. Lam. R. to III, 65 (expl. לב. ib.).

עזל, v. עזל.

עזל m. (עזל) yarn, web. Y. Ab. Zar. I, 39^c ליה עזל that he should buy him some small web at the fair of the Saturnalia of Beshan. Y. B. Mets. II, beg. 8^b, v. עזל.

עזקה, v. עזקה.

עזל II, a. e. II) to wind the yarn; to spin. Targ. Ex. XXXV, 25 (O. ed. Vien. עזל Pa.). Targ. II Chr. IX, 15; a. e.—Part. pass. עזל, עזל. Targ. Ex. l. c. (Ms. עזל, read: עזל, part. pass. Pa.). Targ. Y. Deut. XXII, 11.—Koh. R. to VII, 9, v. עזל.

עֲזָלָא m. (preced.) *web*. Targ. Ps. LVII, 3.—V. **אֲזָלָא**.

עֲזָם, v. **חָזַם**.

עֲזָק (b. h. *Pi*; cmp. **חָזַק**) [*to press*], 1) *to break clods and level the ground; to break ground; to till*. Men. 85^b **עֲזָק** **חֲזָק** **חֲזָק** (cmp. **חֲזָק** **חֲזָק** **חֲזָק** Yalk. Prov. 950 **חֲזָק**) was hacking and levelling the ground under his olive trees. Ohol. XVIII, 5 **חֲזָק** **חֲזָק** he who breaks a field suspected of containing human bones (v. **פָּרַס**). Tosef. ib. XVII, 9 **חֲזָק** **חֲזָק** if he broke the ground, there is no better way of examining than this. Y. R. Hash. II, 58^a top (ref. to **חֲזָק**, v. **חֲזָק**) **חֲזָק** **חֲזָק** **חֲזָק** for there they cultivated (levelled) the law; a. e.—2) *to hold fast*. Hull. 94^a **חֲזָק** **חֲזָק** holding one piece in his mouth and two in his hands.

עֲזָק m. (preced.) 1) *compress*, v. **עֲזָק** II.—2) v. **עֲזָקָה**.

עֲזָקָה I m. (preced. wds.) *fetter, handcuff*.—Pl. **עֲזָקָה**, Targ. Jer XL, 1 (h. text **אֲזָקָה**).

עֲזָקָה II m., **עֲזָקָה** f. (preced.; cmp. **חֲזָקָה**) *clasp, ring, signet-ring*. Targ. Ex. XXVIII, 11 (O. ed. Vien. **עֲזָקָה** pl.). Targ. O. Gen. XXXVIII, 18; a. fr.—Gitt. 68^a **עֲזָקָה** a ring on which the divine name was engraven; Midr. Till. to Ps. LXXXVIII, 45. Y. Ab. Zar. IV, 44^a top **עֲזָקָה** a ring on which was a figure (Bub. ib. 43^a **עֲזָקָה** **עֲזָקָה**; a. fr.—[Lev. R. s. 13 **עֲזָקָה** **עֲזָקָה** **עֲזָקָה**, read: **עֲזָקָה** **עֲזָקָה** **עֲזָקָה**].—Trnsf. (v. **עֲזָקָה**) *anus, end of the rectum*. Koh. R., to VII, 19; Yalk. ib. 976.—Pl. **עֲזָקָה**, **עֲזָקָה**, **עֲזָקָה**. Targ. Ex. XXV, 12; 14; a. fr.—Y. Sabb. VI, 8^b bot. (expl. **עֲזָקָה** Num. XXXI, 50).

עֲזָקָה f. (**עֲזָקָה** 1) *a newly broken field*. Tosef. Dem. V, 2 (a gentile vender praising his goods) **עֲזָקָה** **עֲזָקָה** (oth. ed. **עֲזָקָה**) they are fruits of a new land (in which case they would be forbidden as *Orlah*); Yeb. 122^a.

עֲזָקָה, v. **עֲזָקָה** II.

עֲזָרָא (b. h.; cmp. **אָזַר** a. **אָזַר**) [*to surround*], *to help, protect*. Yalk. Num. 759 (play on **עֲזָרָא**, Num. XIX, 3) **עֲזָרָא** **עֲזָרָא** (give her, i. e. Rome, over) to the helping God (omitted in Pesik. Par., p. 41^a; Pesik. R. s. 14). Yeb. 63^a (ref. to Gen. II, 20) **עֲזָרָא** **עֲזָרָא** if he deserves well, she is a help to him &c., v. next w.—Midr. Till. to Ps. CXXI **עֲזָרָא** **עֲזָרָא** do you know who is your helper? The maker of heaven and earth. Gen. R. s. 44 (ref. to Gen. XV, 2 **עֲזָרָא** **עֲזָרָא**) **עֲזָרָא** **עֲזָרָא** I pursued the kings as far as Damascus, and God helped me; a. e.

עֲזָרָא m. (b. h.; preced.) *help; transf. (after Gen. II, 20) helpmate*. Pirké d'R. El. ch. XII **עֲזָרָא** **עֲזָרָא** (not **עֲזָרָא**) and he made her a help and placed her opposite him. Ib. **עֲזָרָא** **עֲזָרָא** when he had built for him a helpmate named *ishshah*. Ib. **עֲזָרָא** **עֲזָרָא** if he deserves

well, she will be to him a help, if not, an opposition; Gen. R. s. 17, a. e., v. **עֲזָרָא**. Yalk. Gen. 62 **עֲזָרָא** **עֲזָרָא** for Adam and his wife; Pirké d'R. El. ch. XX. Ib. ch. XXI **עֲזָרָא** **עֲזָרָא** (corr. acc.); a. e.

עֲזָרָא (b. h.) pr. n. m. *Ezra*, 1) the priest and scribe. Succ. 20^a **עֲזָרָא** **עֲזָרָא** when the Law was forgotten in Israel, Ezra came from Babylonia and re-established it. Ber. 27^b; Men. 53^a **עֲזָרָא** a descendant of Ezra in the tenth generation. Meg. 15^a **עֲזָרָא** **עֲזָרָא** Malachi is Ezra; a. v. fr.—**עֲזָרָא** (ספר) the Book of Ezra (and Nehemiah), B. Bath. 14^b.—[M. Kat. III, 4 (18^b) **עֲזָרָא**, v. **עֲזָרָא**].—2) name of several Amoraim. Men. l. c.—Y. Erub. II, beg. 19^d. Y. Taan. IV, 68^c top **עֲזָרָא**; a. fr.

עֲזָרָא, v. **עֲזָרָא**.

עֲזָרָא I pr. n. m., v. **עֲזָרָא**.

עֲזָרָא II f. (b. h.; **עֲזָרָא** *help*. Taan. III, 7 (19^a) **עֲזָרָא** **עֲזָרָא** (you may blow the alarm on the Sabbath to summon people) for help, but not for prayer. Kidd. 63^a **עֲזָרָא** **עֲזָרָא** (if one says to a woman) 'be my help', how is it (is she betrothed)?, v. **עֲזָרָא**.

עֲזָרָא f. (b. h.; **עֲזָרָא** cmp. **עֲזָרָא** *enclosure*, esp. *Temple court*. Midd. I, 4 **עֲזָרָא** **עֲזָרָא** the Temple court had seven gates. Ib. II, 5 **עֲזָרָא** **עֲזָרָא** the women's compartment in the Temple court; **עֲזָרָא** **עֲזָרָא** the men's compartment (for non-priests). Ib. 6 **עֲזָרָא** **עֲזָרָא** the whole *Āzarah* was one hundred and seventy five cubits long &c.; a. v. fr.—**עֲזָרָא** **עֲזָרָא** the copy of the Torah used in the Temple court. M. Kat. III, 4 (18^b) **עֲזָרָא** **עֲזָרָא** (Var. **עֲזָרָא** the copy deposited by Ezra). B. Bath. 14^b top. Kel. XV, 6; a. fr.

עֲזָרָא (b. h.) pr. n. m. *Azariah*, 1) A. ben Oded, the prophet. Lev. R. s. 19.—2) one of the Jewish exiles at the Babylonian court, v. **עֲזָרָא**. Sabb. 67^a; a. v. fr.—3) brother of Simon. Zeb. I, 2 **עֲזָרָא** **עֲזָרָא**; Toh. VIII, 7.—Lev. R. s. 25 **עֲזָרָא** **עֲזָרָא** A. was engaged in trade, and supported his brother Simon. Sot. 21^a.—4) father of R. Elazar, v. **עֲזָרָא**.—5) name of several Amoraim. Y. Ber. I, 2^d top. Y. Sabb. VII, 9^b (prob. identical with R. Ezra). Lev. R. s. 10, beg. Pesik. R. s. 14; Pesik. Par., p. 39^a.—Pesik. R. s. 16 **עֲזָרָא** **עֲזָרָא** **עֲזָרָא** **עֲזָרָא**; Pesik. Eth. Korb., p. 61^a; Lev. R. s. 7; a. fr.

עֲזָרָא f. = h. **עֲזָרָא**, *court*. Targ. Is. X, 32 (ed. Wil. **עֲזָרָא**, pl.). Targ. I Sam. III, 3 **עֲזָרָא** constr.; a. e.—Pl. **עֲזָרָא**. Targ. Is. I, 12 **עֲזָרָא** (not **עֲזָרָא**).

עֲזָרָא pr. n. m. (?) *Azzath*. Snh. 19^a **עֲזָרָא** **עֲזָרָא** (ed. **עֲזָרָא**; Ms. M. **עֲזָרָא**; Ms. F. **עֲזָרָא**; Ms. K. **עֲזָרָא**; v. Rabb. D. S. a. l. note).

עֲזָרָא, v. **עֲזָרָא** II.

עֲזָרָא m. ch. (= b. h. **עֲזָרָא**, *style, pencil*. Targ. Jer. XVII, 1.

עֲזָרָא, v. **עֲזָרָא**.

עָמָה, עָמָה, v. עָמָה.

עָמָה, pl. עָמָה, v. עָמָה.

עָמָה, עָמָה, v. sub. עָמָה.

עָמָה, עָמָה m. of *Attush*, surname of one R. Yitshak. Y. Sot. III, beg. 18^c. Y. Peah VIII, 20^d bot. (ed. Krot. עָמָה). Y. M. Kat. III, 82^b top; a. e.—V. Fr. M^{bo}, p. 106^b.

עָמָה (b. h.) to wrap up; to cover one's self. Cant. R. to I, 7 וְעָ אֶת בְּגָדוֹ וְעָ and rolled up his cloak and went off. Ib. כָּאֵל כְּזֶה הָיָה שָׂמָה עָמָה על שִׁפְמוֹ וְעָ like the mourner that wraps himself up to his lip and weeps. Ned. 49^b מֵעַל בְּרֹךְ שֶׁעָמָה מֵעַל blessed be he who wrapped me in a cloak; a. e.

עָמָה, עָמָה ch. same. Targ. Ps. CIX, 29 Ms. (ed. וְעָמָה).

עָמָה m. (to press on; cmp. יָעַץ, יָעַץ; v. I Sam. XV, 19) urging, instigation. Sabb. 55^b בְּעָמָה בְּעָמָה the daughter of him who died (for the sin committed) through the instigation of the serpent, i. e. for no sin of his own; B. Bath. 17^a (cmp. Targ. Ruth IV, 22). Ib. אַרְבַּעָה מֵהוּ בְּעָמָה של נחש four persons died through no sin of their own.—V. עָמָה.

עָמָה, v. עָמָה.

עָמָה, עָמָה m. pl. (עָמָה) packed olives, beginning to drip. Y. M. Kat. II, beg. 81^a מִתְחַנְנִין בָּעֵץ the Mishnah (II, 1) speaks of packed olives, opp. נִרְגָּרִים loose berries.

עָמָה, עָמָה m. pl. (transpos. of נָעַם), v. עָמָה.

עָמָה m. (עָמָה II) wrap, cloak.—Pl. עָמָה. Y. Peah VII, 21^b top (ed. Krot. עָמָה); Ruth R. to III, 3 עָמָה (some ed. עָמָה).

עָמָה, עָמָה bosom, lap; v. עָמָה.

עָמָה I f. (עָמָה I) fainting, exhaustion. Midr. Till. to Ps. CII, 1 ed. Bub. (ref. to עָמָה, Gen. XXX, 42) אֵרוֹם אֵרוֹם those he obtained by exhaustion in prayer. Ib. אֵלָּא הִפְלָה I.

עָמָה II f. (עָמָה 1) wrapping one's self up in mourning. M. Kat. 24^a כָּל עָ שְׂמֵרָה כְּעָמָה וְכָל שְׂמֵרָה כְּעָמָה which is not like the covering of the Ishmaelites (up to the lip) is not a mourner's covering.—2) putting on a cloak, upper garment. Y. Peah VIII, 21^b top כְּעָמָה כְּעָמָה as we dress on week days, so do we on the Sabbath (we have no change of cloaks); Ruth R. to III, 3. Gen. R. s. 11, beg. בְּרִכְיָה בְּרִכְיָה he blessed it (the Sabbath) with the distinction of a special cloak; Yalk. ib. 16. Gen. R. s. 82 עָמָה שִׁנּוּ עָמָה they changed their (Jewish) cloaks in days of persecution; Yalk. ib. 136; Yalk. Is. 263. Cant. R. to V, 9 מֶלֶךְ בָּשָׂר וְרוּחַ a human king is distinguished by his cloak. Treat. Der. Er. Zuta ch. V וְעָמָה בְּאַרְבַּעָה by four things are scholars recognized ... by their cloaks; a. e.

עָמָה m. (עָמָה III) smoking. Targ. Y. II Ex. XX, 15.

עָמָה, v. עָמָה.

עָמָה, v. עָמָה.

עָמָה f. (b. h. pl.; עָמָה) sneezing. Pirké d'R. El. ch. LII חַיִּים אֵרֵם לִימֵר בְּעָמָה חַיִּים on sneezing man must say, Life! (ref. to Job XLI, 10), v. עָמָה.

עָמָה, v. עָמָה.

עָמָה, v. עָמָה.

עָמָה pr. n. m. Afal. Esth. R. to I, 5 חַיִּים בְּרִי (Y. Yeb. VI, 7^c bot. עָמָה).

עָמָה m.=h. עָמָה, lazy, laggard. Targ. Prov. X, 26. Ib. XXII, 13 (Ms. עָמָה); a. fr.—Pl. עָמָה. Ib. XV, 19.

עָמָה, v. עָמָה.

עָמָה f. (preced. art.) idleness, laziness. Targ. Prov. XIX, 15.

עָמָה m.=חַיִּים, bazaar, fair. Ab. Zar. 11^b עָמָה חַיִּים (ed. עָמָה, עָמָה; v. Rabb. D. S. a. l. note 20) the bazaar of Gaza (outside of the town).

עָמָה, v. עָמָה.

עָמָה m. (b. h.; supposed to be comp. of עָמָה a. עָמָה, v. Ges. Thes., a. Ges. H. Dict.¹⁰ s. v.) bat. Snh. 98^b לִי עָמָה הַכּוֹק הַכּוֹק said to the bat, I look out for the light, because the light is mine (I see it), but &c. Bekh. 7^b, v. עָמָה. B. Kam. 16^a, v. עָמָה.

עָמָה, עָמָה ch. same. Targ. O. Lev. XI, 19; Deut. XIV, 18.

עָמָה, עָמָה m.=עָמָה, flank. Targ. II Esth. I, 2 עָמָה ed. Lag. (oth. ed. עָמָה).—Y. Meg. I, 70^d חַיִּים (not חַיִּים) one flank; (Bab. ib. 7^a bot. עָמָה עָמָה).

עָמָה (cmp. עָמָה; v. Targ. Job XXI, 24 for עָמָה, a. meanings of Arab. *ʿatama* [to moisten, cause dripping,] to pack olives in a vat preparatory to crushing. Men. VIII, 4 (86^a) בְּבִית הַבַּיִת הַשְּׁלִישִׁי עָמָה בְּחֹךְ הַבַּיִת וְכָל (Ms. M. בבית, Bab. ed. בבית) the third crop of olives (which are hard) he packs in the house, until they begin to rot &c. Tosef. Toh. X, 4 חַיִּים וְחַיִּים וְחַיִּים (R. S. to Toh. IX, 3 ... חַיִּים) if a man divides his olives and packs them in two separate pits (houses); a. fr.—Part. pass. עָמָה; pl. עָמָה. Y. Dem. VI, 25^c bot. לֹאכֹל וְחַיִּים ... עָמָה עָמָה (אלא עָמָה עָמָה) it is customary for people for some cause to use their packed olives for eating.—V. עָמָה.

עָמָה, v. עָמָה.

עָמָה, v. עָמָה.

עָמָה I (b. h.; cmp. עָמָה, a. meanings of Arab. *ʿatafa*, a. *ʿataba*) to be lax, hang down; trnsf. to droop, faint;

to lag behind, be slow. Midr. Till. to Ps. LXI, 3 עד היכן ... עד שיצטוק (ed. Bub. לכו) how long must a man remain in prayer? Until he (his heart) is faint. Ib. to Ps. LXXXIII, 6 עד שיצטוק אלא לשון לידה ed. Bub. (oth. ed. ילד) *ya'atof* (ib.) has the meaning of (drooping) giving birth (by homiletical ref. to Gen. XXX, 42). Ib. to Ps. CII, 1 עד שיצטוק אלא חפלה (exhaustion from) prayer (differ. in ed. Bub., v. עֲצִיפָה I. Gen. R. s. 24 (ref. to Is. LVII, 16) מִדּוּ יֵצֵא מִדּוּ יֵצֵא what does *ya'atof* mean? It (the wind) becomes wearied; Yalk. Kings 219; Y. Ber. IX, 13^d top; a. e.

Hithpa. הִתְעַצְפָה, *Nithpa.* נִתְעַצְפָה to faint. Tanh. Hāaz. 8 באב רוח נִתְעַצְפָה his father's spirit fainted.

עָמָה II (b. h.; v. preced.) [to let hang over,] to wrap one's self up, to put on an upper garment. Y. Ned. III, 38^a bot. לְעָמָה עֲרִירָה ... wicked Esau (Rome) shall put on his cloak (for prayer, v. עֲרִירָה) and sit down among the righteous &c.—Part. pass. עָמָה; pl. עֲמִיפִים. Num. R. s. 20 לשלום יָאֵרָו they appeared cloaked for peace, opp. מוֹדִיעִין לַמִּלְחָמָה in armor for war. Y. Ab. Zar. I, 40^a bot. עָמָה וְיִשְׁבֵּן wrapped (in the judge's cloak) and seated.

Hithpa. הִתְעַצְפָה, *Nithpa.* נִתְעַצְפָה same. Sabb. 10^a מִשְׁתַּעֲבָדִים when the judges put their cloaks on. Ib. 31^a נִתְעַצְפָה he (Hillel) wrapped himself up and came out to meet him. Keth 66^b נִתְעַצְפָה בְּשָׂרָה she covered herself with her hair. Ber. 16^b וְנִתְעַצְפָה בְּחִסְדֵּי הַיָּדָיִם clothe thyself in thy kindness; a. fr.

עָמָה I ch. same. Targ. Jer. XLIII, 12 נִתְעַצְפָה Bxt. (ed. וירדוקין). Targ. Ps. LXXXIV, 7 (Ms. Pa.). Ib. CIX, 29, v. עָמָה.—Part. pass. עָמָה; pl. עֲמִיפִין. Targ. I Sam. XXVIII, 14. Targ. II Esth. I, 3.—M. Kat. 28^b (in a funeral dirge) wrap and cover yourselves (in festive garments), ye mountains, for he (the deceased) is &c.

Pa. עָמָה to put on, cover. Targ. Is. LXI, 10. Targ. Ps. LXXXIX, 46 עֲמִיפָה (ed. Wil. עֲמָה Pe.). Ib. LXXXIV, 7 (v. supra); a. e.—Part. pass. מִעֲמָה Targ. Y. Lev. XIII, 45 (ed. Vien. מִעֲמָה).

Itpha. אִתְעַצְפָה, אִתְעַצְפָה to cover one's self. Targ. O. Lev. I. c. Targ. Y. I Gen. XXIV, 65. Ib. XXXVIII, 14 (ed. Vien. אִתְעַצְפָה Af., incorr.). Targ. Ps. CIV, 2; a. fr.—Sabb. 10^a לְבִישׁ וּמַחְסֵי וְנִתְעַצְפָה dressed and put an upper garment on and covered his head with it and prayed. Ib. 119^a וְנִתְעַצְפָה וְקָאֵר (Rashi מוֹדִיעִין) was wrapped (in his festive cloak) and stood (ready to receive the Sabbath); B. Kam. 32^b top; a. fr.

* **עָמָה II** (cmp. נָטָה) to float. Succ. 53^a, v. infra.

Pa. עָמָה to cause to float; to drown. Ib. וְנִתְעַצְפָה (ed. Ms. M. (ed. ראשיה אטופין) v. נָטָה).

עָמָה; pl. עֲמִיפִין, v. עֲמִיפִין.

עָמָה, v. עֲמִיפִין.

עָמָה (b. h.; cmp. חָסַר) [to cut off, surround,] to wreath,

adorn.—Part. pass. עָמָה. Pesik. R. s. 9, beg. שִׁירָה ... כִּסּוּס the goblet of benediction must be cleansed (shining), wreathed and full; Y. Ber. VII, end, 11^d מלא (not עָמָה), v. infra.

Pi. עָמָה 1) same. Ber. 51^a בְּתִלְמִידֵיהֶם R. J. wreathed it (the goblet of benediction) by placing scholars around it (v. supra). Bicc. III, 9 וְכִי הָיוּ הַפְּרִיטִים מְעֻשְׂרִין אֶת הָרִיב the first fruits must be decorated with plants not belonging to the seven kinds of fruits. Y. ib. 65^c וְנִתְעַצְפָה דְּרֵיהֶם הָיוּ הָיוּ הָיוּ הָיוּ decorated them with figs. Y. Taan. IV, 68^b bot. Bets. 5^a וְנִתְעַצְפָה דְּרֵיהֶם הָיוּ הָיוּ הָיוּ הָיוּ in order to have the markets of Jerusalem decorated with fruits; a. fr.—Part. pass. מִעֲמָה; f. מִעֲמָה; pl. מִעֲמָה; Ab. Zar. I, 4 (12^b) מְעֻשְׂרִין מִן הַמִּזְבֵּחַ wreathed shops (in honor of the deity of the bazaar). Y. ib. I, 39^d מִן הַמִּזְבֵּחַ where with are they wreathed (in order to be recognized as dedicated to a deity)?; a. e.—2) to crown, offer a crown. Tanh. Vaera 5 וְנִתְעַצְפָה אֵת הָרִיב and all the chiefs came and crowned him (Pharaoh); Ex. R. s. 5 מִעֲמָה (Hif.). Ib. מִעֲמָה אֵת הָרִיב after they had crowned him. Ib. s. 42 לְעָמָה מִדִּינָה a country that sent a delegate to offer the king a crown (of fealty); a. fr.

Hithpa. הִתְעַצְפָה, *Nithpa.* נִתְעַצְפָה 1) to be surrounded, protected, saved. Tanh. Tol'doth 4 (ref. to Prov. XVII, 6) הַצְדִּיקִים מְעֻשְׂרִין בְּבֵן בְּנֵיהֶם וּבְנֵיהֶם מִתְעַצְרִין בְּאֲבוֹתָם the righteous are saved for the sake of their grandchildren, and their children for the sake of their fathers; אַבְרָהָם Abraham was saved (from the furnace) for the sake of Jacob &c. Ib. וְנִתְעַצְפָה יִצְחָק Isaac was protected through Abraham, and Abraham through Isaac. Gen. R. s. 47, beg. (ref. to Prov. XII, 4, as applied to Sarah) הָרִיב הָיוּ הָיוּ הָיוּ הָיוּ her husband was protected through her, but she was not protected through him; a. e.—2) to be crowned, adorned, distinguished. Y. Shh. II, 20^b top (ref. to I Chr. II, 24; 26) וְנִתְעַצְפָה הָרִיב it is the Jerahmeel mentioned before, only that he married a gentile woman (named עֲטִירָה) to be ennobled through her; Ruth R. end. Y. Dem. II, 22^c bot. לְהַעֲמִיר הָרִיב ... הָרִיב הָיוּ הָיוּ הָיוּ הָיוּ the Lord has left to him this crown to be crowned with it (this distinction to become renowned by it), v. פָּרָה; a. e.

עָמָה I same. Targ. Ps. LXXXIII, 6 וְנִתְעַצְפָה pride adorns them (some ed. עֲמָה, v. עֲמָה).—Part. pass. עָמָה a) surrounded, guarded. Gitt. 86^a, v. וְנִתְעַצְפָה (v. however, next w.).—b) distinguished. Y. Nidd. II, end, 50^b [read:] וְנִתְעַצְפָה dost thou see him (Rab)?—He is more distinguished than I am, i. e. let him decide.

Pa. עָמָה same, to wreath, decorate. Targ. Y. I Dent. XXVI, 3. Targ. I Chr. II, 54. Targ. Y. I Gen. L, 26 וְנִתְעַצְפָה they decorated his body. Targ. Y. Ex. III, 22 וְנִתְעַצְפָה and put them as ornaments on your children.—Ber. 51^a מִעֲמָה, v. נָטָה. Sot. 5^a וְנִתְעַצְפָה לֵיהִי וְכִי (a little pride) adorns (or protects) man as the awn protects the ear.

Itpha. אִתְעַצְפָה to be wreathed (with flowers). Targ. Joel II, 22 (h. text רָשָׁא).

עָמָה II (v. preced.; cmp. פָּלָה a. פָּלָה) to be gone; to

R. s. 94 (ref. to Gen. XLV, 23) *bâr* means breadstuff. Keth. 112^a 'ר' מִמֶּנּוּ from this field I have my breadstuff, from it my peas &c.—4) *pregnancy, conception*. Gen. R. s. 20 (ref. to Gen. III, 16) 'צָבִיבִין זֶה צֶנֶר הָעֵ' 'thy pain' refers to the suffering attending upon conception, v. יְהִידָה; Erub. 100^b 'הָעֵ' 'and thy pregnancy' refers to &c.; Ab. d'R. N. ch. I. Gen. R. s. 51, end (play on עֲבָרָיו, Jer. XLVIII, 30) מִתְחִלָּה עֲבָרָיו וְכ' from the time when Moab was first conceived. Ib. s. 38, end 'לְעִבְרָתָהּ שָׁנָה דִּדְעָה' deduct one year for the pregnancy with Milkah &c. Ib. s. 45, beg. (expl. מְבֹרָה; Prov. XXXI, 10) עֲבָרָהּ her going with child (with allusion to מְבֹרָה, Ez. XVI, 3); a. fr.—5) *extension of city limits for Sabbath movements, outskirts*. Erub. V, 7 ... הַנִּתְּחָן he who places his 'Erub within the outskirts of a city. Y. ib. 22^b bot. 'לֵץ' may an outskirt be added to an outskirt (to be considered part of the township)?; a. fr.—6) *intercalation; proclaiming the month just past one of thirty days*; הַשָּׁנָה 'proclaiming a leap-year, inserting a second Adar. Snh. I, 1 הַחֹדֶשׁ 'the proclamation of a full month (i. e. the postponement of the New Moon Day) must take place in a court of three. Ib. 11^a 'הַשָּׁנָה שְׁלִשִּׁים יָמִים the intercalated month consists of thirty days. Ib. 12^a 'הָעֵ' כְּנֶגֶד חֹדֶשׁ חֹדֶשׁ corresponding to the thirteenth month. B. Mets. VIII, 8 'הַלֹּקֶחַ let them (the landlord and the tenant) divide the rent for the additional month; a. fr.—Pl. עֲבָרִין, עֲבָרִין 'the first of Nisan is the New Year's Day for the months and for intercalations; expl. ib. 'לִפְסָקָהּ for interrupting the intercalation, i. e. after the month of Nisan has been proclaimed, no intercalation can take place for that year. Gen. R. s. 72 (expl. לְעִידִים, I Chr. XII, 33) 'לֵץ' 'for seasons' means for intercalations; a. fr.—Transf. *calculations of the time of redemption* (v. קָצָה); *epochs*. Cant. R. to II, 8 'הַחֲשִׁבֹנִת' מדַּלֵּג עַל הַחֲשִׁבֹנִת the Lord skips over (human) calculations and (speculations on) ends and epochs; Pesik. R. s. 15; Yalk. Cant. 986. Lev. R. s. 19 'כִּמְהָ קָצִים וְכִמְהָ עֵ' אנן ... כִּמְהָ קָצִים וְכִמְהָ עֵ' we who have been separated from the house of our life and from the house of our holiness and glory these many days and years, these many terms and epochs; Yalk. ib. 571 'עֵ' צוּרָה (v. עֵ) צוּרָה (v. עֵ) —7) *disfiguration, decay*. Pes. 34^a, a. fr.

עִבְרָה, עִבְרָה ch. same, 1) (Targ. O. ed. Berl. a. oth. 'עִבְרָה, without Dagesh) *grain, breadstuff*. Targ. Gen. XXVII, 28; 37 (h. text רִגְן). Targ. Is. LXII, 8. Targ. Gen. XLI, 35, sq. (h. text אֶכֶל); a. fr.—Y. Dem. I, 22^a top עִבְרָהּ our grain. Y. Ned. VII, 40^c top רִגְנָהּ (perh. to be read עִבְרָהּ) by d'ganah we understand, of its (Palestine's) breadstuff (and not Egyptian beans), v. רִגְנָהּ.—Pl. עֲבָרִין [Targ. Y. Gen. XVIII, 3 ed. Amst., v. עֲבָרִין]—Y. Dem. I, c. עֲבָרִין how are the crops?; Y. Taan. III, 66^c top.—2) *pregnancy, conception*. Targ. Job III, 2 לֵילִיאָה עַל 'ע' לֵילִיאָה (not לֵילִיאָה), Targ. Y. Gen. XXV, 24.—Nidd. 40^a 'כִּנּוּן וְכ' two confinements of one pregnancy, as was the case with Judah and Hizkiah (who were born three months apart from one another).—Pl. עֲבָרִין, עֲבָרִין 'Ib. עֲבָרִין two confinements of two conceptions (one being a miscarriage).—3) *inter-*

calation, proclamation of a full month; proclamation of a leap-year. Targ. I. Sam. XX, 27; 34 יִרְחָה הַיָּמִין the second New Moon Day which is observed in consequence of the proclamation of a full month. Targ. Esth. IX, 31; Targ. II Esth. IX, 29; a. e.—Y. Snh. I, 18^c bot. קָמִירָה ... וְשָׁלַח ... מִיָּדָה (not מִיָּדָה) R. Jacob bar A. was before him admitted to the meeting for the proclamation of a leap-year; Y. R. Hash. II, 58^b top; a. fr.

עִבְרָה, עִבְרָה f. (עִבְרָה) 1) *labor, work, trade, occupation*. Targ. Lev. XVI, 29. Targ. Ex. XXXI, 5; a. fr.—B. Mets. 91^a 'בְּעִבְרָתָהּ טָרִידָה his attention is absorbed by his business. Y. Taan. IV, 69^b bot. מִיָּעֵבֶר to follow his pursuit (as a washer). Y. Sabb. II, 4^d top, v. עִבְרָה; a. fr.—2) *beasts of labor, v. עִבְרָה*.

עִבְלָה (b. h.) pr. n., ע' Mount Ebal, near Shechem. Sot. VII, 5; Tosef. ib. VIII, 9; 11; a. e.

עִבְרָה I m. (עִבְרָה) traveller. Targ. Job XXXI, 32 Ms. Var. (ed. אֶכְסִי).—V. עִבְרָה.

עִבְרָה, עִבְרָה m.=h. עִבְרָה, border, bank, side. Targ. Ez. XLVI, 19 (ed. Wil. עִבְרָה; h. text עִבְרָה). Ib. XL, 18 (ed. Wil. עִבְרָה). Targ. II Chr. XXIII, 10. Targ. O. Gen. I, 10; (Y. ed. Amst. עִבְרָה; a. fr.—B. Bath. 40^b 'בְּעִבְרָה יָמִינָה on the right bank. Ib. 91^a 'זֵרָה רְכוּזִי וְזֵרָה the small side of Kuthi is Ur Kasdim; [comment.: 'Ibra Z'era, pr. n. pl.]; a. e.—Pl. עֲבָרִין, עֲבָרִין. Targ. O. Ex. XXXII, 15, Targ. Jer. XLIX, 32; a. e.

עִבְרָה, עִבְרָה m. (עִבְרָה) 1) *circle*. Succ. 8^a 'מִכְּמָה מְרֻבֵּעַ יוֹדֵר' by how much is a square larger than a tangent circle within it? One fourth; Ohol. XII, 6. Naz. 8^b 'בֵּיתָ אֶר' (בֵּיתָ עִגּוּל) a circular building; Tosef. Neg. VI, 3 בֵּיתָ אֶר' ed. Zuck. (Var. אֶר'—2) *a round mould in which figs or grapes are pressed, cake of pressed figs; cake, loaf*. B. Mets. II, 1 (21^a) 'וְכִי יִמְצָא ע' וְכִי יִמְצָא ע' if one finds a cake of figs within which was a piece of earthen ware (as a mark). Maasr. I, 8, v. חֶלֶק. Sabb. 93^a top (expl. כֹּבֵר, ib. X, 5) 'בֵּיתָ אֶר' a cake of figs (too large for one to carry); a. fr.—Pl. עֲבָרִין, עֲבָרִין. Ter. IV, 8, v. מִלְּבָן. Y. Hall. I, 57^d bot. Toh. X, 8 'לִוְיָהּ בֵּין הָעֵ' the space between the moulds and the deposit of grape shells (Maim. v. infra).—Ab. d'R. N. ch. VI, end 'וְכ' חֵיז מְבִיאִין אֶת הָעֵ' (not חֵיז מְבִיאִין אֶת הָעֵ' Schechter note) they took the loaves of bread and sowed them apart and soiled them with mud.—3) *weights (clay cylinders) put on the wine press*. Sabb. I, 9 'וְכ' חֵיז מְבִיאִין אֶת הָעֵ' you may put on (the press) the beams of the oil press or the cylinders of the wine press; Tosef. ib. I, 29 'וְכ' חֵיז מְבִיאִין אֶת הָעֵ' and suspend the weights &c. Toh. I. c. 'לִוְיָהּ בֵּין הָעֵ' between the cylinders &c. (R. S.; v. supra).—4) in gen. *ball, lump*.—Pl. as ab. Sot. 11^b, a. e., v. נָקַט. Tosef. Mikv. V, 8 'נָקַט' lumps of snow; a. fr.

עִבְרָה, עִבְרָה ch. same, 1) *circle*. Succ. 8^a 'מִכְּמָה מְרֻבֵּעַ יוֹדֵר' a tangent circle within a square; רִבּוּעָה a tangent square within a circle; a. e.—2) (v. עִבְרָה) *cake, loaf*. Y. Shebu. VI, 37^a bot. 'וְכ' חֵיז מְבִיאִין אֶת הָעֵ' v. וְכ' חֵיז מְבִיאִין אֶת הָעֵ'.

man's record of sins to be called up: a threatening wall, calculation on prayer &c., v. יין II. B. Bath. 164^b שלש ו' ח' ו' three sins man cannot escape every day: impure thought, calculation on prayer &c.; [oth. opin. the lack of devotion in prayer, v. Tosaf. a. l.].—*b) devotion.* Sabb. 127^a. Ib. 118^b ע' ד' קיימתי I fulfilled (guarded the duty of) devotion in my prayers. B. Bath. l. c., v. supra.

עיון (b. h.) pr. n. pl. 'Iyon (Ayūn), a town in the north of Palestine. Y. Dem. II, 22^d top. Tosef. Shebi. IV, 11; a. e., v. נקפצתא.

עיוק m. (עוק) pressure, distress. Targ. Is. XXX, 6.

עיוך, v. עור.

עיוקא, v. עיוקא I, II.

עיו c. = h. ע, goat. Targ. O. Lev. XXII, 27 (ed. Berl. עו). Targ. Y. ib. III, 12; a. fr.—Meg. 3^a ... ע' מינאי the goat in the butcher's house is fatter than I am (a charm). B. Bath. 74^a ע' דיבא the sea-goat (a fabulous animal); a. fr.—Ab. Zar. 24^b; Men. 22^a, a. e. ע' דקורקסא, v. דקורקסא. Pl.—עיון. Targ. O. Gen. XV, 9. Targ. ib. XXVII, 9. Targ. Y. Lev. XXII, 27; a. fr.—B. Kam. 23^b ע' רבי חרובי goats of the house of Tarbu. Ib. ע' רשוקא goats intended for slaughter on market day; a. fr.

עיוה f. (v. עו) she-goat. Y. Bicc. II, end, 65^b (expl. בוי) ע' צבי שעלה ע' a hybrid of deer and goat.

עיוז, v. עוז.

עיוקא, עיוקא, עיוקא, v. sub עין.

עיו, v. עט.

עיו I m. (b. h.; עט to swing) bird of prey. Pirke d'R. El. ch. XXVIII. the ו'אין ח'ע' אלא בן דוד שנמשל ל' 'ayit (Gen. XV, 11) is typical of the son of David who is compared to a bird of prey. Ib. שלא ימשול בהם ח'ע' כ'י ו' that the bird of prey might not have control of them until evening; Yalk. Gen. 76; a. e.

עיו II, v. עייט.

עיו, עיומא, עיומא f. (עט) = h. עיו, counsel, advice, order. Targ. Koh. XI, 3 (h. text ו'עין עיו). Targ. Y. Gen. XXXVII, 14. Targ. Esth. I, 1 (ed. Amst. עיו, cmp. עט); a. fr.—Targ. Ruth IV, 22 masc.—Pl. עיון, עיון. Targ. Y. Deut. XXXII, 28 (Y. II עיון).

עיומא, v. עיומא.

עיומא, v. עיומא.

עיומא m. (עט II) putting a cloak on, covering the head (at prayer). Ber. 51^a (the cup of benediction requires) עיומא crowning (the cup) and covering the head (of those reciting).

עיומא m. (עט I) crowning, wreathing. Ber. 51^a, v. preced.—[Y. ib. VII, end, 11^d, read: עט, v. עט.]—Bicc. III, 10 ע' חבכורים מין ו' the basket of first-fruits must be wreathed with plants different from those offered. Y. Ab. Zar. I, 39^d משם עיומא (corr. acc.) as a decoration in honor of an idolatrous deity, v. פ'קסס. Pl.—עיומא. Y. Succ. I, 51^d bot. ו' ו' and he suspended from the ceiling of the Succah wreaths (decorations) of material which may be used for covering. Y. Bets. I, 60^b top עיומא the decorations of the Succah; Y. Sabb. III, 6^b bot.—2) (cmp. עיומא cutting off; v. סופרים separation of words (by omitting the conjunctive Vav) as established by the Scribes. Ned. 37^b (ref. to אור for אור, Gen. XVIII, 5; ib. XXIV, 55; Num. XII, 14; Ps. LXVIII, 26, a. to משפטיך for ומשפ', ib. XXXVI, 7).

עיומא, Tosef. Shebi. V, 11 ed. Zuck., read עיומא or אור. v. אור.

עיומא 1) pl. of עיומא; 2) pr. n. m. Bar 'Etyan (counsellor). Y. B. Bath. VI, end, 15^e.

עיומא (b. h.) pr. n. pl. Etam (v. Neub. Géogr. p. 132). Yeb. XII, 6 ע' כפר (Y. ed. אבוס).—Zeb. 54^b ע' (Ms. R. 1 אטם); Yalk. Deut. 910 ע' (corr. acc.); Yalk. Josh. 24.

עיומא, v. עטם.

עיומא m. (v. עט I) bosom, lap (corresp. to h. עט). Targ. O. Ex. IV, 6, sq. Targ. Lam. II, 12 ע' (עט) constr. Targ. Koh. VII, 9 ע' (עט); a. e.—Pl. עיומא. Targ. Y. Deut. I, 27.

עיומא m. (v. עט II) separation, deed of partition between partners or heirs. B. Bath. 29^b ר'א ר'א Ms. M. a. early eds. א' this (that) two partners, having arranged between themselves that their common slave should serve one of them alternately each year, cannot rest their claim of ownership on the ground of undisturbed possession for three consecutive years) has been said only, when they have not written an agreement of partition, but if they have &c. B. Mets. 39^b ר'א Ms. R. 2 (Ms. M. אטמא; ed. עטמא, corr. acc.) when no partition of the inherited estate has been made.

עיומא, עיומא, v. sub עט.

עיומא, v. עטמא.

עיומא pr. n. m. 'Iyya, dialectic pronunciation of איומא. M. Kat. 16^b ו' א' he (Rabbi, being angry with R. Hiyyah) said to him, Iyya, who calls thee outside? Ker. 8^a ע' צריכין ל'ב' they still need the interpretation of Iyya (of whom you spoke so contemptuously as 'the Babylonian').

עיומא m. (עט) guilty. Lam. R. to II, 1, v. ח' ch.

עיומא m. (עט) heaviness, pain. Lam. R. to II, 1, v. עיומא.

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עִימוֹר II m. (עִמַּר) *heaping up, carrying sheaves*

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ram (figure-head, v. אֵילָא מִן ע' which all ships have attached (as a protection) from the evil eye (and which the losers paid a high price for redeeming; cmp. Sm. Ant. s. v. Insigne) [comment. explain differently].—Pl. עִינָב, עִינָב. Targ. Gen. III, 6; a. fr.—2) *ring, collar; hole*. M. Kat. 10^a בַּר עִינָא (he cuts out) the hole for the hopper, v. קֶבֶשׁ.—Pl. as ab. Targ. Hos. X, 10, v. עִינָבָא.—3) [*guide*], *guide-post on cross-roads* (only in pl.). Targ. O. Gen. XXXVIII, 14 פֶּרְשֻׁרָה ע' ib. 21 (ed. Berl. עִינָב, as pr. n. pl.; Y. (סְבוּרָה ע').—4) *spring, well*. Targ. Gen. XVI, 7; a. fr.—Targ. Y. I Ex. XV, 27 עִנּוּא (some ed. עִנָּא, read: עִנָּא or עִנָּא).—Pl. עִינָב, עִינָב, עִינָב, עִינָב, עִינָב, עִינָב. Targ. Y. I, II ib. Targ. II Chr. XXXII, 3. Ib. 4 עִינָבָא. Targ. Y. I Num. XXXIV, 9, sq. עִינָבָא (שִׁירָה) pr. n. pl. *Tirath 'Envatha* (h. text עִינָב); Targ. Y. II ib. עִינָבָא עִינָבָא.—Bekh. 55^a sq. (רִירָה), עִינָבָא but are there not springs higher than the Euphrates?

עִינָבָא, עִינָב, v. עִינָבָא.

עִינָבָל, עִינָב pr. n. pl. *'En-Bul*. Hull. 57^b מַעֲשָׂה בַעֲנָב/מַעֲשָׂה בַעֲנָבִיל בִּאֲחַד Bekh. 39^b בַּעֲנָבִיל בִּאֲחַד (בַּעֲנָבִיל אֲחַד) it happened at 'En Bul with one &c.; (Tosef. ib. IV, 6 מַעֲשָׂה בִּאֲחַד). Tosef. Nidd. V, 14.

עִינָבֵל, עִינָב m. (dimin. of עִינָב; v. אֲנָבֵל) *clapper of a bell*. Kel. XIV, 4 עִינָבֵל ed. Dehr. (ed. עִינָבֵל). Sabb. 58^b עִינָבֵל; a. fr.—Pl. עִינָבֵלִין, עִינָבֵלִין. Ib. טִשְׁלוּ עִינָבֵלִין if their clappers are gone; (Tosef. Kel. B. Mets. I, 13 אֲנָבִילִיחֵן, אֲנָבִילִיחֵן, v. אֲנָבֵל).—[Bekh. 39^b, v. preced.]

עִינָבָתָא, v. עִינָבָתָא.

עִינָה f. (v. עִינָה) 1) *affection of the eye*; 2) *well, flux*, v. עִינָה III, IV.

עִינָה, עִינָה m. (עִינָה) *pleasure, sweetness*. Cant. R. to IV, 11 הַקּוֹרֵא מִקְרָא בְּעִינָהּ וּבְעִינָהּ he who reads a Bible verse so as to bring out its sweetness and its melodious sound. Koh. R. to II, 8 מִקְרָא שֶׁל עִינָהּ (some ed. עִינָה, read. עִינָה pl.) that means the *agadoth* (v. אֲגָדָה) which are the delightful part of Biblical interpretation. Ib. עִינָהּ שֶׁל יִשְׂרָאֵל the enjoyment of Israel (in the Holy Land; Yalk. ib. 968 אֲרֵץ יִשְׂרָאֵל).—Pl. עִינָהּ, v. supra.

עִינָהּ, pl. of עִינָה.

עִינָהּ, עִינָהּ, עִינָהּ, v. sub עִינָה.

עִינָה, עִינָה I m. (עִינָה I) *chorus of lamentation, dirge*. M. Kat. III, 9 (ref. to עִינָה ib.) וְכִּי אִיזְוִי when is a lamentation called 'innuy? When all begin at once, contrad. to קִינָה, when one speaks and the chorus responds.

עִינָה, עִינָה II m. (עִינָה II) 1) *delay, postponement*. Ab. V, 8 עִינָה in executing judgment, contrad. to עִינָה; Ab. d'R. N. ch. XXXVIII; Sabb. 33^a.—2) *affliction, oppression; suffering*. Mekh. Mishp. s. 18 (ref. to עִינָה Ex. XXII, 22) וְכִּי מִרְבָּה אֲחֵר whether a great oppression

(effecting a great loss), or a small oppression; Yalk. Ex. 349. Yoma 74^b עִי בִרְדִי שְׁמִים a divine affliction; עִי בִרְדִי an affliction at the hands of men. Sifré Deut. 130 (ref. to Deut. XVI, 3) it is called 'bread of misery' with reference to the affliction which they suffered in Egypt; a. fr.—Esp. (with or without נֶפֶשׁ) *self-affliction, mortification of the flesh*. Yoma l. c. (ref. to Lev. XVI, 31) עִי vitality is connected (v. אֲבִירָה). Ib. (ref. to Deut. VIII, 3) מָה לֶחֶן עִי רַעֲבוֹן וְכִי as there affliction means suffering through lack of food, so here &c. Ib. 77^a רְחִיצָה רִאֲקָרִי עִי that abstinence from bathing is called a privation. Ned. XI, 1 נֶפֶשׁ עִי נָרַר, v. נָרַר. a. fr.—Pl. עִינָהּ, עִינָהּ, עִינָהּ, עִינָהּ, עִינָהּ, עִינָהּ. Yoma 76^a וְכִי חֲמֵשֶׁה הֵנִי חֲמֵשֶׁה עִי those five deprivations (on the Day of Atonement)—what do they correspond to? כְּגֵר בְּחַוְרָה to the five afflictions (fivefold use of עִי) in the Biblical text; Y. ib. VIII, 44^d תּוֹפַת עִי כְּגֵר שֶׁשָּׁה עִי corresponding to the six afflictions &c.; a. e.

עִינָה, עִינָה I ch. = עִינָה I. Targ. Jer. IX, 19 (h. text עִינָה). Targ. Mic. II, 4 עִינָהּ (not עִינָה, ed. Lag.; oth. ed. עִינָה).

עִינָה, עִינָה II ch. = עִינָה II. Targ. Lam. III, 19.

עִינָה m. (denom. of עִינָה, v. עִינָה) *conjuring*. Y. Sabb. VII, 9^c bot.; Y. Snh. VII, 24^c תּוֹפַת עִינָה (corr. acc.).

עִינָה, v. עִינָה.

עִינָה, v. עִינָה.

עִינָה, עִינָה f. (v. עִינָה) *well, spring*. Targ. Y. II Num. XXXIV, 11 (Y. I עִינָה). Targ. Y. ib. 15; a. e.—Pl. עִינָה, עִינָה, עִינָה, עִינָה, v. עִינָה.

עִינָה, עִינָה f. (v. עִינָה 3) *street-corner*. Targ. Prov. VII, 8 Var. ed. Lag. a. oth. ed. (ed. Lag. עִינָה; ed. Wil. עִינָה; h. text עִינָה).

עִינָה, עִינָה, v. sub עִינָה.

עִינָב, v. sub III.

עִינָה, v. עִינָה.

עִינָה, עִינָה, עִינָה, v. sub עִינָה.

עִינָה, עִינָה, v. עִינָה I.—[Lam. R. to IV, 18 עִינָה some ed., v. עִינָה.]

עִינָה pr. n. pl. *Enan (Springs)*. Targ. Y. I Num. XXXIV, 11 (Y. II עִינָה; h. text עִינָה).

עִינָה, v. עִינָה.

עִינָה, v. עִינָה.

עִינָה, v. עִינָה.

עִיסָה f. (עִיסָה) *started dough* (contrad. to עִיסָה risen dough), *quantity of flour used for one person's meal*.

Erub. 83^b יִצָּחַח הַחֲמֵר הַמֵּחַ how much is the 'isah of the desert? Makhsh. II, 8 פֶּתַח פֶּתַח bread made of started dough (of pure flour), opp. פֶּתַח קִיבֵּר. Tosef. Hall. I, 4 הַמֵּחֵשָׁה ע' if one starts dough with the intention to eat it as dough when it is risen. Y. ib. II, end, 58^d רָרַךְ ע' the way dough is made (of pure flour). Ib. מִיִּצָּחֵחַ מִרֹּבֵה ע' his (the baker's) dough is a large quantity. Ib. עֵינֵה יַפֵּה ע' בְּיִצָּחָהּ, v. עֵינֵן, a. v. fr.—Pl. יִצָּחֵחַ. Erub. I.c. (ref. to Num. XV, 20) כִּרִּי יִצָּחֵחֶיכֶם a quantity large enough for your dough (for immediate use); וּכְמָה יִצָּחֵחֶיכֶם וכ' and how large is that quantity? As much as the 'isa of the desert. Ab. Zar. 68^a. Sot. 30^a; a. fr.—Trnsf. a) *the human body, sensuality*. Lev. R. s. 13, v. שָׁפָן. Ber. 17^a וְיָמִי ... מְכַבֵּד שָׂאוֹר שֶׁבִּי it is revealed and known to thee, that it is our will to do thy will, and what prevents it? The leaven in the dough (the fermenting passion). Gen. R. s. 34 (ref. to Gen. VIII, 21) עֵי עֲלִיבָה דִּירָא הֵי' שְׁנִיתֻימָה וכ' it is poor dough which the baker (that sells it) declares to be bad; a. e.—b) *a mixed family, a family suspected of containing an alien admixture, 'isah*, (opp. כִּיבֵּר נִקְיָה, סוֹלֵחַ נִקְיָה, v. בִּלְחָן). Y. Keth. I, 25^d top; Tosef. Kidd. V, 2 אִיזוּרֵי ע' (כְּשִׁירָה) כֹּל וכ' what 'isah is it the issue of which is admitted to priesthood? In which there is no suspicion of an admixture of *nithinim* &c.; Keth. 14^a אִיזוּרֵי אֱלֵמֶנָה a. e. (strike out) אֱלֵמֶנָה, v. Tosaf. a. l.). Tosef. l. c. אִמְרוּ ע' מפני מה אמרו ע' פְּסוּלָה וכ' why, then, has it been declared that a woman of an 'isah family is prohibited from marrying into priesthood? Because suspected *hālālim* (v. חָלָל II) are mixed up with it. Eduy. VIII, 3, a. fr. ע' אֱלֵמֶנָה the widow of one belonging to an 'isah family. Ib. ע' כְּשִׁירָה לְמֵמָא וכ' ע' a member of an 'isah family may serve (through inter-marriage) to make clean as well as to make unclean, v. מְקִיָּה, a. fr.—Yalk. Deut. 808 וְיַעֲרְבוּ אֹתָהּ עִמָּה (not יַעֲרֹב) the daughters of Lot arose and mixed the dough (had incestuous intercourse).

עֲשֵׂה, עֲשֵׂה *doing, management*. Lev. R. s. 13
 בְּעֵינַיִן אֲבִרָהֶם רָאָה Abraham (in his vision, Gen.
 XV, 9 sq.) beheld the empires typically represented by
 their doings (policy). Y. Ber. IV, 7^b bot. צָא שָׁנָה אַחֲרָה
 לְעִישׂוֹקֶיךָ deduct one hour for the work of preparing the
 sacrifice; Y. Pes. V, 31^e, sq. Y. Sabb. V, end, 7^e שׁוּר שְׁעִיִּסוֹקֶיךָ
 רֵעַ an ox hard to manage. Y. Sot. IX, 23^e bot. מִצֻּת
 מִדִּירָה the law demanding the act of measuring (even
 if there be no doubt as to the nearest place, Deut.
 XXI, 2); (Bab. ib. 45^a; Snh. 14^b בְּמִדְרָהּ (לְעִשׂוֹק)).

עִשְׂרֹן, עֵסֶר, עֶסְרִיתָא f. pl. (עֶסֶר) 1) *divisions of ten*. Targ. O. Deut. I, 15; Ex. XVIII, 21 ed. Berl. (oth. ed. a. Y. עֵסֶר).—2) *arrangement of tenth portions in succession*. Ned. 39^b כֵּיִשׁ רַבִּי רַבִּי like the arrangement in the house of Rabbi (that the first daughter gets one-tenth of the estate, the second one-tenth of the remainder and so on).—3) (of coins) *decades, groups of tens*. B. Mets. 64^a top בֵּעִי וְהוֹמִישִׁיתָא a mistake in decades or in fives (where you count by tens or fives).

עיסיות, v. עסות.

עִיִּסְקָא, constr. עִיִּסְק, v. עִסְקָא.

עיסור, v. עיסור.

עָיִף *m.* (b. h.; עָיָה I) 1) *fainting, wearied; exhausted.* Pesik. Zakhor, p. 28^a (ref. to Deut. XXV, 18) ע' *faint from thirst*; Tanh. Ki Thetse 10; a. e.—*Pl.* **עָיִפִים** *Ex. R. s. 19 מן הריח ע' מפני שהיו ע' because they were fainting from the smell (of the Passover sacrifice).*—2) (= רָגַע) *hard-working, industrious.* Shh. 94^b (ref. to Is. VIII, 23) לוי המציק לו' *the people (of Judah) that studies the Law with painstaking shall not be delivered into the hands of him who distresses it.*

עֵיף I m. (v. preced.) *weariness*. Targ. Job VII, 11 Ms.
(ed. עֵקָה).

עֲרֵף II, עָרַף *to bend, double.* Targ. Ex. XXVI, 9 **וְעָרַף**
 Ms. I (Ms. II **וְעָרַף**; O. ed. Berl. a. Y. **וְעָרַף**; oth. ed. **וְעָרַף**
 Af.).—Part. pass. **עָרֵף** (עָרַף). Ib. XXVIII, 16; XXXIX, 9 (Y.
 ed. Vien. **עָרֵף**).—Ber. 56^b, **וְעָרַף** I. Hull. 51^b **עָרֵף** Ar. (Alf.
 מִיֵּדָה: ed. **עָרֵף** וּמִיֵּדָה) if the cloak is well folded.

Pa. עִרְפִּינֵהוּ to double, fold. Keth. 67^b וְכִּי עִרְפִּינֵהוּ he doubled them (his gifts) and sent them to him. Sabb. 134^a וְלִפְנֵימֶיךָ (not וְעִירָךְ; Rashi וְלִפְנֵימֶיךָ; Ms. Rashi וְלִפְנֵימֶיךָ, v. Rabb. D. S. a. l. note 10) let him bend the border upward. Erub. 96^b עִרְפִּינֵהוּ ... אֲדַעְנָה he doubled them with the intention of making borders to a cloak. Men. 42^a; a. e.

Af. אֶצֶר same, v. *supra*.

Pol. עִפּוֹף, v. עִפּוֹף.

עֵיפָה I m. (preced.) *cover, veil*. Targ. O. Gen. XXIV, 65
(h. text **צִיפָה**); a. e.

עִיפָא II pr. n. m. *Efa*, v. יִיפָא III.

עִיפּוּרִי **עַפ'** m. (עִיפּוּ = עִי, v. עִיפּוּ I) *junction, combination*; [oth. opin. *weariness*]. Hag. 15^a, v. עִיפּוּרִי.

עִיפֵי־שֶׁן m. (עִפֵּשׁ) *mouldering*. Pes. 40^a דַּע' אֵכֵל נֶהְמָא דַּע' he eats mouldy bread.

צִיָּץ, v. צִיץ.

שַׁצָּה, שַׁצָּא v. עִיצָה, עִיצָא

עיצבא, v. עיצבא II.

עֲצָמַי **עֲצָמִי** ^{m. (עצם) 1} *strength*. Lam. R. to III, 4 (expl. עצמתי, ib.) [read:] **עֲצָמַי בְּנֵי שָׂרָיו** כבני העצומים (he broke) my strength, that is, my sons who were like the sons of the mighty.—2) *essence, self*. Sabb. 86^b; Yalk. Ex. 278 (ref. to **זָכַר אֶת יְיָ**, Ex. XIII, 3, a. XX, 8) **מִה לְחֹלֶן בְּעֲצָמוֹ** as there the word was delivered on the selfsame day (of the exodus), so it was here on the selfsame day (on a Sabbath day). Yoma 81^a (ref. to **בַּעֲצָם**, Lev. XXIII, 30) **עַל עֲצָמוֹ שֶׁל יוֹם וְכִי** labor on the day itself is punished with extinction (contrad. to חוספה). Men. 68^b, a. e.—3) pl. **עֲצָמוֹתַי**, **עֲצָמוֹתַי** **עֲצָ** (cmp. **אֶסְכְּחָא**) *surety, a promise made with the condition of a forfeit in case*

הַצִּדְדִּים הַשְּׂנִי 1) *root*. Kil. VII, 1 (עֵקֶר) m. *עֵקֶר*, *עֵקֶר*. second root (that of the slip, v. אֶרְבֵּיבָה; a. fr.—*Pl.* עֵקֶרִים, *עֵקֶר*, *עֵקֶר*. Ib. 2 וְעֵקֶרֶיהֶם נִרְאוּ and the roots of the sets are visible. Sabb. XIV, 3 כּוֹס עֵ' root-drink (a medicine for gonorrhœa). Tosef. Yeb. VIII, 4 כּוֹס עֵ' שלא האיש ... כּוֹס עֵ' a man must not take a root-drink for the purpose of becoming impotent. Sabb. I. c. עֵ' שֶׁמֶן oil in which roots have been soaked. Y. Shek. VI, beg. 49^c הַצִּדְדִּים שׁוֹלְקִין אֹתָם (oil) in which they boiled the roots (for frankincense); Cor. 11^b; Kerith. 5^a בְּשֶׁלֶן בּוֹ הַצִּדְדִּים. Ib. וְהָלֵא לְסוֹךְ הַצִּדְדִּים אֵינוֹ but there was not even oil enough to oint the roots (much less to soak them). Pesik. Par., p. 40^b; Tanh. Huk. 8, e. הַצִּדְדִּים מְבִיאִין עֵ' מִבְּרִיאָתָם they get certain roots (and kindle them), and let the smoke rise under him; a. e.—Transf. *origin*. Keth. 77^a מִמֵּקְרָא from its origin (shaft), v. חֶקֶת.—*עֵקֶר*, v. מִמֵּקְרָא. —2) *essence, reality, main object, chief*. Y. R. Hash. III, end, 59^a הֲיֵשׁ הָעֵקֶר (not עֵקֶר) is not its (the *saraf's*) real name *nahash*? Snh. 87^a דָּבָר שֶׁעֵקֶרוֹ מִדְּבָר אֶחָד a thing (law) which in its main aspect is found in the Torah, but the details of which are based on Sopheric tradition (v. סוֹפֵר). Y. Sot. VI, 21^a תּוֹפֵה עֵ' עֵ' the main testimony in the case. Ber. 12^b (ref. to Jer. XIII, 7, sq.) לֹא שָׁחַקְר ... אֲלֵא שְׁחָחָה שְׁעִבֹר מִלְכּוּד עֵ' not that the memory of the exodus from Egypt will be entirely effaced, but the delivery from servitude to the empires will be the chief event commemorated, and the exodus from Egypt subordinate to it (v. שָׁחַח). Ib. 13^a הָיָה יִשְׂרָאֵל הָעֵקֶר Israel will be the chief name. Ruth R. to IV, 11, e., v. חֲסִיפָה. Ib. (play on עֵקֶר, Gen. XXIX, 31) וְהָיָה רַחֵל הָעֵקֶר Rachel was his (Jacob's) main wife, for we read, 'and Rachel was *ālkarah* which means *skkharah* (the chief); Gen. R. s. 71 רַחֵל הָיְתָה עֵקֶר שֶׁל בֵּית רַחֵל Rachel was the chief person of the household. Num. R. s. 14

עֵרֻב, עֵר m. (ערב I) 1) *interweaving, mixture, conjunction*. Kinn. I, 4 בע' ... נשים שלקחו two women that bought their birds for sacrifices in common (not designating which of them belonged to the one and which to the other). Mikv. VI, 7 מקוואה ע' in the case of two bathing reservoirs joined (a connection having formed between them); Hag. 21^b; Yeb. 15^a. Y. Pes. III, beg. 29^a על עֵרֻבָא for eating leavened matter in a mixture, opp. ברור; Bab. ib. 43^a; a. e.—*Pl.* עֵרֻבֵין. Y. Orl. II, 61^d bot. Y. Bicc. II, 65^a top עֵרֻבֵיתָן ... אֵין הַבִּיכּוּרִין אֵין הַבִּיכּוּרִין first-fruits have no prohibitive effect on mixtures or on what has grown of them as to eating them in Jerusalem. Ib. עֵרֻבֵין כְּבוֹרִים mixtures of first-fruits with common ones; ע' מַעֲשֶׂה mixtures of tithes with secular fruit.—*Interweaving of biblical sections, clauses of one section taken over, for interpretative purposes, to a succeeding section; misplacement*. B. Kam. 107^a (ref. to the clause שְׁנֵיהֶם ... אֶשֶׁר יֹאמַר, Ex. XXII, 8) ע' פ' 'ע' פ' here is a misplacement, and the words *Ki hu zeh* (which intimate that an oath can be administered only when the defendant admits a part of the claim) refer to the subject of loans (Ex. i. c. 24 sq.). Snh. 2^b אִי ע' פ' קִסְבֵּר if he adopts the opinion that here is a misplaced clause (and *ki hu zeh* refers to loans), let him also require authorized, learned judges (אֵלֵיהֶם) 1—2) '*Erub, a symbolical act by which the legal fiction of community or continuity is established, e. g. a) with ref. to Sabbath limits (רוֹחוּמֵין)*: a person deposits, before the Sabbath (or the Holy Day), certain eatables to remain in their place over the next day, by which act he transfers his abode to that place, and his movements on the Sabbath are measured from it as the centre; *b) with ref. to buildings with a common court (חֲצֵירוֹת)*: the inmates contribute their share towards a dish which is deposited in one of the dwellings, by which act all the dwellings are considered as common to all (one רִשְׁתָּהּ), and the carrying of objects on the Sabbath from one to the other and across the court is permitted; *c) with ref. to preparing meals (רַבְשִׁילִין)* for the Sabbath on a Holy Day occurring on a Friday: a person prepares a dish on Thursday and lets it lie over until the end of the Sabbath, by which fiction all the cooking for the Sabbath which he does on the Holy Day (Friday) is merely a conti-

עירניתא f. (v. עיריה) *leaves of mullein* used for lamp

(the couple) with him. Zeb. 52^a עֲכָבָה are indispensable. Ber. 2^a עֲכָבָה לא כפרה the offering of the sacrifice is no hinderance (to being permitted to eat T'rumah); a. e.

Ilhpa. אֶרְעָב, אֶרְעָב to be detained; to tarry. Targ. O. Gen. XIX, 16. Targ. O. Num. XI, 23. Targ. Is. XL, 26 (h. text נָעַד); a. fr.—B. Bath. 4^a וְלִרְעָב שָׂחָא וּכ' send a messenger (to Rome), and he will be going one year, and be detained one year &c.

עֲכָבָה f. (preced.) *hinderance, prevention, delay*. Yeb. XIII, 3 שְׂחִיָּא מִן הָאִשָּׁה כָּל ע' שְׂחִיָּא any delay (in remarrying) of which the husband is the cause (v. ib. 108^a). Meg. 21^a ע' *yashab* has the meaning of tarrying.—retention of wine, *drops of wine remaining on the rim*. Ab. Zar. V, 7 (72^a) ע' (Ar., a. Y. ed. עֲכָבָה; Mishn. Nap. עֲכָבָה *sediment*; v. Rabb. D. S. a. l. note 10); ib. 71^b; a. e.—Y. ib. V, 45^a top מִדּוּ עָכַב רִיחַ וּכ' מִדּוּ עָכַב רִיחַ, v. בִּלְכָּה.

עֲכָבוּתָא, v. עֲכָבוּתָא.

עֲכָבִיר, עֲכָבוּרָא, v. עֲכָבִיר.

עֲכָבִיר f., pl. עֲכָבִירָא (עֲכָבִיר) a species of edible *thistles*, *cardoon* (v. Löw, Pfl. p. 292). Gen. R. s. 20 (ref. to Gen. III, 18) ע' *kots* is cardoon; (oth. opin.) ע' *dardar* is cardoon; Yalk. ib. 32 עֲכָבִירָא. Bets. 34^a; Tosef. ib. III, 19. Ukt. III, 2.

עֲכָבִירָא, v. עֲכָבִירָא.

עֲכָבִיר m. (b. h.) *mouse*. Hull. IX, 6 ע' שְׂחִיָּא בָּשָׂר וּכ' a mouse which is half flesh and half earth (it being believed that there is a species of mice developing from earth, v. Maim. a. l.). Ib. 126^b ע' שִׁימִים sea-mouse (name of a fish). Hor. 13^a ע' אוֹכֵל מִמֶּה שֶׁ' אֹכֵל וּכ' he who eats what a mouse has been gnawing at, will lose his memory; a. fr.—Pl. עֲכָבִירִים, עֲכָבִירִים. Ib. Sabb. 151^b. Pes. 10^b; a. e.

עֲכָבִירָא ch. same. Targ. Lev. XI, 29; a. e.—Ab. Zar. 68^b. Y. Ter. X, 47^b לֹאֵלֶּה בְּע' חֹד לֹאֵלֶּה R. J. decided in the case of a mouse that a proportion of one to one thousand was required to neutralize it in an intermixture. Y. Sabb. I, 3^b bot. ע' רִטְוָא the mountain mouse. Bab. ib. 121^b עֲכָבִירָא; Bets. 36^b עֲכָבִירָא Ms. M. (ed. E. ed. עֲכָבִירָא, corr. acc.; v. Rabb. D. S. a. l. note 50). Pes. 10^b; a. e.—Snh. 29^b ע' דִּשְׁכִּיב אֲדִירָא a mouse lying on denars, a *miser*.—Pl. עֲכָבִירָא. Y. B. Mets. III, end, 9^b.

עֲכָבִירָא, עֲכָבִירָא, עֲכָבִירָא pr. n. pl. 'Akhbrê, 'Akhb-raya, 'Akhb-rin in Upper Galilee (v. Neub. Géogr. p. 226). B. Mets. 84^b עֲכָבִירָא בני עֲכָבִירָא (Ms. M. עֲכָבִירָא; Ms. H. עֲכָבִירָא). Koh. R. to II, 8 עֲכָבִירִים מִן (pheasants) from 'A. Y. Erub. VIII, 25^a bot. עֲכָבִירָא. Y. Ter. IX, end, 48^b; Y. Sabb. II, 4^d top ע' חֲנִיָּא ע' ע'.

עֲכָבִירָא, v. עֲכָבִירָא.

עֲכָל, Mekh. Yithro, Bahod., s. 4 וּמַעֲכָה; read: וּמַבְחָה, v. עֲכָלָה a. פָּחָה.

עֲכָל (b. h.) pr. n. pl. *Acco, Accho (Ptolemais)*, a town and harbor on the Phœnician shores. Ex. R. s. 9 כָּלִים לֵיךְ מִבְּרִיאִין ... דָּגִים לֵיךְ do people carry ... fish to Acco? Gen. R. s. 5 מִי דָּג הַיָּמִין מֵע' fish from A. Tosef. Shebi. V, 2; a. fr.—ע' *K'far Acco*, v. אֲכָס. Tosef. Kil. I, 12; Mekh. Yithro, Amal., s. 2 ע' רִיחֹדָה אִשָּׁה כ' ע' רִיחֹדָה אִשָּׁה כ' ע' R. שמעון בן ע' רִיחֹדָה אִשָּׁה כ' ע' Gen. R. s. 11; Tosef. B. Bath. VII, 10 ed. Zuck. (oth. ed. אִיכּוּם); Pesik. R. s. 23 עֲנִים כ' (corr. acc.); a. fr.

עֲכָבִירָא, עֲכָבִירָא, v. sub עֲכָבִירָא.

עֲכָבִירָא, v. עֲכָבִירָא.

עֲכָבִירָא I = h. עֲכָבִירָא. Targ. Jer. XVII, 6 (h. text עֲכָבִירָא).—Y. Sabb. VI, 8^c bot. לֵיכְבִּירָא good for a thistle sting [or a spider's bite, v. next w.]; (Bab. ib. 67^a לִיכְבִּירָא).

עֲכָבִירָא II f. (= b. h. עֲכָבִירָא a. עֲכָבִירָא) *spider*. Targ. Is. LIX, 5, sq. Targ. Ps. LVII, 3 (ed. Lag. עֲכָבִירָא). Ib. OXI, 4 (h. text עֲכָבִירָא).—V. עֲכָבִירָא.

עֲכָל, עֲכָל, v. עֲכָל.

עֲכָל, v. עֲכָל.

עֲכָל 'akkum, abbrev. for כּוֹכְבִּים וּמוֹלִדֹת *idolatry*; for כּוֹכְבִּים וּמוֹלִדֹת, עֲכָלִיתָא, or עֲכָלִיתָא *idolater, idolatress, idolaters* (interchanging in editions respectively with ע' &c.) Zeb. 40^b ע' עֲכָלִיתָא goats offered to atone for idolatry. Snh. 59^a ע' עֲכָלִיתָא בְּרוּרָה וּכ' even an idolater (gentile) studying the Law is the equal of the high priest; (Ab. Zar. 3^a נִכְרִי); B. Kam. 38^a; a. fr.

עֲכָל m. (עֲכָל) *stirring up, making turbid*. Gen. R. s. 71 עֲכָלִיתָא אֵין ... לֹאֵם אֵלֶּה חֲפִצָּה לֹאֵם (some eds. עֲכָלִיתָא the names of the sons of Jacob are not meant to stir up (their shortcomings), but to cover them up; Yalk. ib. 126; [prob. to be read: עֲכָלִיתָא, v. עֲכָלִיתָא].

עֲכָלִיתָא m. (denom. of עֲכָל) of *Acco*. Y. Sabb. XIV, 14^d top ע' חֲזָקִיָּה; (Y. Ab. Zar. II, 40^d חֲזָקִיָּה only).

עֲכָלִיתָא, עֲכָלִיתָא, v. עֲכָלִיתָא.

עֲכָלִיתָא f. (עֲכָל) *stirring up*. Nidd. 20^a ע' בְּמֵאָה ע' where-with shall the stirring be done (with the hand or with a tool)?—[Ex. R. s. 22 ע' חֲפִצָּה some ed., read: עֲכָלִיתָא].

עֲכָלִיתָא, עֲכָלִיתָא m. pl. (preced.) [*stirrers*], implement connected with the wine or oil press for stirring up the pulp, *loadstones* (?), *screws* (?). B. Bath. IV, 5 (67^b) עֲכָלִיתָא (Bab. ed. עֲכָלִיתָא; Y. ed. עֲכָלִיתָא; Ms. M. עֲכָלִיתָא; Ms. O. עֲכָלִיתָא). עֲכָלִיתָא, v. Rabb. D. S. a. l. note 6, sq.; expl. ib. 67^b עֲכָלִיתָא. Tosef. Kel. B. Bath. VII, 12, quot. by Hai G. to Kel. XII, 8 (ed. Zuck. עֲכָלִיתָא, oth. ed. עֲכָלִיתָא).

עֲכָל, *Pi*, עֲכָל (v. עֲכָל) to consume.—Part. pass. עֲכָלִיתָא; f. עֲכָלִיתָא; pl. עֲכָלִיתָא. Tam. I, 4, v. עֲכָלִיתָא. *Hithpa*. עֲכָלִיתָא, *Nithpa*. עֲכָלִיתָא, v. עֲכָלִיתָא. Ber. VIII, 7, v. עֲכָלִיתָא. Snh. VI, 6, v. עֲכָלִיתָא. Num. R. s. 14 (ref. to

Ps. CVIII, 10) שם כד נִתְּעַבַּל בְּסִיר as flesh is consumed (boiled to a pulp) in the pot, so they (David's family) were consumed there (in Moab; v. Yalk. Sam. 147; Tanh., ed. Bub., Vayera 25).

עַבְלָא ch., *Pa.* עֶבֶל same. Targ. Job XX, 18 Ms.

Ithpa. אֵיךְ לֹא אֵיכָבֵד *to be consumed, burnt.* Shebu. 17^b אִי רָאָה (v. Ms. M. in D. S. a. l. note) if without turning it, the sacrifice had not been consumed. Ib. אִי רָאָה if he had not turned them (the pieces), they would have been consumed in two hours, and now all of it was consumed in one hour.

עֲכֵמָי 1) pr. n. m. 'Akhmai. Y. Ter. XI, end, 48^b; Y. Sabb. II, 4^d top, v. יִזְכֶּנָּה.—2) בֶּן בֶּן pr. n. pl. (?) Yeb. 15^b משפחת ברת עובדי. Y. ib. 3^a bot. משפחת ברת עובדים מבת עובדים.

עֵקֶר (cmp. עֵקֶב) *to be curved, curled.*

Pi. עִיָּבָן (emp. עִיָּלָה end) to bring about, to cause.
 Snh. 44^b (play on עִיָּבָן, Josh. VII, 24) שְׂעִי עִיֻּמְהֵיהֶם זִמְרִי וְזִמְרִי ...
 וְכִּי his name was Zimri (I Chr. II, 6), but he was named
 'Akhan (Circle), because he caused the punishment of
 Israel's sins.

אֶחָד (b. h.) pr. n. m. *Akhan*, who secreted a portion of the spoils of Jericho. Snh. 44^b, v. preced. Num. R. s. 23. Lev. R. s. 9; a. fr.

עֶכְנָה (עֶכְנָה) m., **עֶכְנָה** f. (עֶכְנָה; cmp. חֲכִינָא *annulated snake*. [Lam. R. to I, 3 אמר עכן ברה, read, as Num. R. s. 12 מה [אמרו אעפ"כ]—Lev. R. s. 16 (play on חֲכִינָא, Is. III, 16, v. עֶכְנָס) כארס של ע' וריחה אווהו הריח and the scent (of the balsam) permeated them like the venom of a snake; Sabb. 62^b כארס של ע' (פָּעֵס, כארס בכֵּס, v. עֶכְנָס); Yalk. Lam. 1031 ויצרר עכנה בהם (a misplaced corrupt. of ע' (כארס של ע').—*Pl.* עֶכְנִי, עֶכְנִי. Sifrē Deut. 321 (ref. to עשונים, Deut. XXXII, 24) אלו ע' וכו' (not עשונים, Var. חֲכִינָא, read: חֲכִינָא) means the snakes whose ruler-ship is in the dust; Yalk. ib. 945 עֶכְנִי.

עֲכִנָּה c. ch. (also in H. dict.) same. Targ. Y. Ex. XXVI, 28 (ed. pr. עֲכִר).—B. Mets. 84^b אֲשַׁכְּחֶהּ לִּי they found a snake encircling the cave; snake, snake, open thy mouth (drop the tail out of thy mouth), and let the son enter &c.; ib. 85^a פָּתַח פִּיךָ וְכִ snake, snake, open thy mouth (drop the tail out of thy mouth), and let the son enter &c.; ib. 85^a פָּתַח דִּלְךָ Ms. M. (ed. פִּיךָ); B. Kan. 117^b פָּתַח דִּלְךָ Ms. M. (v. Rabb. D. 'S. a. l. note; & Kan. פָּתַח פִּיךָ). Deut. R. s. 6 פָּתַח מִי, עֲכִנָּה f. (סִדְרָן; Ber. 19^a; B. Mets. 59^b, v. next w.—*Pl.* עֲכִנִּין, v. preced.

עֲכֵנַי (עֲכִינַי) pr. n. m. *ʾAkhnai* (*ʾĀkhinai*). Kel. V, 10 עֲכֵנַי הַתִּנּוֹר the oven of ʾA. (consisting of tiles cemented with sand); Ber. 19^a. Ib. שֶׁחִקְיָהוּ ... מִזֵּה עֲכֵנַי זה הַתִּנּוֹר (כִּעֲכֵנַי) why is it called the oven of A.? ... It intimates that they encircled it with discussions as the snake (winds itself around an object; v. Rabb. D. S. a. l. note 7); B. Mets. 59^b כִּעֲכֵנַי זוֹ.

עֵדֶן, v. עֲבָדָה

עֵבֶס m. (comp. עֵבֶן; b. h. *chain, clasp*) *adder, viper*
(believed to kill a flying bird by looking at its shadow).
Mekh. B'shall., Vayass'a, s. 1 (expl. אֵפֶסֶת, Is. XXX, 6);
Tanh. B'shall. 18; Yalk. Jer. 266.

עכסה (b. h.) pr. n. f. *Achsa*, daughter of Caleb. Tem.
16^a, v. בעס.

*עכסילו, Gen. R. s. 98 במזל קשה ... וז' ע', a corrupt gloss, prob. to be read: 'זה חודש כסלו וז'; v. Yalk. R'ubeni, B'resh., to Gen. I, 3 מזל כסלו.

עָכַר. (b.h.) *to stir up, disturb; to trouble, make turbid; to sadden.* Sot. 5^a עֹכְרוֹ ... כּל אדם if a man has swelling of wind (haughtiness) in him, the slightest breeze will trouble him (the slightest adversity will upset him); מֵהָיָם ... if the sea ... is stirred up by the slightest breeze &c. Y. Keth. I, 25^b bot. לְעוֹכֵר אֶת הַיָּם (not לעובר) like one troubling the eye, which becomes clear again. Ber. 25^b עוֹכֵךְ בְּרגלוֹ he must stir them up with his foot. Gen. R. s. 80, end (ref. to עָכְרוּם, Gen. XXXIV, 30) צִלְווֹה אוֹתָהּ the wine in the cask was clear, and you have troubled it; Yalk. ib. 135 יַעֲבֹרוּהָ Nidd. 20^a צָלְלוּ חוּזֵר וְחוּזֵר if the mixture became clear (the earth settled), he must stir it again; a. fr.—Part. pass. עֹכֵר; f. עֹכְרָה ... צִלְווֹתָן אֵלָּא ע'. עֲכָרָה; p. עֲכָרִים; עֲכָרִין, עֲכָרִית. Ib. 'ע' צִלְווֹתָן אֵלָּא ע' you must not examine the mixture when it is clear, but when it is turbid; Tosef. ib. III, 11. Gen. R. l. c. הִירָא ע' הָיוּ הַיּוֹם thou art troubled (punished) this day, but thou shalt not be troubled in the hereafter. Sifré Deut. 48 מִיָּמָּה ... שָׁחַ מִיָּמָּה שֶׁל בִּרְיָאָה ... וְכִי יֵשׁ תְּפִלָּה ע' וכי יש תפלה ע' is there also a turbid prayer? Ib. שֶׁחִפְּלוּ ... מִנֵּי where is it intimated that the prayer of him in whose hand is robbery, is turbid (rejected)?

Nif. יַעֲרָר to be stirred up; to become turbid, dreggy, foul. Nidd. 9^a דָּם נ' וְנַעֲשָׂה חֵלֶב the blood (of a pregnant animal) is disturbed (decomposed), and turns into milk. Y. Sot. IV, 19^b bot. נ' וְכ' אֵין הַחֵלֶב the milk (of a nursing woman) becomes turbid only after three months (after conception). Y. Nidd. II, end, 50^b יַעֲרָר וְלֹא יִצְלַח the water mixed with earth must settle and not be stirred up again; a. fr.—Men. IX, 5 (90^a) חֵלֶב נ' הִיבֵשׁ אִינוֹן (Bab. ed. נַעֲקָר, Ms. M. נַעֲבָר, corr. acc.; v. Rabb. D. S. a. l. note) liquid emptied from a large measure into a smaller one is stirred up (and what remains in the large measure partakes of the sacred character of the liquid in the smaller, sacred vessels), whereas dry objects are not stirred up.

עֵבֶר ch. same. Targ. Gen. XXXIV, 30; a. fr.—Nidd. 20^a
 וְלִיִּכְבְּרֶיהָ אֵבֶל בְּמֵאָה בִּי עֵוִל that he must
 not throw the earth in with his hands to make the water
 turbid, but when the earth is in the vessel, and he stirs

עפיר, v. עפיר.

עפיר, Ab. Zar. 39^a, read: עפירין.

עפל (b. h.) to swell, rise.—V. עופל.

Hif. עפיל to act rashly, be foolhardy. Sabb. 97^a בן (מנעפיל) Ms. M. (v. Rabb. D. S. a. l. note; ed. מנעפיל) he was one of the foolhardy (Num. XIV, 44); Yalk. Num. 749 המנעפילין.

עפל, v. עופל.

עפלא pr. n. 'Ofra, name of a gate of Jerusalem. Targ. Zeph. I, 10 (v. עופל); v. עופא II.

עפערים m. Du. (b. h.; עפפה, Pilp. of עפה or עוף) [wings,] eye-lids. Sabb. מרבה שיער ב' eye-paint advances the growth of the eye-lashes; Pesik. 'Aniya, p. 135^a. Ber. 60^b עפעפ, v. עפפה.

עפה (reduplic. of עוף II) to fly around. Midr. Till. to Ps. XVIII, 5 עפפוני אלא עפפוני הצרות סטור וכ' read not 'dfafuni (with א) but 'dfafuni (with ע), troubles come flying over me like birds; Yalk. Sam. 157.

עפה (v. עוף I) to double, bend, curve. Targ. Is. II, 4; Mic. IV, 3 ויעפפון (Levita ויעפפון, Pol. of עוף; h. text כרח).—Sabb. 134^a לעפפיה, Rashi, v. עוף II.

Pa. עפפה to double, roll up. Part. pass. מעפפה; f. מעפפא. Targ. I Kings XIX, 6 חררא מע' a rolled up cake (h. text עוף ומעפפה).—Hull. 51^b עוף ומעפפה (not ומעופפה, v. עוף II).

עפץ, v. עפץ.

עפץ m. (v. אפצא) gall-nut. Y. Gitt. II, 44^b top דיוש אין עפץ untanned ink, v. מיקא I.

עפצא, v. אפצא.

עפר, pl. עפרים, v. עופר.

עפר, Pi. עפר (b. h.; denom. of עפר) to cast dust, cover with mud.

Hithpa. עפר to be soiled. Lam. R. introd. (R. Abbahu 6) עפר ומזעפרים בעפר... ויהם ישנים they sleep on the bare earth and become soiled with dust; ib. to III, 13.

עפר (b. h.; עפר to be thick, cmp. אבק; v. עופר) dust, mud, sand, mortar. Gen. R. s. 14 (ref. to Gen. II, 7) זכר 'afar represents the male element, 'adamah, the female; the potter takes male dust (coarse sand) and female earth (soft clay), in order that the vessels be strong. Sot. II, מרחחיהה he (the priest) takes earth from under it (the marble slab). Ib. 16^a מצרנו עפר we find that ashes are likewise called 'afar; Hull. 88^b; Gen. R. s. 49^b. Ib. עפר סודה the dust used in preparing the Water of Jealousy; v. כיסוי the earth or ashes used for covering up the blood at slaughtering (Lev. XVII, 13); Num. R. s. 9. Ib. ואנכי עפר ואפר לא זכחה תחזור and ashes' (Gen. XVIII, 27); if she is unworthy, let her

return to her native dust. Ib. זהב העלל the gold dust of the calf. Y. B. Mets. VIII, end, 11^d עפרור ע' black potter's earth; a. fr.—Gen. R. s. 94 עפרו של יצחק (ed. Wil. אפרו), v. אפר.—Pl. עפרות, constr. עפרות. Num. R. l. c. (ref. to עפר, Num. V, 17) [read:] ע' הזהב אשר נתן this refers to the gold dust which he (Moses) made by grinding (Deut. IX, 21). Gen. R. s. 26 ע' ו' שהיו בקיאים בע' they were experts on the qualities of soil like serpents; a. e.

עפרא ch. same. Targ. Lev. XIV, 45. Targ. Prov. VIII, 26 (h. text עפרות); a. fr.—B. Bath. 73^b ע' ומורה וכ' he took up dust and smelt of it and said, this is the road &c. Ib. 16^a ע' לפומיה דאויב earth into Job's mouth (stop him)! Ib. 171^b ע' מאן ריהב לן מעפריה דרב וכ' O, that some one would give us some of the dust of Rab and Samuel, and we should put it into our eyes! (i. e. we surely revere the memory of Rab and Samuel, yet we differ with them); Ab. Zar. 53^b; Hull. 68^b. Snh. 108^b ודחה ע' ודחה הרב... we threw dust and it turned into swords; a. fr.

עפרורין m. pl. (preced.) ע' דדהבא gold-dust. Targ. Job XXVIII, 6 (ed. Lag. עפרורין, corr. acc.).

עפרורית f. (preced.) sandy matter in grain. B. Bath. 93^b ע' לא but sand (as an admixture) need he not accept? Ib. 94^a רובע ע' לסאה... רובע ע' רשעים the purchaser of lentils must accept one fourth of a Kab of sand for each S'ah; a. e.

עפרותין, v. עפרורין.

עפריא pr. n. pl. (v. next w.) 'Afaraya. Y. Bicc. III, 65^d ע' שמועון דמע' וכ' Simeon, a native of 'A. (a Palestinian) has not been appointed!

עפריים, ח' (b. h. חפריים Josh. XIX, 19) pr. n. pl. 'Afarayim, Hāfarayim (Hafaraim). Men. VIII, 1 (83^b) ע' Bab. ed. (some ed. עפר; Ms. M. חפריים; Mish. ed. ח'; v. Rabb. D. S. a. l. note). Ib. 85^a חבן אתה מכניס לע' (Ms. M. לוד) wouldst thou carry straw to 'A.?; Gen. R. s. 86, end לעפריים; Ex. R. s. 9.

עפרן, Targ. Cant. V, 14 ברקן וע' read with ed. Lag. עפרן (v. עפרנא) saffron-colored smaragd.

עפרתים pr. n. pl. 'Efrathayim. Y. Sabb. XIV, 14^c bot. מ' ר' חוניא יעקב מ' R. Hunia Jacob of 'E. (perh. עפריים?).

עפש, Pi. עפש to grow mouldy, decay. Pes. 15^b; 45^b ע' הפה שיעפשה bread that is spoiled so as to be unfit for man to eat &c. Tosef. ib. II (III), 4 שיעפשו או שיכשו which have become mouldy or dried up. Tosef. Ter. IX, 10 פה ע' שיעפשה (ed. Zuck.). Tanh. Mick. 7 עפשה... פה the bread in our vessels has become mouldy. Y. Yoma III, 41^a bot. לא מ' עפשה it never grew mouldy; Bab. ib. 38^a מ' עפשה; Tosef. ib. II, 5; Y. Shek. V, 48^d bot. מ' ע' a. e.

Hithpa. עפש, Nithpa. נעפש same, v. supra. Gen. R. s. 31 ע' ולא ירעשו ולא ירעשו וכ' that they (the fruits in the ark) should not rot, or mould, or be disfigured.

עפש cb., Ihpa. איפש same. Men. 23^b מ' עפש when the bread is spoilt.

עֵץ m. (b. h.; v. עֵצ 2) *tree, pole; wood*. Esth. R. to V, 12 לאור שעשה העץ after having made the gallows. Tam. II, 3, a. fr. עץ שמן pine-wood. Gen. R. s. 15 אֵילֵן שִׁטָּה a tree whose wood is as fit to eat as its fruit. Sifra Emor, Par. 12, ch. XVI, v. עֵנָה; a. v. fr.—Pes. 30^b עֵץ פֶּרוֹר wooden pot-ladle.—Pl. עֲצִים; constr. עֵצִי. Tam. l. c. כל הֵץ כְּשֶׁרֶץ וֵץ all kinds of wood are fit for the altar pile. Ib. 5 עֵץ רִמָּה wood of a fig-tree. R. Hash. II, 3 עֵצִי שמן, v. supra; a. v. fr.

עֲצָרָה, **עֲצָרָה**, **עֲצָרָה** f. = h. **עֲצָרָה** II. Targ. O. Deut. XXXII, 28 (some ed. **עֲצָרָה**). Targ. Num. XXXI, 16. Targ. Y. II Num. XXIV, 14 **עֲצָרָה**; a. e. — **Pl.** **עֲצָרָה**, **עֲצָרָה**, **עֲצָרָה**. Targ. Prov. XXII, 20 (ed. Wil. **עֲצָרָה** sing.). Targ. Y. II Deut. I. c. (v. **עֲצָרָה**). — Esth. R. to I, 3 **בְּרִי עֲצָרָה רִבְלִיה** (not **עֲצָרָה**) his counsellors; a. e.

עֵצָה, v. עֲצָר.

עָצַב (b. h.) 1) *to cut, form, shape*.—2) (cmp. רָגַח a. רָגַח) *to cut, grieve, pain*.

Pi. ציצב to shape, handle, esp. to straighten an infant's body by manipulation. Sabb. XXII, 6 אין מַצְבִּירִין אֶת הַקֶּטֶן you must not manipulate a child (on the Sabbath), expl. ib. 147^b חֲבוּרֵי תַּחְמוּרֵי שִׁרְרָה straightening the vertebra (v. לָפֶס). Tosef. Kel. B. Mets. II, 9 שִׁרְרָה מַצְבִּיר עֲלֵיהָ וּ' because he (the surgeon) manipulates children thereon.

Hif. להצער to grieve. Gen. R. s. 44 (ref. to Ps. CXXXIX, 24) *וְאִם עָרִיר (וְ) לְהַצְעִירָהּ* if it be my destiny to rear children who are to grieve thee, it is better that thou shouldst lead me in the way of the world (death); (Yalk. Ps. 888 *וּלְהַכְעִיבָהּ*).

Hithpa. תִּתְעַב, *Nithpa.* נִתְעַב to be grieved, mourn. Snh. 38^b בְּיִתְּוֹ וְלִי בְּיִתְּוֹ he rejoiced over his (R. 'Akiba's) learning, and mourned over his death (predestined martyrdom).

עָצַב ch. same; (intr.) to be grieved. Targ. Ps. XXXIV, 6 (v. חָסַד II).—*Part. pass.* עָצִיב, עָצִיב; f. עֲצִיבָה; pl. עֲצִיבִי *grieved, sad.* Targ. Esth. IV, 1; Targ. Y. Ex. XII, 31 קל ע' the voice of a mourner.—Bets. 16^b הוֹרִידָה דָּוִדָּה he saw that he looked down-hearted—עֲצִיבָה עֲצִיבָה why art thou grieved? Taan. 25^a. Ib. 22^a מְבַרְחִין ע' מְבַרְחִין; a. f.

Ithpe. וַאֲנֵצִיב *to be grieved.* Ber. 31^a וַאֲנֵצִיב *and they grew sad; Yalk. Ps. 881* וַאֲנֵצִיב.

צָבַר m. (b. h.; צָבַר 1) *form*, esp. *idol*.—*Pl.* **צִבְרִים**. Sifra K'dosh., beg. שְׁנֵעֶשׂוּ פְּרָקִים פְּרָקִים עַל שֵׁם שְׁנֵעֶשׂוּ idols are called 'forms', because they are made limb by limb; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.—Snh. 63^b וְנִשְׁתַּחֲוֶה רְמוֹת **צִבְרֵיהֶם** (not **צִבְרֵיהֶם**, v. Rabb. D. S. a. note 1) they made an image of their (the rich men's) figures; Yalk. Hos. 529.

עֵצֶב m. (b. h.; עֵצֶב 2) *trouble, toil; that which is acquired through toil*.—**Pl.** עֵצֶבִּים. Num. R. s. 9 (ref. to יוֹעֲצֵבִיךָ, Prov. V, 10) אֵין עֵצֶבִּיךָ אֵלָא בָנִים (ed. Wil. וְעֵצֶבִּיךָ וּבָנִים) 'thy toils' means thy children (with ref. to Gen. III, 16); עֵי זוֹ יִגִּיעַת הָאָרֶץ 'thy toils' means painful labor in the field (with ref. to ib. 17).

עֲצַב m., **עֲצִיבָה** f. (b. h.; preced.) *sad, grief-stricken*.
 Pes. 119^a מֶלֶךְ בֹּי"ט מִנְצָחֵן אֹהֶו וְעֹרֵב a human King grieves
 when he is defeated, but the Lord &c.; (Midr. Till. to
 Ps. IV כֹּלֵם), v. נָצַח. Ber. 5^a מִדֵּבֵר עֵי וְלֹקַח שֹׁמֵם the seller
 grieves (because he has to part with a dear possession),
 and the buyer is glad; a. e.—*Pl.* עֲצָרִין, עֲצִיבִין
 Yoma 21^b. Ib. 67^a; a. e.—*Transf.* (of the fingers of the hand)
pressed together, narrow, opp. שֹׁמֵם. Erub. 3^b, a. e., v. אֲמָה.

עֵצָב ch., v. עֵצָב.

עֲצָבוֹן m. (b. h.; preceded. wds.) *grief, pain, toil*. Num. R. s. 9 (ref. to Prov. V, 10, v. עֲצָב) intimating that they shall eat with toil whatever they may eat (with ref. to Gen. III, 17). Pirké d'R. El. ch. XIV גִּירוֹלָהוּ בְּעֲצָבוֹן גִּירוֹלָהוּ, v. סִתְחָה, a. e.—*Pl. עֲצָבוֹנוֹת*. Midr. Till. to Ps. XVI, 4 אִם עֲצָבוֹנוֹת עָלַי לִבִּי אִם ed. Bub. (missing in oth. ed.) thou didst decree many pains unto man (ref. to Gen. III, 16, sq.); ib. לִאֲבוֹת הָעוֹלָם עֲצָבוֹנוֹת עָלֶיךָ thou didst decree many troubles unto the patriarchs; הָרִבּוֹן עֲצָבוֹנוֹת עָלֶיךָ thou didst decree . . . upon the generation of (the Hadrianic) persecution; Yalk. ib. 667.—[V. next w.].

עצבונות f. (preced.) [*a stinging plant*,] prob. *wild rose-bush*. Gen. R. s. 63 משל להרים וע' (Matt. K. **עצבונות**; some ed. **עבונות**, corr. acc.) this is like a myrtle and a rose-bush growing side by side; Yalk. ib. 110; Tanh. Ki Thetsé 4 **עצבוני**.

עֲצִיבוּת f. (preced. wds.) *grief, sorrow*. Ber. 31^a לא מחר ע' ר' און ... you must not rise for prayer in a mood of grief or in languor ... but in religious joy. Pes. 117^a מחר ע' ר' און ... the Divine Presence (holy inspiration) does not rest upon man in moments of languor or sadness &c. Hag. 5^b און עֲצִי לפני ר' there is no sadness before the Lord, for it is written (I Chr. XVI, 27) &c.; Yalk. Jer. 292.

עֲצֵת I f. (h. h.; v. עֵץ) 1) *trees, plantation*. Y. Sabb. III, 6^a; Y. Succ. I, end, 52^c עֲצֵת שְׁבִייתוֹ allowed the carrying of things on the Sabbath from trees in the water (on an island) to the water and vice versa (cmp. Erub. 67^b (סֵלַע שְׁבִייתוֹ); Y. Erub. VIII, end, 25^b).—2) *pea-stalks*. Sabb. VII, 4, expl. ib. 76^a מִיָּיִן קִטְנִיּוֹת עֲצֵת. Ohol. XVIII, 2, contrad. קֶשֶׁת.

עצה II f. (b. h.; רֵצֵן) *counsel, advice, plan, consultation, council*. Gen. R. s. 74 ע' נושלין they hold council, v. ניווה. Sot. 11^a (ref. to Ex. I, 10) חתלה ב' החתיל ב' he was the first to propose (the destruction of Israel). Ib. שלשה דירי ע' three men took part in that consultation. Meg. 12^b ממנו ע' נישלה counsel (legal wisdom) has been taken away from us. Sot. 11^b שפנה מצצה מרגלים ע' he turned away from the council of the spies. Gitt. 58^a, a. e. ארח שומע אם ארח לִשְׁמָעִי if thou wouldst listen to my advice. Tanh. Ha'az. 8 ע' טובה קשמע לן and if you follow my advice, do not risk your life for her. B. Bath. 118^a, a. fr. — *Pl.* עצור. Kidd. 80^b (in Chald. dict.), עין. Midr. Till. to Ps. I, 3 שרחה יועץ (v. ומחקרימהו) who suggested plans which were executed, and which turned out well; a. e.

עצה ch., v. עצא.

עצה m. (b. h.; v. עצר) *backbone, spine*. Sifra Vayikra, N'dab., Par. 14, ch. XIX (ref. to Lev. IV, 9) יכנס לפניו מן he must go inside of the backbone, i. e. cut off a portion of the spine; Yalk. Lev. 462.

עצה, v. עצר.

עצותא = **אצותא**. Targ. Y. Num. XV, 20, sq.; a. e. (interch. with 'א).

עצום m. (b. h.; עצם) *strong, mighty*. Pl. עצומים. Lam. R. to III, 4, v. עצום.

עצום, v. עצום.

עצומה f. (עצם) *possession*.—Pl. עצומות. Yalk. Gen. 111, v. עצם.

עצוצא, v. אצוצא.

עצורא m. (עצר) *wine- or oil-presser*. Targ. Y. I Gen. XLIX, 11 (not עצור, ע').—Pl. עצורים. Targ. Is. XVI, 10 (v. עצורא).—B. Bath. 25^b ע' those pressers (of poppy-oil).

עצורא, v. sub ערצ'.

עצרי.

עצותא, v. אצותא.

עצה 1) *to press, squeeze; to oppress*, esp. (=h. עשק) *to withhold what is due to a neighbor*. Targ. Y. Lev. V, 23. Targ. Y. II ib. 21 עצה some ed. (not ע'). Targ. Y. II Deut. XXIV, 14; a. e.—Part. pass. עצוי, pl. עצוין. Targ. Y. ib. XXVIII, 29.—2) *to be hard, dry; sapless*. Part. pl. עצרי. Targ. Y. II Num. XIII, 20 (21).

עצא m. (preced.) *withholding, that which is withheld* (h. עשק). Targ. Y. Lev. V, 23 (not עצא).

עצבה f. (עצב) *sadness, use of the root עצב*. Gen. R. s. 27; s. 32 *עצב אין ע' אלא אבלות* the root עצב (Gen. VI, 6) means mourning. Num. R. s. 9, v. עצב.

עצבות, v. עצבות.

עציל, v. עצל.

עצין m. (אצין, v. אצין) *a common earthen vessel* (used for refuse). Keth. III, 4 האנים שורה בעצין the ravisher must drink out of the offensive vessel he has chosen, expl. ib. 5 *ע' היא היגרה וכ' he must marry the woman, even if she be lame &c.*—Esp. *flower-pot*. Dem. V, 10 נקוב ע' that which grows in a perforated pot (placed in the ground) is legally like that which grows in the ground itself. Men. 70^a *נקוב ע' א pot without a hole*. Kil. VII, 8; a. fr.—Pl. עצים. Y. ib. end, 31^a.

עצין ch. same. Y. Snh. X, 29^a bot. *הר* אשכח ע' he found a pot (Midr. Sam. ch. XXVI *הרש*); v. אצין.

עצירה f. (עצר) 1) *closing up, obstruction of orifices*, נאמר ע' Gen. R. s. 52 end (ref. to Gen. XX, 18), v. עצור.

וכ' בגרון ע' the root עצר applies to closure of the mouth, of the throat &c.—עצירת גשמים (v. Deut. XI, 17) closing up the heavens so as to withhold the rain, *drought*. Sifré Deut. 43; Yalk. ib. 867.—2) *locking up, detention*. Sifré Num. 151; Yalk. ib. 782 (ref. to עצרה, Num. XXIX, 35) *ע' אין* the root עצר has the meaning of detention (by ref. to Jer. XXXVI, 5).

עצל, *Hithpa.* **העצל**, *Nithpa.* **נעצל** (b. h. *Nif.*; v. עצל; cmp. b. h. *אצל*) *to withdraw one's self, shirk the trouble of; to be careless, slothful; to consider one's self exempt*. Tam. II, 2 *ע' לא נ' הוכח מלחוצא וכ' never did a priest shirk the labor of carrying out the ashes*. Lev. R. s. 19 (ref. to בעצלים, Koh. X, 18) *ע' because that man considers himself exempt from covering his head as it is proper to do, he contracts rheumatism; ע' because that woman is too careless (of chastity) to cover herself &c.* Ib. *ע' שנתעצלו*... because the Israelites shrank from encamping in discord. Y. B. Kam. IX, end, 7^a *ע' והקריבוהו* they were slothful and failed to offer it up; a. fr.

עצל, ch., *Ithpa.* **איעצל** same. Pes. 85^a *דאורי לאיעצולי* *ע' ביה* (not לעצולי) one might be slothful about it (and fail to use the sacrifice up in due time).

עצל m. (b. h.; cmp. *אצל*) [*standing aside*] *slow; sluggish; lazy*. Deut. R. s. 5 *ע' ללמד לע' וכ' what reason had Solomon to make the sluggard learn from the ant* (Prov. VI, 6)?; a. e.—Pl. עצלים. Pes. 85^a *ע' כהונה ע' the negligent among the priests* (opp. *זריז*); a. e.—Fem. עצלה, pl. עצלות. Y. ib. I, 27^c bot. *ע' הנשים* women are slow (opp. *זריז*).

עצלות f. (b. h.; preced.) *laziness, indolence*. Yalk. Num. 720; Pes. 66^a *ע' שדחיה בכס וכ' what is the cause that I had to come from Babylonia and be appointed your chief? Your indolence, which prevented you from waiting upon the two greatest men of the generation*. Ib. 117^a; Ber. 31^a, v. עצבות; a. fr.—Y. Kil. VIII, 31^c (of an animal tied by the side of a harnessed animal) *ע' זה נושא עצלותו של זה וכ' this one carries the sluggishness of the other, i. e. when one is sluggish, the other has to carry the heavier load*.

עצלן m. (preced.) *laggard*.—Pl. עצלנין. Succ. 27^b *וכ' משבח אני את הע' I praise the laggards, because they do not leave their homes on a festive day*. Tosef. Pes. III (IV), 11 *ע' כר* (Var. עצלנין) the group of laggards (coming late for the Passover sacrifice).—Fem. עצלנית. Pes. 65^a *ע' כר*, v. supra.—Pl. עצלניות. Gen. R. s. 45; Deut. R. s. 6.

עצם (b. h.) 1) *to press; to close* (the eyes). Yalk. Is. 304 *ע' זה העוצם עיניו כשעומדת וכ' he who closes his eyes when (he sees) Israelitish girls stand washing*. Sifra K'dosh., Par. 3, ch. VII *עצום*, v. infra.—2) [*to be compressed, hard*] *to be strong*, v. עצים.—3) (denom. of עצם) *to acquire, possess*. Gen. R. s. 64 *עצם*, v. עצם.

Hif. **העצם** *to close* (the eyes). Kidd. 32^b *ע' יכיל* perhaps a man might think, he will close his eyes

and pretend not to see him (the old man); Yalk. Lev. 617; Sifra 1. c. יעצום. Sabb. XXIII, 5 מעצום, v. עמץ.

Pi. עצום to close (a dead body's eyes), v. עמץ.

Hithpa. נהצום, **Nithpa.** נהצום 1) to be closed, v. עמץ. — 2) to be headstrong towards one another. Snh. 31^b שנים וכו' שנתעצמו בדין if both parties to a law-suit are stubborn, one saying, let us go to law here, and the other saying, let us go to the circuit court.—3) v. עיצום 3) to fortify each other, i. e. to enter an agreement with the condition of forfeiture. Tosef. B. Mets. I, 16 בזה שנים שנתעצמו זה בזה if two made an agreement wherein one said, if I do not come &c.

עצם m. (b. h.; preced.) [strength,] 1) bone. Tosef. Sabb. VII (VIII), 21 בערני ע' עצם if a bone sticks in one's throat; Sabb. 67^a. Pes. VII, 11 וכו' העובר את הע' he who breaks a bone of the Passover sacrifice. Ib. 12 ב' שאין בו הע' שבריה because the prohibition to break a bone does not apply to it; a. v. fr.—**Pl.** עצמות. Ib. 10. Ib. VIII, 8 ע' הוא הע' who has the bones (of a parent) collected, v. לקט. a. v. fr.—2) substance, essence, self (v. עיצום). Ab. I, 14 וכו' וכשאני לעצמי and if I am (I care) for myself only, what am I? Ib. II, 13 עצמי בפני עצמי be not a wicked man in thine own sight (despair not of thyself). Ber. 43^a; Tosef. ib. IV, 8 מברך לעצמי each says the blessing for himself. Zeb. VIII, 10 בעצמי when it (the addition to, or the diminution from the prescribed action) stands by itself (is clearly visible); R. Hash. 28^b; Erub. 100^a. Sifré Deut. 19 וכו' לא מעצמי אני וכו' I did not say that of my own accord (as my idea), but at the command of God. Num. R. s. 20; Tanh. Bal. 13 ליקש לעצמו he wanted to go to himself (go home); a. v. fr.—**Pl.** constr. עצמי. Sifré Deut. 16 עצמיכם וכו' ... לעצמיכם in the past you were your own masters, now you are servants and subjects of the community; a. fr.—3) substance, wealth, esp. live stock. Yalk. Gen. 111 (ref. לעצמה, Gen. XXVI, 14) ועברה וכו' כחייב אם אין אדם נעשה כעבד לעצמו וכו' it may be read 'and he shall serve it', unless a man become like a slave to his stock, he does not own it; Gen. R. s. 64 לעבדו (ref. לעצמו; comp. Snh. 58^b).—**Pl.** as ab. Gen. R. l. c. (read לעצמו; comp. Snh. 58^b).—**Pl.** as ab. Gen. R. l. c. כל אורן ע' שעצמה ממנו הנה v. infra. Ab. Zar. 71^a עצמות מני לך all these possessions (herds and flocks) which thou hast obtained, are they not from us?; Yalk. l. c. עצמות.

***עצמוני** m. (עצם) [bony,] name of a thorny plant, v. ענבונית.

עצר (b. h.; comp. אצר [to press,] to close up; to detain; to ward off; to gather, store away. Succ. 38^a עוצרת רוחו וכו' wards off evil winds and dews (v. infra). Num. R. s. 19 וכו' ... עוצרו how could the angel of death strike a man that had stood up against the angel of death and warded him off? (ref. to Num. XVII, 13). Sifré Num. 151; Yalk. ib. 782 (ref. to עצרה, Num. XXIX, 35) עצרו והרבו the Scripture keeps him (the pilgrim) from leaving (Jerusalem, on the eighth day). Pesik. R. (ed. Fr.) addit. s. 4; Pesik. Bayom, p. 193^b וכו' הקיבה עצרו וכו' the Lord locks his Presence up with them, v. infra. Ab. Zar. 71^a עצורים, עצורים, עצורים; עצורים, עצורים. Sifré l. c. וכו' מה זה ע' מלצא את זה ע' וכו' as

on this (the eighth day) one is prohibited to leave, so is one on this (the first day). Sifré Deut. 135 (ref. to עצרה, Deut. XVI, 8) וכו' יכול יהא אדם ע' כל יום from this you might infer that one must be confined the whole day in the schoolhouse (for religious exercises). Ib. מה שביעי ע' אף as the seventh day is under restrictions (as to week-day labor), so is the sixth day (i. e. the days intervening between the first and the seventh day); אי מה ע' מכל מלאכה ע' מכל מלאכה you might infer from this that as the seventh day is under restriction as regards all sorts of labor (even work of necessity), so is the sixth; Hag. 18^a וכו' השביעי ע' בכל מלאכה ... ימים ע' וכו' the seventh day is under a general restriction, but the six days are not; Yalk. Deut. 904; ib. 907. Hull. 67^a שחן ע' בכלים ... בורות, pits and caves, the waters of which are restrained as in vessels; Yalk. Lev. 537 בכלים ... עצירים (corr. acc.); a. fr.

Nif. נעצר to be detained; to be gathered together. Pesik. R. l. c. כל זמן שישראל נעצרין וכו' as long as Israel holds festive gatherings in synagogues and schoolhouses, the Lord locks up &c. (v. supra); Pesik. l. c.^a מעצורין (Pi.). Yalk. Num. 782 (ref. to עצרה, v. supra) ע' ע' אחר why are they detained one more day? Taan. 7^b נעצרין the rains are withheld. Ib. 8^a וכו' מלחורירי וכו' the heavens are locked up so as not to let down rain &c.; a. fr.

Pi. עצר 1) to hold festive gatherings. Pesik. l. c., v. supra.—2) to detain, keep off. Succ. 37^b וכו' כדי לעצור רוחו וכו' in order to keep off evil winds &c. (v. supra).

עצר ch. 1) to press, squeeze. Targ. Jud. VI, 38. Targ. Gen. XL, 11 (O. ed. Vien. עצרה, Pa.); a. fr.—Y. Sabb. XVII, 16^b top; Y. Bets. I, 60^b bot., v. יצירה.—2) to keep back, save. Y. Taan. III, 66^d top וכו' עצור וכו' גולתא.

עצר m. = עצור. Targ. Am. IX, 13 ענבין ע' (not עצר).

עצרה m. (preced. wds.) wine-press, vat.—**Pl.** עצרי. B. Mets. 86^b ע' בירי וכו' a black hen ... that moves about among the vats. B. Kam. 27^b דע' קרנא (not רעצרה) a corner near the wine-presses.

עצרה m. (preced. wds.) juice. Gitt. 69^b Ar., v. ארצרה.

עצרי pr. n. m. 'Atsri. B. Bath. 174^b (Ms. M. עצורי); Arakh. 23^a ע' משה בר ע'.

עצרת f. (b. h.; עצר) detention, gathering, esp. a festive gathering for the conclusion of a festive season, concluding feast; ע' של חג the concluding feast of the Succoth festival (Num. XXIX, 35); ע' של פסח the concluding feast of the Passover festival i. e. the Feast of Weeks, Pentecost. Pesik. Bayom, p. 193^a כשם שע' ... של חג ראויה היתה ע' של חג the concluding feast of the Succoth Festival was to have been fifty days after (the first day of Succoth) as the concluding feast of Passover is &c.; Cant. R. to VII, 2; a. e.—In gen. ע' f., (sub. יום) m. Feast of Weeks, Pentecost. Pesik. l. c., p. 190^b ע' בסיון in the month of Sivan is the Feast of Weeks. Hag. II, 4 שחל ע' ארבעה ימים if the Feast of Weeks occurs on a Friday. Ib. ע' ארבעה ימים to oppose those who say that the Feast of Weeks must be observed on the day after the Sabbath (after seven complete weeks from

Passover, beginning with the first Sunday); Men. 65^a. Ib.^b; a. v. fr.

עֲקָרָהּ I ch. same, *Feast of Weeks*. Targ. O. Num. XXVIII, 26 בַּעֲקָרָתִי (ed. Vien. בַּעֲקָרָתִי; Y. בַּעֲקָרָתִי; h. text בשבועותיכם). Targ. II Esth. III, 8 דְּיָמָא דֵּעִ—Pes. 42^b; Sabb. 110^a, v. רַבְרָב. Pes. 68^b; a. fr.

עֲקָרָהּ II f. (עֲצָר) *vat*. Targ. Esth. I, 10.

עֲצָרָהּ, v. עֲצָרָהּ.

***עֲצָרָהּ** m. (v. עֲצָר) *oppressor*. Targ. Prov. XVI, 33, v. עֲצָרָהּ.

עֲצָרָהּ f. (עֲצָר) *trouble, distress*. Targ. Is. XXX, 6. Targ. Prov. XXIII, 27. Targ. Y. II Num. XII, 12 עֲצָרָהּ בְּעֲצָרָהּ she was with us in (shared) our trouble; a. e.—Snh. 26^a עֲצָרָהּ that is the trouble (that thou callest them wicked).—*Pl.* Targ. O. Lev. X, 19 וְעֲצָרָהּ (v. Berl. Targ. O. II, p. 34).—Snh. 11^a וְעֲצָרָהּ סִגְרָא עֲצָרָהּ and great troubles are destined to come over the world; Tosef. Sot. XIII, 4 עֲצָרָהּ סִגְרָא (corr. acc.; Var. רַבְרָב. Cant. R. to VIII, 9; a. e.—V. עֲקָרָהּ.—Y. B. Kam. X, 7^c top בְּרִישׁ דְּעֲקָרָהּ (masc. form) a man of troubles (a very poor man). Midr. Till. to Ps. XVIII, 5 עֲקָרָהּ (ed. Bub. עֲקָרָהּ, v. פְּנִי II.

עֲקָרָהּ, v. עֲקָרָהּ.

עֲקָרָהּ (b. h.; denom. of עֲקָרָהּ 1) *to trace, follow*. Shebu. 47^b עֲקָרָהּ אַחֲרֵי נִימָא, v. נִימָא. Macc. 10^a (expl. עֲקָרָהּ, Hos. VI, 8) שְׁדוּ עֲקָרָהּ לְהוֹדֹג וְכִי they followed up (their victims) to commit murder; Yalk. Hos. 523; Yalk. Josh. 30; Yalk. Num. 787.—2) *to go beyond, supersede*; (b. h. *to supplant*). Sot. 16^a עֲקָרָהּ מִקְרָא בשלושה מקומות הלכה עֲקָרָהּ מִקְרָא in three instances the practice goes beyond the Biblical text (Ar. Var. עֲקָרָהּ, עֲקָרָהּ, Ib. עֲקָרָהּ ועֲקָרָהּ. Ib. קָא חֲשִׁיב עֲקָרָהּ וְעֲקָרָהּ. he (R. Joh.) counts such cases only where the practice goes beyond and overthrows (the text), whereas in this case עֲקָרָהּ וְעֲקָרָהּ the practice goes beyond and adds to (the text).

עֲקָרָהּ ch., Pa. עֲקָרָהּ *to trace, espy*. Targ. Prov. XXIII, 30 עֲקָרָהּ ed. Lag. (ed. Wil. עֲקָרָהּ; oth. ed. מעֲקָרָהּ, corr. acc.).

עֲקָרָהּ (b. h.; עֲקָרָהּ, cmp. עֲקָרָהּ, *to be curved*) 1) *heel*. Y. Ber. I, 2^c top; Sabb. 62^b, v. נִימָל. Deut. R. s. 3 אֲנִי דוֹרֵךְ אֶת גִּיתָהּ I shall tread Edom's vat with the heel of my foot (v. Is. LXIII, 1 sq.). Yeb. XII, 1 עֲקָרָהּ סַנְדַל שֶׁשׁ לוֹ עֲקָרָהּ a sandal which has a sole with a covering for the heel. Gen. R. s. 22 מַחְלָה בְּעֲקָרָהּ swinging his heel (dandy-like); Yalk. Prov. 961 בְּעֲקָרָהּ (pl.). Zeb. VI, 3 (63^b) יוֹרֵדִין עַל הַיָּד עֲקָרָהּ (Mish. ed. חוֹזְרִים לֵעֵ, v. Rabb. D. S. a. l. note 200) על הַיָּד (Succ. 48^b עֲקָרָהּ עַל הַיָּד הוֹזְרִין תֵּיךְ תֵּיךְ around on their heels, i. e. go back the same way. Yalk. Jer. 272 עֲקָרָהּ trod with the heel, i. e. ignored it wilfully. Midr. Till. to Ps. IV, 7, שֶׁקָּא II. Ib. to Ps. XCII, v. שֶׁקָּא I; a. fr.—2) (cmp. *haunch with thigh, posteriors*. Ned. 20^a עֲקָרָהּ במִקוֹם מְשֻׁנָּע שְׂוֵאָה מִכּוֹן כְּגוֹן expl. ib. בְּעֲקָרָהּ שֶׁל אִשָּׁה (Ar. במִקוֹם הַחֲרוּפָה) he who gazes at the posteriors which correspond (in shape and position) to the heel. Naz. 51^a עֲקָרָהּ רַקֵּב הִבָּא מִן הָעֵץ decayed matter that seems to

come from the posteriors, Rashi (Tosaf.: the heel).—3) *rear-guard*. Sot. VIII, 6 (44^a) עֲקָרָהּ שֶׁל עַם (Y. a. Bab. ed. עֲקָרָהּ) the rear of the people.—*Pl.* עֲקָרָהּ. Snh. 108^b הוּא מְבִיא לָכֶם מִבֵּין עֲקָרָהּ רַגְלֵיכֶם he will bring you (the flood) from under your heels. Tanh. Ekeb 1 וּמְשַׁלְכִין אִתָּן חֲתָח עֲקָרָהּ minor laws which people disregard and throw under their heels. Naz. 22^b הָיִיתִי נִזְרִית בְּעֲקָרָהּ I will be a Nazarite following thy heels (example); הָיִיתִי בְּעֲקָרָהּ I will follow thy example; a. e.—*Foot-steps*. Sot. IX, 15 (49^b) (in Chald. dict.) עֲקָרָהּ בַּעַל (borrowed fr. Ps. LXXXIX, 52) in the footsteps of (events paving the way to) the Messiah.—[Snh. l. c. וְעֲקָב שְׁמוּ, v. עֲקָב].

עֲקָרָהּ m. (b. h.; preceded.) *rear, consequence*; (conj.) *in consequence of*; (homilet.) *end, future world*. Deut. R. s. 3 (play on עֲקָב, Deut. VII, 12) אֲבָל שְׂכָרָן בַּעַל אֲנִי וְכִי (not שְׂכָרָן) but their full reward I shall give you in the end (after death); Yalk. ib. 847 עֲקָרָהּ בַּעַל וְכִי I shall try you to the end (of your lives); אֲנִי מִיִּסְרֵךְ אֲחֲכֶם עַד הַיּוֹם I shall observe my commandments to the end.

עֲקָרָהּ ch., v. next w.

עֲקָרָהּ, עֲקָרָהּ ch. = 1) = h. עֲקָב, *heel; curve*. Targ. Y. Gen. XLIX, 17; a. fr.—Cant. R. to V, 16 מִן עֲקָבָא when he (Abraham) began to lift his heel from the ground (from the time he attempted to walk).—*Pl.* עֲקָרָהּ, עֲקָרָהּ. Targ. Y. I Gen. III, 15. Targ. Is. X, 32.—Hull. 52^a רַגְלֵי עֲקָרָהּ the curved ends of the wings (where they are attached to the body).—2) (v. preceded.) *end, future*. Targ. Y. I Gen. l. c.; Targ. Y. II ib. עֲקָב (constr.).

עֲקָרָהּ m. (preced.) = h. עֲקָב, *consequence*. Targ. Prov. XXII, 4 (Ms. עֲקָרָהּ).

עֲקָרָהּ, עֲקָרָהּ m. 1) v. preceded.—2) (preced. wds.) *last, late*.—*Pl.* עֲקָרָהּ. Lev. R. s. 12 עֲקָרָהּ לְחֻמָּא אֵילִין וְעֲלִילִין לְחֻמָּא אֵילִין וְעֲלִילִין (ed. incorr.) those who enter the wine shop the first and leave it the last.

עֲקָרָהּ f. (preced. wds.) *remnant*; עֲקָרָהּ יֵין, *sediment*; v. עֲקָרָהּ.

עֲקָרָהּ pr.n.m. 'Āḳābia, name of a Tannai. Ber. 19^a. Eduy. V, 6; a. fr.

עֲקָרָהּ (b. h.) [*to bend*; cmp. עֲקָרָהּ] 1) *to tie hand to foot*, contrad. *to* (v. infra). Gen. R. s. 56 אֲבָרָהּ אֲבָרָהּ כְּפָר (v. infra). Gen. R. s. 2; Lev. R. s. 2; a. fr.—Part. pass. עֲקָרָהּ. Sabb. V, 3 עֲקָרָהּ וְלֹא רַגְלֵי, expl. ib. 54^a עֲקָרָהּ יֵד וְרַגֵּל כִּצְחָק וְכִי 'akud refers to tying foreleg to hindleg like the tying of Isaac &c., ragul refers to bending the forefoot upward and tying it to the foreleg; Y. ib. V, 7^b bot. אֲחֵךְ אֲחֵךְ; Tosef. ib. IV (V), 3 (v. Var. ed. Zuck.); a. e.—2) (denom. of עֲקָרָהּ) *to sacrifice*. R. Hash. 16^a עֲקָרָהּ וְכִי אֵילִין עֲקָרָהּ as if you offered yourselves, v. עֲקָרָהּ. Lev. R. s. 30 (play on כְּפָר, Lev. XXIII, 40) עֲקָרָהּ יֵין וְעֲקָרָהּ יֵין this typifies Isaac, who was tied and offered up on the altar; a. e.;—Gitt. 57^b עֲקָרָהּ אֲחֵךְ

וכ' מוצח אחד ואני עֲקָרְתִּי זֶכֶד thou (Abraham) hast put up one altar, but I have put up seven altars (offered seven martyred sons).

Nif. **נִפְקָר** to be tied; to be put on the altar. Gen. R. l. c. **זֶה הַלֵּקְוֹר וְזֶה לֵּקְוֹר וְזֶה לֵּקְוֹר** the one (ready) to sacrifice, the other to be sacrificed. Pirké d'R. El. ch. XXXI; Yalk. Gen. 101 **וְזֶה וְזֶה בָּלֵב לֵב הָאֵב מִקְרִי בָּלֵב לֵב וְהָבֵן נִי וְזֶה** the father offering with a whole heart, and the son offering himself with a whole heart. Ib. **שְׂרָא אֵרֶם וְבֵן אֵרֶם וְזֶה וְזֶה** have pity on Isaac who is a human being, son of a human being, and is being offered before thee like a dumb beast; a. fr.

Hif. **הִפְקָר** 1) to tie (foreleg to hindleg). Tam. IV, 1 (30^b) **לֹא דִרְוּ כִּפְתֵּינָן ... אֵלָּא מִקְרִינָן אֹתוֹ** (Mish. ed. **מִקְרִינָן** Pi.) they did not bind the lamb (all feet together), but tied it, expl. ib. 31^b **וְזֶה וְזֶה כְּעִקְרָה וְזֶה** v. supra.—2) to put on the altar. Pesik. Alhârê, p. 170^b **וְזֶה הַמִּזְבֵּחַ** and laid him tied on the altar; a. e.

Pl. **עֲקָר** same, v. supra.

עֲקָר ch. 1) same, to tie; to offer. Targ. O. Gen. XXII, 9. Targ. Y. II Lev. XXII, 27. Targ. II Esth. V, 1; a. e.—2) to bend, bow. Targ. Y. II Ex. IV, 31. Ib. XXXIV, 8 (ed. Vien. **אֲקָר**). Targ. Y. Gen. XXIV, 48 **וְעִקְרִיתָ** Ar. (ed. **וְעִקְרִיתָ**).

Ilhpe. **אֲתִקְרָה** to be tied; to be put on the altar. Targ. Mic. VII, 20. Targ. Y. I Lev. l. c. (Y. II **גִּרְמִיָּה** **עֲקָר**). Targ. II Esth. l. c.; a. e.

עֲקָרָה, **עֲקָרָה**, v. sub **עֲקָר**.

עֲקָרָה f. (עֲקָרָה) depression, pressure; mourning. Yalk. Gen. 152, v. **חֲלִיקָה**.

עֲקָב, **עֲקָב** m. (עֲקָב) [crooked, tricky.] **akob**, a thing believed to prevent (or absorb) rain. Snh. 108^b **לֹא שָׂמוּ ... אֵלָּא מִקְרִינָן אֹתוֹ** Ar. (ed. **וְעִקְבָּ**) we have something, its name is 'a.; Yalk. Job 906 **וְעִקְבָּ** v. **עֲקָבָה**. Cmp. **אֲקִיָּה**.

עֲקִיבָה m. ch. (v. **עֲקָב**) haunch, posteriors. Snh. 96^a **כְּעִקְבָּהּ בֵּן יִכְבֵּד אֶבְרָהָם אֶתְּחִי אִפְיָה כְּרִכְלָא** כְּעִקְבָּהּ; ed. **וְזֶה כִּי רִכְלָא** Yalk. Kings 244 **וְזֶה כִּי רִכְלָא** his face changed so as to look like the posteriors of a dog.

עֲקֹד m. (b. h. **עֲקָר** **עֲקָר**) ring-streaked.—Pl. **עֲקֹדִים**. Tanh. Vayetsé 11, v. **נִקְדָּ**; a. e.

עֲקֹלָא, **עֲקֹלָא**, pl. **עֲקֹלָיָה**, v. **עֲקֹלָא**.

עֲקֹלָא m. (עֲקָב) curved, winding. Succ. 32^a, v. **בְּגִלָּה** Erub. 6^a **וְזֶה מִבְּרִי עֲקֹלָא** a winding alley; Y. ib. I, 18^c **וְזֶה מִבְּרִי עֲקֹלָא** winding but open on both sides. Y. Dem. II, beg. 22^b **וְזֶה הַכִּמְצִי** the cumin of Cyprus is crooked; a. e.—**Fem.** **עֲקֹלָה**. Succ. 4^a, v. **דִּוְקָן** Erub. I, 5; a. e.—Y. Taan. IV, beg. 67^b **וְזֶה הָאֵצְבַּע הַזֶּה** had a crooked finger; Y. Meg. IV, 75^b **וְזֶה הָאֵצְבַּע הַזֶּה**—Pl. **עֲקֹלָה**. Bab. ib. 24^b **וְזֶה הָאֵצְבַּע הַזֶּה** if his hands (fingers) are curved (inward) or bent (sideways), he must not pronounce the priestly benediction.

עֲקֹמָא, **עֲקֹמָא**, v. sub **עֲקָר**.

עֲקֹמָה, v. **עֲקֹמָה**.

עֲקֹצָא, **עֲקֹצָא**, v. **עֲקֹצָא**.

עֲקֹר, v. **עֲקֹר**.

עֲקֹשׁ I, (עֲקֹשׁ) **בֵּן ע'** pr. n. m. **Ben 'Akosh**, ('Akish). Koh. R. to II, 9 (perhaps to be read **בֵּן קִישׁ** (שְׂאוֹל בֵּן קִישׁ)).

עֲקֹשׁ II m. (עֲקֹשׁ) [crooked, crafty.] **'akosh**, a thing believed to prevent (or absorb) rain. Snh. 108^b **וְזֶה שְׂמוֹ** Ar. (ed. **עֲקֹשׁ**; Ms. F. **עֲקֹשׁ**, v. Rabb. D. S. a. l. note 70) and some say, its name is 'a., v. **עֲקֹב**; Yalk. Job 906 **עֲקֹשׁ**.

עֲקֹשָׁה f. (preced.) crooked, bent.—Pl. **עֲקֹשָׁה**. Meg. 24^b, v. **עֲקֹשׁ**.

עֲקָר (עֲקָר) to press, narrow in, embarrass. Gen. R. s. 49 **מִן הָיָה חֲמִי הָיָה עֲקָרָה דְּהוּא עֲקָרָה לֵּיהּ** (מֵאֵן) when he saw the dilemma in which he (Abraham) had placed him.

עֲקָרָה, v. **עֲקָרָה**.

עֲקָרָה m. 1) last, late, v. **עֲקָרָה**.—2) consequence, v. **עֲקָרָה**.—3) v. next w.

עֲקָרָה I m. ch. = **עֲקָרָה**, heel. Targ. Y. Deut. XXV, 9 (some ed. **עֲקָרָה**).—Pl. **עֲקָרָה**. Cant. R. to VII, 2 **מִה יֵאֵרִיךְ** **עֲקָרָה** how beautiful are thy heels (steps) in shoes, daughter of my friend!

עֲקָרָה II, **עֲקָרָה** pr. n. m. **'Akiba**, a renowned Tannai who began to study at an advanced age, and who, after taking part in the insurrection of Bar Kokhba, died a martyr. Yeb. 16^a **אֵת תְּהִי אֲתָהּ הוּא עֲקָרָה בֵּן יוֹסֵף וְזֶה** art thou that 'A. ben Joseph whose fame goes from one end of the world to the other? Ab. Zar. 5^a **וְזֶה אָדָם** when he (Adam, in the revelations he received) came to the days of R. A., he rejoiced &c.; v. **עֲקָב**. Ber. 61^b (the story of his martyrdom). Sot. V, 1. Gen. R. s. 1; a. v. fr.—V. Fr. Darkhé Mish., p. 111 sq.

עֲקָרָה, **עֲקָרָה** f. (עֲקָרָה) tying the sacrifice before slaughtering. Tam. IV, 1 **וְזֶה הָיָה עֲקָרָה** and in this wise it was tied (and laid down); a. e.—Esp. **עֲקָרָה יִצְחָק**, or **עֲקָרָה יִצְחָק** the attempted offering up of Isaac. R. Hash. 16^a **וְזֶה יִצְחָק** ... **וְזֶה יִצְחָק** blow before me on a ram's horn, that I may remember to you the offering of Isaac ..., and I account it to you, as if you had offered yourselves before me. Y. Taan. II, 65^d **וְזֶה הָיָה עֲקָרָה** of Isaac, their ancestor, &c.; Pesik. Bahod., p. 154^b **עֲקָרָה יִצְחָק**; Gen. R. s. 56 **וְזֶה הָיָה עֲקָרָה** (corr. acc.); a. fr.

עֲקָרָה, **עֲקָרָה**, **עֲקָרָה** ch. same. Targ. I Chr. XXI, 15. Targ. Cant. I, 13 **עֲקָרָה**, constr. Targ. Mic. VII, 20; a. fr.

עֲקִילָס pr. n. m. **'Akilas**, **Aquila**, the alleged translator of the Bible into Greek, frequ. surnamed **רִבְזִי**, the proselyte, and identified with **אֲקִילָס**. Y. Meg. I, 71^c **וְזֶה הָיָה אֲקִילָס** the proselyte interpreted the Torah before R. El. and &c., v. **רִבְזִי** (Bab. ib. 3^a **וְזֶה הָיָה רִבְזִי**).

חירגם ע' (אתקלים חגר אמרו מפי וכו' A. the proselyte interpreted (the verse Lev. XIX, 20) before R. 'Akiba. Targ. Cant. I, 3, v. אֶתְאֲנִסְיָא; a. fr.

עָקִים, v. עָקָם.

עָקִים m., עָקִימָא, עָקִימָא f. (preced.) *crooked, perverse*. Targ. Prov. XVII, 20 (ed. Wil. עָקִים, Pa. of עָקָם). Ib. XXII, 5 (not עָקִימָא).—X. Meg. IV, 75^b bot. עָקִימָא, v. עָקָם.—Pl. עָקִימָן; f. עָקִימָא. Targ. Prov. XI, 20.

עָקִימָא I, v. preced.

עָקִימָא II f. (עָקָם) 1) *curvature, crookedness*. Y. Kil. IV, 29^b top (in Chald. dict.) ע' חרורי וכו' owing to the curvature (of the garden bed) two rows of vines disappear (become indiscernible).—2) עָקִימָא פה (the lips), *speaking sulkily, mumbling*, in gen. *talk*, opp. to מַעֲשֵׂה action. Meil. 17^b from the argument thou didst utter in an undertone one can tell that thou art a scholar. Keth. 45^b ע' שפחיו גרמא (גרמו) his talk (casting suspicion on his wife) brought it (the punishment) upon him. Snh. 65^a ע' שפחיו דרי מַעֲשֵׂה ע' talk (e. g. blasphemy, false testimony) is considered an action (can be punished). Ib.^b; B. Mets. 90^b (in reference to guiding an animal by means of a human voice).

עָקִימָא f. ch. (v. preced.) *crookedness, perverseness, insincerity*. Targ. Prov. VI, 12 (h. text עָקִימָא). Targ. Hos. VII, 16 Regia (Bxt. עָקִימָא, v. עָקִימָא).

עָקִימָא, v. עָקָם.

עָקִימָא, v. עָקִימָא.

עָקִיפִין, עָקִיפִין m. pl. (עָקָם)*1) *circuit*. Sifr Deut. 26 ע' יהיו מחזירים אירו they shall lead him around in a circuit (expose him to public disgrace; Deut. R. s. 2; Yalk. ib. 810 בקיפון).—2) *circumvention, lawyer's trick*. B. Kam. 113^a ע' באין עליו we bewilder him by subtle arguments; ע' באין באין עליו you must not do it, because you must sanctify the name of the Lord (by your integrity in dealing with a gentile).

עָקִיצָא f. (עָקָץ) 1) *sting*. Ab. II, 10 עָקִיצָא עָקִיצָא (עָקִיצָא עָקִיצָא) their sting (the scholars' ban) is a scorpion's sting; Num. R. s. 3, beg.—2) *cutting fruit by the stalk*. Y. Maas. Sh. V, 56^b top ע' שכר remuneration for cutting, contrad. to לקיטא.

*עָקִיק m. 'akik, name of a *jewel* in the high priest's breast-plate. Targ. Cant. V, 14 (Targ. Ex. XXVIII, 17 ירקן, ירקא).

עָקִירָא m. (part. pass. of עָקַר) *castrate*. Sabb. 152^a, v. אָקָא.

עָקִירָא f. (עָקַר) 1) *tearing loose, plucking*. Snh. 68^a עָקִירָא teach me, how to tear them out.—Pl. עָקִירָא.

Sifr Deut. 171, v. עָקִירָא.—2) *removal from place, lifting up*. Sabb. 2^b עָקִירָא וכו' כל עָקִירָא וכו' Ib. 3^a עָקִירָא גִּיּוּם v. עָקִירָא is moving one's body (starting to walk) like lifting an object from its place?; a. fr.—3) *uprooting, undoing*. Y. Hor. I, 46^a עָקִירָא חֲגוּמָא a decision which abrogates a Biblical law entirely; Y. Yeb. X, 10^d bot.—4) *making childless, extinction*. Pesik. R. s. 47 (ref. to Deut. IX, 20) עָקִירָא בָּנִים וּבָנוּת extinction of sons and daughters (v. עָקִירָא).

עָקִישׁ, v. עָקִישׁ I.

עָקִל (b. h.; cmp. עָקַב a. עָקַב) *to be curved, round, twisted*. Pi. עָקִל *to curve*. Part. pass. מְעָקֵל. Sifr Deut. 308; Yalk. ib. 942 מְעָקֵל a crooked staff.

עָקִל ch., Pa. עָקִל same, *to curve*, v. עָקָם.

עָקִל (or עָקִל) m. (preced.) 1) *a bale of loose texture containing the olive pulp to be pressed*. Maasr. I, 7; Tosef. ib. I, 7 (Var. עָקִל). Toh. X, 8; Y. Ab. Zar. V, end, 45^b ע' מוחל דיוצא מ' ברת חבר Sab. 144^b ע' מ' (מ' ע' מ' Ar. (ed. מעיקול) the watery fluid which oozes out of the bale made up for the press; (Tosef. Toh. X, 3 מ' ע' R. S. to Toh. IX, 1 שיוקא, corr. acc.). Tosef. I. c. ע' ע' (R. S. I. c. שיוקא) if he collected the fluid and put it back into the bale. Snh. 26^a ע' ברת חבר וכו' he (who trims vines in the Sabbatical year) may say, I need the twigs to make a bale for the press. Ib. (proverbial expression) הלב יודע אם ע' אם לעקלקלו the heart knows whether it is done for 'ekel (a legitimate purpose) or out of 'akalkaloth (perverseness); Y. Shebi. IV, 35^a; Lam. R. to I, 5; a. e.—Pl. עָקִלִין, עָקִלִין (or עָקִין). Y. Shebi. I. c. (in Chald. dict.) ע' I need the twigs for &c., v. supra. Ab. Zar. 75^a; Tosef. ib. VIII (IX), 3 ע' של נצרין וכו' bales made of wicker or hemp &c.; Tosef. Toh. XI, 16 ע' של olive pulp.—2) (from its shape) *a mass of iron* used for ballast. Tosef. Kel. B. Mets. I, 1. Makhs. V, 7 ע' וכו' (ed. Dehr. (רביעיק) water that comes up (and settles) in the hull, on the ballast or on the rudders; [Maim.: in the cavity in the hull made for the reception of drippings from the deck; cmp. עָקִיקָה].

עָקִלָא, ע' m. ch. (preced.; cmp. Lat. torques) *band, clasp*.—Pl. עָקִלָא, ע' Targ. Y. II Num. XXXI, 50 (h. text עָקִלָא).

עָקִלָא, v. עָקִלָא.

עָקִלָא, v. עָקִלָא.

עָקִלָא f. pl. (b. h.; cmp. עָקַל) *tortuous ways, perverseness*. Snh. 26^a; Y. Shebi. IV, 35^a, a. e., v. עָקִלָא.

עָקִלָא m. (b. h.; preced. wds.) *tortuousness*; ע' מדר in a round about way, indirectly. Y. Dem. IV, 24^a top מדר ע' may one ask him indirectly (so as to give him an opportunity to confess his omission without compromising himself)?

עָקַם (cmp. עָקַב) 1) *to curve, wind*. Y. Erub. II, 20^a bot. הגמל עוקם וכ' whereas the cow stretches her neck out straight, the camel turns his neck. Lev. R. s. 10, v. infra. Lam. R. to II, 8 עוקם עוקם turns up his nose (at the bad odor).—Meil. 17^b R. El. ... curved his mouth (pouted speaking in an undertone, v. עֲקָרְמָה).—2) *to circumvent, supersede, v. עָקַב*.

Pi. עֲקָם *to curve, wind; to make a circuit*. Y. Yoma VI, 44^b bot. והיה מְעַקְמוּ וכו' the priest's belt was thirty-two cubits long, and he wound it this way and that; Lev. R. s. 10 ולאחריו לפניו וקומו (read: ויעקמו; Cant. R. to IV, 4 (not מעמקו). Gen. R. s. 50 (ref. to סדור, Gen. XIX, 2) though I be not worthy (of your visit), go out of your way on my account; ib. עקמו עלי את הדרך כדי שלא תדעו נראים וכ' take a circuitous route in coming to me, that you may not be seen going to me. Ib. s. 32 ע' הקב"ה שרים וכ' the Lord (Bible text) uses a circumlocution of two or three words (writes two or three words where one would have been sufficient) in order to avoid the word 'unclean'; Pes. 3^a; Lev. R. s. 26, beg.; a. e.—*Part. pass.* מְעַקְמוּ, f. מְעַקְמָה, *tortuous; tricky*. Y. Erub. V, 22^d top מה היה הנהל מ' if the wady meandered. Tanh. Vaëra 4 מה הנחש חולק מ' את המלכות מְעַקְמָה ררכיה lines, so the government winds its ways; כשם שהנחש מ' as the serpent is cunning, so is Pharaoh cunning; Ex. R. s. 9; a. e.

Hithpa. הִתְעַקַּם *to wind one's self, be artful*. Ib. שירבוא כשיבוא if he (Pharaoh) tries his tricks, go and say to Aaron &c.; Tanh. I. c.

עָקַם, ch. same. Y. Taan. IV, 68^a; Koh. R. to VII, 7 חיינא עקרים, v. אַסְתְּרָטָא.—*Part. pass.* עָקִים, q. v., fr. which עֲקָרְמָה. Targ. Ps. XXXVIII, 7 (h. text נצירי).

Pa. עֲקָם *to curve, wind*. Targ. Is. LIX, 8 (ed. Wil. Pe; h. text עקשו). Targ. Prov. X, 9 רמץמץ Regia (ed. רמץמץ, v. infra; Bxt. רמץמץ). Targ. Mic. III, 9; a. e.—*Part. pass.* מְעַקְמוּ, f. מְעַקְמָה, *pl.* מְעַקְמָה, Targ. Prov. II, 15. Ib. X, 9 (ed. Ven. מן, corr. acc.), v. supra.

עֲקָמוּמָה f. (preced. wds.) 1) *curve*. Erub. 14^a מבויר if the curved portion (of the beam placed over the entrance) is outside the alley. Ib. שאילו ריגשל. Ms. M. if, after the curved portion is taken off, there remains a gap of less than &c. Y. ib. I, 19^a bot. ע' provided the curve is sideways; Y. Ab. Zar. I, 40^a bot. ררך ע' it was a tortuous road (on which he met her); Y. Ber. IX, 13^c top עקמומיהה (corr. acc.); a. e.—*Pl.* עֲקָמוּמָה, Y. Erub. I, 18^c bot. ע' those living on this side of the alley make use of the curves (on this side of the wall), and those living on the other side make use of the curves (on the other side) &c.—2) *ambush, hiding place* (by the way-side).—*Pl.* as ab. Sifrē Deut. 20 ע' בה ע' there is no highway without ambushes; Yalk. ib. 804 (*sting*). 3) *crookedness of the heart, insidiousness*. Midr. Till. to Ps. VII, 9 כחומי ולא כעקמומיה according to my

simplicity, but not according to my insidiousness (sin).—4) (v. next w.) *hump; trans. haughtiness*. Ber. 59^a לא נבראו רעמים אלא לפשוט ע' שבלב (Ms. F. עקמומיות. Ms. F. note 400) the thunders were created to level (to cut off) the protuberance (protuberances) of the heart (to break man's pride).

עֲקָמוּמָה ch. same, *hump, protuberance; trans. haughtiness*. Targ. Lam. II, 19 עקמומיה לירבך throw out like water the protuberance of thy heart (humble thyself); Targ. Y. Ex. XL, 7.—Snh. 91^a (speaking to a hunchback, v. גְּבִירָא מִיָּד לְעֲקָמוּמָהּ, v. Rabb. D. S. a. l. note; ed. לְעֲקָמוּמָהּ, v. Rabb. D. S. a. l. note; ed. I shall kick thee and level thy hump from off thee (drive out thy conceit).

עֲקָמוּן m. (preced. wds.) *craft, trap*. Koh. R. to IX, 14, v. פְּנִינָן.

עֲקָמוּמָה, v. עֲקָמוּמָה.

עֲקָמוּמָה f. (preced. wds.) 1) *crookedness, insincerity*. Targ. Hos. VII, 16 Bxt., v. עֲקָמוּמָה.—2) *protuberance, v. עֲקָמוּמָה*.

עֲקָמָן, v. עֲקָמָן.

עֲקָמוּנָה f. (preced.) *indirectness, reserve, opp. frankness*. Lev. R. s. 11 בא בע' spoke with reserve; Midr. Till. to Ps. XVIII, 27; Yalk. Sam. 161.

עֲקָמוּנָה, v. עֲקָמוּנָה.

עֲקָנָה our trouble, v. עָקָא.

עָקַם, v. עָקַב.

עָקַר (cmp. עָקַב) [to bend, go around,] 1) *to circumvent; to seek occasion against*. Y. Gitt. V, 46^c bot. ... ויבחר ויבחר ויבחר he will lend him money and seek an opportunity to take it (the coveted field) from him; (Tosef. Keth. XII, 2 ויקופץ, v. Gitt. 49^b).—2) *to go beyond, supersede*. Y. Kidd. I, 59^d top עוקפת עוקפת on three occasions the practice supersedes the Biblical text, and on one the legitimate interpretation of the text (ignoring the rules of interpretation); Sot. 16^a, v. עָקַב.

עָקַר ch. same.

Hithpe. הִתְעַקַּר *to seek occasion against*. Targ. Y. Gen. XLIII, 18 לְמַתְעַקֵּא (*infln.*); O. לאסחקא, v. סָקַח I).

עָקַץ (cmp. עָקַב, a. Arab. 'akās) [to bend, twist; denom. *tail, point, peduncle &c.*] 1) *to cut fruit by the stalks*. Peah VII, 3 את כל האשכול ע' Ms. M. if he cut an entire cluster. Snh. 41^a רחנה ע' he cut figs. B. Kam. 70^b עקץ ע' cut figs (to the value of the stolen object) in my fig plantation, and take possession for me of the stolen object which thou holdest; a. e.—2) *to sting, prick*. Y. Ber. VIII, 12^b וחיה חרברר וחיה that a lizard stung him, and he recovered. Cant. R. to I, 12 פורטענא אפי' פורטענא

בם not even a flea stung them; ib. to V, 3 עקצה. Ib. to II, 15 ועקצין אותם and they pricked them (with a pin); a. fr.—Esth. R. to I, 12 (proverbial expression) רמזו she gave him a hint, and he did not heed it, she pricked him, and he did not feel the sting.

Nif. עקץ to be stung, feel the sting, v. supra.

עקץ ch. same, to sting. Targ. Y. Deut. VIII, 15.—Bekh. 31^b מאן דעקץ לעקציה וכו' (Rashi: מאן דעקציה: (Rashi: מאן דעקס עקסיה: let a scorpion sting him who stings (stung), i. e. he who ignored me deserves to be excommunicated.

עקר (b. h.; cmp. עקב) [to be curved, bent; denom. עיקר root,] 1) to uproot, tear loose, detach, remove; to eradicate, undo, abolish, abrogate. Hor. 14^a עוקר הרים; Shh. 24^a עוקר הרים באה ועוקרתו וכו' Ab. III, 17 חרי הרים comes and uproots it and turns it &c. Pesik. Ekha, p. 123^a wherever Adon (Master) is mentioned in the Bible, it means (the landlord) that displaces tenants and imports tenants; ib. כנענים עוקר who drives out the Canaanites and brings in the Israelites. Y. Yeb. I, 2^d; ib. XIII, beg. 13^b לעקור ... ממאנא עקור she may (on arriving at majority) refuse the Yabam, which has the effect of annulling her relation to her deceased husband. Ib. עמה מורדי שויה עוקרת all agree that by doing so she annuls her marriage to her deceased husband. Pes. 101^b לצאת עקרו רגליהן when they detached their feet, in order to go. Sabb. 5^a ע' ממקומו וכו' (sub. גליו) he moved from his place and received it. Y. Bets. V, 63^a bot., v. קריוץ. Meg. 5^b בקש לעקור חשעה וכו' wanted to abolish the fast of the Ninth of Ab. Pes. 115^b אין עוקרין את השלחן we do not remove the table (v. comment.); a. v. fr.—Part. pass. עקור; f. עקורה; pl. עקורים; עקירות a) uprooted, torn out. Peah VI, 9 חבווא ע' loose (cut) grain, ע' שאינה still in the ground.—b) עקר [rootless,] barren, impotent. Yeb. 64^a ע' חיה Isaac and Rebecca were impotent. Ib. מפני מה היו אבותינו ע' wherefore were our ancestors childless (until they prayed)?; a. fr.—Bekh. 44^b (ref. to Deut. VII, 14 ועקרה) שלא חזא חפלתך (and thy prayer shall not be removed from before the Lord; Yalk. Deut. 884 המקום ע' מלפני שלא that thy prayer shall not be removed from before the Lord; שלא עקורה) (not) יחא ביתך עקור מן החלמדיים that thy house shall not be deprived of scholars.—2) to mutilate, hamstring; to make barren, v. infra.

Nif. עקיר to be uprooted; to be removed, eradicated, destroyed. Y. Kil. III, 28^c bot. נעקרו הראשונים if the first seeds have been taken out. Ber. IX, 1 מקום ... חרואת ע' who sees ... a place from which an idol has been removed (by destruction). Ib. 12^b ע' שחעקרה לא ממקומה ... not that the memory of the going out from Egypt will be removed from its place (entirely extinct) &c., v. עיקר. Ib. ^b לא שחעקרה יעקב וכו' that the name of Jacob will entirely fall into disuse; a. fr.

Hif. עקיר to make barren (עקר). Cant. R. to II, 14 חתן עקיר מה עקרתה אחרת? why did I decree that you be childless? Because I desired to hear your prayer; Gen. R. s. 45 עקרתה Pi. (or עקרתה Kal).

Pi. עיקר 1) to uproot; to tear loose &c. Ib. s. 42 מעקר tried to uproot the vines (destroy the entire nation); Lev. R. s. 11. Ib. לעקר חמן Haman ... undertook to destroy the vines; Gen. R. l. c. חנן חנן he who tears loose the organs to be cut at slaughtering (v. סימן); a. fr.—2) to unfit, mutilate, hamstring; to make barren. Treat. S'mah. ch. VIII שורפין עקרתה you may burn (clothes &c.) and hamstring horses at a king's death; Ab. Zar. 11^a עוקרין; Toset. Sabb. VII (VIII), 19 עוקרין; v. עוקר. Gen. R. s. 45, v. supra; a. e.

Nithpa. עקרה to be made bar. en. Ib. חתן עקרה מה עקרה? why were the Mothers allowed to be childless? Because the Lord desired to hear their prayers; Cant. R. l. c.; a. e.

עקר I ch. same, to uproot &c. Targ. II Kings III, 25. Targ. Jer. I, 10. Targ. Lam. III, 5; a. fr.

Pa. עקיר to uproot, destroy; to mutilate, hamstring. Targ. II Sam. XVII, 13; a. e.—Ib. VIII, 4 (ed. Wil. עקר Pe.). Targ. Josh. XI, 6; a. e.—Pes. 115^b קא מעקרי חתא וכו' they want to remove the tray before us. Ib. 113^a חתא עקרה, v. עקרה; a. e.

Ithpa. עקיר, אעקיר, אעקיר 1) to be uprooted, detached, removed. Targ. Prov. II, 22. Ib. XXIV, 31. Targ. Ps. LXXVI, 7; a. fr.—Sabb. 63^b, v. נלך. Pes. 101^a ואת עקרה ליה his lamp was upset. Y. Ab. Zar. II, 40^c bot. ואת עקרה and they were ruined (their trade became extinct), opp. עקרה they remained in the trade. Sabb. 147^b חתן עקרה his learning was uprooted; i. e. he forgot what he had learned; a. e.—2) to become impotent. Yeb. 64^b ע' מפרקיה רב וכו' became impotent through sitting at the lectures of R. H. (by suppressing his needs). Keth. 62^b ע' חתנה רביתה his wife had lost the faculty of conceiving; a. e.

עקיר v. עיקר.

עקיר m., עקרה f. (b. h.; preced. wds.) [rootless,] sterile, impotent, barren. Bekh. 44^b ע' נמצא he becomes impotent. Ib. (ref. to Deut. VII, 14) [read:] ע' חתנה חתנה 'there shall be no barren one among thee', means that thy house shall never be barren of scholars (v. Yalk. Deut. 848); Deut. R. s. 3 עקרה ונקרה (to heretics). Ib. לא חתנה חתנה to give a proper answer (to heretics). Gen. R. s. 53 עקרה, v. עקרה, לא חתנה חתנה didst thou not say, Abram is a barren mule &c.; B. Bath. 91^a (in Chald. dict.) חתנה עקרה, v. חתנה; a. fr.—Num. R. s. 14 (play on עקרה, Num. VII, 55) חתנה עקרה read not *ka' aruth* (dish), but *akereth* (uprooted), corresponding to Jacob who wrested the birthright from Reuben and gave it to Joseph.—Pl. עקירות; f. עקורה. Gen. R. s. 39 ע' חתנה וכו' Abraham prayed for the childless women, and they were visited. Ib. s. 53 חתנה עקרה many childless ones were visited at the same time with her (Sarah); a. fr.

עקיר II עקרה, עקרה f. same. Targ. O. Deut. VII, 14. Targ. Ps. CXIII, 9; a. fr.—Sabb. 152^a עקרה Ag. Hatt. (ed. עקרה), v. עקרה. Gen. R. s. 47, beg. עקרה חתנה a drug which

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your grain any more? Ib. אֶתְּךָ וְהִלְכוּ he did guarantee to them, and the mice went &c. Tanh. Vayigg. 5 מִפְּנֵי מָה מפני מה לא צָרַפְתָּ אֶת רֹב why didst thou not pledge thyself for thy brother &c?; a. fr.

Pi. עִרְבַּב 1) to mix. Gitt. 52^b אמר מִצְרֵב Samuel explains (המִצְרֵב ib. V, 4, v. נִצְרֵב), he who mixes forbidden wine with his neighbor's permitted wine. Koh. R. to IX, 13, a. e. עִרְבַּב מִים בִּינֵי וְכ' who puts water into wine &c., v. גִּלְבָּקָא. M. Kat. 8^b שְׂמַחָה בְּשִׂמְחָה אין מִצְרֵבִין you must not mix one rejoicing with another (e. g. celebrate a wedding during the Festive Week); Gen. R. s. 70. Y. Ber. II, 4^d top; Y. Meg. I, 71^e את האוֹתוּת עַל if one made the letters of a word of uneven sizes (so that they are not in a line). Gen. R. s. 15 את האוֹתוּת he said לִצְרֵב in order not to confound the letters (by saying אוֹתוּת); Y. Ber. VI, 10^a bot. ראשי אוֹתוּת, מִצְרֵבִין, מִצְרֵבִים; pl. מִצְרֵבִין, מִצְרֵבִים; a. fr.—Part. pass. מִצְרֵב; f. מִצְרֵבָה; pl. מִצְרֵבוֹת; Yalk. Deut. 808 קִיבַר מֵל' וְרָאָה הָפֵחַ מֵל' and saw that the bread was mixed with coarse flour. Erub. 27^a כִּשְׁקִיבָהּ when entrails of fish are mixed up with the brine; a. e.—Lev. R. s. 20 (in Chald. dict.) מִצְרֵב, עִרְבַּב. 2) (denom. of עִרְבוּב 2) to lay an 'Erub, to create a sym-bolical community of residence or continuity of action. Erub. III, 1 מִצְרֵבִין לְנוֹזֵר you may use wine for an 'Erub for the benefit of a Nazarite. Ib. 84^b; 87^b עַד שִׁיעְרֵבֵיהֶם until they connect them symbolically by an 'Erub; a. v. fr.—Part. pass. as ab. Sabb. XVI, 3 חֲצֵר הַמֵּי' a court which has been made available for Sabbath movements by means of an 'Erub; a. e.—3) to pledge. Part. pass. as ab. Esth. R. to I, 1 (ref. to החֲעֵרֻבוֹת, II Chr. XXV, 24) מִצְרֵבֵיהֶם שֶׁל אֲבוֹתֵיהֶם they were the hostages for their fathers.

Hithpa. התַּחְבֵּר, *Nithpa.* נִתְחַבֵּר to be mixed. Hull. VI, 5 במים if blood (which requires covering up, v. פְּסוּי) has been mixed with water. Tosef. Ter. V, 15 ... פְּרוֹסוֹת וְכִּי שֶׁנִּתְחַבְּרוּ if pieces of show-bread have become mixed up with a hundred times as many pieces of secular bread; Yeb. 81^b ... שֶׁנִּתְחַבְּרָה וְכִי; Y. Or. II, 61^d bot. Cant. R. to I, 3 ... אֵין מִתְחַבֵּר ... מִהַשְׁמֵן הַזֶּה אֵין מִתְחַבֵּר as oil cannot be mixed with other liquids, so Israel should not be mixed with the nations of the world; a. fr.

צָרִיב, עָרִיב ch. same, 1) *to vouch for, be surety for*. Targ. Prov. VI. 1. Targ. Job XVII. 3; a. e.—Y. Dem. I, 22^a top וּבְיָמֵינוּ אָמְרוּ לֵיהּ עֲרִיבָן וְיִצְרְבוּן *they said to him, pledge thyself to us (that the mice will not attack our produce, if we separate the tithes properly, v. preced.), and he did pledge himself to them, and they suffered no longer (v. יָצַי). Y. Kil. IX, 32^c bot עָרִיבֵיהֶּי לְמִיקְמַחֲיהּ וּכְ* *עָרִיבֵיהֶּי רִיגוּלֵי* *(עֲרַבְתִּיהֶּי לְמִיקְמַחֲיהּ)* *man's feet are pledged to place him (he is wanted (to die); Succ. 53^a אֵינוֹן עָרְבִין בִּיהּ וּכְ* *רִגְלוֹהִי. Bekh. 48^b עָרְבִין בִּיהּ מְכָרִי נִכְסֶיהָ* *is a man's property pledged for his personal debts (that you can seize it, even if it is sold)?; B. Bath. 174^a עָרְבִין בִּיהּ נִכְסֵי* *Ms. M. (ed. מעֲרִיבִין יִתִּיהּ)* *a man's property is pledged for him (you can attach it without previous summons); a. e.—2) to mix, v. infra, א. עָרִיב.—3) to combine. B. Kam. 65^b עָרְבִיהּ* *v. פָּסַק Af.*

Pa. עריב 1) *to mix; to mix up, confound.* Targ. O. Gen.

XXX, 40 (Bxt. *עַי* *Pe.*; Y. *עֲרֻבִיב*). Targ. Y. I Dent. VII, 23 (ed. Vien. *וַיֵּרֶבּ Pe.*; Y. II *וַיִּרְעֵב*); a. e.—Hull. 6^a מֵאֵן בִּיּוֹם וּמִי דִלְמָא מִיּוּרִי it is as if he had mixed it (added leaven and spices) with his own hands. Ab. Zar. 39^b וְלֵאמָר מִיּוּרִי lest he bring (unclean milk) and mix it with the clean milk; a. e.—Part. pass. *מַעְרֵב*, *מַעְרֵב*; pl. *מַעְרֵבִי*, *מַעְרֵבִי*. Targ. Y. Lev. XVI, 18 (not *מַעְרֵב*, *מַעְרֵב*). Targ. Ex. XXX, 35 (ed. Vien. *מַעְרֵב Af.*), *well-mixed, seasoned* (h. text *מִמְלָח*). Targ. Is. I, 22 (ed. Wil. *מַעְרֵב Af.*); a. e.—Sabb. 85^b וְהָיוּ מִמֶּנּוּ מִלֵּפִי הָאֵשׁ וְהָיוּ מִמֶּנּוּ מִלֵּפִי הָאֵשׁ Ms. M. (ed. *מִתְעָרְבִי בְהוֹרֵי*, *Ithpa.*) but will not the leaves of the seeds grow into each other?—2) to *lay an 'Erub* (v. preced. Pi. 2). Targ. Y. Ex. XVI, 5 *וַיֵּרֶבּ* (ed. Vien. *וַיֵּרֶבּ*, corr. acc.).—Y. Bets. I, 61^b *אֲנִשְׁתִּין מִמְּעָרְבָה* we forgot to make 'Erub Tabshilin (v. *עֲרֻבֵיב*); a. e.—3) to *vouch, be surety*. Part. pass. as ab. Targ. O. Gen. XLIV, 32 *מַעְרֵב* (not *מַעְרֵב*).

Itkpa. אִתְּכָּרָב, *Itkpe*. אִתְּכָּרֵב 1) *to be mixed*. Targ. Josh. XXIII, 7. Targ. Y. II Deut. VII, 3 (הַתְּחַתֵּן); a. e.—Sabb. l. c., v. supra.—Ab. Zar. l. c. מִשּׁוֹם אִתְּכָּרֵבִי shall we apprehend an admixture (of wine in the honey)? Zeb. 76^a סוּף סוּף אִתְּכָּרֵבִי at the end it is mixed up. Ib. דְּאִתְּכָּרֵב when it became mixed; ib. 75^b דְּאִתְּכָּרֵב Ms. M. (דְּאִתְּכָּרֵב when things have become mixed; a. e.—[Ab. Zar. l. c. וְלֹא מִיֵּעָרֵב, read מִיֵּעָרֵב.]

עֲרַב II (b. h.; v. preced.; cmp. Assy. 'erēbu *to go in*, Del. Assy. Handw., p. 126) *to go in*, (cmp. בּוֹא *to set*.—Denom. עָרַב.

Hif. 1) הָעֶרֶב same. Neg. XIV, 3 שָׁמַשׁ ה' when his (the leper's seventh day's) sun has set; Yeb. 74^b; Pes. 35^a; a. e.—V. הָעֶרֶב.—2) (denom. of עָרַב) *to be late, to do late in the day.* Lev. R. s. 19, beg. (play on כְּעוֹרֵב, Cant. V, 11) בֹּהֵן שֶׁשְּׁמֹשׁוֹר וּמַעְרִיב מִי who works at them (studies the words of the Law) early and late; בְּרוּרָה 'בְּרוּרָה' because he was engaged in the Law early and late; Cant. R. to l. c.; Midr. Sam. ch. V; a. e.—V. הָעֶרֶבָה.—3) *to cause the evening to come.* Ber. 12^a, a. e. מַעְרִיב עֶרְבִים ('blessed be thou, O Lord,) who causeth the evenings to advance', name of one of the benedictions preceding the recitation of the evening Sh'm'a.

ערב ch., *Ihpe*. אָרבער *to set*. Ber. 2^b וְכֵן שֶׁמֶשׁ וְכֵן when the sun is set, the day is gone (ו. דְּהֵי). Ib. וְכֵן חִמָּא מִכִּי וְכֵן חִמָּא מִכִּי Ms. M. (ed. עֲרֵבָא שֶׁמֶשׁ) and if you say, when the sun sets, we call it night &c.; Meg. 20^b מִכִּי עֲרֵבָא וְכֵן (missing in Ms. M.).

עֵרֵב I (b. h.; cmp. עֵרֵב I) [*to be well-mixed, seasoned*, cmp. esp. Targ. Ex. XXX, 35,] *to be sweet, pleasant*. Lam. R. to I, 9 לך יַעֲרֵב, v. פָּסַם. Deut. R. s. 8 יַעֲרֵב עֲלֵיכֶם much good may it do you; a. fr.

Pi. צִירָב *to sweeten; to gladden, humor.* Sifré Deut. 306
 וְצִירָבֵם וְצִירָבֵם, v. צִירָב.—Part. pass. צִירָבֵם; f. מִצִּירָבָה. Keth. 17^a
 לְעוֹלָם תִּהְיֶה דַעְתּוֹ שֶׁל אָדָם מִצִּירָבָה *at all times man's*
disposition should be sweet in associating with men, i. e.
sympathize with their feelings; Treat. Der. Er. ch. VI.

Hif. הִזְרִיב to cause to be sweet, pleasing. Ber. 11^b הִזְרִיב נָא וְכִּי let, I pray thee, the words of thy Law be sweet in our mouths &c.

עֵרֵב II m. (b. h.; preced.) *spiced, sweet; pleasing*. Dem.

I, 3 spiced (perfumed) oil; Tosef. Shebi. VI, 8. Cant. R. to IV, 4 שְׁקִילוֹ because his voice is sweet; a. fr.—*Pl.* בשעה ... לָחֵם הָיוּ עָרִיבִין, עָרִיבִין, עָרִיבִין Gen. R. s. 50 when he spoke to them words that pleased them, they said, come near &c. Ab. Zar. 35^a (ref. to Cant. I, 2) עֲלֵי דְבָרֵי דִּוְדָּי וְכ' the words of thy friends (the scholars) are sweeter to me than the wine of the Law; a. fr.—*Fem.* עָרִיבָה, עָרִיבָה Cant. R. to I, 2 [read:] מִדּוּ as water does not taste well, if one is not thirsty, so it is with the Law, unless a man wearies himself in studying it, he does not get the taste of it; a. fr.—*Pl.* עָרִיבָה, עָרִיבָה Ib. to V, 11 (play on עָרִיב, ib.) הֵן עָלֵי they are pleasing to me.

ערב ch., v. עָרִיב.

ערב III m. (ערב I, 2) *bondsman, surety*. Cant. R. to I, 4 bring me one to go security, and I shall lend thee. Ib. הֲלֹא הָיָה ... כִּשְׂאִיִּי if he has nothing to pay with, who is seized but the surety? Midr. Till. to Ps. VIII (ref. to Prov. VI, 1) עַד שֶׁלֹּא נִתְמַנֵּיתָ לֹא what guarantor is responsible? He who says, 'lend him, and I shall pay thee' (i. e. who guaranteed before the loan was consummated); a. fr.—*Pl.* עָרִיבִין, עָרִיבִין, עָרִיבִין Cant. R. I. c. בשעה ... הִבִּיאוּ לִי עֲטֻבִים וְכ' when the Israelites were standing before mount Sinai to receive the Law, the Lord said ... bring me good sureties (to vouch for you) that you will guard it; ib. אֲבוֹתֵיכֶם צָרִיכִים your ancestors need sureties themselves; ib. הֵם הָיוּ וְיָדָע עִיבִים these (your children) are certainly good sureties, and on their account I will give you the Law; Midr. Till. I. c. Ib. אֲבוֹתֵיכֶם עִיבִים אֲנִי אֶחָד will you vouch for your fathers, so that you be seized, if they do not observe the Law? Ib. זֶה הָיוּ they made themselves responsible for one another. Snh. 27^b bot. (ref. to Lev. XXVI, 37) עִיבִים שֶׁכָּל יִשְׂרָאֵל עִיבִים Ms. M. (ed. שְׁכֹלֵן) this intimates that all Israelites are responsible for one another (bound to prevent wrongdoing); Shebu. 39^a bot.; a. fr.

ערב, v. עָרִיב.

ערב m. (b. h.; ערב II) 1) *sunset, evening*. Ber. I, 3, sq. עָרִיב in the evening (at prayer); a. v. fr.—*Transf.* decline. Gen. R. s. 50 עָרִיבָה בָּא עָרִיבָה שֶׁל סוֹדֵם ba'ereb (Gen. XIX, 1), the evening of Sodom has come. Esth. R. introd. of the decline of the sun and sunset (v. מְנַחֵם, afternoon.—*Pl.* עָרִיבִים, constr. עָרִיבִי עֲרִיבִי פִּסְחִים Pes. X, 1 [עָרִיבִין, v. עָרִיבִין] II. עָרִיב Ber. 12^a, v. עָרִיב.

(Bab. ed. 99^b ערב, Ms. M. ערב). Ib. 99^b שְׁבֻחוֹת יְמֵימִים עֲרִיבִים the eves of Sabbaths and Festivals; a. v. fr.

ערב I ch. (b. h.) 1) pr. n. m. 'Arab, son of Ishmael. Targ. Y. Gen. XXV, 13 (h. text קדר).—2) *Arabia*. Targ. Jer. XXV, 24.

ערב II pr. n. pl. 'Arab, near Sepphoris in Upper Galilee (v. Neub. Géogr. p. 204). Sabb. XVI, 7. Y. ib. XVI, end, 15^d יְרִיבָה בְּרֵאָה עִיבִי יְרִיבָה ... שְׁמוֹנָה (not יְרִיבָה) eighteen years he (R. Joh. ben Zaccai) dwelled in that place 'Arab, and only those two cases came before him. Y. Taan. IV, 67^c bot. Tosef. B. Kam. VI, 22; Y. ib. VI, 5^c.

ערב m. (b. h.; ערב I) 1) *woof*, opp. שָׂרִי warp. Kel. I, 5 חוּט אֶת הַשֵּׁרֶט a thread of the woof (thicker than that of the warp). Nidd. 25^b כְּשֵׁל עִיבִי as thick as a thread of the woof; a. fr.—*Transf.* the latitudinal direction, opp. to שָׂרִי longitudinal direction. Sabb. 85^b חֲדָשִׁי שְׂרִי וְזֶרֶק if the beds (in a square) were planted lengthwise, he must plant (on the interspaces) crosswise. Hull. 109^b קִירְעוּ בְּחֵטְלֵי שְׂרִי וְזֶרֶק he tears it (the udder) lengthwise and crosswise. Y. Ter. III, 42^a bot. מִשְׁחִילְכֶם בְּהֵן שְׂרִי וְזֶרֶק as soon as they trod on them (the grapes) once lengthwise and crosswise; a. fr.—[In later Hebrew שְׂרִי וְזֶרֶק cross, emblem of Christianity.]—2) *mixture*; עִיבִי (= עֲרִיבִים) mixed multitude. Tanh. Ki Thissa 30. Bets. 32^b הֵם מִצֵּי מִצֵּי רַב וְכ' they are descendants of the mixed multitude (that came from Egypt); a. e., v. עֲרִיבִיבִין.

ערב I, עָרִיב, עָרִיב, עָרִיב ch. same, *woof*. Targ. Lev. XIII, 48, sq. (O. ed. Berl. עָרִיב).—Ab. Zar. 17^b הִיא רְשָׁאָה עִיבִי which coil is for the warp, and which for the woof?; a. e.

ערב II m. = h. ערב III, *bondsman, surety*. B. Bath. 173^b הֵם הֵיוּ בְּרֵי שְׂרִי (the Persian courts) go for the surety (without suing the debtor at all). Ib. 174^a רִיחְמִי עִיבִי a bondsman for heirs, i. e. one who had gone security for the decedent. Sot. 37^b הַפֶּה בֵּינֵיהֶם וְכ' the difference between the two opinions lies in the question whether each bondsman (for the entire people at the covenant of Sinai) was also a bondsman for the bondsman, i. e. responsible for those failing to prevent wrongdoing. Gitt. 28^b (proverbial expression) עִיבִיבִי עִיבִיבִי thy bondsman requires a bondsman, i. e. he on whom you rely for vigilance might be neglectful himself; Succ. 26^a עִיבִיבִי עִיבִיבִי thy watchman might likewise fall asleep. Sabb. 140^b וְאֲנִי עִיבִיבִי and I vouch for it; a. fr.

ערב (ערב III) f. = h. עָרִיבָה, *willow*.—*Pl.* עָרִיבִין, עָרִיבִין Targ. Lev. XXIII, 40. Targ. Job XL, 22.—V. עָרִיבָה.

ערב raven, v. עָרִיבָה.

ערב, עָרִיבָה, עָרִיבָה ch.

ערב (reduplic. of ערב I) to mix up, confound, disturb. Y. R. Hash. III, end 59^a אֵת הַמְּזֻלּוֹת he (Moses) confounded the order of the planets. Cant. R. to I, 9 הֵם מְזַבְּבִין אוֹרֵם they (the lightning) confused their ranks; ib.; Mekh. B'shall. s. 5 הֵמָּן עָרִיבִין Tanh. Vaëra 5 (ref. to יחזקאל, Koh. VII, 7) מְזַבְּבִין אוֹרֵם, v. עָרִיבִין. Lev. R.

עֵרְבוֹן m. (b. h.; I עֵרַב) 1) *pledge, earnest-money*.
 B. Mets. 48b אֶפְסוּל . . . עֵרְבוֹנִי מִחוּל לִךְ וְחֵלָה . . . הַמִּתֵּן עֵ' . . .
 if a man gives an earnest to his neighbor and
 says, if I retract, my earnest shall be forfeit to thee;
 and the neighbor says, if I retract, I shall double thy

earnest to thee; Tosef. ib. I, 17, sq. Esth. R. to III, 10 'וב' ordinarily it is the purchaser that gives an earnest to the seller, but here the seller (Ahasuerus) gives a pledge (his ring); Ruth R. to IV, 8. Pes. 118^b (ref. to Jud. V, 21) צא ... אמר הקב"ה the Lord said to the brook Kishon, go and surrender thy pledge (Sisera's men bathing in the brook). Ab. III, 16 הכל נכון בע' every thing is given against a pledge, i. e. life and possession are a loan for which you are pledged to the Lord; a. fr.—2) *going security*.—Pl. (ערבון) ויחרחק ... ומן הע' (Yeb. 109^a) and should keep aloof from cases of protest (v. מראין), from trusts, and from going security (Gen. R. s. 93, beg. מלעשות ערבון וכו').

ערבונא ch. same. Sabb. 105^b שכלי מיניה do they (in heaven) take a pledge of him (take his children in order that he may at some future time mourn over the death of worthies)?; M. Kat. 25^a.

ערבות f. (preced. wds.) *security, pledge*. B. Bath. 174^a הן כולן לשון ע' all these expressions mean only guaranty, opp. to קבלות an unconditional agreement to pay a neighbor's debt. Gen. R. s. 93, beg. ארם לחבירו from going security in transactions between a man and his neighbor (v. ערבון II); Yalk. ib. 150. Midr. Till. to Ps. OXIX, 121 עשינו ערבותינו עשה וכו' what we have done what we were pledged to do, do thou now thy duty. Ex. R. s. 27 thou hast made thyself enter this pledge, that thou mayest become the head (victor in the contest). Ib. ומה חררה ערבותן and what was their pledge? (Answ. ref. to Ex. XXIV, 7). Ib. לאו ואם ע' but if you will not guard the Law, you will be fined by that pledge (forfeit your children's life). Tanh. Vayigg. 5; a. e.

ערבות I f. pl. (b. h., Ps. LXVIII, 5) a poetical name for *heaven*, (in Talm.) ע' m. 'Araboth, name of the seventh heaven. Hag. 12^b שבו צדק וכו' ע' in which dwell Righteousness, Justice &c. [Ib. שוכן עליהם בע', omit; v. Rabb. D. S. a. l. note 7].—Targ. Ps. LXVIII, 5.

ערבות II pr. n. pl. 'Araboth (Steppes), in Babylonia. Naz. 43^b פקחא דע' A. (dangerous on account of robbers); Ber. 54^a. Ib. כי מנא לע' when he came again to 'A.

ערביתא f. = h. ערבית. Targ. Prov. XVII, 18 (Ms. ערבית; h. text ערבית).

ערבי pr. n. pl., v. ערבי.

ערבי or **ערבי** m. (b. h.) *Arab; Arabian*. Yeb. 71^a ללארתיי ע' to include a circumcised Arab (as forbidden to partake of the Passover meal); a. fr.—Pl. ערבית. Ohol. XVIII, 10 אהלי הע' the tents of the (nomadic) Arabs. Kel. XXIV, 1, ויצינה; a. fr.—Fem. ערבית or ערבית; pl. ערביות. Sabb. VI, 6 יוצאות וכו' (Jewish) Arabian women may go out (on the Sabbath) veiled.

ערבא, ערבי, ערבי ch. same. Targ. Is. XIII, 20 (ed.

Lag. ערבא). Targ. I Chr. XXVII, 30 (h. text ערבא).—B. Bath. 56^a, v. next w.—Pl. ערבא, ערבא, ערבא. Targ. Gen. XXXVII, 25. Targ. Jer. III, 2. Ib. XXV, 24 (h. text ערבא); a. fr.—B. Bath. 168^b וכו' Arabs came to Pumb'ditha and seized land by force.

ערביא, ערבא pr. n. *Arabia*. Y. Taan. IV, 69^b top, v. משה III. Y. Shebi. VI, beg. 36^b (transl. חקירי, Gen. XV, 19) ע'; Gen. R. s. 44, end ערבית (some ed.); B. Bath. 56^a ערבא (transl. of חקירי). R. Hash. 26^a; a. fr.

ערבית or **ערבית** f. *Arabian woman*, v. ערבי h.

ערבית f. (ערב) *evening time*; (sub. חפלה) *evening prayer*. Ber. I, 1 (Y. a. Bab. ed. בערבין). Ib. 9^b the section on redemption in the evening prayer; ע' the section on the Prayer of Benedictions in the evening prayer; a. v. fr.—(Adv.) *at evening*. Sabb. 118^a בהן ע' dishes which have been used at the (Sabbath) evening meal; a. fr.—Pl. ערביות (ערב) *the eves of Sabbaths, Holy Days &c.* Erub. 41^a בו ע' we fast the entire day preceding.

ערבל (Pael of ערבב, v. ערבב) *to confound, disturb*. Targ. Esth. I, 10.—Part. pass. מערבלין, pl. מערבלין. Targ. O. Ex. XIV, 3 (h. text נבכים).

ערבלא v. ארבא.

ערבלאין m. pl. (ערבל) *mixed multitude, rabble*. Targ. Cant. I, 9; v. ערבבין.

ערבנותא f. = h. ערבית, *security, guaranty*. Targ. Y. Gen. XXXIX, 1. Targ. Y. I Ex. XXII, 24.

ערבובין, ערבובין v. ערבבין.

ערבא f. = h. ערבה I, *willow, esp. the willow branches carried in procession on the seventh day of Succoth* (v. חושענא, or ע' (sub. יום) *the seventh day of Succoth*. Succ. 34^a, v. חלפא. Erub. 29^b, v. סוגרין. Y. Succ. IV, beg. 54^b בשבתא ... ולא ע' that you do not appoint the blowing of the Shofar (the first day of Tishri) on a Sabbath, nor the day of the 'Arabta on a Sabbath. Ib. ולא ע' omit the procession with the willow-branches. Ib. ערבא דיומא שביעית v. משעביתא; Y. Ab. Zar. IV, 43^d top ערוב; Y. Shebi. I, 33^b bot. ערב.—Pl. ערבא. Sabb. 20^b Ms. M. (ed. ארבא), v. ארבא.

ערג (b. h.; onomatop.) *to groan* (of the deer), *pant*. Midr. Till. to Ps. XLII ויערבה לחקבה וכו' as the hind when travailling feels pain and cries to the Lord, and he answers her &c.; ib. ששם שהאילור עורגה וכו' (Yalk. ib. 741 צווחה).

ערגות v. ערגה.

ערגל (Pael of ערגל) *to roll*. Targ. Prov. XXVI, 27 מערגל (ed. Lag. מערגל; h. text גל).

ערד (cmp. ערר) *to stir up; to drive*. Gen. R. s. 23, beg. (play on עירד, Gen. IV, 18) עירדן אני העולם I shall drive them out of the world (by the flood); ib. s. 24, end; Yalk. ib. 38 מורדן (corr. acc.).

ערד, **עֲרָדָא**, v. עָרֹד ch.—[Targ. Y. Deut. XXII, 14; 17, v. עָר II.]

עֲרָדָא, pl. עֲרָדִי mushroom, v. אֲרָדָא I.

ערדבלן, corrupt. of אֲרָדְבִלְן (v. אֲרָדְבִלְא). Gen. R. s. 23; s. 50 Ar. s. v. הורוליס.

עֲרִדְלִי, Y. Pes. X, end, 37^d, read: עֲרָדִי לִי, or עֲרִדְלִי, v. אֲרָדָא I.

עֲרִדְלִין, m. pl. (prob. from their shape and softness, v. אֲרָדְלִא) felt-soles with heels. Bets. 15^a עֲרִדְלִי Ms. M. (ed. עֲרִדְלִי; Ar. עֲרִדְלִין; v. Rabb. D. S. a. l. note).

עֲרִדְסִקִּים, **עֲרִדְסִקִּים**, **עֲרִדְסִקִּים**, v. sub עֲרִדְסִק.

עֲרִדְלִין, v. עֲרִדְלִין.

עֲרִדְסִקָא, v. next w.

קִיס, **עֲרִדְסִקִּים**, **עֲרִדְסִקִּים** pr. n. pl. 'Ardascus, 'Ardiscus ('Ardiscis), prob. a Persian name for *Damascus* (v. אֲרִדְסִס, a. corr. acc.). B. Bath. 56^a עֲרִדְסִקִּים (Ar. עֲרִסִיא; Ms. R. עֲרִסִס; Ms. H. אֲרִסִס; Ms. O. אֲרִסִס, v. Rabb. D. S. a. l. note 6), v. עֲרִדְסִקִּים. Erub. 29^a עֲרִדְסִקִּים שְׁבַח ר"מ בְּעֲרִדְסִקִּים (read: אֲרִדְסִס).—[Erub. l. c. עֲרִדְסִקִּים, missing in Tosef. a. Y. l. c.,—if correct, refers to a place near Ardascus, not to Tib' in near Tiberias].—Denom. עֲרִדְסִקִּים f. pl. (v. אֲרִדְסִקִּינָא) *Damascene plums*; עֲרִדְסִקִּים plum-shaped, perforated iron balls. Bets. 22^b מְבִיאִין בְּרוֹל וְכ' (Ms. M. עֲרִדְסִקִּינָא) they used to bring in iron balls and fill them with the smoke of spices ... and stop their holes up; (Tosef. ib. II, 14 עֲרִדְסִקִּינָא (Var. עֲרִדְסִקִּים); Y. ib. II, 61^c bot. עֲרִדְסִקִּים, v. עֲרִדְסִקִּין).—[Tosef. Ter. III, 4 עֲרִדְסִקִּינָא ed. Zuck. concerning *Damascene plums* (?); Var. עֲרִדְסִקִּים, בְּעֲרִדְסִקִּים in 'Ard.]

עֲרִדְסִקִּין, v. עֲרִדְסִקִּים.

עֲרִדָא, v. עֲרִדָא.

עֲרִדָא, v. עֲרִדָא.

עֲרִדָא m. (b. h. עֲרִדָא I) various kinds of wild beasts. Ex. R. s. 11 (interch. with עֲרִדָא); Tanh. Vaëra 14; a. e.—[LXX עֲרִדָא gadfly].—V. עֲרִדָא ch.

עֲרִדָא ch. same. Targ. O. Ex. VIII, 17 ed. Berl. (oth. ed. עֲרִדָא); a. e.

עֲרִדָא, v. עֲרִדָא III.

עֲרִדָא, v. עֲרִדָא.

עֲרִדָא, Gen. R. s. 11, v. עֲרִדָא III.

עֲרִדָא, Yalk. Is. 314, read: עֲרִדָא, v. אֲרָן.

עֲרִדָא I f. willow, willow-day, v. עֲרִדָא.

עֲרִיבָא II f. pledge, v. עֲרִיבָא.

עֲרִיבָא III, **עֲרִיבָא** f. (v. עֲרִיב eve, or עֲרִיב eve of the Sabbath, Friday. Pesik. R. s. 23 ואִיתַּר עֲרִיבָא one Sabbath eve, and some say, it was the eve of the Great Fast (Day of Atonement), he went to market &c.; Gen. R. s. 11 עֲרִיבָא הוּי בְּעֲרִיבָא צוּמָא וְכ' (not בעֲרִיבָא). Y. Taan. II, 66^a bot. עֲרִיבָא רִישׁ שָׁמַר fasted on the eve of every New Year; יְעִיבָא כָּל ע' שָׁמַר every Friday. Y. Ter. VIII, 45^c bot עֲרִיבָא רִישׁ שָׁמַר, v. supra. Ruth R. to I, 17 (sect. 3) עֲרִיבָא the eve of Passover; a. fr.

עֲרִיבָא = **עֲרִיבָא** web. Tosef. Kel. B. Mets. V, 13 ed. Zuck. (interch. with עֲרִיבָא).

עֲרִיבָא f. (b. h.; עֲרִיב, cmp. אֲרִיב, incision, groove. Hull. 50^a מִלֵּך' between one groove (of a lobe of the lungs) and another.—Esp. (cmp. עֲרִיבָא) garden bed. Kil. III, 1, sq. Sabb. IX, 2. Ib. 85^a עֲרִיבָא שְׁנֵי הֵי הַמִּשְׁנָה speaks of a garden bed in a fallow field (isolated bed); a. fr.—Pl. עֲרִיבָא. Ib. 85^a עֲרִיבָא שְׁנֵי הֵי הַמִּשְׁנָה speaks of a bed among other beds. Tosef. Kil. II, 5 ע' (עֲרִיבָא); a. fr. (some ed. עֲרִיבָא, corr. acc., or עֲרִיבָא); a. fr.

עֲרִדָא I pr. n. m. 'Arod. Sifr. Deut. 41 בֵּית ע' v. אֲרִיס.

עֲרִדָא II m. (b. h.; עֲרִדָא; cmp. יִרְדָא 1) wild ass. Kil. VIII, 6 מִין חִיָּה ע' the 'arod belongs to the class of beasts of chase (v. חִיָּה I). R. Hash. 3^a (play on עֲרִדָא, Num. XXI, 1) עֲרִדָא שִׁחַרְחִיזָא לֵב בְּמִדְבָּר in the desert; a. e.—Pl. עֲרִדָא. Y. Shek. VIII, beg. 51^a ע' (v. Rabb. D. S. a. l., p. 67^a, note 70) in the royal arena in Jerusalem they stabbed wild asses (for the lions), and the pilgrims waded in blood; Men. 103^b עֲרִדָא (Ms. M. עֲרִדָא; Ms. C. עֲרִדָא; Tosef. Eduy. III, 2 עֲרִדָא, v. עֲרִדָא).—2) a species of lizard. Hull. 127^a; Ber. 33^a, v. חֲבִירָא.

עֲרִדָא, **עֲרִדָא**, **עֲרִדָא** ch. same, wild ass. Targ. Y. Gen. XVI, 12. Targ. Hos. VIII, 9; a. e.—Pl. עֲרִדָא. Targ. Ps. CIV, 11.—Ab. Zar. 16^b עֲרִדָא עֲרִדָא they employed wild asses to turn the millstones.—Fem. עֲרִדָא. Targ. Jer. II, 24 (ed. Lag. עֲרִדָא).

עֲרִדָא f. (b. h.; עֲרִדָא I) nakedness, shame; unchastity, lewdness, obscenity. Cant. R. to I, 2 עֲרִדָא עֲרִדָא ... as water covers the nakedness of the sea, ... so (study of) the Law covers up the nakedness (atones for the sins) of Israel. Ber. 24^b לֵבּוֹ רִזָּא אֶחָד הֵי' his heart sees the nakedness, i. e. there is no garment (girdle &c.) separating the upper part of the body from the lower. Ib. 24^a עֲרִדָא מְשֻׁם ע' עֲרִיבָא. Ib. עֲרִיבָא מְשֻׁם ע' hearing a woman's voice is indecency (you must not read the Sh'm'a while a woman is singing within your hearing); עֲרִיבָא מְשֻׁם ע' the sight of woman's hair is an impropriety (with regard to reading the Sh'm'a). Gitt. IX, 10 רַבֵּי ע' רַבֵּי ע' a man must not divorce his wife, unless he have found in her something improper (v. Deut. XXIV, 1). Ib. 90^a (interpret. אֶם נִאֲמַר עֲרִיבָא ... הִיחִיחִי אֹמֵר מְשֻׁם עֲרִיבָא, Deut. l. c.)

if the text had *ervath* (meaning *ervah*) without *dabar*, I might have thought, for scandalous conduct she is to be dismissed, for 'something' (any other cause) she must not be dismissed. Ib. מצא בה לא מצא if he found in her neither indecency nor any other fault. Ib. 64^a a. fr. פהור משים any act in which purity of sexual life is concerned (marriage, divorce &c.) requires no less than two witnesses. Ab. III, 13 מרגילין (את האדם) לע' מרגילין with licentiousness; a. v. fr.—Esp. *incest*, trnsf. *ervah*, a woman forbidden to a man (and vice versa) on account of consanguinity. Yeb. 3^b as the sister of a man's (living) wife who is singled out (Lev. XVIII, 18) as an *ervah*, with the punishment of extinction in case of wilfulness, and of a sin-offering in case of mistake, may not be taken in a levirate marriage, so no woman that is a forbidden relation ... may be taken &c. Ib. 13^a צרות the rivals of a woman forbidden on account of consanguinity; a. v. fr.—*Pl.* *ערוה*. (fr. *ערה*). Keth. 13^b, v. *אפיטרופוס*.—גילוי, v. גילוי. Yeb. I, 2 if a man's daughter or any other of those (above mentioned) relations was married to his brother. Ib. 3^b האמורות בחורה all forbidden relations named in the Torah. Ib. I, 3 שש ע' six relations more rigorously forbidden than these. Meg. IV, 9, v. *בנה*; a. fr.

ערוי, v. *ערוי*.

ערוך, v. *ערוך*, *pl.* *ערוך*.

ערוכה f. (ערוך) prepared; trnsf. (by ref. to Is. XXX, 33) אני מציל אתכם מן הע' ואערוך ו' Ex. R. s. 50, end I will save you from hell, and prepare for you a table &c.

ערום m. (b. h.; II ערום) [rubbed, bright, cmp. Lat. tritus,] prudent, deliberate, wise; (in an evil sense) subtle, cunning. Ber. 17^a אם ע' בראה אדם לכולם יהא אדם מן should always be deliberate in the fear of the Lord (consider in what manner he can best serve the Lord). Sot. III, 4 רשע ע' a wicked man that is subtle, expl. ib. 21^b זה המטעים ו' Var. במי שמשים עצמו ע' Tanh. Mishp. 6. Sot. I. c. ע' in Rashi, v. next w.; a. fr.—Pesik. Shim'u, p. 118^b, sq. (in Chald. dict.) ליה עיסקא רע' מהלך עם שטיא the sane has no business to walk with the fool; (Yalk. Jer. 265 ערום).—*Pl.* *ערום*, Hull. 5^b (ref. to Ps. XXXVI, 7) אלו בני אדם שתן ע' ברעת ו' that means those men who are clever in knowledge and yet conduct themselves humbly like a domestic animal; a. e.

ערום m. (b. h.; v. preced.; cmp. ערוה) stripped, naked, bare. Dem. I, 4 ובינ ו' מפרישין אותו ע' ובין ו' (ed. incorr.) you may separate the priest's gift there from without being dressed (because it requires no benediction), and at twilight (on the eve of the Sabbath); Sabb. 23^a. Ib. 14^a נקבר ע' האורזו ס"ח he who handles a naked scroll of the Law (touches it directly with his bare hand), will be buried naked, expl. בלא אורזו מצוה ע' bare of the merit of that act (of studying or of rolling and dressing it).

Tosef. Keth. VI, 7 שיעמר ע' וילבשנה (not ירלבשנו) if he agreed with his son-in-law that he will go naked (deprive himself, if necessary) and dress her, יעמר, אין אומ' יעמר, (וילבשנו) we do not say, let him become destitute, and he must dress her (make the outfit for her), but he (her father) must cover her as is proper for her; Y. ib. VI, 30^d. Sot. 21^b (play on ערמה, Prov. VIII, 12) the words of the Law remain only with him who makes himself destitute for their sake (who sacrifices comforts for them); (Var. quot. in Rashi: ערום עצמו ערום ערום who makes himself cunning about it, i. e. goes to work deliberately, studies systematically); a. fr.—*Pl.* *ערום*, Snh. 90^b כשהן ע' when they (the dead) rise, will they rise naked or dressed? Yeb. 63^b בשוק ע' שמהלכין ע' those who walk naked in the street; Sifré Deut. 320; a. fr.—*Fem.* *ערומה*. Keth. 111^b; Snh. I. c. ומה חרטה ע' if the wheat-grain, which is buried naked, comes forth wrapped in many dresses, how much more will the righteous dead rise &c. Ib. VI, 3 האשה נסכלה ע' a woman convict must not be stoned (executed) undressed. Meg. 12^b ובלבד שחזזה ע' (Vashti) will appear undressed. Snh. 75^a ע' let him (the love-sick man) die, but she must not stand undressed before him. Keth. VI, 5 פסק להכניסה ע' if the father made an agreement that he (the bridegroom) will take her to his house without the customary outfit; a. fr.—*Pl.* *ערומו*. Meg. I. c. מפשיטת ע' (not מפשיטן) she forced them to appear undressed; a. e.

ערומאי, v. *ערום*.

ערומה, v. *ערום*.

ערומתא, v. *ערום*.

ערונים, v. *און*.

ערוקא, v. sub *עיר*.

ערוקא or *ערוקאה* m., (ערוק) runaway, fugitive.—*Pl.* *ערוקא*. Hull. 46^a.—V. *ערוק*.

ערוור, v. *ערוור*.

ערוורי m. pl. (ערוור) protests, claims. Gitt. 86^a (in a formula of sale of a slave) מן ע' מלכא ו' Rashi (Tosaf. against any claims of king or queen (government), v. *ערוורי*).

ערמול, v. next wds.

ערמול, *ערמולא*, *ערמולאח*, *ערמולא*, *ערמול* (ערמול) m. 1) (ערמול) stripped, naked, poorly dressed. Targ. Gen. III, 10 (Y. ed. Vien. ערט, not ערט); 11. Targ. Job I, 21; a. fr.—B. Mets. 46^a, v. *קפל*. Sot. 8^b (prov.) stripped to nakedness, but shoes he has on (there is more disgrace in a disharmonious toilet than in a uniformly poor one); Keth. 65^b top (ref. to the disproportion between the obligatory outfit of garments and that of shoes, ib. V, 8) ו' would that

ער. v. עֲרִיא

עָרֵב = עָרִיבָה, v. עָרִיבָה.

עָרִיב, v. עָרִיב.

עָרִיב m. 1) = h. עָרִיב II, *sweet, pleasing*. Targ. Prov. XX, 17 (ed. Wil. 'ע'). Targ. Cant. II, 14 (ed. Vien. עָרִיב).—2) (part. pass. of עָרִיב I) *mixed*.—Pl. עָרִיבִי. Erub. 86^a.

עָרִיב, v. עָרִיב.

עָרִיבָה f. (עָרִיב I; emp. אָרְבָּא) [*joined or plaited*]. 1) *trough, tub, kneading trough*. Pes. III, 2, v. סָבֵק. Kel. XV, 1 *עָרִיבָה הַחֲבֵרֵת* the tanners' trough; 'ע' בַּעֲהָ"ב the domestic trough (for kneading). Ib. XX, 2 *עָרִיבָה* the trough for mixing mortar. Yad. IV, 1 *עָרִיבָה* the tub for foot-baths; a. fr.—2) *boat, skiff*. Y. Sabb. IV, end, 7^a *עָרִיבָה הַיָּרֵד*, v. יָרֵד; Koh. R. to I, 15. Ab. Zar. 40^a *עָרִיבָה* a boat-load of vessels (containing fish-brine). Erub. 88^b; Tosef. ib. IX (VI), 18; a. e.—Pl. עָרִיבָה, עָרִיבִי. Kel. XXIV, 3. Ib. IV, 1; a. e.

עָרִיבָה, Yalk. Kings 247 *ע' ירשעה*, read with Y. Snh. X, 28^c *ע' ירשעה*.

עָרִיבָה f. (b. h.; v. עָרִיבָה) *genitals*. Bekh. VI, 5 של 'ע' *עָרִיבָה* the genitals of a female animal.—Pl. עָרִיבָה, v. עָרִיבָה.

עָרִיב, v. עָרִיב.

עָרִיב, v. עָרִיב.

עָרִיבָה = עָרִיבָה. Y. Keth. I, 25^b bot. Y. Snh. VII, 24^c (interch. with עָרִיבָה).

עָרִיבָה, ע' עָרִיבָה m. pl. (עָרִיב II) [*stirrers*]. *iron-tipped ploughshare*. Kel. XXI, 2; [Maim. ed. Dehr. = Arab. 'alākath lorum, *goad*?]. Tosef. ib. B. Mets. IV, 6 עָרִיבִין (R. S. to Kel. I. c. עָרִיבִין).

עָרִיבָה, ע' עָרִיבָה m. (*עָרִיב*) *thin sacrificial cake* (h. נָקִיץ). Targ. Y. Ex. XXIX, 23 (ed. Vien. 'ע'). Targ. Y. Num. VI, 19 (ed. Vien. עָרִיב); a. e.—Pl. עָרִיבִין, עָרִיבִין. Targ. Y. Lev. VII, 12. Targ. Y. II ib. II, 4. Targ. Y. Ex. XXIX, 2 עָרִיבִין (corr. acc.).

עָרִיבָה (f. (עָרִיב) *arranging, ranging; rolling (bread); use of the stem*. Y. Yoma II, end, 40^a *ע' וְכ'* the verb *arakh* is used here (Lev. I, 7) &c. Y. Snh. X, 29^a *עָרִיבָה* the forming of the show-bread. Y. Sabb. VII, 10^b bot. *עָרִיבָה* על לִישָׁתָהּ ועל עָרִיבָתָהּ וְכ' forming it and for baking it; a. fr.—Tanh. Bhuck. 6 *עָרִיבָה* (prob. to be read: עָרִיבָה, v. עָרִיבָה) the pile of the fire of Gehenna (ref. to Erukh, Is. XXX, 33).—Yalk. Ps. 662 *עָרִיבָה*, v. פֶּת עָרִיבָה.

עָרִיבָה f. (preced.) *arrangement*; ע' שְׁפָתִים (emp. סָבֵר) *arrangement (of the words) of the lips, prayer*. Gen. R. s. 49 (ref. to Job XLI, 4 *הֵינֵן עָרְבִי וְכ'* (הֵינֵן עָרְבִי וְכ' (not שְׁפָתִים) grace was granted for the prayer of his (Abraham's) lips, when he prayed for mercy &c.; Yalk. ib. 83.

עָרִיב, v. sub עָרִיב.

עָרִיב, v. עָרִיב.

עָרִיבָה m. = h. עָרִיב. Targ. O. Gen. III, 1 (some ed. 'ע'; ed. Vien. חֲכִים). Targ. Prov. XII, 23. Ib. XIV, 15 (ed. Lag. עָרִיבָה, corr. acc.); a. fr.—Yalk. Jer. 265, v. עָרִיב.—Pl. עָרִיבָה. Targ. Prov. XIV, 18 (some ed. עָרִיבָה).

עָרִיבָה f. (b. h.; v. עָרִיב I) *pile, heap, stack*. Maasr. I, 5, sq. *ע' מְשִׁעֵמִיר* (are subject to tithes) from the time he piles up the fruit. Tosef. Ter. III, 17 *ע' מִן הַחֲבֵרִי עַל הַחֲבֵרִי* (ed. Zuck. מִן הַחֲבֵרִי עַל הַחֲבֵרִי) you may separate T'rumah from a stack for the pile (of threshed grain), but not from a pile for the stack. Ib. IV, 16 *ע' מְרִיבָה* a finished pile. Ex. R. s. 31 *ע' מְרִיבָה* כֶּשֶׁם שֶׁהָיָה הָעוֹלָם אֶת הָעוֹלָם ע' וְכ' as the stack stands ready, and the priest goes in and takes T'rumah of it, so the Lord has made the world a stack and taken Israel as his T'rumah (with ref. to Jer. II, 3); a. fr.—Pl. עָרִיבָה, עָרִיבִי. Mekh. B'shall, Shir., s. 6 (expl. נִעְרַמָּה, Ex. XV, 8) *ע' עָרִיבָה* he made the waves stand like stacks; Yalk. Ex. 248. Ter. II, 1; a. fr.

עָרִיבָה f. = h. עָרִיבָה, *experience, wisdom; subtlety*. Targ. Prov. I, 4; a. e.—V. עָרִיבָה.

עָרִיבָה f. = h. עָרִיבָה. Targ. Ruth III, 7. Targ. Hag. II, 16.—Pl. עָרִיבָה, constr. עָרִיבָה. Targ. Jer. L, 26 (some ed. עָרִיבָה).

עָרִיב I m. (עָרִיב) *arbor, espalier* (of grape vines). Kil. VI, 1 *ע' אִרְבֵּי עֵץ* what is an *aris* (in a legal sense)? A row of (at least) five vines along a fence. Ib. 2 *ע' מִן הַמְּדִינָה* an espalier that hangs over an embankment. Ib. 6 (expl. 'ע' שְׁחֵרְבִיב' an espalier which was destroyed in the middle, while five vines remained on each side; Tosef. ib. IV, 8 *עָרִיב* ed. Zuck. (oth. ed. עָרִיב; corr. acc.); Y. ib. VI, end, 30^c (also עָרִיב). Kil. VI, 8 *ע' עָרִיבָה* poles which stand out from an espalier; a. fr.—Pl. עָרִיבִין. Tosef. Peah III, 16.

עָרִיב ch., v. עָרִיב ch.

עָרִיב II m. = h. עָרִיב II, *tenant*. B. Bath. 46^b, sq. Ms. M. (ed. 'א).—Pl. עָרִיבִין, עָרִיבִין. Ib. Ms. M. (ed. 'א). Sifrē Deut. 312 (ed. Fr. 'א).

עָרִיב, v. next w.

עָרִיבָה f. (עָרִיב) 1) (b. h.; emp. עָרִיבָה) *kneading-trough, dough of one trough, batch*. Men. 67^a *עָרִיבָה גִּי' עָרִיבָה* Ms. M. (ed. עָרִיבָה).—Pl. עָרִיבָה. Hull. 135^b (ref. to Num. XV, 20) *עָרִיבָה* of the size of your batches (in the desert); Men. I. c. Ms. M. (ed. עָרִיבָה; Erub. 83^b (עָרִיב).—2) (emp. עָרִיב) *cradle*. Kel. XVI, 1 *עָרִיבָה* a couch or a cradle; Y. Ber. III, 5^d bot. *עָרִיבָה* (corr. acc.). Kel. XXVI, 5 *עָרִיבָה*; Tosef. ib. B. Bath. IV, 8 *עָרִיבָה* ed. Zuck. (omitted in oth. ed.); עָרִיבָה. Ib. VII, 12 *עָרִיבָה* של זִכְרִיכָה ed. Zuck. (oth. ed. עָרִיבָה) a glass cradle(?). Nidd. IV, 1

עֲרָךְ m. (b. h.; preced.) 1) *order, arrangement.* Ned.
22^b שַׁיְרָפָה של ארץ ישראל הוא because it (the Book
of Joshua) contains the arrangement of the Land of
Israel.—Pl. שַׁרְרִים, constr. עֲרָכִי. Cant. R. to VI, 4; Pesik.
Vayhi, p. 7^a sq. המשוּנה, שש ע' המשונה, v. מַשְׁנָה.—*order
of battle, arrangements proclaimed before the battle* (v.
מַשְׁנָה). Y. Sot. VIII, beg. 22^b (ref. to Mish. ib. 6) אבל
ב' חמ' מספקין וכו' but in connection with the proclamation
of the regulations of battle (the Mishnah says only),
'they have to supply water &c.' Ib. אף ב' דמי' כן. Ib.
same is the case with ordinances of battle (they must

be proclaimed in Hebrew). Bab. ib. 43^b עֲרָהּ עָלָיו מֵעַ אֵין חֹזְרִין אֵלָיו מֵעַ 'אֵין they are not entitled to leave the army on that account. Ib. 44^b; Men. 36^a; a. e.—2) *valuation, assessment, value of a person or animal dedicated to the sanctuary; vow of value*. Arakh. 7^b וְאָמַר עֲרָהּ עָלָיָא if he says, I vow my own value. Ib. IV, 1 הֵעַ בּוֹמֵן הֵעַ the valuation is regulated by the time of the vow (irrespective of the value at the time of paying the vow); ib. 4 הֵעַ בּוֹמֵן הֵעַ he pays according to the value at the time of the vow. Ib. וְזָקֵן הֵעַ he pays the value of an old man (Lev. XXVII, 7); יָלֵד הֵעַ the value of a child (ib. 6); a. fr.—*Pl.* עֲרָהּ. Ib. II, 1 אֵין בֵּעַ וְכ' (Var. נִעְרָהּ. v. עֲרָהּ) in vows of value nothing is valued at less than a Sela &c.; ib. 7^b כָּל עֵ שֶׁאֲחָה מֵעֲרָהּ וְכ' all values which you assess shall be no less than &c. Ib. IV, 1 וְהֵעַ בְּנֵעֶךָ the vows of value are regulated by the condition of the person whose value is vowed. Ib. III, 1 יֵשׁ בֵּעַ לְחֶלֶק וְכ' in the laws regulating the dedication of values there is a lenient and a rigorous side. Ib. 2^a, a. e. בֵּעַ שִׁשְׁנֵי בְרֵמִים יִשְׁנֵי בֵעַ 'he whose person has a value, can vow the value of a person or an animal, but he whose person has no value cannot. Kerith. 13^b וְיֵעַ דְּמִין. Tanh. B'huck. 6 מִפְּרִשְׁתָּא הַפְּרִשְׁתָּא הַפְּרִשְׁתָּא the section treating of vows of value. Ib. בּוֹכֵחַ הֵעַ אֲנִי מִצִּיל וְכ' as a reward for your offerings of values, I will save you &c.; a. fr.—*Arakhin*, name of a treatise of Mishnah, Tosefta and Talmud Babli, of the Order of Kodashim.—[עֲרָהּ, Gitt. 44^a Ar., v. עֲרָהּ.]

* **עֲרָכָה** f. (v. עֲרָהּ) *registration of legitimacy; citizens' list*. Targ. I Chr. II, 17 לְמַסְרִינָא יְהוֹדָה בֵּעַ 'to assist David in establishing his legitimacy of citizenship (in spite of his descent from a Moabitish woman; v. Y. Yeb. VII, 9^c; Midr. Till. to Ps. IX, 9).

עֲרָכָה, v. next art.

עֲרָפֹב, v. עֲרָפֹב.

עֲרָרִי f. (עֲרָרָה; an adapt. of ἀρχή, ἀρχεῖον) *recorder's office for pedigree, deeds of sale &c.* Kidd. IV, 5 בֵּעַ כּוֹתֵב וּמַעֲלָה בֵּעַ וְכ'—*Pl.* עֲרָכָה. Gitt. 44^a וְכ' (בֵּעֵרֵךְ) he writes (a deed of sale) and has it recorded in the office of gentiles (Romans); Ab. Zar. 13^a שְׁלֹחַן בֵּעַ; Tosef. ib. I, 8 בְּעֲרָכָא; Tosef. M. Kat. II, (I), 1 בְּעֲרָכָא; Gitt. I, 5; Tosef. ib. I, 4 וְכ' שְׁמוֹת הַגִּילִים בֵּעַ (Var. בְּעֲרָכָה) deeds entered in gentile offices. Tosef. B. Bath. VIII, 2 כָּתֹב וְהַעֲלָה if he wrote (a deed of donation for ten persons) and had it recorded for them in the office, the office took possession in their behalf; ib. 3 עֲרָכָא; a. e.

* **עֲרָפֵל** (cmp. עֲרָק) *to curve, twist*.

Hithpa. לְהִתְעַרְפֵּל *to be entangled, caught*. Gen. R. s. 31 דִּירָה בְּאֵי לִיכֵם ... מִתְעַרְפְּלוּ when one (of the giants) attempted to enter the ark, his feet became entangled (in the mud of the deep); [Matt. K. following 'Rashi'; were scalded in the hot water of the flood, v. עֲרָבָה, taking as *Par. of Erel* (Yalk. Gen. 55 מִתְעַרְפְּלוּ, Ar. s. v. עֲרָבָה); (עֲרָבָה, Yalk. Job 913 מִתְעַרְפְּלוּ, v. עֲרָבָה).

עֲרָל (denom. of עֲרָלָה) *to sheathe, cover*. Y. Orl. III, beg. 62^d (ref. to Lev. XIX, 23) אֵין פִּרְיוֹ אֵין בְּעֹרֶל אֵין פִּרְיוֹ one Tannai explains that it refers to that which covers the fruit (peel, shell &c.); וּפִרְיוֹ אֵין פִּרְיוֹ אֵין פִּרְיוֹ that which covers the fruit (peel), and that which the fruit covers (kernel); Y. Maasr. IV, end, 51^e דְּבֵר שְׁעִירֵל [In b. h. עֲרָל *to treat as 'Orlah, to remove*].

עֲרָל m. (b. h.; v. עֲרָלָה) [*covered, uncircumcised; gentile*. Mekh. Bo s. 15 (ref. to Ex. XII, 43) אֵין יִשְׂרָאֵל עֵ שְׁמֵעַ וְכ' I might deduce from this that an uncircumcised Israelite may partake of the Passover lamb; Pes. 96^a אֵין דְּלִבּוֹ אֵין לְשִׁמִּים but an uncircumcised Israelite whose heart is directed towards heaven (and who remained uncircumcised, because his older brothers had died from circumcision). Yeb. VIII, 1 וְכ' וְכ' an uncircumcised priest, and all unclean persons must not eat T'rumah. Tosef. Hull. I, 1 אֵין אֵין אֵין even an uncircumcised Israelite; Hull. 5^a וְכ' אֵין אֵין what is meant by this 'arel? Do you mean an Israelite whose brothers died from circumcision? Pes. 92^a נִכְרִי עֵ an uncircumcised gentile (a proselyte that was circumcised on the eve of Passover); עֵ יִשְׂרָאֵל an Israelite that was circumcised on the eve of Passover; a. fr.—[Y. Shebi. VII, end, 37^e הָעֲרָל מִן הָעֲרָל, read: הָעֲרָל. *עֲרָלִים*. Mekh. l. c. עֵ עֲבָרִים (not עֵ) uncircumcised slaves. Ned. III, 11 מִיֹּדֵעַ בְּעֲרָלֵי יִשְׂרָאֵל he who vows that he will not receive any benefits from uncircumcised persons, is permitted benefits from uncircumcised Israelites, and forbidden benefits from circumcised gentiles (the word 'ärelim being meant only for non-Jews; v. עֲרָלָה); a. fr.

עֲרָלָה, **עֲרָלָה**, **עֲרָלָה**, **עֲרָלָה** ch. same. Targ. Deut. XXVIII, 43 (h. text וְהָרָה). Targ. Ex. XII, 48 (Y. עֲרָלָה, read: עֲרָלָה; a. fr.—*Pl.* עֲרָלָה. Targ. Josh. V, 7 (ed. Lag. עֲרָלָה). Targ. Jer. IX, 24, sq. Targ. Esth. I, 5; a. e.

עֲרָלָה f. v. עֲרָלָה.

עֲרָלָה f. (b. h.; עֲרָלָה *to hang over*, v. Ges. Thes. s. v. עֲרָלָה) [*sheath, prepucce; the uncircumcised membrum*. Gen. R. s. 46 עֲרָלָה הָעוֹף the foreskin of the membrum. Sabb. 134^b, sq. עֲרָלָה וְהָרָה אֵין הָשֶׁבֶת the cutting of his prepucce, where there is no doubt (about the condition of the infant), supersedes the Sabbath. Ib. כְּבֹשֶׁת, v. כְּבֹשֶׁת. Pes. 92^a וְכ' אֵין הָפֹרֵשׁ מִן הָעֵין he who separates himself from the prepucce (a gentile converted and circumcised) is like one that separates himself from a grave (has to undergo the lustrations of one that has been in contact with a corpse). Ned. III, 11 לְשִׁמִּים קְרִיבָה אֵין לְשִׁמִּים for 'orlah (the word 'ärelim) is used only as a general name for gentiles, v. עֲרָלָה. Ib. שְׁמִינִי וְכ' uncircumcision is detestable, for it is applied to the wicked as a reproach (with ref. to Jer. IX, 25); a. fr.—*Pl.* עֲרָלָה. Yeb. 72^a; Sabb. 135^b עֵ שְׁמִי עֵ if one has two prepuces; (oth. opin. two membra to be circumcised). Gen. G. s. 46, a. e. הָן עֵ the term

'*orlah* (uncircumcision) is applied in four ways; a. fr.—Trnsf. (v. Lev. XIX, 23) [that which is to be rejected,] the fruit of trees of the first three years. Or. I, 2 חייב בע' is subject to the law of '*orlah*. Ib. 6 נטעיה של ע' a young tree subject to the law of '*orlah*. Ib. 7 שרף חע' resin of a young tree; a. fr.—Tosef. Ter. V, 9, a. fr. עורלה.—'*Orlah*, name of a treatise of Mishnah, Tosefta and Talmud Y'ru-shalmi, of the Order of Z'ra'im.

עֲרֻלָּה f. (preced.) *uncircumcision, the condition of one not circumcised*. Yeb. 71^a ע' שלא בזמנה הויא ע' want of circumcision on account of untimeliness (the infant before its eighth day) creates the legal condition of the uncircumcised (with regard to the Passover meal, T'rumah &c.). Ib. 70^b רגפיה ע' one's own want of circumcision; ע' omission to circumcise others. Hull. 4^b, sq. מומר, v. מוֹמֵר; a. e.

עֲרֻלָּתָא, v. עֲרֻלָּתָא.

עָרַם I (b. h.; v. Ex. XV, 8; cmp. עָרַב I, a. עָרַב) to heap up, pile. Gen. R. s. 83, end (play on ערים, Gen. XXXVI, 43) ע' שמוא עריר לְעָרִים וכו' he is destined to heap up treasures for the king Messiah; ('Rashi': לְעָרִים, v. עָרָה I).—Denom. עָרַמָּה.

עָרַם II (b. h.; cmp. עָרָה I) to peel off, strip; to make white, bright; v. עָרַם, עָרַם.

Hif. חָעֲרִים 1) to enlighten, inform. Y. Snh. V, beg. 22^c, sq. (ref. to בערמה, Ex. XXI, 14) שיערימהו באיו מיהו they (the forewarning witnesses) must keep him informed as to what kind of death penalty is expecting him; (Bab. ib. 80^b שיעריהו).—2) to plan, act deliberately. להוציא ... שאין (בערמה, v. supra) ... this is to exclude the deaf and dumb, the insane and the minor (who do not act with premeditation; for although they acted with wilfulness (criminal negligence), they did not plan; Yalk. Ex. 325.—3) to act with subtlety, to get around a law by an artifice. Sabb. 65^b מערימין בדליקה in case of a conflagration on the Sabbath (when the rabbinical law allows the rescue of a certain number of clothes by putting them on) we may use an artifice (by laying off the clothes saved and going in again to save others); (oth. opin.) אין מערימין בדליקה you dare not &c. Ib. מהו שחפצין וכו' dare a woman use an artifice &c., v. פָּרָה. Tosef. Bets. III, 2. Gen. R. s. 49 על אזה מערים על שבויה מבול וכו' why wilt thou cunningly evade thy own oath? destruction by water thou wilt not bring, but destruction by fire thou wilt? Yalk. ib. 83; a. fr.

עָרַם, עָרַם ch. same.

Hithpe. אִיעָרִים, אִיעָרִים; (also Af. אִיעָרִים) 1) to become prudent. Targ. Prov. XIX, 25.—2) to be subtle, to deceive, pretend. Macc. 23^b ורילמא איערומי מערמא (not איערומא) might she not have been subtle enough (to discover Solomon's motive)? Snh. 25^a מערים קא מערים (perhaps he merely pretends (to be repentant)? B. Mets. 90^b איערומא עליוהו ויודבנון a trick has been employed

regarding them, use a trick against them (that did it), and let the oxen be sold (and not be used for ploughing).

Af. אִיעָרִים to use an artifice, v. supra.

עָרַמָּה f. (b. h.; preced.) *prudence, deliberation; subtlety*. Mekh. B'shall, Shir., s. 6 (ref. to נחמנו, Ex. XV, 8, v. Targ. O. a. l.) נחמנו ... נחמנו they had said, Come, let us deal wisely with them (Ex. I, 10), thou, too, didst place wisdom in the water; (Yalk. Ex. 248 עָרַמָּה). Midr. Sam. ch. VII [read:] עָרַמָּה in accordance with the serpent's subtlety was its punishment. Midr. Prov. ch. I. ונתן בר הקב"ה ע' I was simple, and the Lord placed wisdom in me. Ib. לדיות בו ע' ... לידיות בו ע' from what age and onward is man expected to be deliberate?; Yalk. ib. 929; a. e.

עָרַמָּה, v. עָרַמָּה.

עָרַמָּוּתָא f. (v. preced. art.) *shrewdness, subtlety*. Yalk. Ex. 248, v. עָרַמָּה. Sot. 21^b (ref. to Prov. VIII, 12) כיון שנכנסה חכמה ... נכנסה עמה ע' enters into man, subtlety enters along with it; Yalk. Prov. 940 בו ע' נכנסה.

עָרַמָּוּן m. (b. h.; v. עָרַם II) *platanus, the Oriental plane*.—Pl. עָרַמָּוּתָא. Y. Keth. VII, end, 31^d; a. e.; v. עָרַמָּוּן III.

***עָרַמָּוּנָא** m. (v. עָרַם; cmp. Gen. III, 1) *a venomous serpent*. Targ. Y. II Gen. XLIX, 17 Ar. (ed. חורמנא).

עָרַמָּוּתָא f. = h. עָרַמָּה, *subtlety; premeditation*. Targ. I Kings II, 5.

עָרַמָּוּתָא f. (preced.) = עָרַמָּה. Tosef. B. Mets. IV, 3 ערמית רבית (ed. Zuck. עָרַמָּה, Var. עָרַמָּה, v. עָרַמָּה).

עָרַמָּוּתָא, v. עָרַמָּוּתָא.

עָרַם (cmp. עָרַם) to connect, intertwine, braid &c.—Denom. עָרַם, עָרַם, עָרַם, עָרַם.

Pi. עָרַם 1) (denom. of עָרַם) to form an arbor. Kil. IV, 7 עָרַם מלמעלה אם if he connected them (the two rows of vines) above so as to form an arbor.—2) (denom. of עָרַם) to start dough, contrad. to לֹשֶׁת. Y. Pes. III, 30^a; Y. Bets. I, 60^d top לא אמר אלא לש וכו' the Boraitha does not say, 'if one started dough', but, 'if one kneaded'; but if one started (on the eve of a Holy Day), this prohibition does not apply.—In gen. to knead, work in (cmp. עָרַם). Ber. 37^b בשערסן when he worked the crumbs again into a compact mass; Men. 75^b בשערסן. Y. Hall. I, 57^b, v. עָרַם.—Part. pass. מְעָרַם. Ib. הוא כמ' הוא (not כמערס) and that lump of dough made by pressing several pieces together (v. עָרַם),—is that not the same as if worked together?

Nif. נִיעָרַם, Hithpa. הִיעָרַם to become connected, compact. Sifrē Num. 110 (ref. to ערסחם, Num. XV, 20, sq.) משהעָרַם (it is subject to Hallah) from the time it has become a compact mass; Yalk. ib. 748 משהעָרַם.

עָרַם I *arbor*, v. עָרַם I.

עָרַם II c. (b. h. עָרַשׁ; preced. art.) [*joined frame*; cmp. פְּלִיבָה, *bed, bier*.—Pl. עָרְסוּת, constr. עָרְסוּת. Sabb. 62^b (ref. to Am. VI, 6) מַסְדִּיחָם עָרְסוּתָּהֶם וּכ' Ms. M. (ed. עָרְסוּתָם), v. סָרַח III; Kidd. 71^b.

עָרַם ch. 1) same. Targ. O. Deut. III, 11. Targ. O. Ex. VII, 28. Targ. Y. II ib. XXI, 18; a. fr.—(ר)עִשְׂמִישׁ *sexual connection*. Targ. Y. II ib. XIX, 15 (Y. I עָרִיס I). Targ. Y. Num. V, 13 דַּעֲרִיס a. e.—Targ. II Sam. III, 31 *bier*.—Snh. 20^a; Ned. 56^b דַּגְנָא v. גָּרָא. Ib. דַּצְלָא a bed with a leather mattress. Lam. R. to I, 1 (רְבָחִי) ע' a broken bedstead. B. Bath. 22^a לַעֲרִיסָהּ וּכ' waiting for the bier of R. A. Y. Kil. IX, 32^c bot.; Y. Keth. XII, 35^b place my bier (coffin) at the sea-shore; v. עָרְסוּתָּהוּן I. Targ. Am. VI, 4 עָרְסוּתָּהוּן עָרְסוּתָּהוּן. Targ. Y. II ib. XIX, 15 (Y. I עָרִיס I). ed. Lag. (oth. ed. עָרְסוּתָּהוּן). Lam. R. I. c. עָרְסוּתָּהוּן ... אַחֲרָן he prepared for them four beds. Lev. R. s. 5 (transl. מַטָּה שֶׁן Am. I. c.) רִפְיָל ע' ivory bedsteads. Y. Ber. III, 6^a top וּכ' Cæsarean bedsteads which have holes for the girths; a. e.—(2) (cmp. עָרִיס I) *arcade along a row of buildings, sidewalk*. Gitt. 6^a לֵב' required identification of signatures on documents brought from one side of the street to the other. Y. Bets. I, 60^c bot. לֵב' from one side of the street to the other (or from one couch to the other, v. עָרְסוּתָּהוּן II).—Pl. עָרְסוּתָּהוּן. Erub. 26^a ע' Ar. (Ms. M. עָרְסוּתָּהוּן; ed. עָרְסוּתָּהוּן, fr. עָרְסוּתָּהוּן) provided the whole town of M. with 'Erubs (v. עָרְסוּתָּהוּן), one for each row of connected houses.—(3) *dish of the steel-yard, scales*. Sabb. 60^a, v. עָרְסוּתָּהוּן.

עָרַם, v. עָרַם.

עָרַם m., pl. עָרְסוּתָּהוּן (preced. art.) *belonging to a bedstead*; (מְלִיץ) *strapping, girthing*. Y. Sabb. VII, 10^c top דַּעֲבִיר עָרְסוּתָּהוּן 64 (Or Zar. Sabb. 64 read עָרְסוּתָּהוּן) he who does girthing work (on the Sabbath), if lengthwise &c.

עָרְסוּתָּהוּן f., pl. עָרְסוּתָּהוּן, v. עָרְסוּתָּהוּן 2.

עָרְסוּתָּהוּן (v. next w.) *to swing* (like a hammock).

Hithpa. עָרְסוּתָּהוּן *to be swung; to waddle, stagger*. Gen. R. s. 31 לִיכְנֵס וְהָיָה רַגְלָיו מְחֻסְסָלוֹת in Rashi to Ez. XIV, 14 (missing in ed.) when a bear wanted to force his entrance into the ark, his feet tottered; ib. (with ref. to giants) מְחֻסְסָלוֹת בְּמִים Ar.; Yalk. Gen. 55 מְחֻסְסָלוֹת; v. עָרְסוּתָּהוּן.

עָרְסוּתָּהוּן m. (v. עָרְסוּתָּהוּן) *hammock*, v. אֶרְסוּתָּהוּן.

עָרַר, v. עָרַר III.

עָרַר I (apocop. of עָרַר, transpos. of עָרַר; cmp. פָּסַח a. פָּסַח) *to come in contact with; to join, meet*. Targ. Jer. XLII, 6 (h. text פָּגַשׁ). Targ. O. Gen. XXXII, 2 (h. text פָּגַשׁ). Targ. O. Ex. I, 10; a. fr.; v. עָרַר I.

Pa. עָרַר *to join, be added to*. Koh. R. to VII, 27

וּכ' (מְעָרְעָרָא) *one (sin) is added to another &c.*, v. עָרַר I.

Ithpa. עָרַר 1) *to be met; to happen; to come before*. Targ. II Sam. I, 6. Ib. XX, 1. Targ. Hos. XI, 7. Ib. 8. Targ. Jer. IV, 20; a. e.—[2] *to be added, increased*. Y. Hall. II, 58^d top אֶתְעָרְעָן (ed. אֶתְעָרְעָן, v. קָבַא).

עָרַר II (preced.; v. עָרַר II), *Pa.* עָרַר *to call, proclaim, summon*. Targ. Zeph. I, 7 (h. text וְקָרַע). Targ. O. Lev. XXIII, 2; a. fr.; v. עָרַר II.

עָרַר, v. עָרַר.

עָרַר, v. עָרַר.

עָרַר I f. (עָרַר I) *accident*. Targ. Koh. IX, 11 (h. text פָּגַע).

עָרַר II, *עָרַר* f. = *h. עָרַר, wasp, hornet*. Targ. O. Ex. XXIII, 28 עָרַר ed. Berl. (oth. ed. עָרַר). Targ. Josh. XXXIV, 12; a. e.—Sabb. 80^b וּכ' a wasp came out of the wall and stung him &c., v. אֶתְעָרַר. —V. אֶתְעָרַר.

עָרַר I עָרַר (Pilp. of עָרַר) 1) *to stir up, excite to lamentation*. M. Kat. 8^a לֹא יִעָרַר וּכ' v. עָרַר Poel.—[2] *to stir up strife, disturb*, [to contest the legality of an action, the legitimacy of a person, his fitness as judge, witness &c. Y. Snh. III, 21^d top קָרָר קָרָר וְכ' if he comes and protests (against the judgment given in his absence), his protest is valid. Y. Ned. V, end, 39^b כָּל מִי שֶׁיִּבְרָא יִעָרַר וּכ' whosever may at some future time contest this donation (having a claim against the property); a. e.—[Meg. 25^b מְעָרְעָרִים those inclined to argue,—a censorial change from הַמְעָרְעָרִים or הַמְעָרִים; v. Rabb. D. S. a. l. note 8.]—[3] *to stir on by chiding, to scold*. Sot. III, 3 וְכ' they (the court) chide her and make her drink by force; [Rashi seems to take our w. in the sense of *encouraging*]; Tosef. ib. II, 3 מְעָרְעָרִין ed. Zuck. (Var. מְעָרְעָרִין). Ib. בַּצָּחַ (ומע' מְעָרְעָרִין, read (ומע' מְעָרְעָרִין) ed. Zuck. (Var. מְעָרְעָרִין) they opened her mouth ... and urged her on and forced her to drink; Sot. 19^b. Y. ib. III, 18^d bot. מְעָרְעָרִים אֹתָהּ וּכ' we urge her on to drink by chiding her until her face becomes pale; Num. R. s. 9; Yalk. ib. 708 מְעָרְעָרִים אֹתָהּ וּכ' ... they strike her with the broadside of a sword and urge her &c.; a. e.

Hithpa. עָרַר *to be stirred up*, v. עָרַר.

עָרַר II (b. h.; cmp. עָרַר I) *to lay bare, strip, denude; to make lonely*. Pesik. Āniya, p. 134^b (expl. סַעֲרָה, Is. LIV, 11) מְעָרְעָרָא שְׁעָרְעָרָא 'the stripped' (or lonely) one whom the nations have denuded (with ref. to עִיר, Ps. CXXXVII, 7); Yalk. s. 339 שְׁעָרָא עִירָה (read: שְׁעָרְעָרָה); Yalk. Num. 708 (play on הַמִּים הַמְאָרִיִּים לְמִיּוֹם, Num. V, 24) שְׁמַמְרִין אֶת הַגּוֹחַ וְעָרְעָרִין אֶת הָעֵץ (שְׁמַמְרִין) because they make the body bitter (sick), and lay the sin bare; Sifré Num. 11 וְעָרְעָרִים אֶת הָעֵץ (corr. acc.); Num. R. s. 9 (בָּרַר, שְׁמַמְרִין אֶת הַגּוֹחַ וְעָרְעָרִין וּכ' (corr. acc.; v. also, עָרַר).

Nithpalp. עָרַר *to be stripped, bare*. Midr. Till. to Ps. CII, 18 (ref. עָרַר, ib.) מְעָרְעָרִים מְעָרְעָרִים (some ed. שְׁעָרְעָרִים, corr. acc.; ed. Bub. שְׁעָרְעָרִים, read עָרַר)

this refers to Manasseh who was bare of good deeds.—
V. ערער.

עָרַעַר I ch. same, *to strip, make lonely*. Part. pass.
מַעֲרַעֵר; f. מַעֲרֵרָה. Pesik. Āniya, p. 134^b, a. e., v. preced.

לִיבֵּר III (v. **לִיבֵּר** I) [to bring into contact,] 1) to keep
a liquid in the throat for the sake of lubrication. Tosef.
 Sabb. XII (XIII), 10 if one has a sore throat, **לֹא יִלְבֵּר**
וְכֹבֵשׁ he must not lubricate it with oil (on the Sabbath);
 Ber. 36^a **לֹא יִלְבֵּר** (*Pi.* of **לִיבֵּר**; *Ar.* 'ירעיר'); Tosef. Ter.
 IX, 12 **יִרְעִיר** (ed. Zuck. **וְיִרְדֵּן**?; Y. Shebi. VIII, 38^a top
ירעיר.—2) *to cause to meet.* Koh. R. to IX, 11 (ref. to
 ירר, ib.; emp. **וְיִרְעִיר** I) **וְיִרְעִירָהּ** האדם **וְיִרְעִירָהּ**
וְכֹבֵשׁ it is time that strikes man and causes all these
 things (vicissitudes) to meet him.

עָרַעַר II ch. same, *to join, meet*. Koh. R. to VII, 27
מַעֲרַעֵרָא, v. עָרַע I.

III (transpos. of רָעַע, v. רָעַע) to make shaky, loosen.—Part. pass. מְרַעֵר; f. מְרַעֵרָה. Lam. R. introd. (R. Hānina 2) (ref. to רָעָה, Prov. XXV, 19) 'א שן מֵרַעֵר a shaky tooth, v. מְרַעֵר.

עָרֵר m. (b. h.; עָרַר II) *stripped, lonely*. Lev. R. s. 30; Yalk. Ps. 855 וְכ' מִמַּעֲשִׂים ע' שְׂדֵיָהּ v. עָרֵר.—*Pl.* עֲרָרִים. Ib.; Midr. Till. to Ps. CII, 18.

עֲרֵעֵר (עֲרֵעֵר) m. (I עֲרֵר) *protest; evidence of illegitimacy or disqualification*. Keth. 21^b על אחד *by one* and the qualification of one of the judges was contested; ib. sq. ע' דמאי of what nature was that alleged disqualification? ע' דגולומתא a disqualification based on the charge of robbery; ע' דשם משפחה based on alleged family blemish (descent from slaves). B. Bath. 31^b, sq. ע' חד איבא וע' they differ as to acting on the evidence of disqualification proffered by one witness; ר' אלעזר סבר ע' אחד R. El. is of the opinion that evidence of disqualification by one witness is sufficient; ע' תרי it requires two witnesses; Keth. 26^a. Ib., a. fr. פחות משנים אין in charges of disqualification no less than two witnesses are required. Y. Bicc. I, 64^a ע' שדיו קורין עליה ע' a family ... whose qualification for marriage with priests was disputed; Y. Yeb. VIII, 9^b bot.; Bab. ib. 60^b. Y. Keth. II, 26^b bot. ע' שטר נוקרע עליו ע' a document against which an informality was charged; a. fr.

צֶרֶדִּין, v. צֶרֶדִּין.

עָרַף (b. h.) 1) *to divide, cut*. Sifré Deut. 806 (ref. to אין יָעֵר ... פֵּרוֹט ... אֵלֶּא עָרוֹף לִי Deut. XXXII, 2) *ya'ārof* is a Phoenician (mercantile) term, e. g. one does not say to one's neighbor, *p'roṭ* (break into small change) this Sel'a for me, but *ārof* for me &c.—Denom. עוֹרֵף.—2) (cmp. קָטַף a. קָטַף) *to drop, distill*. Taan. 7^a (ref. to Deut. I. c.) ואֵם ח"ח ... וְאֵם לֹא עוֹרְפִירוֹ כִּמְטֵר if a scholar is worthy, he is like dew; if unworthy, drop him like rain; Yalk. Deut. 942 עֲרֹפֶה.—3) (denom. of עוֹרֵף) *to break the neck of*; esp. *to break the neck of a heifer to atone*

for a murder the author of which is unknown (Deut. XXI, 1-9); to perform the ceremony of atonement. Sot. IX, 2 לא היו עורפין they did not perform the ceremony. Ib. 45^b; a. fr.—Ib. IX, 5 ועורפין אותה בקופצין וב' and (if the ground is not hard and rough) they cut her head from behind with a hatchet.—Part. pass. ערוּף; f. ערוּפה—ע. עגלה, v. עגלה.—4) (cmp. אָהַר) (of copulations of animals) to cover (from behind). Ib. 42^b (play on עורפין וב' עורפין) all covered her from behind.

Nif. נִפְּרָה, *Nithpa.* נִתְּפָרָה to have the neck broken. Ib. IX, 7 (47^a) נִמְצָא ... עַד שֶׁלֹא נִפְּרָפָה וכו' (Y. ed. תִּיפְּרָפָה) if the murderer was discovered before the heifer was put to death; משנערפה העגלה Mish. (Y. a. Bab. ed. משנערפה) after the ceremony had taken place. Ib. 46^a יבוא רבי יבוא רבי יבוא רבי ... let there be brought a thing which has not yet produced fruit (a heifer) and be broken in a place which produces no fruit, and atone for the murder of him who was prevented from producing fruit (good deeds on earth). Ex. R. s. 42, end (play on קשה ערה Ex. XXXII, 9) לִנְתֵּן הֵם רְאוּיִים they deserve to have their necks broken; a. e.

עֵרַף ch. same, *to break the neck of the heifer*. Sot. 46^a
הֲיָדְעָהּ is it really so that we do not perform
the ceremony (in such a case)?

עֲרָפִין, *pl.* עֲרָפִין, substitute for עֲרָבִין, v. עֲרָב. Y. Ned. I, beg. 36^a וְאִילוּ חֲנִינִן ... עֲרָפִין עֲרָבִין but if we were to teach (substitutes for 'ārakhin), what would we teach? *Ārafīn, 'āratsin, 'ārakin.*

עִזְרָה, v. עֲזָרָה.

עֵרְפָּא m. = h. עֵרְפָּא. Pl. עֵרְפִּין (in singular sense). Yalk. Lev. 665 קִרְוֵן עֵרְפִּין חָמִי עֵרְפִּין (read: קִרְוֵן) look at the (fat) neck, look at the back; [obviously one a gloss to the other; differ. in Lev. R. s. 34, a. Koh. R. to V, 13].

עֲרַפָּד m. 'arpad, a species of bats. B. Kam. 16^a עֲרַפָּדָא ... the bat after seven years changes into an 'arpad, the 'arpad &c., v. קרימוז.

עֲרִפָּדָא, **עֲרִפְדָּא** ch. same, *bat* (ח. עטלה). Targ. Y. I Deut. XIV, 18 (Y. II חרפרא); Targ. Y. Lev. XI, 19 טרפרא (corr. acc.).

עֲרַפָּה (b. h.) pr. n. f. *Orpah*, wife of Chilion, son of Naomi, in legend identified with Harafah (II Sam. XXI, 22). Sot. 42^b וב' ארבע דמעות שהורירה ע' as a reward for four tears which O. shed, when parting with her mother-in-law she was privileged to rear four mighty men (II Sam. I. c.). Ib. שמה ע' שמה ע' her real name was O., and why was she called Harafah?, v. הרפאות. Ib. ע' הרפה שמה ... ע' her real name was Harafah, and why was she called O.?, v. עֲרַפָּה. Snh. 95^a וחזיה לבי ע' he (Abishai) saw O., his (Jishbi's) mother, spinning. Ruth R. to I, 14; a. e.

ערפלא, v. ערפילא.

* עֲרֵפֶל (Parel of עַפֵּל), *Hithpa.* הִתְעַרְפֵּל to swell(?).
Midr. Till. to Ps. XVIII, 37 רִתְעַרְפֵּלָן v. עֲרֵפֶל.

ערפל m. (b. h.; v. ערה 2) *cloud; spray; mist*; 'Ārafel, the lower sky. Hag. 12^b וְכִי יֵרֵד עִנָּן וְיִכְלֹךְ darkness, cloud, and mist surround him. Tanh. Vayera 23 פתח הקב"ה את הרקיע ואת הא"ל Lord opened the sky and the 'ārafel. Mekh. Yithro, Bahod., s. 2 (ref. to בעב הענן, Ex. XIX, 9) ע"י ע"י בעבן עבה ואיזה זה ע"י This is 'ārafel; a. e.

ערפילא, ערפלא ch. same. Targ. II Sam. XXII, 12; Targ. Ps. XVIII, 12. Targ. II Esth. III, 3.—Pl. constr. ערפלי. Gen. R. s. 99, v. טירא II.

ערץ (b. h.) to be strong; to frighten.

Hif. ערץ to proclaim the power of, praise. Pirké d'R. El. ch. IV וְכִי יִשְׁתַּחֲוֶה וְיִשְׁתַּבַּח they praise and sanctify his great name; Yalk. Is. 271; a. e.

ערץ pl. ערצין, substitute for ערצין, v. ערה.

ערצוביא f. (cmp. ארצוביית) a species of locusts (cmp. ἐρυσίβη, LXX Joel I, 4; II, 25 for חסיל; Deut. XXVIII, 42 for צלצל). Hull. 65^a; Sifra Sh'mini, Par. 3, ch. V (differ. from ארצוביית).

ערק (b. h.; cmp. חרק) [to pass, squeeze through,] (denom. of ערקא) to strap. Tanh. Mishp. 1 ערוק מכאן ... ערוק מלפניו loosen a little on this side, lift ..., strap on that side.

ערק ch. (preced.; cmp. ברח) to flee, run. Targ. Gen. XIV, 10; a. fr.—B. Mets. 84^a וְכִי יִפְּדֶה לְלוֹדִיעָא ... וְכִי יִפְּדֶה (Ms. M. ברה) thy father fled (from persecution) to A., flee thou to Laodicea; Y. Maasr. III, 50^d bot. עד דערקת (I shall call thee so,) until thou runnest away and goest &c. Gen. R. s. 31 וְכִי יִפְּדֶה מִן קוֹמֵי אֶרֶץ we were fugitives from a (Roman) troop, and living in &c., v. בטישא; Y. Pes. I, beg. 27^a וְכִי יִפְּדֶה אֶרֶץ כִּדּוּרָא ... מִפְּדֶה עֲרֵקִי פִּרְיֵי ... וְכִי יִפְּדֶה אֶרֶץ כִּדּוּרָא he spread his cloak ..., and the fire fled from it (v. גרשא; a. fr.—[Gitt. 78^a, v. ערק].

Pa. ערק, 1) to put to flight, chase. Targ. Deut. XXXII, 30 וְכִי יִפְּדֶה (not יערץ, יערץ). Targ. Prov. XIX, 26 וְכִי יִפְּדֶה (ed. Wil. מערץ; some ed. מערץ Af.); a. e.—2) to save. Targ. Jud. VI, 11 וְכִי יִפְּדֶה (ed. Wil. לערץ Af.).

Af. ערק same. Targ. Job XLII, 20 וְכִי יִפְּדֶה (ed. יערץ Pa.). Targ. Prov. XVI, 28 וְכִי יִפְּדֶה causes his friend to flee (him) (Var. מערץ, v. ערק); a. e., v. supra.

ערק pl. ערקין, substitute for ערקין, v. ערה.

ערק (ערק) m. (v. next w.) 1) a long and flat vessel made of rush, Maim.; [oth. opin. sieve; cmp. ארק a. ערק I]. Kel. XVI, 3; Tosef. ib. B. Mets. V, 13.—2) bandage, compress. Sabb. 54^b Ms. O., v. ערק II.

ערקא m. (ערק) 1) strap, band. Tanh. B'resh. 7 וְכִי יִפְּדֶה (ed. Wil. מערץ II.—Pl. ערקין. Targ. Ez. XXVII, 19 (some ed. ערקין, corr. acc.)—2) sedge, rush. Targ. Job VIII, 11

(h. text אחי). Ib. XL, 21 (h. text בצח).—3) leech, v. עלקא.—[ערקא f., v. ערקא].

ערקבנין, ערקבלין m. pl. (prob. fr. עקב, cmp. next w.) prickly creepers on palm-trees, palm-ivy (v. ערקבנין). Erub. II, 6 (23^a) ערקבנין Mish. (Y. ed. ערקב; Bab. ed. ערקב); ib. 26^b ערקבלין, expl. חרודיאתא, אצותא חרודיאתא. Shebi. VII, 2 ערקבנין (Y. ed. v. אצותא; Pes. 39^a ערקבלין. Shebi. VII, 2 ערקבנין (Y. ed. v. ערקבלין).

ערקוב m. (עקב, Par.) [curve,] hough, ham, the inner part of the knee; the inner angle of the joint which unites the thigh and the leg of an animal. Bekh. VI, 11 וְכִי יִפְּדֶה ... if the tail of a (first-born) calf does not reach the 'arkub; לִיזְרָא which 'arkub (curve) is meant? the 'arkub in the thigh, expl. ib. 41^a וְכִי יִפְּדֶה the upper joint (the inner part of the knee), not the lower joint (knuckle); Tosef. ib. IV, 14. Tam. IV, 2 (31^a) וְכִי יִפְּדֶה Bab. ed. (Mish. ערקוב) he makes a hole through its ham and suspends it.

ערקומא v. ערקמא.

ערק, Y. Kil. VIII, 31^c bot., v. ירסי, v. ירסי.

ערקין, Targ. Y. Ex. XXVIII, 19, v. טרקין.

ערקל (Parel of עקל; v. P. Sm. 2964) to confuse, perplex. Part. pass. מערקל, pl. מערקלין. Targ. Prov. XXIX, 20 וְכִי יִפְּדֶה (Lévita דמערקל, incorr.) he whose words are confused (blurred; h. text בדבריו).

ע' לבנה ערקת pr. n. pl. 'Arkath Libnah. Bekh. 57^b (Rashi לבנה), v. ארקא II.

ערקא, ערקא f. (v. ערקא) strap.—ערקא מסנא shoe-strap. Targ. O. Gen. XIV, 23; a. e.—Lev. R. s. 35; Cant. R. to I, 4 כַּדְּמָא כַּדְּמָא as a red strap &c., v. מסנא. Pesik. Shim'u, p. 117^a וְכִי יִפְּדֶה כַּדְּמָא (not לבנה); Yalk. Lev. 670; Yalk. Is. 256; Lev. R. s. 13 כַּדְּמָא (corr. acc.). Snh. 74^b top וְכִי יִפְּדֶה אֶרֶץ לְשֹׁנֵי עֲרֵקִי (in days of religious persecution you must resist) even to changing the shoe-strap. B. Bath. 21^a, v. מרחא II. Y. Yeb. XV, 15^a, v. ירקד; a. e.

ערר, Pi. ערר I [to stir up,] to protest, contest, object. Y. Gitt. I, 43^c top וְכִי יִפְּדֶה אֶרֶץ if the husband comes and contests (the validity of his letter of divorce), his objection is null and void. Ib. ערר וְכִי יִפְּדֶה it is all the same whether he objects after she has remarried or before it. Y. Keth. II, beg. 26^a וְכִי יִפְּדֶה if she is a widow, who objects (opposes the woman's claim)? Gitt. I, 3 וְכִי יִפְּדֶה if there are contestants against it (the letter of divorce); a. fr.

Hithpa. ערר to be stirred up. Tosef. Sot. II, 2 וְכִי יִפְּדֶה ... וְכִי יִפְּדֶה Var. (ed. Zuck. וְכִי יִפְּדֶה even if she goes astray twenty years afterwards, the waters will be stirred up (work injury) in her body.

ערר I ch. same, to object. Y. Keth. VII, 31^c top וְכִי יִפְּדֶה וְכִי יִפְּדֶה the relatives objected (to the verdict)

עָשָׂה (*b. h.*; comp. עֲשֵׂה) 1) *to do, work, prepare* (corresp. in variety of meanings to עָבַד). Shebi. VIII, 6 אין עוֹשִׁין זְחִים וּכ' (in the Sabbatical year) you must not prepare (press, cmp. עָסַי) olives in the press &c. Tosef. ib. VI, 29 אֶרֶץ גְּזֻזָּה אוֹרֵן עוֹשִׂין אֵין you must not prepare them as dried figs. Ib. 8 אֵין עוֹשִׂין אֶת הַיַּיִן וּכ' you must not make *dunlith* wine (v. אֶלְנִית II). Sabb. 118^a, a. e. וּכ' תַּעֲשֶׂה שַׁבָּת כְּשַׁבָּת make thy Sabbath a week-day (as to expense), and be independent of men. Ib. 56^a לַעֲשׂוֹת שְׂבִיקָק he wanted to do (evil), but did not do it. Ber. 17^a (ref. to Ps. CXXI, 10) לַעֲשׂוֹת לְשֵׁמָה וְעוֹשִׂים וּכ' to those who do good for its own sake, but not to those who do it from impure motives; וְכ' whoever does good from impure motives, had better not have been born; a. v. fr.—עָשָׂה (*do*), or עָשָׂה מְצֻוָּה *positive law*; מְצֻוָּה לֹא (*do not*) *prohibitory law*, v. לֹא, אֵלֶּה, a. e. Keth. 30^a, a. e. מִצָּרִי וְאַדְמוֹנִי צַדִּיקֵי דִּיבְרֵי אֵין מִצָּרִי וְאַדְמוֹנִי those guilty of transgressing the law implied in the positive law (limitation) concerning intermarriages with descendants of Egyptian or Edomite converts (Deut. XXIII, 8 sq.).—לֹא חָבָא מִכְּלָל.—לֹא, v. fr.—רְמִים, or עֵ, רְמִים.—לֹא, v. fr. Met. 69^b לֹא עֲשָׂהָ רְמִים וּכ' he did not estimate her (the cow's) value; לֹא עָשָׂה וּכ' but did he not estimate her value (when he said, thy cow is worth to me thirty denars)? וּכ' לֹא עֲשָׂהָ ר' מִדִּיִּים וּכ' he did not estimate her value as alive, but as dead (how much he would have to pay, if the cow died while in his use). Ib. 82^b וְגַם עָשָׂה עָלַי כֶּשֶׁת וּכ' go and give me credit for it in accordance with the present market price, and I will furnish it &c. Ib. חֲרִישׁ דִּיִּךְ בְּדִמִּי דִּיִּךְ thou hast charged me with thirty denars, I hold wheat for thee; a. fr.—Part. pass. עָשׂוּי; f. עָשׂוּיָה; pl. עָשׂוּיִים. עָשׂוּיִין. Ib. חֲרִישׁ דִּיִּךְ עָלַי וּכ' thy wheat is worth to me &c. Tosef. ib. VI, 6 חֲרִישׁ קָמָה זוֹ עָלֶיךָ וּכ' this quantity of standing grain is charged to thee (I sell thee &c.) at one hundred &c.; ib. חֲרִישׁ שֶׁל אֵיל עָלַי וּכ' I sell thee the wool on these sheep for &c.; a. fr.—

עֲשִׂיר m. (b. h.; עֲשִׂר) *substantial, wealthy; rich man*.
 Jobb. 25^b **עֲשִׂיר** **אִיזוֹר** **וְ** **כָל** **שֵׁשׁ** **לֹו** **נָחַת** **רִית** **בְּעִשְׂרוֹ** who is rich?
 He who finds satisfaction in his wealth; Ab. IV, 1; Tam. 2^a. Deut. R. s. 2 (ref. to Prov. XVIII, 23) **עֲשִׂירֵי** **שֶׁל** **עוֹלָם**
 the rich One (Owner) of the world. Ib. **אִם** **יִדְעָא** **לֹו**
וְ **יִכְ** if a man's relative is rich, he owns him, and
 if poor, he disowns him. Pes. 113^a **וְ** **הַמַּעֲשֵׂר** **וְ** **כֹ** **אִם**
 man who gives away the tenth portion of his income
 in secret. Ib.^b (four are unbearable) **מִכְשָׁה** **נִגְזָה** **וְ**

'a poor man that is proud, a rich man that flatters &c.; a. v. fr.—*Pl.* עשירין, עשירי. Erub. 86^a רבי מכבד עשירי Rabbi paid honor to the rich (for the sake of their charitable mission, ref. to Ps. LXXI, 8, v. קָשָׁב). Yoma 35^b מהדיב את רבי ... the example of R. El. b. Harsum condemns the rich (who neglect the law on account of their business occupations). Men. 86^a, a. e. ע' וסימניך ע' the rich are economical (Rabbi favored the economical practice); a. fr.—*Fem.* עשירה. Y. Shek. III, end, 47^c; Tosef. ib. II, 4; a. e.—*Pl.* עשירות. Tanh. Toldoth 9 ע' הן נאות וכן they are rich, they are handsome &c.

עשיר, Targ. Prov. XIV, 2 Var., v. עשיר I.

ע' עשירא m. = h. עשירי, the tenth. Targ. O. Gen. VIII, 5 (Y. ed. Vien. עשירי). Targ. O. a. Y. II Lev. XXVII, 32 (Y. I עשירה); a. fr.—Ber. 5^b, a. e., v. בר.—*Fem.* עשיריאה, ע' Targ. Ez. XXIX, 1 (not עשיריאה); a. e.

עשירות f. (עשיר) wealth. Keth. 106^b, a. e. ע' במקום ע' v. עשירות. Y. Peah IV, 18^a sq. (ref. to I Chr. XXII, 13 בעשירי) none can claim to be rich before Him who spoke and the world arose. Gitt. 30^b לע' מאי שנתא... ל'ע' why is it that they made provision for the debtor's death, and none for the event of his becoming rich? מיתה death is an ordinary occurrence, becoming rich is not; a. fr.

עשירי m. (b. h.; עשיר) the tenth. Ber. 8^b ע' חשידי וע' the ninth and the tenth (of Tishri). Bekh. IX, 7 ע' ודיוצא and the lamb which comes out the tenth. Ib. 8; a. fr.—*Fem.* עשיריה. Yalk. Ex. 261 הארפה ע' וכמה הוא and how much is the tenth of an Ephah?; a. e.

עשיריאה, v. עשיריאה.

עשיריאה, v. עשיריאה.

עשן m. (b. h.; v. עשן) [thick, cmp. עב, אבק &c.,] smoke, soot. Ker. 6^a ע' מעלה smoke-raiser (name of a plant). Yoma 21^b עשן דהשבתה עשן the smoke rising from the pyre in the Temple; B. Bath. 147^a; a. fr.—*Pl.* עשנים. Sabb. 23^a כל הדע' יפין וכן all soots are good for making ink, but that produced by burning olive oil is the best.

עשן (b. h.; denom. of preced.) to smoke.

Pl. עשן to generate smoke; to fumigate; to burn incense. Sabb. 23^a (ref. to the use of oil for ink) לגבל או לעשן do you mean for kneading it with soot, or for making soot by burning it? Pesik. R. s. 12 מעשנות דורי מעשנות they burnt incense before idols; Tanh. Tol'doth 8 מעשנות מעשנות raised smoke and burnt perfumes &c. Xeb. 115^a עשנינו עלינו ברוח ע' (עשנינו) they (robbers) filled our house with smoke, filled a cave in which we dwelt with smoke &c. Y. Ber. VI, 12^b bot. ע' במעשנין לפני ר' (not במעשיר) when he burns spices in front of his shop; a. e.—*Esp.* to fumigate plants. Shebi. II, 2 ע' מעשנין עד ר' you may fumigate until New Year (of the Sabbatical year). Y. Sabb. VII, 10^a top דמעשנין he who fumigates plants (on the Sabbath); a. fr.—*Part. pass.* מעשנין. f. מעשנית. pl. מעשניות. Men. VIII, 6 מע' אין מביאין... מעשניות; מעשנין, מעשניות

you must not use for libations sweet wine or smoked wine (of fumigated grapes). Y. Bicc. I, 63^d bot. עביר (not מאיר) powdered (v. אבק) or smoked grapes should not be offered as first-fruits. Hull. III, 5 ע' an animal that has inhaled smoke; a. e.

Hithpa. עשן to be affected by smoke, taste of smoke. Zeb. 64^a עשן שמא יתעשן lest the wine for libations may catch smoke (when carried past the altar pyre).

עשן, עשן (cmp. עשן) to be substantial, strong (corresp. to h. עז, v. צו). Targ. Ps. LII, 9 עשן Ms. (ed. עשין). Ib. LXXXIX, 14 (ed. Wil. עשן Af.); a. e.

Af. עשן to strengthen, make substantial. Targ. Prov. VIII, 28 (ed. Wil. עשן, corr. acc.); a. e.

Ithpa. עשן, עשן 1) to become strong. Targ. Y. Num. XXV, 8.—2) to exhibit one's strength. Targ. Ps. LXVIII, 29 (h. text עזה).—3) to boast of one's strength, be impudent. Ib. IX, 20.

עשן, עשן, עשן m. (preced.) = h. עז, strength. Targ. Ps. XXI, 2 בעשן (Ms. בעשן). Ib. VIII, 3. Ib. XXIX, 1 Ms. (ed. עשן; ed. Wil. עשן). Targ. Prov. X, 15; a. fr.

עשן, v. עשן.

עשן, v. עשן.

עשן (b. h.) [to press, twist,] to wrong, esp. to withhold what is due to a fellowman; to deny a debt. B. Mets. 111^a (ref. to Lev. V, 21) עשן אי עשן כריב עשן קבר we read, 'or if he have withheld', which means that he had wronged him ere this (when he denied his indebtedness). Koh. R. to IV, 6 גול דומס ועשן ועשן וכן better is he who does a little good with what is his own, than he who robs and does violence and oppresses, and does much good with what belongs to others. Succ. 29^b עשן שכר those who withhold the hired man's wages, different from עשן (v. עשן) who defer paying &c.; a. e.

עשן ch. 1) same. Targ. O. Lev. V, 21 עשן ed. Berl. (oth. ed. עשן). Ib. 23. Targ. Am. IV, 1; a. fr.—*Part. pass.* עשן.—2) to pervert, v. עשן I.—3) (cmp. עשן) to be outrageously dear, v. עשן II.

עשן, עשן, v. עשן.

עשן (cmp. עשן) to be strong, substantial, wealthy.

Hif. עשן 1) (denom. of עשיר) to become wealthy. B. Bath. 25^b עשן וישעשן and he who desires to become rich. Ber. 33^a עשן קבעוהו ע' when they became wealthy, they made it a custom to recite the Haddalah over a cup. Meil. 17^a, v. עשן II, *Hif.* Ned. 38^a ע' משה וכן Moses became rich from the chips of the tablets; a. fr.—2) to make rich. Keth. 48^a ע' כל דימני שיעשן ע' he is not permitted to enrich his children and throw himself on the charities. Hull. 84^b (expl. עשן, Deut. VII, 13) עשן ע' Ar. (ed. עשן, Pi.) for they make their owners rich; Yalk. Deut. 848 עשן ע' Cant. R. to VII, 11 (ref. to עשן, Ps. LXV, 10) לאו ע' אם זכרתי עשן ואם לאו (it reads:) 'thou makest her rich', if not, 'thou reducest her to one-tenth', that she yield you only one-tenth; a. e.

Pi. עֶשֶׂר same; v. *supra*. B. Bath. l. c., v. *infra*.

Hithpa. הִתְעַשֵּׂר, *Nithpa.* נִתְעַשֵּׂר 1) to become rich. Sabb. 119^a; Taan. 9^a (play on עֶשֶׂר העֶשֶׂר, Deut. XIV, 22) עֶשֶׂר give tithes in order that thou become rich. B. Bath. l. c. מְעַשֵּׂר שְׂמַחְתָּהּ for when he grows wise, he will also grow rich; (Ms. M. מְעַשְׂרָהוּ his wisdom makes him rich). Pes. 50^b שְׂרִים ... שְׂרִים יִתְעַשְּׂרוּ the men of the Great Assembly held twenty-four fasts to pray that the copyists of sacred books &c. might not become rich, for if they grew rich, they would not write; a. fr.—[2] (b. h.) to pretend to be rich, to pass for a rich man. Men. 85^b. Midr. Till. to Ps. XXIV.]

עֶשֶׂר ch. same (mostly עֶשֶׂר).

Ithpa. אִתְעַשֵּׂר to become rich. Gitt. 80^b, v. אֶשֶׂר.

עֶשֶׂר, v. עֶשֶׂר.

עֶשֶׂר f., עֶשְׂרִית m. (b. h.) ten. Ab. V, 1, v. מֵאָסָר. Ex. R. s. 15, a. fr. עֶשֶׂר מִכּוֹר (עֶשְׂרִית) the ten Egyptian plagues. Ib. עֶשְׂרִית אֲנָשִׁים ten men; a. v. fr.—In compounds עֶשֶׂר as עֶשְׂרִית אֶחָד eleven, עֶשְׂרִית שְׁנַיִם twelve &c. R. Hash. I, 1 בִּי עֶשְׂרִית on the fifteenth day of it (the month of Shebat). Pes. I, 1 אֶחָד לְאַרְבַּעָה v. אֶחָד II; a. v. fr.—*Pl.* עֶשְׂרִית twenty. B. Bath. 107^a ואֶחָד אֲמַר בֵּי עֶשְׂרִית and one of the experts says, it is worth twenty (Selaim). Ab. V, 21 לְדוּקָה בֵּן עֶשְׂרִית at the age of twenty years it is time to hunt (for a living); a. v. fr.

עֶשֶׂר I f., עֶשְׂרִית m. (also עֶשֶׂר; עֶשְׂרָא) ch. same. Targ. Gen. XLV, 23 (Y. also עֶשְׂרִית; O. ed. Berl. עֶשְׂרִית, oth. ed. עֶשֶׂר); a. fr.—חֹד עֶשֶׂר (contr. חֹדֶסֶר eleven; חֹדֶס twelve &c.—*Pl.* עֶשְׂרִית, עֶשְׂרִית. Targ. Gen. XXXI, 38. Targ. Num. X, 11 בֵּעַ on the twentieth; a. fr.—B. Bath. 106^b גִּרְוִיָּה עֶשְׂרִית it contains twenty *g'rivas* (v. גִּרְוִיָּה); a. fr.

עֶשֶׂר, *Pi.* עֶשֶׂר (b. h.; denom. of עֶשֶׂר) 1) to give one-tenth, separate tithes. Sabb. 119^a עֶשֶׂר וְכִי עֶשֶׂר וְכִי Maasr. IV, 2 שִׁכְחוּ לְעֶשֶׂר but had forgotten to pay the tithe of them. Sabb. II, 7 עֶשְׂרִיתם have you set aside tithes (of what you intend to use for the Sabbath)? Ib. אֵין ... סֶפֶק if it is doubtful whether or not night has set in, you must not separate the tithes of what is sure to be subject to tithes (v. רִמְיָא); a. v. fr.—Part. pass. מְעַשְׂרִית; מְעַשְׂרִית; מְעַשְׂרִית. Bekh. IX, 7 לְחֹבֶן אֶחָד (קֶפֶץ אֶחָד) if one of those (lambs) which have been set aside as tithe, leaped among the flock. Ib. הֵרִי אֶלֵי מֵהֶם (the flock) are considered as tithe; a. fr.—2) to reduce to one-tenth. Cant. R. to VII, 11, v. עֶשֶׂר.

Nif. נִתְעַשֵּׂר, *Hithpa.* הִתְעַשֵּׂר, *Nithpa.* נִתְעַשֵּׂר to be tithed. Maasr. l. c. עַד שֶׁיִּתְעַשְּׂרוּ (Ms. M. שֶׁיִּתְעַשְּׂרוּ) until they are tithed. Ib. 5 מִתְעַשְּׂרִית יֵדַע וְכִי must be tithed as seed, as vegetables (if the leaves are used) &c. Bekh. IX, 1 וְאֵין ... מִתְעַשְּׂרִים and they (large cattle and small cattle) cannot be tithed one for the other. Ib. 53^b אֵין ... מִתְעַשְּׂרִים רֵין שֶׁיִּתְעַשְּׂרוּ זה מִזה may be tithed one for the other?; a. fr.

עֶשֶׂר II ch., *Pa.* עֶשֶׂר, עֶשֶׂר same, to tithe. Targ. Deut. XIV, 22. Ib. XXVI, 12 (Y. II לְמַעַן אֶתְעַשְּׂרָא Af.).—Yeb. 93^a עֶשֶׂר מִפִּרְיֵי דְבִיתָהּ he set aside as tithes from the produces in his house on behalf of those (that were to come in). Ib. לְעֶשְׂרִית וּמִיכָל as regards tithing and eating; a. e.

עֶשְׂרִית, עֶשְׂרִית, v. עֶשֶׂר I.

עֶשְׂרִית, עֶשְׂרִית, v. עֶשֶׂר.

עֶשְׂרִית m. (b. h.; preced. wds.) one-tenth of an Ephah, 'issaron. Men. XIII, 1 וְכִי יֵרֶר עָלַי if a person says, 'I vow an 'issaron, he must offer one *minhah*. Ib. 2 מִנְחָה עֶשְׂרִית a meal offering of sixty 'issarons; a. fr.—*Pl.* עֶשְׂרִית, עֶשְׂרִית. Ib. 1 יֵרֶבָה עֶשְׂרִית (Bab. ed. 104^b עֶסְרוֹנִים) if a person says, 'I vow 'esronim, he must offer two *minhahs*. Ib. מִנְחָה שֶׁל עֶשְׂרִית מֵאָדָר וְכִי עֶשְׂרִית he must bring (sixty) offerings of 'esronim, beginning with one 'issaron and progressing up to sixty; a. e.

עֶשְׂרִית, עֶשְׂרִית, v. עֶשֶׂר. Targ. Num. XXVIII, 13; a. fr.—*Pl.* עֶשְׂרִית, עֶשְׂרִית. Ib. 12; a. fr.

עֶשְׂרִית, v. עֶשְׂרִית.

עֶשְׂרִית, עֶשְׂרִית, v. עֶשְׂרִית.

עֶשְׂרִית f. constr. (b. h.; עֶשֶׂר) group of ten. Sabb. 86^b הַדְּבָרֹת עֶשְׂרִית the ten words (commandments); a. fr.—*Pl.* עֶשְׂרִית, עֶשְׂרִית. Snh. 18^a שֶׁשָּׁם רְבֹאָה עֶשְׂרִית the number of the chiefs of ten (Ex. XVIII, 21) was sixty thousand; Mekh. Yithro, 'Amal., s. 2; Tanh. Mishp. 6. Tanh. Emor 24 (Chald. dict.) עֶשְׂרִית וְכִי go and gather thy divisions of ten.

עֶשְׂרִית ch., constr. עֶשְׂרִית same. Targ. Esth. III, 9; a. e.—Pesik. R. s. 18 מִנִּיכּוֹן לֵב אֶלְפִין וְכִי (not מִנִּיכּוֹן) your ten *manahs*' worth (of a barley offering) will overcome my ten thousand (talents of silver); a. e.

עֶשְׂרִית, עֶשְׂרִית same. Targ. Esth. IX, 10; 12. Targ. Y. Gen. II, 2 (ed. Vien. עֶשְׂרִית). Targ. Y. Deut. IV, 13 עֶשְׂרִית; a. e.

*עֶשֶׂשׁ (v. אֶשֶׂשׁ) to be strong.

Ithpa. אִתְעַשֵּׂשׁ to exercise one's strength. Midr. Till. to Ps. XIX, 1 וְכִי יֵרֶבָה מִתְעַשֵּׂשׁ דְּהוּא by the stone with which he practices you can tell his strength; [ed. Bub., a. Yalk. Ps. 672 מִתְעַשֵּׂשׁ, h. form, v. אֶשֶׂשׁ].

עֶשְׂשִׁית f. (v. אֶשֶׂשׁ a. אֶשֶׂשׁ) 1) של ברזל wrought iron, bar, ball.—*Pl.* עֶשְׂשִׁית. Yoma 34^b שֶׁל בְּרֹזֶל וְכִי lumps of wrought iron were heated for the high priest on the eve of the Day of Atonement; Tosef. ib. I, 20 (Var. עֶשְׂשִׁית); Y. ib. III, 40^c עֶשְׂשִׁית. Ab. Zar. 16^a וְכִי יֵרֶבָה לָהֶם אֵין מוֹכְרִין לָהֶם (the Romans) iron bars, ... because they forge arms out of them (expl. דִּינְרוֹרָה, v. פְּרִזְלָא וְדִינְרוֹרָה). Snh. 108^b וְכִי יֵרֶבָה לָנוּ אֵין עֶשְׂשִׁית we have iron plates with which we can pave the ground (to prevent water coming up).—2) (v. אֶשֶׂשׁ) glass ball, crystal, reflector, lantern. Ber. 25^b כִּי עֶשְׂשִׁית בֵּיתָהּ covered with a translucent substance. Ib. 58^a וְכִי שְׂחִירָה דְּלִקְחָהּ a lantern which has been burning the

whole day (of the Sabbath); Y. ib. VI, 12^b bot. R. Hash. 24^a we have seen the reflection of the moon in a crystal, v. אָשֶׁשׁ; a. e.—*Pl.* as ab. Sabb. 154^b הִירָחָהּ if his beast is laden with . . . glass lumps, expl. ib. בבולסא, v. בולסא.

עֲשִׂיָּה, עֲשִׂיָּה ch. same, *crystal, glass ball*. Targ. Cant. V, 14.—Tanh. Vaëra 14 (ref. to מחלקהו, Ex. IX, 24) כְּהָרִיב דֵּשׁ (= כְּהָרִיב דֵּשׁ) like (the light in) the glass in which water and oil are mixed together, and the light burns within; Ex. R. s. 12; Cant. R. to III, 11 כְּהָרִיב שְׁאֵשִׁיָּהּ וְכִּי; Num. R. s. 12 כְּהָרִיב שְׁאֵשִׁיָּהּ וְכִי; Pesik. Vayhi, p. 3^b שְׁאֵשִׁיָּהּ (אֲשִׁיָּהּ). Y. Sabb. II, beg. 4^e. שְׁשִׁיָּהּ.

עֲשִׂתָּה (cmp. עֲשֵׂה) *to make strong, harden, forge*.—[Dan. VI, 4 עֲשִׂתָּה *firmly determined*.]

Ithpa, אֲתִשְׁתָּה, *Ithpe*, אֲתִשְׁתָּה (denom. of עֲשֵׂה=next w.) *to forge*; trans. (cmp. תָּשַׁב) *to plan, devise*. Targ. Is. XXXII, 6. Ib. XXXIII, 11. Targ. Jer. V, 26. Targ. II Sam. XX, 15.

עֲשִׂתָּה f. (b. h.; עֲשֵׂה, v. עֲשִׂיָּה) *wrought metal, bar; polished block*. Kel. XI, 3, opp. תִּרְחָה. Tosef. Hull. I, 18; Tosef. Men. IX, 18 אֵלָא מִן הֵד . . . מִנְרָה the candlestick in the Temple is not fit unless made out of a (gold) bar, opp. גְּרִיטָא; Men. 28^a וּמִן הֵדּוּבּ out of a bar and out of gold; Yalk. Ex. 369 מִן הֵדּוּבּ Ib.; Men. l. c. מִן הַכֶּסֶף the trumpets were made out of silver bars; Tosef. l. c. 19 [read:] מִן הַכֶּסֶף, contr. trad. מִן הַזָּהָב raw ore. Cant. R. to V, 14 עֲשִׂתָּה מִמֶּנָּה (not יה) as out of a bar of *shen* (marble?) you make ever so many pegs, spears &c. Yalk. Cant. 991 (ref. to Cant. l. c.) אֵלּוּ סִפְרֵי חֹרֶה . . . לֵב שֶׁן וְכִי (some ed. לְעֲשֹׂה, corr. acc.) this refers to the scrolls of the Law which resemble a *column* of marble which is adorned with sapphires.—*Pl.* עֲשִׂתָּה. Sifrē Num. 160 עֲשִׂתָּהּ עֲלָיו if he threw at him metal balls or lumps, opp. to כָּלִי; Yalk. ib. 787.

עֲשִׂתָּה, עֲשִׂתָּה m. (preced. wds.; b. h. עֲשִׂתָּה *pl.*) *forge*; trans. *plan, device*.—*Pl.* עֲשִׂתָּה. Targ. Is. XXXIII, 11 (ed. Lag. עֲשִׂתָּה). Ib. XLI, 29 (ed. Lag. עֲשִׂתָּה; h. text נִסְכָּה). Ib. LV, 7 (ed. Lag. עֲשִׂתָּה); a. fr.

עֲשִׂתָּה, בֶּרֶךְ עֲשִׂתָּה pr.n.m. *Bar 'Ashtor*, the progenitor of a family of converts. Y. Bicc. I, 64^a top וְכִי אֵלִיָּן דְּבֶר עֲשִׂתָּה those of the family of B. A. who are converts, sons of converts. Ib. וְכִי בֶר עֲשִׂתָּה בִּנְיָמִין בֶּר עֲשִׂתָּה one Benjamin B. A. stood before us (was admitted as witness) in the case of &c.; ib. אֲשִׁתָּה. Y. Dem. VI, 25^b top.

עֲשִׂתָּה, עֲשִׂתָּה (b.h.) pr.n. *Ashteroth Karnayim*, name of a glen whither the sun cannot penetrate. Succ. 2^a.

עֵתָה f. (b. h.; contr. עֵתָה, v. עֵתָה; or of עֵתָה, v. עֵתָה) [duration, turn,] 1) *Elth*, the twenty-fourth part of an *onah*. Tosef. Ber. I, 1; a. e., v. עֵתָה I.—2) *time*. Pes. 109^a; כְּהָרִיב שְׁאֵשִׁיָּהּ וְכִי אֲמַר הָגִיעַ עֵת לְעֲמֹד (R. 'Akiba) say, it is time to rise from (leave) the house of study, except &c.; Succ. 28^a. Ber. 8^a (ref. to Ps. LXIX, 14)

וְכִי אֲמַר עֵת רִצּוֹן בְּשִׁעָה וְכִי when is the time of favor? When the congregation is at prayer. Taan. 24^b עֵת מִיָּנָה עֵת רִצּוֹן I learn from this (dream) that this is an auspicious time for prayer. Yeb. 72^a הִיא עֵת רִצּוֹן מִלְחָמָה there is something in the idea of a time of favor for prayer; a. fr.—*Pl.* מִצֵּת לָעֵת (abbrev. מִצֵּת) *the time of twenty-four astronomical hours*. Nidd. I, 1 מִפְּקִידָה the term of twenty-four hours (of retrospective uncleanness) reduces the term of the interval from one examination to the other &c., i. e. we go by the shorter term whichever it may be. Hull. 51^b; Zeb. 74^b צִרְכָּה requires the intervening of twenty-four hours (before it may be slaughtered); a. fr.—*Pl.* עֵתָה, עֵתָה (פְּעֻמִּים), v. חֲלָם I. Tam. I, 2 כָּל הַיּוֹם שׁוּחֵי עֵתָה the time (for the appearance of the superintendent) was not always the same. Y. Ber. IX, end, 14^d (ref. to Ps. CXIX, 126) הַעֲשֵׂה חֹרֶה he who makes the study of the Law a matter of time, destroys the covenant. Sabb. 31^a בְּשִׁעָה נִשְׁאָר וְנָחַת בְּאֵמִנָה קִבְּנָה עֵת לְחֹרֶה when man is brought up for judgment, he is asked, hast thou been dealing with integrity? hast thou had regular times for the study of the Law? Shn. 65^b וְשִׁעָה עֵתָה, v. עֵתָה; a. e.—*Pl.* עֵתָה, עֵתָה (when labor is stopped, the work reviewed, wages paid &c.), in gen. *towards evening*. Tosef. Ab. Zar. VII (VIII), 10; Bab. ib. 65^a. Y. Ber. II, 5^e top. Y. Succ. IV, beg. 54^b. Y. Yeb. XVI, 15^d top לְצִיּוּרָהּ, Var. לְצִיּוּרָהּ (read: לעֵתָה עֵתָה); a. e.

עֵתָה, עֵתָה v. עֵתָה.

עֵתָה, עֵתָה v. עֵתָה.

עֵתָה, עֵתָה (Levita 'Ashtor), Targ. Job III, 7, read: אֲתִשְׁתָּה, v. אֲתִשְׁתָּה.

עֵתָה (b. h.) *to endure, stand, be ready*.

Pl. עֵתָה *to make ready, designate*.—Part. pass. מְעֵתָה, מְעֵתָה. Num. R. s. 18 (ref. to Job XV, 28) וְכִי אֲמַר הֵם מִיָּהּ וְכִי אֲמַר הֵם מִיָּהּ designated? For those who were to emigrate (from Egypt) &c. Yalk. Ex. 264; Mekh. B'shall, 'Ama, s. 1 (ref. to Ex. XVII, 9) מָחָר נָהָא מְעֵתָה וְעֹמְדִים וְכִי (not מְעֵתָה) to-morrow let us be ready (for battle), and stand on the top of the hill; לעֵתָה וְנָהָא מְעֵתָה על מַעְשָׂה אֲבוֹתָהּ let us appoint a fast and be ready (for prayer and meditation) on the merits of the fathers.

עֵתָה ch. same.

Pa. עֵתָה = h. הָצִיב, *to put up, place, fix*. Targ. Lam. III, 12. Targ. Prov. IX, 1 (h. text הָצִיב!). Ib. XV, 25. Targ. Job XVII, 6 (Var. ed. Lag. עֵתָה, some ed. עֵתָה; corr. acc.).—Part. pass. מְעֵתָה (= b. h. נָצַב, cmp. מְעֵתָה fr. עֵתָה). Targ. O. Gen. XXVIII, 13 (Y. מְעֵתָה). Targ. Ps. XLV, 10; a. e.—2) *to hold ready; to designate*. Ib. l. c. Targ. Prov. XXIV, 27 עֵתָה (some ed. עֵתָה, corr. acc.).—Part. pass. מְעֵתָה, מְעֵתָה. Targ. Job XV, 23 (ed. Lag. מְעֵתָה). Targ. Y. I. Deut. XXXII, 35; a. e.—Y. B. Bath. II, beg. 13^b לִיהָ תְּכִיבֵיהּ held shrouds ready for him. Gen. R. s. 45 Mus. (ed. עֵתָה, v. עֵתָה). Y. Keth. XII, 35^a top.

that I be ready, when the Messiah comes; Y. Kil. IX, 32^b top; (Gen. R. s. 100 אישמוס). Y. Sabb. V, 7^b bot. (expl. שוורח prepared (for copulation, v. Bab. ib. 53^b bot.); a. e.

Ithpa. אֶזְחָה 1) to be ready, designated, v. supra.—2) to endure, v. עֶזְחָה.

עֶזְחָה (b. h.; v. עֶזְחָה) *now, this time.* Ber. 46^a מֵעַתָּה וְעַד עַד from now and forever. Tanh. Mishp. 18 בארתי and now I have come again; a. fr. [In Talm. mostly עֶזְחָה].—As a dialectic term: מֵעַתָּה from now, i. e. as a consequence; if this were so, then.—Y. Ab. Zar. I, 39^d bot. מֵעַתָּה מֵעַתָּה אל according to this he ought not to sell him wheat &c.; a. fr.—Mostly: מֵעַתָּה. Succ. 2^a הַעֲשֵׂה אֶת מֵעַתָּה but according to this, if a man put up his Succah in Ashteroth Karnayim (v. עֶזְחָה), would you also say that it is no legitimate Succah? B. Kam. 17^b; a. fr.—מֵעַתָּה say from now, i. e. learn from this, therefore. Tosef. Kel. B. Mets. V, 2. Sifré Deut. 334; a. fr.

עֶזְחָה m. (b. h.; עֶזְחָה) [*leader of the flock,*] ram.—Pl. עֶזְחָה. Num. R. s. 13 לשון עמידה 'attudim' has the meaning of standing (readiness). Y. Ab. Zar. II, 41^d top (ref. to Prov. XXVII, 26) וְעַתָּה וְעַתָּה when the pupils have grown and become (strong) like rams, then reveal to them the secrets of the Law. Hull. 84^a (ref. to Prov. I. c.) וְעַתָּה at all times a man may sell a field and buy rams (flocks), but he should not sell flocks to buy a field; a. e.

עֶזְחָה m. עֶזְחָה f. (b. h.; עֶזְחָה) *standing* (emp. עֶזְחָה); *ready, designated; in future.* Meg. 15^b; Shh. 111^b עֶזְחָה עֶזְחָה at a future time the Lord shall be a crown on the head of every righteous man. Sabb. 138^b עֶזְחָה עֶזְחָה a time will come when the Law will be forgotten in Israel; a. fr.—עֶזְחָה (or עֶזְחָה) *the future.* Keth. 87^a עֶזְחָה עֶזְחָה we administer an oath to her in regard to her conduct in the future, opp. על עֶזְחָה; a. fr.—Esp. עֶזְחָה (abbrev. לע"ל) *in the Messianic future; in the hereafter* (v. עֶזְחָה). Ab. Zar. 3^b בארתי עֶזְחָה in the Messianic days the nations of the world will come and ask to be converted. Ib. עֶזְחָה עֶזְחָה there is no Gehenna (hell) in the hereafter, but the Lord leads the sun forth &c. Ab. II, 16 לע"ל but remember that the reward of the righteous is reserved for the hereafter; a. fr.—Pl. עֶזְחָה, עֶזְחָה, עֶזְחָה. Ber. 43^b עֶזְחָה עֶזְחָה the time will come when the youths of Israel shall give forth a flavor &c. Sabb. 152^b עֶזְחָה עֶזְחָה (even) the righteous are destined to turn to dust. Yeb. 63^a עֶזְחָה עֶזְחָה ... שֶׁעֶמְדוֹ וְעֶזְחָה time will be when all tradesmen will turn to agriculture; a. fr.—[Tosef. Kel. B. Mets. VII, 12 עֶזְחָה, v. עֶזְחָה.]

עֶזְחָה m., עֶזְחָה f. ch. same, *ready, destined; future.* Targ. O. Deut. XXXII, 35. Targ. Hab. II, 1 קאים עֶזְחָה (h. text קאים). Targ. Cant. VIII, 5; a. fr.—Taan. 10^a עֶזְחָה עֶזְחָה בבל וְעֶזְחָה Ms. M. a time will come when Babylonia &c., v. עֶזְחָה I.—Pl. עֶזְחָה, עֶזְחָה. Targ. Cant. I. c.; a. e.—Taan. 25^a עֶזְחָה עֶזְחָה I saw in a dream that the righteous

are destined to eat at a golden table. Sabb. 152^b עֶזְחָה עֶזְחָה, v. preced.; a. e.

עֶזְחָה m. 1) (b. h.; עֶזְחָה II) *old, ancient.* Yalk. Chr. 1074 (ref. to I Chr. IV, 22) עֶזְחָה עֶזְחָה these words come from the Ancient One of the world (v. next w.); v. עֶזְחָה I Hif. —[2) עֶזְחָה I remote.—Pl. עֶזְחָה. Ib. (anoth. explan. of I Chr. I. c.) עֶזְחָה עֶזְחָה (not אמורין) these words are obscure here, but explained elsewhere; Ruth R. to I, 1 (s. 2).]

עֶזְחָה f. ch. **עֶזְחָה** I m., **עֶזְחָה** f. ch. (preced.) *enduring, strong, old.* Targ. Num. VI, 3. Targ. O. Lev. XIII, 11 (Y. עֶזְחָה, read: עֶזְחָה); a. fr.—Pes. 119^a (ref. to עֶזְחָה Is. XXIII, 18) עֶזְחָה עֶזְחָה the things which the Ancient of days (Dan. VII, 22) has hidden. B. Bath. 91^b (ref. to I Chr. IV, 22, v. preced.) עֶזְחָה עֶזְחָה the Ancient of days has said these things; Yalk. Ruth 600. B. Kam. 96^b עֶזְחָה עֶזְחָה an inveterate robber. Pes. 42^b (expl. עֶזְחָה רֵיחַ עֶזְחָה very old wine. Yoma 29^a עֶזְחָה עֶזְחָה, v. עֶזְחָה II; a. e.—[B. Bath. 91^b bot., v. עֶזְחָה].—Pl. עֶזְחָה, עֶזְחָה. Targ. I Kings VIII, 2 (h. text עֶזְחָה).—Y. Shek. II, beg. 46^c עֶזְחָה עֶזְחָה old Shekels. Pes. I. c., v. supra; a. e.

עֶזְחָה II m. (b. h. עֶזְחָה) [*support?*] *a kind of peri-style.*—Pl. עֶזְחָה. Targ. Ez. XLII, 16.

עֶזְחָה v. עֶזְחָה ch.

עֶזְחָה m. עֶזְחָה = h. עֶזְחָה. Targ. II Sam. XII, 1, sq.; a. fr.—B. Bath. 145^b, v. עֶזְחָה. Y. Shebu. VII, 37^d עֶזְחָה עֶזְחָה a man may appear rich in the street and be poor at home, be rich at home and appear poor in the street. Sabb. 113^b; B. Bath. 85^a עֶזְחָה עֶזְחָה richer than king Shabur; a. fr.—Pl. עֶזְחָה, עֶזְחָה. Targ. Zech. XI, 16. Targ. Ps. XLV, 13; a. fr.—Gitt. 56^a עֶזְחָה עֶזְחָה עֶזְחָה there (in Jerusalem) were these three men. Bets. 32^b עֶזְחָה עֶזְחָה the rich in Babylonia are bound to go down to Gehenna; a. fr.—Fem. עֶזְחָה, עֶזְחָה. Targ. II Esth. I, 16.—Gitt. I. c. עֶזְחָה עֶזְחָה ... עֶזְחָה Martha ... was the richest woman of Jerusalem. Taan. 10^a עֶזְחָה עֶזְחָה, v. עֶזְחָה I; a. e.

עֶזְחָה I f. עֶזְחָה = עֶזְחָה, to dig) *opening made by digging, breach.* Ruth R. to II, 14, v. עֶזְחָה.

עֶזְחָה II f. (עֶזְחָה to dig, stir; trnsf. to entreat, beseech; emp. עֶזְחָה) *entreaty, being entreated, use of the root עֶזְחָה.* Pesik. R. s. 11 (ref. to Gen. XXV, 21; a. II Sam. XXI, 14) עֶזְחָה עֶזְחָה there refers to the grant of twins, so it does here &c. (double fertility). Y. Ber. II, 4^d bot. עֶזְחָה עֶזְחָה hear our prayer; a. e.

עֶזְחָה v. עֶזְחָה.

עֶזְחָה f. עֶזְחָה) *being wealthy.* Sabb. 140^b עֶזְחָה עֶזְחָה when I was rich, opp. עֶזְחָה.

עֶזְחָה f. = h. עֶזְחָה I. Gen. R. s. 63; Lev. R. s. 30, v. עֶזְחָה; Y. Shh. X, 28^c bot. עֶזְחָה.

עִתְרָה, v. עִתְרִי.

עִתְק I (b. h.) *to move*. Gen. R. s. 52, beg. (expl. רִעַח, Job XIV, 18) מִמְּקוֹמוֹ he (Abraham) moved from where he was; Yalk. ib. 87; Yalk. Job 906.

Hif. הִעֲתִיק *to remove, transfer*. Y. Hag. II, 77^c top (ref. to Ps. XXXI, 19 עֲתִיק ... הַדּוֹבְרוֹת) של עוֹלָם (הַדּוֹבְרוֹת) he has withheld from his creatures (esoteric philosophy); Yalk. Ps. 715; Gen. R. s. 1 מְבִיחוֹתוֹ (corr. acc., v. 'Rashi' a. l.). Ruth R. to I, 1 (ref. to I Chr. IV, 22) עֲתִיקוֹ של עוֹלָם (ref. to I Chr. IV, 22) these words were spoken by Him who moves the world (by ref. to רִעַח, Gen. XII, 8); (Yalk. Chr. 1074 דְּבָרִים הֵלְלוּ מִבְּרִיחוֹתוֹ (עֲתִיק). Yalk. Prov. 961 (ref. to הִעֲתִיקוּ מִלִּמַּד שְׁגוּזוֹת הָיוּ הָעֲתִיקוּ 'h'etiku' (they removed), this shows that they were suppressed (v. גָּזְזוּ). Ib. דְּבָר אַחֵר אֵין הִעֲתִיקוּ אֶלָּא פִּירְשׁוּ וְכ' another interpretation is, *h'etiku* means 'they set aside' (ref. to Gen. XII, 8), i. e. translated, interpreted (v. פִּרְשׁ, a. comp. the later use to *edit, to translate*); Ab. d'R. N. ch. I, 2nd Vers. (ed. Schechter, p. 3) הִעֲתִיקוּ אֶלָּא שְׁפִירְשׁוּ; ib. 1st Vers. הִעֲתִיקוּ אֶלָּא שְׁפִירְשׁוּ, v. next w.

Hof. הִעֲתִיק *to be removed*. Koh. R. to I, 8 (in enigmatic speech) וְאֵנִי הִעֲתִיקְתִּי לִבְּאֵן לְהַחֲיֵשׁ מִחֵיהָ and I have come here to accelerate the growth (of hair).

Nif. נִתְּחַק, *Nithpa.* נִתְּחַק *to be removed, transferred*. Esth. R. to I, 1 הִנְעֲתִיקוּ, v. קִינִסְתִּי. Yalk. Chr. 1076 (ref. to I Chr. I. c.) שֶׁנִּתְּחַקוּ מֵהֶם הַחֲזוֹנִים ... אֲפִר' even things which had been removed from them (esoteric thoughts) did he bring back; Ruth R. I. c. (not שְׁנַעֲסָקוּ).

עִתְק II *to be substantial, strong*; (cmp. (יָשִׁישׁ) *to be old*.—Denom. עֲתִיק.

Hif. הִעֲתִיק (denom. of עֲתִיק; cmp. יָקָן *Nithpa.*) *to be long in deliberating, mature*. Ab. d'R. N. ch. I (expl. and וְלֹא שֶׁהִעֲתִיקוּ אֶלָּא שְׁחֲמִינִי הִעֲתִיקוּ, Prov. XXV, 1) אָבָא שְׁאֵיל; 'h'etiku means, 'which they considered maturely'; Abba S. says, it does not mean 'which they considered maturely', but 'which they set aside', v. preced.

עִתְק ch. same, *to be old, worn out*. Targ. Lam. III, 4 (h. text בִּלְהַב).

Ithpa. אִתְּחַק, אִתְּחַק 1) *to remain long, be settled permanently*. Targ. Deut. IV, 25 (h. text וְנִשְׁתַּבַּח). Targ. Ez. XXXIV, 25 (h. text וְנִשְׁתַּבַּח).—2) *to grow old*. Targ. Y. Lev. XXVI, 10 דִּמְעָתָם (ed. Vien. דִּמְעָתָם Part. pass. Pa.).—Targ. Y. Deut. XXVIII, 59 דִּמְעָתָם (inveterate, chronic).

עִתְר (עִתְר, עִתְר) = h. עָשַׂר 1) *to be rich, grow rich*. Targ. Deut. XXII, 15 עִתְר ed. Berl. (oth. ed., a. Y. עִתְר). Targ. Ez. XXVII, 25. Targ. Zech. XI, 5 ed. Lag. (ed. Wil. Af.). Targ. Prov. XXI, 17; a. e.—2) *to make rich*, v. infra.

Pa. עִתְר 1) *to make rich*. Targ. Gen. XIV, 23 (ed. Berl. 'עִתְר, oth. ed. 'עִתְר; Y. I אֶתְחַרֵּיהָ Af.). Targ. I Sam. II, 7; a. fr.—Yoma 25^b מִתְּחַרָּה it (offering frankincense) makes rich.—2) *to proclaim rich*. Targ. Prov. XIII, 7 (some ed. Af.).—[Gen. R. s. 45 עִתְר לֵךְ Ar. (ed. עִבְרִי, read: עִתְר, v. עִתְר.)]

Af. עִתְר 1) *to make rich*, v. supra.—2) *to become rich*. Targ. Ps. XLIX, 17 יִתְחַרֵּי Ms. (ed. *Ithpa.*). Targ. Zech. XI, 5 (v. supra); a. e.

Ithpa. אִתְּחַרֵּה, אִתְּחַרֵּה 1) *to become rich*. Targ. Ps. I. c.—B. Mets. 59^a דִּתְחַרֵּה, v. יָקָר Af.; Yalk. Gen. 68. Hor. 10^b מִפְּנֵי שֶׁרָאוּתָהּ לְהוֹפֵק בֵּי' have you acquired a little wealth? Ned. 50^a; a. e.—*2) *to endure, prosper*. Targ. Job XV, 29 יִתְחַרֵּה ed. Lag. (oth. ed. יִתְחַרֵּה, v. עִתְר).

עִתְר m. (עִתְר, v. עִתְרָה) *shovel or pitchfork*. Tosef. Uks. I, 5 מִפְּנֵי שֶׁהוּא עִתְרָה because he is used to turn it up with the shovel; Succ. 14^a מִפְּנֵי שֶׁרָאוּתָהּ לְהוֹפֵק בֵּי' why is the prayer of the righteous symbolized by a shovel (the root עִתְר being used for praying, v. עִתְרָה II)? As the shovel turns the grain from place to place, so the prayer of the righteous turns the dispensations of the Lord from anger to mercy; Num. R. s. 10 (with ref. to יִיעָרָה, Jud. XIII, 8).

עִתְרָה I ch. same. Gen. R. s. 63, v. אָרָר.

עִתְרָה II, עִתְרָה, v. עִתְרָה.

עִתְרָה, v. עִתְרָה.

פ

פ *Pe*, the seventeenth letter of the Alphabet. It interchanges with ב, ו, and מ; v. letter ב.

פ', as numeral letter, *eighty*, v. א'.

פ"ה the letter *Pe*, v. פ"ה.

פִּיאָבִי, פִּיאָבִי pr. n. f. (Φολῆν) *Pabi, Piabi*, mother of a priest Ishmael. Tosef. Yoma I, 21 (ed. Zuck. פִּיאָבִי, Var. 'פִּיאָ, 'פִּיאָ); Y. ib. III, 40^d top 'פִּיאָ; Bab. ib. 35^b פִּיאָ (Ms. M. 'פִּיאָ); a. e.; v. יִשְׁמָעֵאל.

פִּיאָבִי, v. פִּיאָבִי.

פִּיָּה פ', פִּיָּה פ' pr. n. pl. *Beth Pagé* (Βηθεγαῖ),

a fortified suburb of Jerusalem. Pes. 91^a (Ms. M. 2 פִּיָּה, v. Rabb. D. S. a. l. note 5). Ib. 63^b (Ms. M. 2 פִּיָּה); Men. 78^b. Sot. 45^a; Snh. 14^b בֵּית פִּיאָבִי (Ms. M. פִּיאָבִי).

פִּיאָבִי, f. (b. h.; *to split, divide*; v. Ges. H. Dict.¹² s. v.) *section, segment, corner*.—Pl. פִּיאָבִי, 'פִּיאָ. Erub. 51^a (ref. to Num. XXXV, 5) כְּחִיבִי פ' the text speaks of corners (angular additions); ib. אֵין אֶחָה נִתֵּן פ' לְזֶה אֶחָה נִתֵּן פ' אֵין אֶחָה for this purpose (the definition of suburbs) you allow corners to be included (i. e. square measurements), but you must not allow corners to those appointing a Sabbath center (שְׁבִיטָה), i. e. you must allow them to walk only within a circle the radius of which is two thousand cubits. Ib. 11^a בְּרֵב פ' הַשְּׂדֵה Ar. (ed. פִּינוּחַ).

in the four corners of the field; a. e.—Esp. 1) **פאת ראש** the hair on the temples; **פאת זקן** the hair on the chin. Macc. III, 5 זקנו פ' ראשו ורמשוריה פ' המקיה (v. Lev. XIX, 27) he who cuts off (shaves) the hair of his temples and destroys the hair of his chins; expl. ib. 20^b **פאת ראשו סוף ראשו** the peak of his head means cutting the tail-end of the hair of his head . . . making his temples as smooth as the spot behind the ear and as the forehead; **פאת זקנו סוף זקנו** the peak of his chin means the pointed ends of his chin &c., v. שביב' Sifra K'dosh., Par. 3, ch. VI; a. e.—In gen. curls; פ' strange (false) curls, wig. Sabb. VI, 5. Naz. 28^b; a. e.—2) **פאת שדה** the corner of the field, the portion of the harvest left for the poor, peak (Lev. XIX, 9 sq.) Sifra K'dosh., Par. 1, ch. I רופ' . . . חלקט פטור מן חלקט is exempt from the duty of leaving for the poor the gleanings, the forgotten sheaf, and the corner. Ib. הירבים בפ' the title of peak comes only through the finishing (of the cutting of the field, i. e. if one left a plot uncut in the middle of a field, the poor cannot take it, before the field is entirely cut), and only when it has a name (has been designated by the owner as the poor man's share), and the real peak is only that which is left at the end (i. e. he who has left a plot in the middle, must also leave a corner); ib. נזן פ' בחיילה הרר ז' פ' if he left a portion on beginning to cut or in the middle, it is peak (belongs to the poor, and is exempt from tithes &c.); Peah I, 3; a. v. fr.—3) (transf.) **braid, vines plaited together so as to form a cover or a partition.** Tosef. Kil. IV, 5 מלמעלה פ' מלמעלה אותן פ' מלמעלה אם היו קנים מדוקרנין עושה אותן פ' מלמעלה ומורר if forked reeds were standing there, he forms a plait above, and it is permitted (it forms a partition with regard to mixed seeds); Erub. 11^b. Y. Kil. IV, 29^b מציל פ' מלמעלה it saves (makes the place marked off by reeds a partitioned field) the same as a garland of vines. Ib. דר' פ' what do you mean by that peak? do you mean overhead, or on the side? Ib. bot. חפ' אינה ו' the 'plait' does not save (is not considered a partition), unless it is solidly joined on four sides. Ib. שחציל בסוכה פ' do intertwined vines form a partition with regard to Succah (to be considered a wall)?; Y. Succ. I, 52^a bot. Erub. l. c. top פ' מותרת לענין כלאים ו' (Ms. M. קליעית being a gloss to פ' v. Rabb. D. S. a. l. note) 'braids' form a partition with regard to mixed seeds, but not with regard to Sabbath laws; a. fr.—**Peak**, name of a treatise of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'ra'im.

פאזשור, v. פאזשור.

פאזרות, v. פאזר pl.

פאחא, v. פאחא.

פאחיים, v. פאחיים.

פאחיי (?) pr. n. m. Pâti, v. פאחיי.

פאחן, Pesik. Zakhor, p. 26^a read פאחן, v. פאחן I.

פאחיס, v. פאחיס.

פאמא, Midr. Till. to Ps. XXII, 9 ed. Bub., v. פאמא.

פאניקין, v. פאניקין.

פאנס, v. פאנס.

פאנקין, v. פאניקין.

פאפא, v. פאפא.

פאפויא, v. פאפויא.

פאפי, m. pl. (papae, v. P. Sm. 3203) fathers. Sot. 42^b; a. e.; v. נאנא.

פאפי pr. n. m. Pâfi. B. Bath. 25^b יונאה פ' (Ms. M. פפי יונאה; Ms. O. פפי יונאה; Ms. H. פפי יונאה; v. Rabb. D. S. a. l. note).—V. פפי.

פאפיליון, v. פאפיליון.

פארא m. (b. h.; **פארא** to cut off; to distinguish) ornament, crown, bonnet of distinction. Y. M. Kat. III, 82^d top איה דבשי מימר אילו החפלין (ref. to פארא, Ez. XXIV, 17) some say, this refers to the T'fillin (which ordinarily a mourner must not put on); איה דבשי מימר זה הגידון; some say, this refers to glossy linen (festive dress, v. פארא); Ber. 11^a שחרי נאמר בהם פ' (פארא); except that of T'fillin, which are called an ornament; ib. 16^b; a. e.—*Pl. פארא head-ornaments, pearls, trinkets (strung on chains or cords). Ab. Zar. 47^a מ' בני משה מ' may its small intestines be used for pearl-strings? [Ms. M. פארא, v. פארא; ed. Pes. a. oth. פארא; cmp. b. h. פארא, פארא].

פארא (b. h.), Pi. פארא (denom. of preced.) 1) to cut the crown off. Hull. 131^a, sq. (ref. to פארא, Deut. XXIV, 20) thou must not cut the crown off it (the last berries).—2) to crown, glorify. Lev. R. s. 2 כל as much as thou canst praise Israel, praise, as much as thou canst raise and glorify them, glorify, for I am to be glorified through them; Tanh. Ki Thissa 8; Pesik. Shek., p. 17^b פארא; a. e.—Part. pass. מפארא; f. מפארה. Taan. 7^a (to R. Joshua) O for that glorious wisdom in an ugly vessel! Ab. Zar. 24^b, v. פארא II.

Hithpa. פארא 1) to lord it, rule. Sifré Deut. 284 (ref. to פארא, v. supra) לא תפארא לעני do not make thyself the master of the poor man (i. e. do not decide who shall and who shall not get the gleanings &c.); Yalk. ib. 937.—2) to be adorned, glorified. Lev. R. l. c., a. e., v. supra. Esth. R. to III, 6, v. פארא; a. e.

פארא m., pl. פארא (v. פארא pl.) beads, trinkets strung on chains or cords. Sabb. 59^b, v. פארא.

פארדונסטס, v. פארדונסטס.

*פאריר pr. n. pl. *Parur*. Ab. Zar. 31^a Ms. M. (ed. פרוי). [Perh. פִּרְיָאָר?] פִּרְיָאָר

פִּרְיָאָר, v. פִּרְיָאָר.

פִּרְיָאָר I m. pl. (= פִּרְיָאָר; פִּרְיָאָר) *coarse bran*. Gitt. 56^b דפּ אשקורו מיה דפּ they gave him bran water to drink. Ib. 69^a, v. נִפְרָא. B. Bath. 92^b (prov.) איפרע פִּרְיָאָר מן מרי רשודך פִּרְיָאָר bran in payment; B. Kam. 46^b; B. Mets. 118^a. Pes. 111^b בבייתא קשי לעניוהא פִּרְיָאָר bran scattered in the house is bad for (brings) poverty. Bekh. 8^b (in a facetious conversation, v. בְּרִיָּאָר) אפשיילי פִּרְיָאָר twist me ropes of bran, and &c.

פִּרְיָאָר II, part. of פִּרְיָאָר, q. v.

פִּרְיָאָר I פִּרְיָאָר f. = h. פִּרְיָאָר. Targ. O. Lev. XIX, 9. Ib. 27. Ib. XXIII, 22 (ed. Berl. פִּרְיָאָר). Ib. XXI, 5 (ed. Berl. פִּרְיָאָר). Targ. Is. III, 16 בְּפִרְיָאָר they cut their locks (v. infra). Ib. 24. Targ. Jer. IX, 25; XXV, 23.—Pl. פִּרְיָאָר, פִּרְיָאָר. Targ. Is. III, 16 בְּפִרְיָאָר ed. Ven. I (v. supra).

פִּרְיָאָר II m. (פִּרְיָאָר = פִּרְיָאָר) *door, entrance*.—Pl. constr. פִּרְיָאָר. Targ. Job III, 9 (10) (ed. Lag. פִּרְיָאָר), v. דִּלְתָא.

פִּרְיָאָר m. (preced.) *wide*, v. פִּרְיָאָר I.

פִּרְיָאָר to persuade, v. פִּרְיָאָר I.

פִּרְיָאָר, v. פִּרְיָאָר.

פִּג m. (פִּג; cmp. Syr. פִּכָּא P. Sm. 3124) *jaw*.—Du. פִּג halter. B. Mets. 9^a חמור ובריה פִּגִּי (Ms. M. ובריה, v. Rabb. D. S. a. l. note) the ass with the halter.

פִּג I ch. same. Pes. 112^a אפִּי דא Ms. M., v. אִפִּי.—Pl. פִּג (= פִּג) *bit*. Sabb. 51^b (expl. פִּרְיָאָר) iron bit.

פִּג II f. (preced.; v. פִּג) *kernel of grapes*.—Pl. פִּג. Targ. Y. Num. VI, 4 Ar. s. v. פִּג (ed. זגן; h. text זג).

פִּג, v. פִּג.

פִּג to be hard; to break, v. preced. a following articles.—[*Ilthpol*. אִפִּי, v. פִּג ch.]

פִּג f. (preced.) *hard, undeveloped berry, fig, date &c.* Tosef. Sabb. XVI (XVII), 10 שטמנה בחבן פִּג unripe fruit which one has put in straw; Y. Pes. II, 29^b top; Y. Kil. I, 27^b (not בטבל) a. e.—Snh. 107^a פִּג אכלה he enjoyed her as an unripe fruit (did not wait until she was his legitimate wife). Tanh. Vayera 5 אייב בלעה פִּג Job spoke rashly, opp. בשילה, v. בִּשְׁלָה; Gen. R. s. 49 פִּג (corr. acc.).—Trnsf. undeveloped puberty, childhood. Nidd. V, 7, v. בוחל.—Pl. פִּג, פִּג. Lev. R. s. 31; Sifré Num. 137. Ib. פִּג bad figs of the Sabbatical year. Pes. 53^a; a. fr.—פִּג, v. פִּג.

פִּג m. (פִּג; cmp. פִּג) *battering projectile*.—Pl. פִּג; catapult. Kel. XVI, 8 ed. Dehr. (ed. פִּג).

פִּג ch. same.—Pl. פִּג. Targ. Ez. XXVI, 9 פִּג (Maim. to Kel. XVI, 8 quotes פִּג; ed. Dehr. פִּג).

פִּג (or פִּג) pr. n. pl. *Pagutiah* (or *Panutiah*), near Bethshan. Y. Dem. II, 22^d top נפשה דפּ the monument of P.

פִּג, v. sub פִּג.

I m. (פִּג; cmp. פִּג) *semicircular turret, niche in a city wall; also independent turret open on one side*. Erub. V, 1 how do you define city limits (v. נִכְרִי)? if (in a row of joined dwellings) one house stands outside the line and one inside, one turret (of the wall) is projected and one recedes. Ib. 55^a פִּג if one house projects in the way of a turret (in a semicircle). Y. ib. V, 22^b bot. [read:] measuring from the inside of the turret. Ib. פִּג נרתיק פִּג we may allow an outer turret to a turret, i. e. we count the city limits from a turret which serves as a defence to a turret; a. e.—Pl. פִּג. Erub. I. c.—Ch. פִּג.—V. פִּג.

II m. 1) part. pass. of פִּג, q. v.—2) (adj.) *defective, esp. (of legal status) inferior*. Kidd. III, 12 כל פִּג מִקֹּדֶם שֵׁשׁ wherever a betrothal is legally recognized, but a sin is connected with it, the issue follows the status of the inferior, e. g. if a high priest marries a widow &c. Ib. 67^a שְׁבִיעִיהֶם אֵת אֶתֶר הַפִּג (in assigning the legal status of the issue) follow the inferior of the two parents; a. e.

פִּג, v. פִּג.

פִּג, v. פִּג.

פִּג, v. פִּג I.

פִּג, Y. Ab. Zar. II, 41^b bot. לפִּג.

פִּג ch.—*Ilthpe*. אִפִּי, v. פִּג.

פִּג (פִּג) pr. n. pl., v. פִּג.

פִּג, Cant. R. to III, 4, read: פִּג; v. פִּג.

פִּג m. (corrupt. of pugio) *dagger*. Kel. XIII, 1; Tosef. ib. B. Mets. III, 1 הפגש (corr. acc.). B. Mets. 84^a נטל פִּג וצורו וכו' (Bab. ed. פִּג, corr. acc.) he (the Roman) took a dagger and cut into its ear.

פִּג, v. פִּג.

פִּג, Cant. R. to I, 9, read: סגין; v. סגין I ch.

פִּג, f. פִּג, פִּג.

f. (v. next w.) *violation, assault (of a woman)*. Snh. 73^b אפִּי קפיד רחמנא Ms. M. (ed. אִפִּי) the Biblical law (Deut. XXII, 25 sq.) cares for (wishes to protect from) violation.

פגמיה f. (פגם) [*incision, cavity*,] 1) *notch*. Hull. 17^b but a knife which has only one notch (v. אנר II); Tosef. ib. I, 7. Hull. l. c. בפסח עצם בפסח a cut in the bone of a Passover lamb (forbidden in Ex. XII, 46); פגמיה פגם פ' אצון בבכור a cut in the ear of a first-born animal (by which it is rendered unfit as a sacrifice, and may be eaten by the priest outside of the seat of the sanctuary); פ' מים בקרשים the blemish, created by a cut, of a consecrated (female) sacrifice; חמורה פ' חמורה and all of these incisions are measured by the standard of an indentation in the altar; ib. 18^a חמורה פ' חמורה the altar?; v. חמור II; a. fr. — Pl. פגמיה. Ib. 17^b; a. fr. — 2) *concavity of an arch, crescent, &c.* R. Hash. 23^b (expl. חמורה לפני החמה) פגמיה לפני החמה was the concave side of the crescent directed towards the sun or away from the sun? Ib. פגמיה של לבנה ולא פגמיה של קשת the sun never faces the concave of the crescent or the concave of a rainbow; Y. ib. II, 58^a פגמיה a. e. — 3) *violation (of virginity)*. Snh. 73^b במקפת על פגמיה ו' Ms. M. (ed. פגמיה) when she is excited over her violation, and says &c. — [Y. Sabb. VI, 8^a bot. פגמיה, read: פגמיה, v. פגם.]

פגמין, פגמין m. pl. (an adaptation of *pegma*, as if fr. פגם) [*the things which impair a Jew's civic qualifications*,] a wooden structure for spectacles (v. Sm. Ant. s. v. Pegma). Y. R. Hash. I, 57^c top; Y. Shebu. VII, 37^d bot. אין מקבלין אותו עד שישבר פגמיו ו' (the exhibitor of pigeon-races or beast-fights) is not declared free from disqualifications, until he breaks up his scenery, and he is examined and found to have really repented; Tosef. Snh. V, 2 פגמיו ed. Zuck. (Var. פגמיו); Bab. ib. 25^b משישבר את פגמיו.

פגין m., **פגין** f. (denom. of פגם II) *hard, unripe*. — Pl. פגין בשילן ולא פ' Lev. R. s. 25 [read:] פ' פגין; פגין. Koh. R. to II, 20.

פגיונה f. (פגן) *cry for help, prayer*. Targ. Ps. XVII, 1 פגיונה Ms. (ed. פגיונה; ed. Lag. פגיונה). Ib. CII, 2 פגיונה ed. Lag. (oth. ed. פגיונה).

פגיע v. פגע.

פגיעה m. (v. next w.) *prayer*, v. פגיעה.

פגיעה f. (פגיע) 1) *meeting, contact, striking against*. Y. B. Mets. II, end, 8^d (ref. to Ex. XXIII, 4) ממש פ' you might think, it means literally 'striking against' (and not merely seeing); Bab. ib. 33^a. Ib. היא ראייה שיש ו' ואיזו היא ראייה שיש ו' what is a 'seeing' which may be called 'meeting'?; Yalk. Ex. 352. B. Kam. VIII, 4 פגיעתן רעה ו' the coming in (hostile) contact with a slave or a woman is bad, for he who injures them is made responsible, whereas if they injure you, they cannot be made responsible (having no property of their own). — 2) *entreaty, prayer*. Y. Ber. IV, 7^b top (ref. to אלה תפלה, Gen. XXVIII, 11) פגיעה פ' אין פ' אלה תפלה (with ref. to Jer. the expression *pag'a* means prayer (with ref. to Jer. XXVII, 18; VII, 16); Gen. R. s. 68; Sot. 14^a; a. fr.

פגיעתא ch. same, *prayer*, v. פגיעתא.

פגל (cmp. פגם) *to mutilate; to make rejectable, loathsome; to unfit*. — Denom. פגול.

Pi. פגל (denom. of פגול) *to make a sacrifice rejectable through improper mental disposal* (Lev. XIX, 7); *to be the cause of becoming piggul*. Zeb. 13^b טבילה אצבע מפגל the act of dipping the finger in the blood of the sin-offering (with an inappropriate mental disposal, e. g. with the intention of offering the limbs the next day) unfits the sacrifice. Men. II, 3 אינו מפגל... איתו מפגל את הדורה מפגל את הדורה an inappropriate intention connected with the thank-offering unfits also the bread (that goes with the thank-offering), but an inappropriate intention with regard to the bread does not affect the thank-offering. Ib. הכבשים improper intentions connected with the offering of the lambs affect &c. Ib. 13^b מחר את המחר one act which fits the sacrifice for eating (v. מחר) cannot unfit another act of the same nature, e. g. if the priest on offering a handful of flour had in mind an unlawful application of the frankincense, the latter is not hereby made rejectable. Ib. עד שיפגל בשחריו ו' until he had in his mind an improper application of both of them to the extent of the size of an olive. Ib. 17^a חקטרה מפגלת חקטרה one offering burnt on the altar (if connected with an improper intention) may cause the unfitness of another offering. Ib. מחר מחר אין מפגלין בחצי מחר you cannot create *piggul* with one portion of the *matir* (s. supra); a. fr. — Part. pass. מפגול; f. מפגול; pl. מפגולין; מפיגול. Ib. II, 3, sq. Tosef. ib. V, 5; a. fr.

Hithpa. נפגל, **Nithpa.** נפגל *to be made rejectable, to become* פגול. Men. 13^b לא נ' של שמאל ב' if he had an improper intention with regard to the right side of the offering, the left did not become *piggul* (the priest eating thereof is not guilty). Zeb. 28^b מזה שלמים מפגלין מזה שלמים מפגלין as in the peace-offerings there are parts which create *piggul* (e. g. the sprinkling of the blood with a wrong intention concerning the limbs or the flesh) and again parts liable to become *piggul*, so in all things liable to become *piggul*, there must be parts which make, and parts which become *piggul*; a. fr.

פגל Pa. פגל ch. same. Men. 13^b אהורי מפגלי אהורי each may make the other *piggul*. Ib. 16^a מיהר מפגלי בשלישית מיהר מפגלי בשלישית why is the making *piggul* in the third act again mentioned?; a. fr.

Hithpa. מפגל *to be made piggul*. Ib. 14^a אי לימא לאיפגלי אי לימא לאיפגלי do you mean that the blood is to become *piggul*? Can blood become *piggul*?; בשר לאיפגלי that the flesh is to become *piggul*. Hull. 58^b איפגולי regards becoming *piggul*; a. fr.

פגלגולה v. פגלגולה.

פגליא v. פגרי III.

פגלין Targ. Ez. XVII, 8 some ed., read: לנפן.

פגם rue, v. פגם.

פָּגַם (פָּגַל) *to cut, mutilate; to damage, lessen;*
 trnsf. (עַמְּל) *to disqualify, unfit.* Num. R. s. 21 כל
 he who tarnishes his reputation
 discredits his family at the same time; Tanh. Pinh. 2;
 Yalk. Num. 772. Y. Snh. II, 20^b הַפְּגָמָה the Bible
 text curtailed her name (אֲבִירָגִיל for אֲבִירָגִיל, 1 Sam. XXV, 32).
 Arakh. 16^b, v. אֶפְסָנָא Gen. R. s. 6 הַיָּרֵחַ again (calling
 the text reduces her (the moon) again (calling
 her 'the small light'). Pes. 105^b טַעַמָּה as soon as he
 tasted it (the wine in the cup), he rendered it unfit (for
 a cup of benediction); a. fr.—Part. pass. פְּגֻמָּה; f. פְּגֻמָּה & c.
 Sifrē Deut. 320 בּוֹיֵר וּפְסִיחָא contemptible and detested (Yeb.
 63^b מְשֻׁקָּץ וּמְחֻזָּק Keth. 40^b פ' בֵּעַל if he had connection
 with an impaired woman (opp. שְׁלִימָה). Y. Sabb. VI, 8^a bot.
 פ' ... כִּדְרֵי שְׁלֵמָה (פְּגֻמָּתָהּ) that it should not appear as
 if the right shoe were defective; a. e.—Esp. (law) *to*
impair the legal value of a document by admitting a
receipt on account (עֲשֵׂה). Keth. IX, 7 הַפְּגָמָה כְּחוּבָהּ
 a woman that impairs her marriage contract. expl. ib. 8. Ib.
 87^b פְּגֻמָּתָהּ כְּחוּבָהּ כְּעֵרִים if she states that she has received
 partial payment in the presence of witnesses. Ib. פְּגֻמָּתָהּ
 ... if a woman lessens the amount in her
 marriage contract (declaring that it has been made out
 for a larger amount than had been agreed upon) ... is
 it the same as admitting partial payment or not? Y. ib.
 IX, 33^b חֵירוֹ שֶׁפ' אָבִיו שֶׁפ' an heir whose father had
 admitted partial payment on a note of indebtedness in
 his possession; Tosef. Shebu. VI, 5. Gitt. 18^a עַד שֶׁתִּפְּגֹם
 v. זָקָה, Y. Shebi. IX, beg. 39^b; a. fr.

Nif. נִפְּסָם, *Nithpa.* נִתְּפָסָם to be mutilated, diminished, impaired; to become defective, cracked, get out of order; to be discredited. Arakh. 16^b, v. אֶתְּפָסָא. Bekh. VI, 1 נִתְּפָסָה if the ear of the first-born animal has become defective (lopped, bored through). Ib. 4 שֶׁנִּתְּפָסָה, v. גָּמָם. Arakh. 10^b וְנִפְּסָה קוֹלֵי עֵרֶב וְנִתְּפָסָה וְנִתְּפָסָה... אֵלֵי שְׁנֵי כֵלִים and the sound of the flute was sweet, but it became impaired. Ib. וְנִתְּפָסָה וְנִתְּפָסָה... אֵלֵי שְׁנֵי כֵלִים those were the two implements that had remained from the first Temple, but they became defective and could not be mended; a. fr.

פִּנְיָם ch. same. [Targ. Job XXV, 5 **פִּנְיָם** סִיחָהּ, v. **פִּנְיָם**.]—Y. Ber. IX, beg. 12^d **פִּנְיָם** ... לְמִדְּמַגְלִית דְּלִית it is like a jewel of inestimable value, however high a price one may set upon it, one undervalues it. Keth. 41^a לֹא קָא פִּגְיָם לֵה when he does not damage her (in the public esteem); a. e.—Part. pass. **פִּגְיָם**; f. **פִּגְיָמָהּ**. Pes. 106^a כֹּסֶם פ' a defective cup of wine (not full); כֹּסֶם פ' a defective cask; a. e.

Ithpa. אִיְתָפָה, *Ithpe*. אִיְתָפֶה as preced. *Nif*. B. Mets. 116^a
כִּיּוֹן דְּמִיְתָפָמָא because it is easily damaged (battered); a. e.

פגם m. (preced. wds.) 1) *injury, deterioration; blemish, discredit*. Tanh. Vayishl. 5 הוּא לֹא־מֵאִשָּׁה פ' it is discreditable to a woman (to be showy). Y.B. Kam. VIII, end, 6^c; Bab. ib. 93^a מִשּׁוּם פֶּגַם מִשְׁפָּחָה because it is a discredit to the entire family. Gitt.59^b פְּגָמִי שֶׁל רִאשׁוֹן because it might cast a reflection on his predecessor (making it appear as if he were not a legitimate priest); שְׁנִיָּה because it reflects on both of them. *Sot.* 41^a פְּגָמִי שֶׁל רִאשׁוֹן because it discredits the scroll first used (as if it had been

found unfit for reading in it). Sifré Num. 92 פ' דבריי criticism words, opp. דבריי שבה. Yalk. Ps. 846 לשם קרייה שם. דבריי שבה a heathen deity is named with an opprobrious epithet, as *herem*, *shekets* &c., opp. שבו. a. fr.—תן אן Cant. R. to VII, 8 (in Chald. dict.) אן אן בייק נתן ביה פ' וי' we desire to discredit him (the idol), by being there and not bowing to him &c.—Snh. 73^b פ' תיגמא (פ' תיגמא, v. פ' תיגמא.—2) *indemnity for deterioration* in value or social standing, to be paid to a seduced or outraged girl. Keth. III, 4 וקנס ופ' בושת נתן המפתה the seducer must pay an indemnity for exposure to shame and for loss of value, and a fine besides. Ib. 7 פ' רואין אורח וי' as to indemnity for loss of value, we estimate her as if she were a handmaid to be sold &c.—3) (v. פ' תיגמא) *the decrease of the moon*; transf. *decline*. Pesik. R. s. 15 (ref. to Ps. LXXXIX, 38) אהם מונין לפגמא ... כהדין סירורא like the moon: if you do good, you shall count by its fullness (by referring to your political ascendancy); if not, you shall count by its decrease (by the symptoms of decline); Pesik. Hahod., p. 53^a לפגמא; v. next w.

פִּיגְמָא, פִּיגְמָא ch. same, 1) *blemish, discredit*. *Sot.* 41^a ימי חידושין לפ' 2) do we take into consideration that a scroll will be discredited by reading from a second one in the same service? *Ib.* ברחי' סיפרי' פ' ... ליכא ... תלחא ... ליכא פ' when three persons read successively from three scrolls, there is no discredit, but when one person reads from two scrolls, there is discredit (it has the appearance as if the first scroll had been found defective); *Yoma* 70^a; a.e.—2) *the decrease of the moon, wane*. *Targ. Job XXV, 5* עד דפִּיגְמָא דסיחורא וכו' *Ms.* (ed. דפִּיגְמָא סיחורא, read: דס' until the wane of the moon is in the east, the sun does not shine (simultaneously with the moon, v. פִּיגְמָא). *Pesik. Hahod.*, p. 53^a; *Pesik. R. s.* 15 ... על מלי'א רחב'ם אבר'ם ... על מלי'א רחב'ם Abraham, Isaac, ... Solomon—that is the moon in its growth to fulness; Rehoboam ... *Zedekiah*—that is the moon on the wane; v. preced.—3) *semicircular turret*, v. פִּיגְמָא.

פְּגִימִין *m. pl., v.*

פָּנִי (cmp. פָּנֵץ); *Hif.* הִפְּנִי *to entreat, cry for help*. B. Kam. 114^b (Ar. הִזְבִּינִי). Taan. 18^a כָּלִילָה בַּלַּיְלָה *rise and cry by night*; וְכִּי הִלְכוּ הַמִּצְרִיִּם (Ar. (יהוה) *they went and cried &c.*

פִּנְיָ ch. same. Targ. Koh. I, 12. Targ. Y. Gen. XXII, 20.
Targ. Koh. IX, 17 רִפְיָן (not רִפְנָן); a. e.

Af. יָרַעַן to intercede. Targ. Y. Ex. XXXII, 10.

פָּגַן *m. (paganus) villager, commoner, civilian.* Y'lamd. to Lev. V, 21, quot. in Ar. **פּוֹלַח פ' וּב'** a soldier and a civilian who provoked the king to anger (Tanḥ. Vayikra 6 **קִרְחָנִי וּבֶן פִּלְטְרִין**). Tanḥ., ed. Bub., Vayera 21; Gen. R. s. 50, a. e., v. **סָגִים**. Num. R. s. 15; Tanḥ. Bha'āl, 11; ed. Bub. 20 **(סָגֵן)** **דִּיּוּם** **אִיפְרוּכּוֹס** **לְמַחֵר פ'** **לְמַחֵר** **קוּמוֹס** **לְמַחֵר סַרְדִּיּוֹז** (under the Roman government) one is to-day a consul, to-morrow a civilian &c., v. **קִרְיִיטִי**; a. e.—**פְּגָאָנִים**, **פְּגָנִים**. Ex. R. s. 15 (Matt. K. **פְּגָאָנִין**).

פִּנְנָה ch. same.—*Pl.* פִּנְנִירָא, פִּנְנִירָא. Y. Hor. III, end, 48^c;

Y. Sabb. XII, 13^c bot. חרין זרעין ... בלוזידיא ופ' there were two families in Sepphoris, a senatorial family and a family of commoners (v. בולבטיס).

פגניה f. (פגן) *entreaty*.—Pl. פגניה. Pirké d'R. El. ch. XXXV (ref. to Koh. VII, 8) ואומר כל דברי שבכל יום ... ואומר כל דברי שבכל יום (not פגניה) who was long-suffering every day and spoke all possible words of entreaty.

פגניקא m. pl. (paganica, sub. indumenta); מאנין garments of a commoner. Midr. Sam. ch. XXIV (ref. to ISam. XXVIII, 8) מ' he put on a commoner's garments; Lev. R. s. 26 מאניין נפיקא (corr. acc.).

פגע (b. h.) 1) to strike against, come in contact with, meet; (in a hostile sense) to attack, strike. Tanh. Vayishl. 4 פ' בלוזשי when he met Esau. Gen. R. s. 75 כלבוש he met those clad in iron armor. Succ. 52^b, a. e. לאמה לא פגעיה. Y. Kidd. III, 64^d bot. נגול. v. פ' כך מנוול זה (not ביה) why didst thou not connect thyself with him? Num. R. s. 5 כרי שלא תפגע בכולם מרה הדין וכ' (not יפגע) in order that divine justice might not strike all of them, he took half of his name (the letter ה) &c. Ex. R. s. 5, end לפגוע במשה ... לפגוע במשה divine justice wanted to strike Moses. Koh. R. to IX, 11 ער היא שפוגעת באדם וכ' (not האדם), v. קרער III.—2) to beseech, entreat. Gen. R. s. 68 (ref. to Gen. XXVIII, 11) 'והפגע במקום ... מפני מה וכ' 'and he entreated the Lord' ... why is the Lord surnamed makom? (v. מקום). Ib. מהו ויפגע במקום עלי וכ' what does *vayigfa bammakom* mean? He prayed on the site of the Temple; a. e.—Targ. pass. פגוע stricken, afflicted (with insanity). Y. Sabb. VI, 8^b top, פגע.

Nif. פגוע to be stricken; to suffer. Ib. משה after one has been stricken; Y. Erub. X, 26^c bot. Hag. 14^b; Tosef. Ib. II, 3 פגוע he looked (into the divine secrets, v. פגוע) and became demented; Y. ib. II, 77^b top. Sabb. 13^b אין ר' שומא a maniac cannot be stricken with dementia (one overlaid with sorrows becomes indifferent to new afflictions); a. e.

Hif. פגוע 1) to cause suffering, afflict, v. פגוע. — 2) to suffer. Koh. R. l. c. ודעא פגוע ער ... time strikes man ..., and he suffers, v. קרער III.—3) to entreat. Ib. פעמים וכ' at times man prays and is answered &c.

פגעי I, פגעי ch. same, 1) to meet. Targ. Prov. XVII, 12 (h. text פגוש). Ib. XXIX, 13 (פגיוח); a. e.—Gen. R. s. 36, beg. פ' ביה שדיא וכ' the demon Sh'madon met him; Yalk. ib. 61; Lev. R. s. 5 פ' ליה וכ' (corr. acc.). B. Kam. 99^b גברא ... פגעי ביה R. K. and R. A. met that man. Ber. 58^b. Y. Kidd. III, 64^d bot. ביה פ' ביה he did right not to connect himself with that man. Ib. top ר' לא תפגע בהון, v. פסילא; a. fr.—2) to plague. Gen. R. s. 58; Yalk. ib. 102 פגעניה, v. קרס.

Af. פגעי to intercede, pray. Targ. Esth. IV, 14.

Ithpe. פגעי to happen. Y. Ber. II, 5^c bot. ביה וקתפגע and it happened to him (he died).

פגע m. (b. h.; preced.) contact, accident, (evil) oc-

currence; affliction, plague. Ber. 17^a רע"ב and save me from meeting with evil; a. e.—Pl. פגעים evil spirits. Shebu. 15^b (expl. בשיר, Mish. ib. II, 2) the song of thanksgiving (Ps. XXX) ושיר של פ' and the song referring to evil spirits (Ps. XCI, 1—9), and some call it song of *n'ga'im* (plagues, with ref. to רנגע, ib. 10); Y. Erub. X, 26^c bot. ושיר של פ' and they used to recite the 'song of demons' in Jerusalem (in the Temple, when one was threatened with insanity); Y. Sabb. VI, 8^b top שיר שיר של פ' היה אומר משה וכ' Moses recited the ninety-first psalm on ascending the heavens, when he said &c.

פגעה II, פגעה ch. same, 1) evil occurrence, plague. Targ. I Kings V, 18.—Pl. פגעים. Ruth R. to I, 16 (ref. to לא חזמא עלי ib., as if it were תפגעי) לא חסבין (תפגעי) do not commit a sin through me, do not suffer afflictions on my account (by dissuading me from embracing the Jewish faith).—2) pl. evil spirits. Targ. II Esth. I, 2.

פגועין m. pl. (cmp. פקועין) plums. Sabb. 144^b (Rashi in early eds. פגועין; v. Rabb. D. S. a. l. note 50).

פגר Pi, פגר (cmp. פגם, בגר, פגר) to split, break up, destroy. Midr. Till. to Ps. XI, 3 ... הצדיקים שהשחיתו לא חסבין when the wicked come and destroy the righteous that have established thy world &c.; Yalk. ib. 653 אם השחיתו ... עמדו רשעים ופגרום וכ' if the wicked have risen and destroyed the foundations (of the Temple) which face the deep (v. שירו). Midr. Till. to Ps. LXXIX ודוציקים (ed. Bub. רהונו). Ib. to Ps. X ... ופגרו אותן and the righteous in whom thou didst find pleasure, the enemies haven risen and destroyed them; a. e.

פגר I ch., Pa. פגר same, to break up, destroy; to break through. Targ. Is. XIV, 17. Targ. O. Ex. XXIII, 24.—Ib. XIX, 21; 24; a. fr.—Targ. pass. פגרה; pl. פגריין. פגריין; f. פגריא; Targ. I Kings XVIII, 30. Targ. Ez. XXXVI, 35.—Pesik. Zakhon, p. 26^a (expl. ערו, Ps. CXXXVII, 7) פגריין destroy, destroy ye!; ib. 'Aniya, p. 135^a פגריין; (Pesik. R. s. 32 רברו); Midr. Till. to Ps. l. c.; Lam. R. to V, 1.—Lev. R. s. 19 (expl. נמדורי לב) those crushed at heart (with ref. to נמדורי, Nah. II, 6).

Af. פגרי to wound, bruise. Nidd. 68^a לה אפגר, v. בגר.

Ithpa. פגרי to be destroyed, broken. Targ. Lam. II, 8 (h. text אמללו). Targ. Ez. XXX, 4; a. fr.

פגרי II (b. h. Pi.) to be lax, faint (cmp. פוג). Pa. פגרי 1) to relax, take vacation, be idle. Sabb. 129^b a day on which the teachers took a hotiday.—2) to cause to relax. Keth. 103^b לא סבר ר' אבא and Rabbi thought, I will not cause him to relax (in his charitable work, by appointing him a member of the college; or 'I will not wear him out', overburden him).

Ithpa. פגרי to take vacation, absent one's self. Ib. 111^b ולא אתא א"ר ... he (the teacher) took a three days' vacation and did not come (to school). Ib. אמאי איפגרי why did you absent yourself?

Af. to be indifferent, neglectful. Gen. R. s. 94 מר why have you become indifferent (towards me)?

פג m. (פג; cmp. Syr. repagulum, P. Sm. 448) bit. Tosef. Kel. B. Mets. IV, 7 (some ed. פרמברא).

פג m. (b. h.; v. פג II) *lax, decaying, corpse*.—Pl. לכשיעשו בניך Gen. R. s. 44 (ref. to Gen. XV, 11) when thy children are lax bodies, without sinews and bones (bare of good deeds and character), thy merit shall stand by them. Y. Sot. V, 20^c top ראו פגרי ... they saw the bodies of sinful men ..., and all of them were dead bodies cast out at the shore; a. e.

פג III, פגרא, (פ) ch. same. Targ. Is. XIV, 19; a. e.—Transf. (contemptuously) *body*. Targ. Prov. X, 13 (h. text **פג**).—Pl. פגריא, פגריא. Targ. Lev. XXVI, 30 (O. ed. Berl. v. Berl. Targ. O. II, p. 39). Targ. O. Gen. XV, 11 ed. Bon. (ed. Berl. a. oth. פגריא; Ms. II פגריא, ed. Vien. פגלי, v. פגל). Targ. Y. II Deut. I, 1 פגי; a. e.

פגרא m. (פג I) *damage (to a ship); indemnity for shipwreck*. B. Mets. 69^b ופ' אגרא ... when hiring a ship ... you must pay rent and indemnity for damage, v. אגרא I. Ib. 70^a בשעת שביירה ... the rent must be paid at the time of taking possession, and the indemnity, when the ship is wrecked.

פגש (b. h.; cmp. פגע) *to strike against, meet*, v. infra. נפגשתי *to meet; to wrestle, fight*. Deut. R. s. 11 נפגשתי I wrestled with the angel and defeated him; ופ' ארה נפגשתי thou didst meet the angel in thy territory; Yalk. ib. 951 פגשתי, פגשתי.

Hithpa. נפגשתי, *Nithpa.* נפגשתי same. Deut. R. s. 9; Yalk. Ps. 840. Y'lamd. to Gen. XLVIII, 1, quot. in Ar. מרפגש.

פגש ch. same, *to strike, kick*. Targ. Y. II Deut. XXXII, 15, quot. in Ar. פגשתי (as corresp. to כשיר, v. Ibn Ezra a. l.).

פגש פ', פגש pr. n. pl. *K'far Paggash*. Y. Ab. Zar. V, 44^d. Tosef. ib. VI (VII), 8 כפר פגשתי.

פגש, Tosef. Kel. B. Mets. III, 1, v. פגין.

פגשה, v. פגש.

פגא, Ab. Zar. 40^a Ar., v. ארא.—Y. Keth. VII, 31^c top פגא פגגין, v. מן הפ' פרטן.

פגא (פגא) m. (= פגע; cmp. פגע) *blade of the hoe* (v. Sm. Ant. s. v. *Ascia*); [comment. *the club, handle of the hoe*].—2) *blow, wound*. B. Kam. 27^b ופ' שקל פ' רמ' he took a hoe and struck him.—Pl. פגרי. Ib. בפדא ופ' he ought to have given him a hundred blows with the hoe.

פגא I, v. פדי.

פגא II (abbrev. of פגרי) pr. n. m. *Bar-Pada*, an Amora. Naz. 5^a; Tem. 10^a. Meil. 4^b פדא (corr. acc.);

v. Tosaf. to Tem. l. c.). Macc. 2^a; (Y. ib. I, beg. 31^a בר פגטי; a. fr.—[Treat. Sof'rim XII, 3, v. פגטי])

פגאמי m. pl. (Pers.-Arab. *fadām*, v. Fl. to Levy Talm. Dict. IV, p. 225^b) *pieces of cloth with which the face is covered, a sort of masks, bandages*. Sabb. 66^b (expl. לוקטמין, אנקטמין) פ' Ar. (ed. פרמי; Ms. O. a. Alf. פראמי, v. פגמא).

פגד, פגדג m. (παῖδαγωγός) *pedagogue, tutor; a youth's governor*. Gen. R. s. 1 (expl. אמין, Prov. VIII, 30). Ib. s. 28 ופ' למלך שמסר את בנו לפ' like the case of a king that gave his son in charge of a governor, who led him to excesses. Pesik. Bahod., p. 101^b אמר פגדגו ופ' said his tutor, let him go to school; a. fr.—Pl. פגדגין. Num. R. s. 1, beg. ולא העמדתי לכם שלשה פ' (not להם) and did I not assign to you three governors: Moses, Aaron, and Miriam? (Lev. R. s. 27 שלוחין). Deut. R. s. 2; a. e.

פגדג, פגדגא ch. same. Targ. Y. Num. XI, 12.—Fem. פגדגא, פגדגא nurse. Targ. Y. I Gen. XXXV, 8 (h. text פגדגא; Ib. XXIV, 59 פגדגא, פגדגא, read: פגדגא).

פגדגא, v. פגדגא.

פדה, v. פדי.

פדה, Y. Sabb. I, 3^b חר אפר פ' (פדה), a corrupt., v. חוקא.

פדועא m. (פדע) *stone mason's adze or hammer (ascia)*. Targ. Prov. XXV, 18 ed. Iag. (Levita פדועא, ed. פרי, corr. acc.)

פדורלי, פדורוילי, v. פדורליא.

פדוה f. (b. h.; פדה) *redemption, delivery*. Esth. R. to V (VII), 15; a. e.

פדוה f. *front, forehead*. Yeb. 120^a ... פ' ולא פדוה an identification by the forehead without the face, or by the face without the forehead is illegal; Bekh. 46^b. Ib.; Nidd. III, 5 פדוהו ראשו משהצא פדוהו (not משיצא) what is 'the larger part of its (the infant's) head'? when its forehead comes forth. Macc. 20^b ופדוהו, v. פגא; a. e.

פדוהא ch. same. Targ. Y. Ex. XXVIII, 38 פ' רבית אפוי (h. text מצח).

פדי, פדה (b. h.) [*to cut loose, to liberate, redeem*]. Ab. Zar. 4^a אפם אם יש להם זכרם אפם I will liberate them. Ib. (ref. to Hos. VII, 13) אני אמרתי I thought, I will ransom them by taking their money (impoverishing them) in this world, that they be admitted to the world to come. Deut. R. s. 2 ופדה למי שרודה he could acquit whomever he wanted to, opp. קבש. Y. Yeb. XVI, 15^c bot. ופדארו as regards him whom witnesses have seen impaled, I may say, an influential woman passed by and liberated him. Gitt. IV, 4 עבר שנשבה ופדארו if a slave has been captured, and they (Jews) redeemed him. Ib. 6 אין פדוין אתה we must not redeem captured persons for more

than their value, this is a measure of public benefit (v. תִּקְוָן). Ib. 58^a עד שֶׁאֶפְדֵּנוּ בְּכָל וְכ' until I redeem him at any price they may ask. Maas. Sh. IV, 7 הפֶּדְיָה מֵעֶשֶׂר שָׁנִי he that redeems second tithes (Deut. XIV, 26). Ib. 1 פֶּדְיָהּ he redeems the fruit at the market price of his own place. Ib. V, 4 כִּי־צֶדֶק פִּדְיוֹן נָמַע רַבְעִי how is fruit of the fourth year (Lev. XIX, 24) redeemed? כְּמֵדָה אֵדָם ... מִיָּדָה ... כְּמֵדָה אֵדָם he puts the basket down in the presence of three persons and says, how many basketfuls will a person buy for a Self, to collect at his own expense?; a. v. fr.—Esp. a) to redeem the first-born (Ex. XIII, 12 sq.). Bekh. 49^b וְכ' הַפֶּדְיָה אֶת בְּנוֹ וְכ' if a man redeems his son before he is thirty days old. Ib. VIII, 6 לִפְדוֹת הוּא לִפְדוֹת if he (the father) is to be redeemed (the parents having failed to redeem him), and the son is to be redeemed; Kidd. 29^a. Ib. מִצְוָה לִפְדוֹת אֶת עַצְמוֹ. Ib. bound to redeem himself; a. fr.—b) to redeem an object dedicated to the sanctuary (Lev. XXVII, 13; 27, a.e.). Ib. וְכ' פֶּדְיָהּ if he bought an object back for two hundred Zuz, and before taking possession it went down &c.; a. fr.—Part. pass. פָּדִי; f. פֶּדְיָה; pl. פֶּדְיָיִם, פֶּדְיָיִם, פֶּדְיָיִם. Ib. מִדָּה שֶׁפֶּדְיָהּ מָה שֶׁפֶּדְיָהּ what he bought is bought (his transaction is final). Bekh. 49^b בְּנוֹ פ' his son stands redeemed; a. e.

Nif. פָּדִי to be redeemed. Bekh. VIII, 6 בְּחֻקָּה שֶׁלֹּא נ' the presumption is that he has not been redeemed, until evidence is offered that he has been. Ib. 7 וְכֻלָּם נִפְדִּין (the text) put it (the first-born ass) on an equal footing (with the first-born son) with regard to the duty of redemption, but to nothing else (any details of the law). Ib. I, 7 מִצְוָה פ' the duty of redeeming; a. fr.—Pl. פֶּדְיָיוֹת, פֶּדְיָיוֹת. Ber. 55^b שְׁלֹשׁ פ' three Biblical verses in which פֶּדְיָה occurs.

פָּדִי ch., v. פָּדֵי I.

פֶּדְיָיָה f. (preced.) redemption. Bekh. 12^b (ref. to Num. XVIII, 15) לִפְדוֹת הַקִּשְׁיָרִי וְכ' (the text) put it (the first-born ass) on an equal footing (with the first-born son) with regard to the duty of redemption, but to nothing else (any details of the law). Ib. I, 7 מִצְוָה פ' the duty of redeeming; a. fr.—Pl. פֶּדְיָיוֹת, פֶּדְיָיוֹת. Ber. 55^b שְׁלֹשׁ פ' three Biblical verses in which פֶּדְיָה occurs.

פֶּדְיָיָה (b. h.) pr. n. m. P'dayah; בר פ' Bar-P'dayah, an Amora. Y. Macc. I, beg. 31^a, v. אִי פֶּדְיָה II. Y. Peah IV, 18^b bot.; Y. Hall. III, 59^a bot. רַבִּי פ' (corr. acc.). Pesik. Par. p. 37^b; Pesik. R. s. 14 פֶּדְיוֹן (corr. acc.); Koh. R. to VIII, 1; Yalk. ib. 977. Y. Sabb. I, 3^a bot.; Y. Shek. II, end, 47^a בֵּר פֶּדְיָיָה (corr. acc.); a. e.—V. Fr. M'bo, p. 70^b.

פֶּדְיוֹן m. (b. h.; פֶּדְיָה) delivery; redemption, ransom. Snh. 106^a לְבִינֵי פ' לְבִינֵי פ' woe to the nation that is found (to interfere), when the Lord prepares delivery for his children. Bekh. I, 6 מִפְּדֵי הַמִּדְּוָר the animal designated as ransom for the first-born of an ass (Ex. XIII, 13). Ib. מֵעֶשֶׂר שָׁנִי פ' the redemption money for the second tithes. Ib. II, 1 הֶבֶן פ' the redemption of the first-born son. Ib. 2 אַחֲרֵי פֶּדְיָתָהּ after they have been redeemed.

Hull. 7^a שְׁבִייוֹן פ' the ransom of captives; a. fr.—[פֶּדְיוֹן, v. פֶּדְיָה]

פֶּדְיָיָה, Y. Gitt. V, 47^b some ed., read: פֶּדְיָיָה, v. פֶּדְיָה I.

פֶּדְיָיָה, v. פֶּדְיָה.

פֶּדְיָיָה, v. פֶּדְיָה.

פֶּדְיָיָה, v. פֶּדְיָה.

פֶּדְיָיָה, v. פֶּדְיָה.

קָקוּ פ' פֶּדְיָיָה m. pl. (ακαταδευστοι) ill-bred, degenerate. Y. B. Bath. VIII, 16^b bot. כָּךְ אֵינִי אֶחָדָךְ now you show that you are ill-bred, give me back what I gave you, opp. בְּנֵי רַחֲמֵיךָ, v. חֲנֻנִיָּה ch.

פֶּדְיָיָה, v. פֶּדְיָה.

פֶּדְיָיָה m. (פֶּדְיָה to cut) 1) ploughshare, plough. Targ. I Sam. XIII, 20.—Num. R. s. 8; Pesik. R. s. 23-24, v. סָפָה. Lam. R. to I, 16 שְׂרִי וְשִׂרִי פֶּדְיָהּ untie thy oxen, and untie (take apart) thy plough (Y. Ber. II, 5^a top קִשְׁקֶשֶׁת); a. e.—Pl. פֶּדְיָיָה, פֶּדְיָיָה. Targ. I Sam. XIII, 21.—2) (with וְשִׂרִי, or sub. תֹּרֵי) yoke of (plough-)oxen, pair (corresp. to h. צֶמֶד). Targ. Hos. X, 10; a. fr.—B. Kam. 96^b.—Pl. as ab. Targ. Job I, 3; a. fr.—3) פֶּדְיָיָה (b. h.) pr. n. pl. Paddan-Aram. Targ. Gen. XXV, 20; a. e.

פֶּדְיָיָה (b. h.)=פֶּדְיָה, to redeem. Y. Kidd. I, end, 61^d (ref. to Job XXXIII, 24) פֶּדְיָתָהּ בִּישְׁוֵרֵיךְ redeem him (let him expiate his sins) by sufferings (cmp. next w.).

פֶּדְיָיָה I ch. (cmp. פֶּדְיָה, s. v. פֶּדְיָה) to split; to wound. Targ. I Kings XX, 37 (h. text פֶּדְיָה).—Snh. 109^b לִיָּה לְחַבְרֵיהָ רַבִּי לִיָּה לְחַבְרֵיהָ when a person wounded his neighbor, they told him, pay him for bleeding thee. Ib. פֶּדְיָיָה Ms. M. one (of them) struck him; ed. פֶּדְיָיָה (fr. פֶּדְיָה) they struck him. Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) מַדְיָיָה וּפֶדְיָיָה they struck him and wounded him; a. e.

פֶּדְיָיָה II פֶּדְיָיָה m. (preced.) blow, wound. Targ. O. Ex. XXI, 25 (פֶּדְיָה, פֶּדְיָה). Targ. Y. I ib. XV, 25 פֶּדְיָה—Koh. R. to VI, 11 פֶּדְיָה אוֹרֵי אוֹרֵי אוֹרֵי or he receives a blow (from a noxious animal, v. אִמְכֹּרֵי).—Pl. פֶּדְיָיָה or פֶּדְיָיָה. Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) פֶּדְיָיָה (transl. of פֶּדְיָיָה, Prov. XXIII, 29) wounds unrequited. V. פֶּדְיָיָה.

פֶּדְיָיָה f. (preced.) an open (lacerated) wound, sabrecut. Ab. Zar. 28^a (Ms. M. פֶּדְיָיָה).—V. פֶּדְיָיָה.

פֶּדְיָיָה m. (b. h.) fat. Tam. IV, 2. Hull. 27^a, sq.; Yoma 26^a; a. fr.—Pl. פֶּדְיָיָה, פֶּדְיָיָה. Gen. R. s. 68 וְכ' פֶּדְיָיָה the time for the evening prayer corresponds to the time of the consumption of the limbs and fat-pieces on the altar. Y. Yoma IV, 41^d bot.; Ber. 26^b; a. fr.

פֶּדְיָיָה ch. same, esp. (cmp. דִּשְׁן) dung, manure. Nidd. 28^a, v. אִשְׁתֵּיָהּ.

פֶּדְיָיָה, v. פֶּדְיָיָה.

פִּדְרָנִית, v. פִּדְרָנִית.

פִּדְרָת, Ar., v. פִּדְרָת I.

פִּדְתָּ pr.n.m. *P'dath*, 1) father of R. Elazar, Erub. 54^b; a. fr.—2) son of R. Elazar, an Amora. Y. Meg. IV, 75^c top; a. fr.—[Meil. 4^b, v. אִפְתָּ II.]

פִּת c. (b. h.) [*opening, orifice, mouth; speech*. Hull. 142^a, v. פִּתָּךְ. Pes. 113^b בַּחֲדָה אֶחָד בִּפְהוֹ וְאֶחָד he who speaks one way with his mouth, and another way in his heart. Ex. R. s. 1 (play on בִּפְהוֹךְ, Ex. I, 13) בִּפְהוֹ with soft (persuasive) speech; Sot. 11^b. Tanh. Kor. 9 שֶׁהֵבִיאָהּ עַד שֶׁהֵבִיאָהּ until it (the fire) brought him to the opening of the earth, among those that were swallowed up; Yalk. Num. 752. Sabb. 140^b, sq. בַּחֲמָה שֶׁפִּתָּה יֶפֶה a beast whose mouth is clean (that does not drop saliva when eating; oth. opin.: that is fastidious about its food), opp. שֶׁפִּתָּה; רַעָה; a. v. fr.—Keth. I, 6, a. e. לֹא מִפִּיתָהּ וְכִי, v. פִּתָּה. Shebu. IV, 1 מִפִּי עֲצָמוֹ (an oath) out of his own mouth ('I swear that I know no testimony in thy case'), opp. מִפִּי אֲחֵרִים administered by others.—עַל פִּי or עַל פִּי by word of mouth. Gitt. 72^b top פֶּה כֵּל פֶּה whether R. Yose had the same opinion in the case of a verbal condition. Ib. 60^b תוֹרָה רַב בִּכְתָּב וּמִיֻּטָּע עַל פֶּה of the interpretations of the Law, the larger portion rests on the written text, the smaller on oral tradition. Ib. על פֶּה דְּבָרִים שֶׁבִּכְתָּב written things (Biblical passages) must not be recited from memory, verbally transmitted words must not be recited from writing.—תוֹרָה שֶׁבִּכְתָּב (abbrev. שְׁבִעִ"ט *oral law*. Yoma 28^b, a. fr., v. פִּתָּה. B. Bath. 11^b לִפִּי בֵּינִי a) according to, in proportion to. B. Bath. 11^b לִפִּי בֵּינִי in proportion to the number of inhabitants of a house; in proportion to the number of entrances (of a building); a. fr.—b) because. Snh. VII, 4 לִפִּי שֶׁבָּאָהּ ... because a human being has gone to ruin through it, therefore &c.; a. fr., v. לִפִּיכָהּ.—Trnsf. any orifice. Ab. V, 6 פִּתְּהוֹן פִּי הָאָרֶץ the opening of the earth (that swallowed Korah); פִּתְּהוֹן פִּי הַבְּאֵר the opening for the well (Num. XXI, 16).—Nidd. 16^b חֲפֵזָה רוּחַ בְּרוּךְ חֲפֵזָה spit in the mouth, euphem. for blood in the orifice of the matrix. Snh. 100^a לִפְתּוֹחַ לְחֹזֶרֶת פֶּה שֶׁל מֵטָה to open the lower orifice (the womb of the childless), opp. פֶּה שֶׁל מֵעָלָה the mouth; ib. לְחֹזֶרֶת פֶּה עֲקוּרָה; Men. 98^a; a. fr.—Pl. a) פִּתְּהוֹת Deut. R. s. 2 (ref. to Zech. XIII, 8) הָפִתְהוּ שְׁנֵי שִׁפְתֵּי הָאָדָם those mouths that say, there are two powers (good and evil). Cant. R. to IV, 4 (play on תִּלְפִּיתוֹת, ib.) סֵפֶר הָרַבָּה the book (תִּלְפִּית, Psalms) which many mouths have indited (the book of many authors). Ib. חֵלֶם לִפְתּוֹחַ הַמִּזְבֵּחַ שֶׁמֶשֶׁתְּפִלְתֵּי הַכֹּהֵן towards which all mouths are directed in prayer; Ber. 30^a. Ib. 5^a (expl. פִּתְּהוֹת, Ps. CXLIX, 6) חֶרֶב שֶׁל שְׁנֵי שִׁפְתֵּי a two-edged sword; a. fr.—Ab. d'R. N. ch. XXVIII שְׁנֵי שִׁפְתֵּי שְׁנֵי פָּנִים, v. פִּתְּהוֹת. Num. R. s. 18 הָרַבָּה ... פִּתְּהוֹת at that moment many mouths of the earth were opened (Yalk. ib. 752 פִּתְּהוֹת).—c) (Ohal. pl.) פִּתְּהוֹת open vessels; topmost layer in open vessels. Tosef. Ter. V, 11 וְכִי יֵשׁ [שֶׁם] מֵאָה פִּי וְכִי if a hundred open vessels are there (in one of which an upper layer of Trumah has been put) &c. and the upper layers are forbidden; Y. ib. IV, 43^a bot.

פִּתְּהוֹת the letter *Pē*. Sabb. 104^a [read:] פִּתְּהוֹת the curved *Pé* and the straight *Pé* (פִּתְּהוֹת and פִּתְּהוֹת) intimate: an open mouth (in due time), a closed mouth (in due time). Snh. 104^b מִפִּי מִדָּה פִּתְּהוֹת why has *Pé* been placed before 'Ayin (Lam. II, 16-17)? Gen. R. s. 84 (ref. to פִּתְּהוֹת) פִּתְּהוֹת intimates Potifar &c.; a. fr.—Pl. פִּתְּהוֹת. Sabb. 103^b one must be careful not to write Teths looking like *Pés* &c.

פִּתְּהוֹת m. *pah*, name of a worm in figs. Sabb. 90^a פִּתְּהוֹת the *pah* in figs ... is dangerous. Ib. פִּתְּהוֹת (קִטְלָה) the *pah* has killed that man.

פִּתְּהוֹת, Y. Snh. I, 18^c bot., v. פִּתְּהוֹת ch.

פִּתְּהוֹת, v. פִּתְּהוֹת.

פִּתְּהוֹת, v. פִּתְּהוֹת.

פִּתְּהוֹת (v. P. Sm. 3040) to be hollow, empty, idle; to run about, wander. Part. פִּתְּהוֹת. Targ. Prov. XVIII, 2 (ed. Wil. פִּתְּהוֹת, corr. acc.; h. text פִּתְּהוֹת).

פִּתְּהוֹת, v. פִּתְּהוֹת.

פִּתְּהוֹת m. (preced. art.) *vagrant, restless man*. Targ. Prov. XVIII, 1 (ed. Wil. פִּתְּהוֹת; ed. Ven. פִּתְּהוֹת, corr. acc.; h. text פִּתְּהוֹת).

פִּתְּהוֹת, Pi. פִּתְּהוֹת to open the mouth, yawn. Ber. 24^a bot. Ib. כְּשֶׁהוּא מִפְּתָח וְכִי, v. סִנְיָר. Nidd. IX, 8 מִפְּתָחָהּ, v. עֲשֵׂשׁ; a. fr.

פִּתְּהוֹת, v. פִּתְּהוֹת I.

פִּתְּהוֹת f. *puah*, *Rubia Tinctorum, dyer's madder* (v. Löw Pf. p. 311). Shebi. V, 4 שֶׁל עֵדִיתָהּ the *puah* growing on choice land; שֶׁל צִלְעוֹתָהּ growing on sides (of rocks); Y. ib. 36^a top שֶׁל צִלְעוֹתָהּ פִּתְּהוֹת (פִּתְּהוֹת). Sabb. IX, 5. Ib. 66^b (expl. קִשְׁרִים, Mish. VI, 9) פִּתְּהוֹת garlands of *puah* (a prophylactic); a. fr.

פִּתְּהוֹת (b. h.; cmp. פִּתְּהוֹת) to evaporate, become faint; to escape. Tosef. Sabb. III (IV), 5 שְׁתַּפְּגִי צִנְתָּן sufficient time for the cold in them to escape; Sabb. 40^b שְׁתַּפְּגִי Ms. M. (ed. שְׁתַּפְּגִי); Y. ib. III, 6^b top שְׁתַּפְּגִי Ms. M. (ed. שְׁתַּפְּגִי). Ker. 6^b תַּפְּגִי רִיחוֹהּ that its fragrance may not escape. Y. Bets. I, 60^d top שְׁתַּפְּגִי תַּפְּגִי their flavor would escape; a. fr.

פִּתְּהוֹת 1) same, v. supra. Erub. 64^b וְיִינִי וְיִינִי until the wine we drank has escaped (the effect of the wine is overcome).—2) to lose taste, intensity; to cause to escape; to cool off; to mitigate. Pes. 41^a מִיֵּם שֶׁאֵין מִפְּתָחֵינִי water, which does not give up its taste (to the substance boiled in it) other liquids, which do communicate their taste. Bets. 14^a כָּל הַחֲבֻלִין מִפְּתָחֵינִי all spices lose their taste (when pounded a day before), but salt does not &c. Midr. Till. to Ps. LXXIX וְאֵת חֲמָתוֹ let out his anger on wood

and stone. Snh. 22^b מפינן את היין ררך a walk of a mile, or a little sleep cause the wine to escape (counteract the effect of the wine); Erub. l. c. Ib. שררך מפינהו וי' that walking counteracts &c. B. Bath. 10^a מפינו יין, פחור—Yoma I, 7 וי' וי' and drive out (thy drowsiness, cool thy feet) &c., v. אחר. Ib. 75^b מן מפינן דברים the manna counteracted the effect of such food as traders sold them; a. e.

פג ch. same, 1) to evaporate, faint &c. Targ. Ps. XXXVIII, 9 פגיה (ed. Lag. פגיה, fr. פגי; h. text פגיה). Targ. Esth. II, 1 פג ed. Lag. (Var. פח). Targ. Hab. I, 4 פגה (Levita פגיה, read: פגיה); a. e.—Part. פג, פג; f. פגה, פגיה; pl. פגין. Targ. O. Gen. XLV, 26.—Y. Pes. III, 30^a top מן דמלא פייגא מנהון after the dew upon them has evaporated. Meg. 25^b פייגא דרעריהו וי' lest the minds of the congregation be fainting (lose courage, on hearing the curses); a. e.—2) to weaken, mitigate. Part. פגיא. Targ. Lam. III, 49.

Pa. פגיא to cause relaxation; to slacken. Ib. II, 18. Targ. Prov. XIV, 30 מפייג ed. Lag. (oth. ed. מפליג).

Af. פגיא to let (the wine) escape. Targ. I Sam. I, 14.

Ithpo. פגיא to seek relaxation from anger, trouble &c., seek diversion, sport. Lev. R. s. 27 לא ארץ לא מפויגה וי' he came only to sport with his children (not to argue with them seriously); ib. לא ארץ לא מפויגה (read: מפויגה); Yalk. Mic. 554 למפויגה (corr. acc.); Num. R. s. 10; Cant. R. to V, 16 (not לחפץ); Tanh. Emor 10. Ib. [read:] לא לא למפויגה עם ברה this woman has come to court merely to have some sport with her son.

פוגא I pr. n. m. Puga. B. Bath. 90^b, v. סוגא II.

פוגא II, פוגת I pr. n. river, v. פוגא.

פוגת II f. (b. h. פוגה; פוג; פוגה) relaxation, recreation. Pirké d'R. El. ch. XXXIII 'פ' וי' he went out to look at the harvesters as a recreation.

פ'וגחמ"ט', substitute for ופרסין (Dan. V, 25) by permutation of letters called ב"ש q. v. Snh. 22^a; Cant. R. to III, 4; a. e.

פוגל m. radish, the soft tuber of the radish. Ber. 36^a; Erub. 28^b ארעא רפ' צנן the radish is planted for the sake of the tuber (to be eaten before it is hard and woody). Hag. 15^a עקר פ' ממירא וי' (Elisha ben Abuya) toré a radish out of the ground on the Sabbath. Ab. Zar. 10^a. Y. ib. II, 41^a bot.; Y. Ter. VIII, 45^d top, v. עץ; a. e.—Pl. פוגל. Y. B. Bath. IX, 17^a; Y. Peah VII, 20^b top פוגל Gen. R. s. 67 שרי עקר פ' רברבין וי' (Rabbi) began to tear out the large radishes and plant small ones (intimating to Antoninus the necessity of removing the old officers and appointing new ones); Yalk. ib. 115; a. e.

פוגני, Targ. II Esth. IV, 1, v. בוגני.

פוגע, Yalk. Ps. 697, v. פוגא.

פוגרה, פוגרה c. (ποδάγρα) gout in the feet, in

gen. sore foot. Y. Sabb. VI, 8^c top (expl. ציניה, Mish. VI, 6) פ' (Bab. ib. 65^a ארעא, בר ארעא) a sore on the sole of the foot. Sot. 10^a (ref. to I Kings XV, 23) אחרו פ' he was seized with gout; Snh. 48^b (v. Rabb. D. S. a. l. note 50); Num. R. s. 23 פלאגרא (corr. acc.); Tanh. Mas' 12; Yalk. Kings 172.—[Y. Maasr. I, 49^a bot. פוגרה, פוגרה, v. פוגרה.]

פוגרוס m. (ποδαγρός) suffering with gout, gouty, lame. Yalk. Lev. 469; Lev. R. s. 5 (not פוגריס; Ar. s. v. פוגריס, פוגריס, corr. acc.), v. פוגריס. [Koh. R. to V, 12 רגלם פוגרוס, read: פוגרוס or פוגרוס, v. רגלם פוגרוס.]—Pl. פוגרוס. Yalk. Sam. 161 שבהם והפ' what did the feeble and the lame among them do? (Midr. Till. to Ps. XVIII, 17 only החשושין).

פודופסילא m. pl. (ποδόφελλα) anklets. Y. Sabb. VI, 8^b bot. (expl. אצורה, Num. XXXI, 50) פ' Ar. (ed. בדופסילא, כור', corr. acc., or פירופ', χερσοφελλα(?); LXX φέλλων). Ib. (expl. צעודה, Is. III, 20) פודופסילא פ' (corr. acc.).

פודעא, v. פודעא.

פודעא f. (פרע) wound, bruise.—Pl. פודעא. Targ. Prov. XXIII, 29 (ed. Wil. sing.; ed. Lag. בורעא). Ib. XX, 30 (ed. Lag. a. oth. פוערעא). Ib. XXVII, 6 (ed. Lag. פוערעא); a. e.

פוד, פוי, Part. pass. Pi. בופיה, Tosef. Ter. VII, 16, Var. מפוייה, v. פוייה h.

פולא, v. פולא.

פולון, Yalk. Gen. 82 פולוני, v. פולון.

פוסרוס pr. n. (Πευσάρος?) Peusarus(?), name of a tortuous street, prob. in Tiberias. Y. Ber. IX, 13^c top פוסרוס (ed. Lehman, פוסרוס, ed. Krot. פוסרוס) it was a tortuous road (where he met her, v. עקמיות), like the P.; Y. Ab. Zar. I, 40^a bot. פסורוס. Y. Erub. VIII, 25^b top און פ' וי' מרחוק וי' if one throws an object (on the Sabbath) from the P. into an open public road or vice versa, v. פלש I. Y. Shek. VII, 50^c bot. מן נשכה מן פוסרוס (not דלגני; Bab. ed. פוסרוס, Ms. M. פוסרוס) I wish I might find it somewhere towards the interior of the P.

פוטא, v. פוטא.

פוזמיקין, פוזמיקין, v. פוזמיקין.

פוזמיקין m. pl. (Pers. pageng, v. Perles Et. St. p. 3, note) 1) gaiters of red leather, fine shoes. Sabb. 10^a מניקט פוזמיקין רבא ... רמ' פ' ומצלי וי' (R. ... put on fine gaiters for prayer, saying, prepare thyself to meet thy God (Am. IV, 12); Yalk. Am. 542 מניקט פוזמיקין (corr. acc.). Shebu. 31^a (to people that came to court in rich dress) פוזמיקיה וי' (late ed. פוזמיקיה; Ms. M. פוזמיקיה, corr. acc.; v. Rabb. D. S. a. l. note) take off your fine shoes, and come down for judg-

II. פִּיטְרָא v. פִּיטְרִיָּה

פרי, Tosef. Ter. VIII, 16 מפריה, v. פריה h.

פרייטנא, פרייטן v.

פ' m. (b. h.) *stibium, eye-paint*. Sabb. 109^a מעביר (מלך) the King's Daughter (v. מלך), stops the tears, and advances the growth of the eyelashes. B. Bath. 16^b (expl. קרן הפך, Job XLII, 14), v. רשק.

פוכיאיא, Targ. I Sam. XIV, 16, some ed., read: סכניא, v. סכניא.

פוכלתין, Treat. Tsitsith (ed. Kirchh., p. 22), read: חבלטירין, v. פירבולטירין.

פול, imperat. of נפל.

פול m. (b. h.; פול or פיל to split) bean. Kil. I, 1 פ' the white bean. Ib. 2 מצרי פ' the Egyptian bean (Colocasia); a. fr.—Pl. פולין. Tosef. ib. II, 8, v. גמלון. Tosef. T'bul Yom I, 1; a. fr.

פול* m. (פול; cmp. פלה) decision, search; בעל דפ' a superintendent of the Temple, guardsman. Tosef. Kel. B. Kam. I, 6 (R. S. to Kel. I, 9 רופיל).

פולא ch., pl. פולין (v. preced.) detectives, scouts; agents. Targ. Y. Ex. IX, 7; 27.

פולא m. = h. פול. Targ. Ez. IV, 9. Targ. II Sam. XVII, 28 (ed. Wil. פול; ed. Lag. פולין, pl.).—Y. Sabb. V, beg. 7^b, a. e. מיצריא v. פול. לוי. Y. Kil. I, 27^a top (expl. פול, Mish. I, 1) פולא R. S. to Kil. l. c. (ed. פולא, read פול).—Pl. פולין. פולא. Targ. Y. Deut. XIV, 19. Targ. II Sam. I, c., v. supra.

פולגא = פולגא.

פולגון, v. פולגא.

פולויה pr. n. m. Poloyah. Ex. R. s. 42 end ידודה בן פולויה; prob. to be read: פולויה; Pesik. R. s. 40 פניו פולויה (ed. Fr. (ed. Prag פולויה, v. Friedm. note 48); Yalk. Cant. 988 פולויה).

פולוסמות, v. פולוסמות.

פולוספות, Tosef. Shebu. III, 6, read: פולוספות.

פולוסיקא, Yalk. Sam. 151, read: פולוסיקא.

פולוסמוסמוס, Yalk. Prov. 950 some ed., read: פולוסמוסמוס.

פולח m. (פלה) soldier, officer. Y'lamd. to Lev. V, 21, quot. in Ar., v. פולח. Pl. פולחין. Ib. to Deut. VII, 17, quot. in Ar. דרך של פולח it is the custom of soldiers to wear nail-studded shoes. Ib. to Deut. XIX, 1, quot. in Ar. שני פ' ... מושרין they give each Israelite two soldiers to guard him.

פולחן, Yalk. Num. 762, prob. to be read: פולחין or פולחין; [glossator to Yalk. = פולחין].

פולחנא, פולחן m. (sometimes f.) servitude,

service. Targ. Ez. XXIX, 18. Targ. Deut. XXVI, 6 (O. ed. Vien. פול); a. fr.—Esp. priestly service, Temple service, worship. Targ. Y. Ex. XXIV, 5; a. fr.—Targ. Y. Num. XXIII, 1, a. e. עבודה זרה = h. נוכרה. Y. Ber. IV, beg. 7^a (ref. to פולח. Dan. VI, 17) (in Hebr. dict.) וכי פ' בבבל וכי was there Temple service in Babylonia? But ... it means prayer.

פולחנא f. (preced.) work, tilling. Targ. Koh. V, 8 (7).

פולטריות, Gen. R. s. 69; Yalk. Is. 337 פולטריות, v. פולטריות.

פולר, Y. Sabb. VI, 8^a bot. משון לפ', read: פולר.

פוליא, Midr. Till. to Ps. IX פ' פילוס בנה פ' (some ed. פיליפוס בנה פיליפא, read: פיליפוס בנה פ' פיליפא); Yalk. ib. 642 פ' פיליפא, read: פיליפוס בנה פ' פיליפא Philippa (abbrev. of פיליפופוליס Philippopolis).

פוליוס, Nidd. VIII, 1, Bab. ed. 57^b, read: פוליוס, v. פוליוס.

פוליוסון, v. פוליוסון.

פוליוסון* m. pl. (πολιτικοί) city-people. Ter. II, 5 פ' פוליוס (Ms. M. פוליוסוקים, read: פוליוס sing.) because it (the wild onion) is the food of city-people (as health-preserving, v. Ned. 66^a, quot. s. v. פופר).

פוליוטריכון (not כין ...) m. (πολύτριχον) Polytrichon, Maiden-hair. Y. Sabb. XIV, 14^c, v. פוליוטריכון.

פוליוטיות, Sifra M'tsor'a, Neg., Par. 7, ch. V, read: פוליוטיות, v. פוליוטיות.

פוליוטיון m. (foliatum, φουλιᾶτον S.) an ointment or oil prepared from leaves of spikenard. Cant. R. to I, 8 פ' פוליוטיון like a flask of foliatum; Snh. 108^a פוליוטיון (Gen. R. s. 39 פוליוטיון); Ab. Zar. 35^b פוליוטיון (Ms. M. פוליוטיון, corr. acc.). Tosef. Dem. I, 26 פ' פוליוטיון (שמן) spikenard oil; Y. ib. I, end, 22^b. Yalk. Num. 771 (ref. to פוליוטיון, Num. XXIV, 8) כפוליוטיון (corr. acc.) like foliatum. Ib. מכנה אותן בפוליוטיון ... מכנה אותן בבצלים thou (Balaam) compare them to onions whose smell is offensive, but I (the Lord) compare them to spikenard oil. Tosef. Sot. XV, 9 Ben Baba forbade also the use of foliatum (after the destruction of the Temple), but &c.; a. e.

פוליומרכא, v. next w.

פוליומרכוס (variously corrupted) m. (πολέμαρχος) polemarch, general. Sifre Num. 131 פ' פוליומרכוס שחזק המלך לפ' פוליומרכוס (him) to devastate it (the province); Pesik. Shub., p. 160^a פוליומרכוס (corr. acc.); Yalk. Hos. 532; 517; Yalk. Ex. 178; a. fr.—[Yalk. Lev. 631 פ' פוליומרכוס, v. שיימש פ' פוליומרכוס. Pl. פוליומרכוס. Lam. R. introd. (R. Josh. 2) (expl. פוליומרכוס, Ez. XXI, 27) פ' פוליומרכוס (כח, פוליומרכוס, v. כח, פוליומרכוס). Ch. form: פוליומרכוס. Targ. Ps. IX, 1 Ms. a. ed. Genua (missing in eds.).—Pl. פוליומרכוס. Targ. II Esth. VIII, 7; a. e.—[Targ. Y. Gen. XXXII, 7; XXXIII, 1 פוליומרכוס, read: פוליומרכוס.]

פּוֹמֶמֶץ, v. פּוֹמֶמֶץ, פּוֹמֶמֶץ, פּוֹמֶמֶץ

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פֹּעֵל m. (preced.) *laborer, hired man, employee*. B. Mets. II, 9 (30^b) כֹּהֵן בָּטֵל מִסֻּכּוֹ ... בִּטְלָא if by taking charge of a lost animal he neglected his usual work to

the extent of losing one Sela, he cannot say, give me one Sela, but he (the owner) pays him as he would pay an (idle) laborer, expl. ib. 31^b כפ' בטל של אורח מלאכה וכו' like an idle laborer at the kind of work in which he was interrupted, i. e. as much as a laborer in that line would ask for stopping work for which he was engaged (which would be less than he would earn by working); [oth. opin.: as much as a laborer out of work would take rather than be idle]; ib. V, 4. Ib. 77^a על העליונה יר פ' the laborer is at an advantage (v. יר); (ד. ר.) על החתונה יר פ' the laborer is at a disadvantage. Ib. 83^b top משלו משל the time needed for the laborer to go home from his work is part of his free time, i. e. must not be deducted from the hours belonging to the employer (v. ירצא); Gen. R. s. 72; a. fr.—Pl. פועל, פועל. B. Mets. VII, 1. Ib. 89^b; a. fr.—Ab. II, 15 חס' צעל the day (of life) is short, the work large, and the workmen (of the Lord) are lazy.—Pirké d'R. El. ch. XIX (ref. to Ps. XCII, 8) וכו' פועל צורה וכו' and all workers of similitudes of sun and moon shall see that they and their work are vanity.—[Ned. 62^b, v. preced. w.]

פועל II, פועל I, פועל ch. 1) same. Targ. Y. Deut. XXIII, 25, sq. (ed. Amst. פועל, פועל).—Gen. G. s. 39, end, a. e. טבא פ' a good workingman, v. יהוה. B. Mets. 83^b יאוריירא you have hired me as a laborer in the Biblical sense (Ps. CIV, 23; you have no right to demand additional hours); a. fr.—Pl. פועל, פועל. Y. Taan. III, 66^d bot. נפס למורי לגבר פועל (not פעל) went to the mountain to look after his laborers; a. fr.—2) employer. Gen. R. s. 15; Yalk. ib. 20; v. פועל I.

פועל II c. = h. פועל, work; earning. Gen. R. s. 70 סב פ' (אין דוה פועל. Ar. (ed. פועל. v. פועל. Ib. s. 68 פ' (אין דוה פועל. Ar. (ed. פועל. pl.; Var. Ar. (ed. פועל. take thy father's earnings.

***פועתא** f. pl. (פוע ch.) wounds, bruises. Targ. Prov. XX, 30; XXVII, 6, a. e.; v. פועתא.

פופי Mus., v. אפיפי.

פופידתא Erub. 60^a ממומבדיחא בר פ' read: בברא' (v. Rabb. D. S. a. l. note 50) in the outskirts of Pumb'ditha.

פופיינוס Yalk. Joel 537, v. סופיינוס.

פופילא v. פופמי.

פופסדס v. פופסדס.

פופ (b. h.) to break through.

Hif. פופ to break through, spread. Y. Snh. I, 19^b sq. [read:] ודנהא אין עושין כל עיקר שמא פופי: גרים ויבוא לארץ ישראל ואיה דבטי מימר שמא פופי: גרים ויבוא לארץ ישראל ואיה דבטי מימר שמא פופי: one says (in the case of border towns condemned for idolatry, v. יר), if there are two of them, we do not condemn them to be destroyed, if only one, we do; and another says, if there are several border towns near one another (of which one is to be condemned), we proceed (against the one, because the pro-

tection remains unimpaired), but if they are scattered, we do not; and a third one says, we must not destroy a border town under any circumstances, lest ravaging troops break forth and invade Palestine; but some would say (instead), lest a regular enemy invade and find an open country (v. Bab. ib. 16^b; Tosef. ib. XIV, 1).

Pol. פופ to shatter, shiver, spread. Part. pass. פופי; f. פופי. Lev. R. s. 27 ואומר מפ'... ערדה בר קול לחיה מפ' (not ואומר) in days to come a divine voice will be scattered in all directions (cmp. פופי) on the top of mountains and proclaim &c.

Hithpol. פופי to be shattered. Kidd. 30^b אב ברול פופי if he (the tempter in man's heart) is of iron, he will be shattered (by the study of God's word, with ref. to Jer. XXIII, 29).

פופ ch., v. פופ a. פופ.

***פופס** m. (preced. art.) stone-breaking, quarry. Ruth R. introd. וזה עוסק בשדהו... וזה עוסק בפופי... one was busy in his field, another in his vineyard... and another was working in his quarry; Yalk. Josh. 35 בפופי, Var. ברוחמי; Koh. R. to VII, 1 בפופי; Midr. Sam. ch. XXIII ברוחמי.

פוק (b. h.; cmp. נפס) to go forth.—[לפוק, Kel. XXVIII, 2; Y. Erub. III, end, 25^b, v. פפק.]

Hif. פוק 1) to give forth, utter; 2) to let pass, forego. Kidd. 39^b; Hull. 142^a, v. פוק.—Erub. 65^a (play on Job XLI, 7) כל דפוק מן בשעה גאיה he who foregoes the Prayer of Benedictions (v. פוק) in the moment of haughtiness (who being in wine has enough reverence left to him to feel his unworthiness to stand up in prayer); מאי משמע (מפר. Ms. O.) דהאי אפיק לישנא דעבורי דהא פוק (what authority is there for using the root פוק in the sense of passing? (Answ.: ref. to Job VI, 15). Ib. שמיני מפיך R. J. says, the relation is 'he who does not utter' (prayer in a state of drunkenness); מאי משמע דהוא פוק (where is the authority for using פוק in the sense of revealing? (Answ.: ref. to Ps. XVIII, 16); Yalk. Job 927.

פוק imperat. of פפק.

פוקדון v. פקדון.

פוקדנא m. (פקר) 1) commandment. Targ. Prov. II, 1. Ib. VI, 23; a. fr.—2) safe-keeping, trust. Targ. O. Lev. V, 21; 23 (ed. Bon. a. Y. פקדנא).

פוקה f. (פוק) 1) (b. h.) sinking, v. פוקה II.—2) (homilet., v. פפק) stopper, gag. Midr. Till. to Ps. LIII, v. פפק.

פוקמי, פוקמו, a corrupt., for פוניקי (Punica, φοινίκη = φοινικια, sub. λαμπάς; v. Sm. Ant. s. v. Laterna). **Punic lantern.** Tosef. Kel. B. Mets. II, 6 ביה פ' שיש בה ביה פ' a lantern which contains a receptacle for oil, contrad. ביה פ' שיש בה ביה פ' which has a receptacle for a candlestick.

פוקי m. pl., v. אפיק.

פוקיתא f. = h. פוקה, vacillation, weakness. Midr. Sam. ch. XXIII (ref. to פוקה, I Sam. XXV, 31) [read:] אמרה ליה

פּוֹרְיָא, פּוֹרְיָא ch. same, *bed*. Sabb. 118^a (expl. פּוֹרְיָא פּוֹרְיָא) a bedstead and a cushion; B. Bath. 9^a. M. Kat. 11^a פּוֹרְיָא לִישְׁתֵּן ... וְלֹא לִישְׁתֵּן פּוֹרְיָא after fish, crasses and milk, let the body be laden but not the bed (walk but do

not lie down). Keth. 10^b (etymol.) 'פ' שפירין וכ' the bed is called *puria*, because on it men multiply and increase; a. fr.—Yalk. Gen. 70 יהוה להו פ' רהונו מגנו אורחי עליה (in Sodom) had a bed on which they let strangers sleep; Snh. 109^b פּוּרְיָמָא להו יהוה (Ms. M. כורסייהא; Yalk. ed. Salon. בריסריא, read: כריסריא).—Pl. פּוּרְיָמָא. Sabb. 121^a sq. פ' אייתו להו לרב ... (Ms. O. פורייהא) for R. J. and R. J. ... they brought couches in.

פּוּרְיָמָא m. = h. פּוּרְיָמָא, litter. Y. Keth. II, beg. 26^a (expl. דניומא, Mish. I, 1) פ' ... רבנן the Palestinian scholars call it *puriyoma*, v. פּוּרְיָמָא. Cant. R. to III, 10 פּוּרְיָמָא appiryon (Cant. III, 9) refers to the holy ark, and what does *appiryon* mean? A litter.

פּוּרְיָמָא m. (comp. פּוּרְיָמָא = פּוּרְיָמָא) same, litter. Mekh. Mishp. s. 1, v. לְקַטְיָמָא.—[Num. R. s. 12; Cant. R. to III, 10 Mus., v. פּוּרְיָמָא] [Φορεῖον is a phonetic coincidence with our w.]

פּוּרְיָמָא, v. פּוּרְיָמָא.

פּוּרְיָמָא m. (v. preced. wds.) canopy on a frame, bridal bed. Targ. Y. Deut. XXXII, 50.—[Targ. Cant. I, 16, v. פּוּרְיָמָא I.]

פּוּרְיָמָא I f. bed, v. פּוּרְיָמָא II ch.

פּוּרְיָמָא II f. (preced.) [frame,] lid with rims, close-fitting cover (corresp. to הופס, v. Sifré Num. 126, quot. s. v. פּוּרְיָמָא). Targ. Y. II Num. XIX, 15 משעא פ' pasted-on lid (h. text פּוּרְיָמָא; Y. I מגופתא).

פּוּרְיָמָא, v. פּוּרְיָמָא.

פּוּרְיָמָא f. (פּוּרְיָמָא) birds of prey. Yalk. Ps. 820, v. פּוּרְיָמָא.

פּוּרְיָמָא f. (פּוּרְיָמָא II) sheaf. Targ. Y. Gen. XXXVII, 7.—Pl. פּוּרְיָמָא. Ib. (ed. Amst. 'פּוּרְיָמָא).—V. פּוּרְיָמָא II.

פּוּרְיָמָא m. (פּוּרְיָמָא) piece of cloth, rag used as a mask, bandage over the eyes. Tanh. Mishp. 19 בפנייהם פ' כגון חמורים וכשחזונו גורמין חפ' נגלה וכ' and when man's sins bring it about, the mask is removed, and man becomes insane; Yalk. Ps. 772 פּוּרְיָמָא ... פּוּרְיָמָא (read: בפניו) and every one of them has a bandage over his eyes; Midr. Till. to Ps. XVII לחון פּוּרְיָמָא פּוּרְיָמָא (ed. Bub. כחונה); Yalk. Ps. 670 פּוּרְיָמָא פּוּרְיָמָא (a confusion of פּוּרְיָמָא and פּוּרְיָמָא); Y'lamd. to Deut. II, 31, quot. in Ar. פּוּרְיָמָא ed. Koh. (oth. ed. פּוּרְיָמָא, corr. acc.).—Pl. פּוּרְיָמָא, פּוּרְיָמָא, פּוּרְיָמָא. Sabb. 66^b, v. פּוּרְיָמָא. Yalk. Gen. 79 פּוּרְיָמָא לך פּוּרְיָמָא get thyself bandages (as for an ass in the tread-mill); v. פּוּרְיָמָא.

פּוּרְיָמָא m. (פּוּרְיָמָא; comp. Hif. פּוּרְיָמָא) one who breaks his promise, perfidious.—Pl. פּוּרְיָמָא. Sifré Deut. 320 (synonymous with פּוּרְיָמָא; Yalk. ib. 945 פּוּרְיָמָא (some ed. פּוּרְיָמָא, corr. acc.).

פּוּרְיָמָא I m. endowment, v. פּוּרְיָמָא.

פּוּרְיָמָא II, פּוּרְיָמָא f. oven, v. פּוּרְיָמָא.

פּוּרְיָמָא, Kel. XI, 4, v. פּוּרְיָמָא 2.

פּוּרְיָמָא, v. פּוּרְיָמָא.

פּוּרְיָמָא f. (πῶρος) 1) harlot. Lev. R. s. 33 פ' פילא פ' פלי I; Yalk. Dan. 1061. Cant. R. to III, 4 פלי (corr. acc.), v. באמי.—2) (comp. Lat. adultera, adulterina, sub. clavis; v. Sm. Ant. s. v. Clavis) skeleton-key. Kel. XI, 4 פּוּרְיָמָא Ar. ed. Koh. (ed. פּוּרְיָמָא, פּוּרְיָמָא).

פּוּרְיָמָא f. (an adaptation of furnus, φούρος, as if from [the supplier,] a stationary, large baking oven, contrad. to רחירי. Tosef. Bets. III, 20; Bets. 34^a. Pes. 31^b פ' bread baked in the *purni* (large loaves). Ab. Zar. 35^b פ' bread of an oven of a batch of a S'ah of flour; a. fr.—Kel. VIII, 9 פּוּרְיָמָא an earthen oven; Tosef. ib. B. Kam. VI, 17 פּוּרְיָמָא.

פּוּרְיָמָא, v. next art.

פּוּרְיָמָא, v. פּוּרְיָמָא.

פּוּרְיָמָא f. (preced. art.) supply of bread, sustenance (comp. פּוּרְיָמָא). Gen. R. s. 67 [read:] 'פ' פּוּרְיָמָא אפריה וכ' thy sustenance is baked for thee everywhere, v. אפריה; Yalk. ib. 115 פּוּרְיָמָא אפרי (corr. acc.).

פּוּרְיָמָא, Gen. R. s. 68 some ed.; Yalk. Gen. 119, read: פּוּרְיָמָא; v. פּוּרְיָמָא.

פּוּרְיָמָא m. (פּוּרְיָמָא I) division, arrangement, order, proper time (comp. פּוּרְיָמָא). Sabb. 129^b פ' דמא כל וכ' the order (proper period) for blood-letting is every thirty days; פ' דמא פ' דמא the order (proper day) for blood-letting is the first day of the week &c. Gitt. 37^a (explaining פ' פּוּרְיָמָא the arrangement (institution) of a measure.

פּוּרְיָמָא m. (preced.) [distributor, comp. Lat. dispensator,] manager, purser.—Pl. פּוּרְיָמָא. Yoma 9^a פ' פּוּרְיָמָא what does *parhedrin* mean? Managers (v. פּוּרְיָמָא). Yeb. 45^b פ' פּוּרְיָמָא appointed him one of the collectors of Babylonia; Sabb. 154^a פּוּרְיָמָא רבבל (Rashi פּוּרְיָמָא; Tosaf. פּוּרְיָמָא over the collectors of &c.).—[Gitt. 28^b, v. next w.]

פּוּרְיָמָא m. (Pers. pursiś nâme, Perl. Et. St., p. 36) investigation paper, verdict. Gitt. 28^b פ' פּוּרְיָמָא (ed. פּוּרְיָמָא, read: פּוּרְיָמָא before the verdict is signed.

פּוּרְיָמָא, פּוּרְיָמָא m. (פּוּרְיָמָא I, comp. פּוּרְיָמָא) distribution, arrangement, assessment, valuation (h. פּוּרְיָמָא). Targ. O. Lev. XXVII, 2, sq. Ib. V, 15; a. fr.—[Denom. פּוּרְיָמָא v. q.]

פּוּרְיָמָא, v. פּוּרְיָמָא.

פּוּרְיָמָא I m. (פּוּרְיָמָא) payment. Targ. Y. Ex. XXI, 7 (ed. pr. פּוּרְיָמָא).—Pl. פּוּרְיָמָא, v. פּוּרְיָמָא.

פִּירְעָנָא II m. (preced.) [*payer*,] *avenger, executor*. Targ. Nah. I, 2 (h. text נִקָּם). Targ. Y. Ex. XX, 5; a. e.—**פִּירְעָנִין**. Targ. O. Deut. XVI, 18 (ed. Vien. פִּירְ; h. text שְׂטֵרִים). Targ. II Chr. XXXIV, 13.

פִּירְעָנִי, v. **פִּירְעָנָא**.

פִּירְעָנוּת f. (preced. wds.) *retribution, reward; esp. punishment, divine visitation; evil dispensation, reverses*. Yoma 76^a; Snh. 100^b, a. e. מידה טובה מרובה ממידה פ' the measure of divine goodness is larger than that of evil dispensation. Ib. 102^a עתה דניא מזמנא לפ' (מזמן) there is a time designated for visitation (of man's sins); לפ' there is a place designated for &c. Ab. I, 7, v. אש; a. v. fr.—B. Bath. 14^b, v. next w.—**פִּירְעָנוּתָא**. Ab. V, 8 שבעה מיני פ' (some ed. *sing.*) seven kinds of visitations come upon the world. Taan. 14^a ושאך כל מיני פ' and all other calamities that threaten &c.; B. Kam. 80^b. R. Hash. 18^b אני פ' I count (the fast-days) according to the chronological order of the sad events (which they commemorate); a. fr.

פִּירְעָנִי, **פִּירְעָנוּתָא** ch. same, 1) *repayment, reciprocity*. Targ. Prov. XIX, 17.—M. Kat. 22^b Ms. M. (ed. **פִּירְעָנָא**), v. **פִּירְעָנָא**.—2) *punishment, evil dispensation*. Targ. Y. Deut. XXVIII, 24. Targ. Jer. XIV, 19; a. fr.—B. Bath. 14^b אחרולי ב' we must not begin with evil events (not place the Book of Job at the head of the Hagiographa); ib. 108^a (ref. to Mish. VIII, 1) אחרולי ב' we must not place the case of evil (of parents surviving their children) first. Ib. 14^b דניא נמי פ' (דניא) Ms. O. a. R. (v. Rabb. D. S. a. l. note 2) but does not the Book of Ruth likewise contain a tale of evil dispensations? (Answ.) פירענוה דניא Ms. H. (ed. דניא דניא ליה אחריה) (ליה) it is a tale of misfortune which ends well; a. e.—**פִּירְעָנִין**, **פִּירְעָנוּתָא**. Targ. Ez. XXV, 17. Ib. XIV, 21 ed. Lag. (oth. ed. **פִּירְעָנִין**).

פִּירְעָנָא, v. preced.

פִּירְפָּא, **פִּירְפָּא** m. (v. פִּירְפָּא) *hook*.—**פִּירְפָּא**, **פִּירְפָּא**, **פִּירְפָּא**. Targ. Ex. XXVI, 6; 11 (h. text קרסים); a. fr.

פִּירְפָּא, **פִּירְפָּא**, **פִּירְפָּא** c. (φορφόρα, *purpura*) *purple, esp. purple cloak, royal garment*. Cant. R. to IV, 12 (expl. רקמה, Ez. XVI, 10) פ' purple garments; Pesik. B'shall., p. 84^b פירפירין; Lam. R. beg. (some ed. פורפירא). Ib. שלי פ' he rends his purple cloak (in mourning); ib. to II, 17 בוע פירפיריה (some ed. פורפירין, corr. acc.), v. בוע. Ex. R. s. 30 לבוש פ' (בפורפירא) they criticised the cloak he wore. Deut. R. s. 7 פ' put on my royal cloak. Esth. R. to III, 6 פ' the royal purple is sold, woe to him who sells, woe to him who buys it; שחוק'בו פ' so Israel is the purple cloak, for the Lord is glorified through them; a. v. fr.—**פִּירְפָּא**. Pesik. R. s. 10, v. פירפירא.

פִּירְפָּא, **פִּירְפָּא**, read: פירפירין.

פִּירְפָּא, **פִּירְפָּא** f. same. Gen. R.

s. 85, end בבליא פ' a Babylonian purple cloak; (Yalk. Josh. 18 פורפירא בבליקין). Lam. R. beg., v. preced. Midr. Till. to Ps. IX, 13 שלי פ' marks it (with blood) on his purple; Yalk. ib. 645 בפורפירא (some ed. בפורפיר); v. next w.—**פִּירְפָּא**, interch. with פירפירא. Pesik. R. s. 10; a. e.

פִּירְפָּא, **פִּירְפָּא** m. (πορφύριον) same. Yalk. Ps. 869 (quot. fr. Y'lamd.) ... כביכול נוטל the Lord, as it were, takes of every (martyr's) life-blood, and dips his purple in it ... and when the day of judgment comes ... he puts on that purple and shows the body of every righteous man marked on it &c.; Yalk. Num. 785. Gen. R. s. 74 took off the purple cloak and the crown &c.; a. fr.—**פִּירְפָּא**, **פִּירְפָּא**. Tanh. Ki Thissa 8; Lev. R. s. 2; Pesik. Shek. 16^b (not ...); a. e.

פִּירְפָּא, v. פירפירא.

פִּירְפָּא, v. preced. art.

פִּירְפָּא m. (v. next w.; sub. יין) *wine made of kernels*. B. Bath. 95^b (Rashb.) **פִּירְפָּא** pl.; Ar. פירפירא; v. Rabb. D. S. a. l. note 8.

פִּירְפָּא m., pl. פירפירין, פירפירין (פצין, with anorg. י; comp. פירפירא) *kernels of grapes, a pomace of kernels*. Targ. O. Num. VI, 5 (ed. Vien. פירפיר); quot. Naz. 39^a.—Ab. Zar. 34^b בד' פ' kernels sold by gentiles. Pes. 42^b when the drink (תבד) is made of kernels. Ber. 38^a או ד' פ' or do you mean (by trimma) a drink made of kernels? Hull. 110^a over a fire made with kernels (comp. ספלי).

פִּירְפָּא m. (denomin. of פירקד) *a blow on the back*. Y. Ber. II, 5^e bot.

פִּירְפָּא m. a species of *peas*. Kil. I, 1 (Ms. M. פירקד), expl. Y. ib. 27^a top גולפירא.

פִּירְפָּא, v. פירפירין.

פִּירְפָּא, **פִּירְפָּא** m. (פִּירְפָּא) *redemption money, redemption; delivery*. Targ. O. Num. III, 46; 48, sq. Targ. Ps. XXXIII, 17. Ib. XCVI, 2. Ib. XCV, 1 פירקנא ed. Lag. (oth. ed. פירקנא, corr. acc.); a. fr.—Y. Meg. I, 70^e bot. ודור there came release to the house of Israel; a. e.—V. פירקנא.

פִּירְפָּא, **פִּירְפָּא** f. same. Targ. Ps. XLIV, 5. Ib. XXVIII, 8; a. e.

פִּירְפָּא, v. פירקס.

פִּירְפָּא, v. פירקנא.

פִּירְפָּא f. (פִּירְפָּא, v. פִּירְפָּא) *evil fate* (comp. פִּירְפָּא). Targ. II Esth. IX, 26 (ed. Frf. פִּירְפָּא).

פִּירְפָּא f. (preced.) 1) *fragment, portion*. Y. Ber. II, 5^a bot. קשר פירפירא לפרחיה he tied his (R. Jacob's) portion to his own. Gitt. 34^b ופ' שרה קרי they called her Miriam, but a portion (some few people) called her Sarah; a. e.—2) *a little*. Kidd. 70^a, v. גולפירא. Gitt. 56^b,

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פזוּיָא, פזוּיָא m. (preced.) *made of fine gold*.—*Pl.* Targ. Job XXVIII, 18 פז' (ed. Lag. פז').

פזומק, v. פזומק.

פזור, v. פזור.

פזוּ (b. h.) [*to move to and fro*,] 1) *to be bright, glisten*, v. פזוּ—2) (of sound) *to jingle, rustle*. Num. R. s. 4 קולו פזוּ—3) *to be rash*. Sabb. 55^b פזוּתָה (fr. פזוּ), v. פזוּ. Hof. פזוּ, part. *made of fine gold; glistening*. Yoma 44^b sq., v. פזוּ. Y. ib. IV, 41^d top; Cant. R. to III, 10; Num. R. s. 12, v. פזוּ.

Pi. פזוּ 1) *to dance, sport*, v. פזוּ—2) (of sound) *to jingle, rustle*. Num. R. s. 4 (ref. to II Sam. VI, 16) מהו פזוּ? 'what does m'fazzez mean?', v. פזוּ.

פזי (פזיא) pr. n. m. *Pazzi, (Pazia)*. Y. Hor. III, end, 48^c; Y. Sabb. XII, 13^c bot. פ' members of the family of Bar Pazzi; Y. Sot. IX, end, 24^c פ'—Pesik. Par., p. 33^a פ' ; Tanh. Huck. 5 פ' ; Yalk. Num. 759 חק בר פפי (corr. acc.); Pesik. R. s. 14 חק בר פפי פ' ; Yalk. Ps. 658 שמינין בן פ' ; Pesik. R. s. 15 חק בן פ' . Y. Meg. IV, 75^a bot. חק בן פ' ; a. e.

פזוּא m. 1) (v. פזוּ 3) *rash, overhasty, impetuous*. Keth. 112^a פזוּא רשעים רשעים פ' דקדמיתו פזימיתו וכן 112^a when you permitted your mouths to anticipate your ears (promised to obey before you heard, Ex. XXIV, 7), you still persist in your impetuousness (risk your lives for your religion); Sabb. 88^a (Ms. O. פזוּא, v. Rabb. D. S. a. l. note 400); Yalk. Ex. 277.—[2] (v. פזוּא) *gilded, or glazed*.—*Pl.* פזוּיָא. Yoma 78^b וכן פ' מאני פ' ; Ms. M. 1 gilded or glazed earthen vessels, v. פזוּא.]

פזוּזותא f. (preced.) *rashness, impetuousness*. Keth. 112^a בפזוּזותא פזוּזותא, v. preced.; Sabb. 88^a בפזוּזותא פזוּזותא, v. preced.; Yalk. Ex. 277 בפזוּזותא, corr. acc.);

פזיח *paziah*, a substitute for *nazir* (v. פזיח). Naz. I, 1; Y. ib. 51^a פזיח.

***פזל** (cmp. פזוּ) *to turn, twist* (the head). Pesik. R. s. 14 [read:] עלה עליה עול עיניה מתחלפות והיא פזלית ומסבכלת once she has had a yoke on, her eyes change (she squints), and she turns her head and attempts to look at the yoke (Tanh. ed. Bub., Huck. 3 פזלית מבלבלת).

Nif. פזל *to be twisted*. Pesik. R. l. c. ועוד עינים מן העול פזל (שנפלו) and they had another evidence from the yoke (that had just been taken off her) the rope of which appeared twisted.

***פזים** *Pa.* פזים (cmp. פזוּ) [*to leap*,] *to speak or sing in one's turn* (corresp. to h. פזוּ). Targ. Job III, 2 ופ' אירב (v. Perles Beitr. z. Gesch. d. hebr. u. aram. Studien, Munich 1884, p. 67 sq.). Targ. Ex. XV, 21 ופזימית Ar. Hakḳ. Ms. Regensb. (v. Perles l. c.).—[In liturgy פזוּמין a poem with a refrain for congregational response.]

פזי, פזמא c. (preced.) *leaping, haste*. Pesik. Haḥod. p. 101^b (ref. to Ps. XVIII, 20) 'he released me, because he

had delight in me', אורחתא לי אורחתא (not) it was his haste (anxiety) that rose in him, to give me the Law (cmp. Cant. R. to II, 8, quot. s. v. עיבור); Yalk. Ex. 272 פ' ירדו סלקת וכן (corr. acc.); Yalk. Sam. 161. Midr. Till. to Ps. XXII, 9 פ' ירדיה סליק (not ירדו; ed. Bub. פאמא ירדיה, corr. acc.) his anxiety (to save me) arose; Yalk. ib. 686 פ' ירדו סליק (corr. acc.).

פזמיק, v. פזמיק.

פזמיקון, *Pi.* Midr. Till. to Ps. XVIII, 41; Yalk. Gen. 162 פזמיקון, פזמיקון; Yalk. Sam. 163 פזמיקון, read as Gen. R. s. 98 פזמיקון, v. פזמיקון.—[The corrupt. may have risen from a fusion of פזמיקון and its synonym παταμικον.]

פזר (b. h.; cmp. פזר) *to scatter, disperse*. Part. pass. פזור, f. פזורה; pl. פזורים. Num. R. s. 7, end פזורה and when they (the Israelites) are scattered, the Divine Presence is with them; a. e.—Ex. R. s. 15 פזורה, read: פזורה, v. Tanh. Hayé 8.]

Pi. פזר same. Tosef. Ber. VII (VI), 24 פזר... בשעת פזר let him scatter his money (give liberally) among the poor. Pes. 87^b (ref. to Tosef. P'ruḥ, Jud. V, 11) פזר... שפזר... (or) Kal the Lord has done kindness to Israel in scattering it among the nations. B. Bath. 10^a רוח פזר the wind disperses them (the clouds). Midr. Sam. ch. XXV אם פזר הוא דברים whether he would scatter abroad (divulge) the affairs, v. פזר; a. e.—Part. pass. פזור, f. פזורה; pl. פזורים. Neg. IV, 3 פזר when the hairs on the leprosy spot are wide apart, opp. מכוס, v. פזר. Meg. 13^b פזר they are scattered among the nations (of the kingdom), v. פזר. T'bul Yom II, 3 אם היה מפ' וכן if the garlic was scattered in the mortar; a. fr.

Nif. פזר, *Hithpa.* פזר, *Nithpa.* פזר *to be scattered, dispersed*. Tosef. Sot. II, 3 פזר אבות וכן ed. Zuck. (Var. פזר בבית) her meal-offering is strewn on the ashes; Y. ib. III, 18^d; Sifré Num. 17. Sabb. 16^b ונתפזרו וכן the clouds were dispersed and then gathered again. Gen. R. s. 36; a. fr.

פזר, *Pa.* פזר same. Targ. Prov. XX, 8 (usually בדר).

פזר, פזר, פזר, a mnemonic acrostic for פזר, ברכה, שיר, קרבן, יגל, זמן.

פזר m. (פזר) *a whip or stick with which to drive off intruders*. B. Kam. 28^a ולחיתו פזר (Ms. H. פזר) let him take up a whip and sit (guarding); B. Bath. 99^b.

פח I m. (b. h.; v. פח) *hole, trap, snare*. Midr. Till. to Ps. XCI, 3 (expl. יקוש פח) the hunter's snare; Tanh. Naso 23.

פח II m. (b. h.; v. פח, cmp. פח) *coal*.—*Pl.* פחים. Gen. R. s. 51 (expl. פחים, Ps. XI, 6) פחים גומיין ומצודין coals and snares (v. preced.); Yalk. ib. 85.

פח III m. (נפח) *blowing*.—*Pl.* פחים (only in connection with צנים, v. צנה III.—[For פחי נפש, v. פחי.]

פחא ch. same. Targ. Ps. CXIX, 110 (Ms. 'פח). Ib. CXLI, 9 (ed. Wil. 'פ). Targ. Prov. VI, 5 'פ; a. e.—Arakh. 19^a (prov.) 'פ סבא בביתא פחא בביתא ו' (Var. in Rashi פחא) an old man in the house is a snare (an obstacle) in the house, an old woman in the house is a treasure in the house.—*Pl.* פחי, פחי, פחי. Targ. Job XXII, 10 (ed. Wil. 'פח). Targ. Ps. CXXIV, 7 (ed. Wil. 'פ); a. e.

פחא m., pl. פחין (נפח or פח) [*puffing at*,] *despising* (omp. Ps. X, 5); 'פ a contemptible person, scamp. Y. Ber. II, 5^c. Ib. IX, 13^d; Y. Shh. XI, 30^c top; Cant. R. to II, 5. Koh. R. to XI, 9. Ib. to II, 20; Lev. R. s. 25 'פ ברה a worthless woman.

פחא, v. פחי.

פחח (b. h.) [*to breathe, pant*,] *to fear*; *to be anxious*. Esth. R. to V, 1 למה תפחח why art thou afraid? Midr. Till. to Ps. XIV 'פחח שלא פחחו מן 'פ that they were not afraid of the Lord; a. e.

Nif. פחח *to be frightened, excited*. Esth. R. to IV, 15 ורחח 'פחח Esther was greatly excited on account of the evil &c. Cant. R. to III, 8 מחיראין ומדורעין פחח afraid, trembling, and excited; a. e.

Hif. פחח *to frighten*. Num. R. s. 16 לתפחחידו when they want to frighten the child, v. רציצה; a. e.

Pi. פחח same. Part. pass. מפחח. Sifra B'har, Par. 3, ch. IV (ref. to Lev. XXV, 19) לא מפחח ולא מפחח neither scattered, nor frightened.

Hithpa. פחח, *Nithpa.* פחח *to be afraid*; *to be joyously excited*; *to await with anxiety*. Pesik. R. s. 15 and they were neither afraid, nor excited; Yalk. Ps. 795. Deut. R. s. 1, end מחיראין and they were afraid of you. Ab. d'R. N. ch. IX 'פחח לבי של-אדם מפחח that a man's heart should be afraid (of an evil occurrence) every day. Gen. R. s. 48 זה מפחח לומר איזו פרוקפי ו' the one is excited thinking what the distinction will be which the king is to confer upon me; וזה מפחח ואומר איזו דין ו' and the other is excited thinking what the judgment will be &c.; Yalk. Is. 304. Tanh. Lekh 15 אתם מפחחין על הטוב ו' you will be excited with joy over the good which is reserved for you (ref. to ופחדו, Hos. III, 5). Cant. R. l. c.; a. fr.

פחח ch. same. Part. pass. פחח. Targ. O. Deut. XXVIII, 66 (ed. Berl. a. oth. חזה).

Pa. פחח same. Ber. 60^a חזיה רקא מפחח (Ms. F. פחח) he saw that he was in fear; ib. מפחח מ"ט קא מפחח Ms. M. (differ. in ed.) why art thou afraid?; Yalk. Job 897; Yalk. Is. l. c. מפחח (Part. pass.). Pes. 111^b, sq. מפחח will be in fear (without knowing why); a. e.

פחח m. (b. h.; preced.) *fear*. Esth. R. to IV, 6 ורעו פחח and trembling. Yalk. Ex. 181 פחח עליהם the dread of them fell upon them. Gitt. 70^a ... שלשה דברים פחח three things break a man's energies, they are, fear, travel, and sin. B. Bath. 10^a שובר פחח a body

is strong, fear breaks it; קשה יין מפחח fear is strong, wine drives it out; a. e.

פחחא ch. same. Targ. Esth. VIII, 17; a. fr.—[Targ. Y. Lev. XIV, 50 רפחח ed. Amst., v. פחח.—Sot. 20^b, v. פחחא. Shh. 95^b bot. נמי ירחיב ברהורא פ' נמי ירחיב this man, too, lives in that fear, i. e. that is the very thing that troubles me. B. Mets. 66^b קא פחחיה perhaps he drinks to break his fear (to get courage)?; Taan. 13^b פחחיה some ed. (corr. acc.).—[V. פחחין.]

פחחא f. (b. h.) same. Koh. R. to III, 11 (ref. to וכלם ib. 'the unknown') פחחא של מלאך ו' the fear of the angel of death has he (the Lord) put into their hearts; Midr. Till. to Ps. IX, 1 (ed. Bub. פסידורו; Yalk. ib. 642 פסידורו, corr. acc.).

פחחון, Num. R. s. 18 פחחון, v. סקרה.

פחחין m. pl. (פחח, comp. פחחין) [*blown up, balls*] *testicles*. Targ. O. Lev. XXI, 20 (ed. Berl. פחחין); פחחין. Targ. Job XL, 17 (Ar. s. v. ורחן ed. Koh. פחחין, some ed. פחחין).

פחח m. (b. h.; = בעל, v. Del. Assyr. Handw. p. 519; פחח *to be large*, comp. פחח; comp. פחח grandee, high officer, governor. Y. Bets. IV, 62^c (R. Hiya addressing Rab) פחח בן פ' son of nobility, follow them (the example of thy kindred)!—*Pl.* פחח. Bicc. III, 3 חפ' חסגנאם, the chiefs, and the treasurers (of the Temple) went out to meet them. Num. R. s. 14; a. e.

פחח, pl. פחחין ch. same. Targ. II Chr. IX, 14 ed. Beck (oth. ed. שלמני).

פחחין, v. פחו.

פחח pr. n. m. *Pahorah* (Potter). Y. Sot. IX, 24^a bot.; Y. Maas. Sh. V, end, 56^d אלכור בן פ'.

פחח pr. n. pl. *Phorta* (Pottery), a suburb of Tiberias. Y. Erub. V, 22^b bot.

פחח m. (פחח) [*diminished*,] 1) a small quantity. Y. Dem. I, 21^d bot. פחח מאכל (not מאכל) a small quantity of food (corresp. to ib. I, 2 מעט).—2) (adj. a. adv.) *lesser, less*. Men. XI, 9 ערבא פחח no less than two days (after being baked); ib. פחח מאכל ולא ירחיב no less than nine days, nor more than eleven; Pes. 47^a ירחיב לא פ' ולא ירחיב no less (than nine), nor more (than eleven). Meg. 21^b in distributing the readings of a Scriptural portion we must leave for the last reader no less than three verses; a. v. fr.—*Fem.* פחח. Tosef. Kel. B. Mets. XI, 1 ו' פחח שריא פ' ו' contains less than &c.; a. fr.—*Pl.* פחח. Keth. I, 2 פ' פחח when they were less than three years and one day old; a. fr.—3) *inferior*. Tanh. T'rum. 7 נחשו פחח 'copper' (Ex. XXV, 3) corresponding to the Greek (Syrian) empire, which was the meanest of all of them; a. fr.

פחח, Tosef. Kel. B. Bath. VII, 3, v. פחח.

* פְּתוּתָא m. (פֶּתַח; cmp. פֶּתַח h. 3) *broken ware*. Pesik.
 * Asser, p. 95^b מִן פְּתוּתֵי רִבְחִי out of the rubbish of thy
 house, v. סְפִיחָא; [prob. to be read: סְחָוִיחָא].

פחז *pahaz*, a mnemonical word, for פריעת הראש, תורת קרע לאחוריו, and זקיפת המטה. M. Kat. 24^a, v. Gen. R. s. 100.

פָּהוּ (b. h.) [*to be blown up,*] *to swell, rise; to be haughty, elated, heedless.* Ned. **פִּי עָלִי יָרִירָא** *my evil inclination rose within me (in pride of my beauty);* Sifrē Num. 22 **עָלִי לְבִי** *Gen. R. s. 98; s. 99 (ref. to פָּהוּ, Gen. XLIX, 4) פָּהוּתָא חָטָאָא וְנִירָא* *thou wast overweening, didst sin, didst fornicate.*

פָּחוּז, פָּחוּז m. (preced.; cmp. אֶרֶבֶּסִים as expl. of רִיק; v. Jud. IX, 4) *heedless person, dancer, jumper*.—**Pl.** פָּחוּזִים, פָּחוּזִי. Yalk. Gen. 157 (ref. to פָּחוּז, Gen. XLIX, 4) *thou becamest like the dancers that jump*; Gen. R. s. 98 [read:] *נִשְׁמַרְתָּ כִּפְּ שֹׁמְרֵי חַיִּים* *thou becamest like acrobats whose legs are broken (by falling)*; *כִּפְּ שֹׁמְרֵי חַיִּים* *belonging to the succeeding sentence as text word*].

פְּחוֹן m. (b. h.; preced. wds.) *recklessness, overweening*. Pesik. Ekha, p. 121^b ראה אותה בשלוחה ואחר ראה אותה בפתיה וכ' ירשעה ראה. one saw her in her happiness, one in her recklessness (sin), and one in her disgrace. Ib. ראה אותן בפחון Isaiiah saw them (Israel) in their wantonness (ref. to Is. I, 21). Y. Succ. V, 55^b bot. (in Chald. dict.), **בושר**.

פְּחֻזִּית f. same. Lam. R. beg. בְּפֻחֻזִּיתָם; בְּפֻחֻזִּיתָם; v. preced.

פָּחַח *to have holes in one's garments; to be clad in rags, be exposed.* Part. **פּוֹחֵחַ**. Meg. IV, 6 (24^a); Tos. ib. IV (III), 27 **פִּירֵס וְכ'** one whose limbs are exposed may recite the Sh'm'a (v. **פָּרֵס**) &c. Meg. 24^b **קָטַן פ'** a minor who is poorly dressed. Treat. Sof'rim XIV, 15 **פ' הַנְּרָאִים** *פ' הַנְּרָאִים* **כְּרִייו וְכ'** *whose knees are exposed, whose garments are torn, or whose head is uncovered.*

פָּתַח m.=h. פִּתְּחָה (v. preced.). Targ.Is. XX, 2, sq. (ed. Wil., פִּתְּחָה; פָּתַח; h. text פָּתַח).—Pl. פִּתְּחִין. Ib. 4 (ed. Wil. פִּתְּחִין).

פָּחַד m. (preced.) *nakedness, poverty*. Arakh. 19^a
Var. in Rashi, v. **פָּחַד**.

פָּחַר m. (פָּחַת, cmp. פָּחַת) *blowing out, expiration*; פָּ נָפַח (cmp. כָּפַח) *despair, disappointment*. Sabb. 127^b הָלַךְ כָּרַר שָׁלָא בִּפְנֵי הוֹלָה לְבִירוֹ *went home in despair*. R. Hash. II, 6 כָּרַר שָׁלָא בִּפְנֵי הוֹלָה *that they (the witnesses) might not leave in disappointment (and be discouraged from coming again)*; a. fr.—[Levy Talm. Dict. reads פָּחַר as constr. pl. of פָּחַח III.]

פָּתַח, פָּתַי (cmp. פָּתַח, פָּתַי) to open the mouth, v. next w.—[Targ. Prov. XVIII, 2 פָּתַח ed. Wil., v. פָּתַי. Ib. VIII, 11 some ed., v. פָּתַי.]—[Ned. 51^a פָּתַח כּוֹסָא Ar., read פָּתַח]

he covered it with pitch.]—[Y. Sukh. II, 20^b top אפרחין במילין, read: אפרוחין, v. פרח.]

פִּתְיָא f. (preced.) *cackling hen*. Bets. 7^a, v. **בִּיעָא**.

פֶּתַח, v. פָּתַח, פָּתַח, פָּתַח.

פָּחִים m. (פחם *to paint*, Syr. *to compare*, comp. פָּחַן a. פָּחִין *equal*. Targ. Prov. III, 15. Ib. VIII, 11 (Ms. פָּחִים, some ed. incorr. פָּחִי).)

פְּחִימָא f. (preced.) *something equal, appropriate answer*. Targ. II Esth. III, 3 (ed. Amst. פְּחִימִי).

פִּתִּית m. *pit*, v. פִּתַּח ch.

פְּחֻתָּהּ m., **פְּחֻתָּהּ** f.=h. פְּחֻתָּהּ, 1) *less*. *Snh.* 97^b; *Succ.* 45^b **לֹא פְּעֻלָּתָא וְכ'** (ed. פְּחֻתָּהּ) the world has never less than thirty-six righteous men worthy to face the Shekhinah, in every generation.—2) *defective, broken*. *Lam. R.* to III, 16 after having eaten all his food **וְכ' חֶרֶץ פָּתַח** he took a broken loaf and put ashes on it. *Ib.* to I, 1 (**רִבְרִי**) **וְכ' מִנְהוֹן פְּעֻלָּתָא** one of them (beds) was broken and leaning against another bed; a. e.—3) *mean, wretched*. *Cant. R.* to II, 5 [read:] **פְּחֻתָּהּ לְהִרְאֵה** ... **וְיָתָּה בְּעִי** and thou wouldst forsake thy God and bow to his wretched (idol)?

פְּחִיתָהּ f. (פָּחַת) *carving, digging out*. Bets. 32^a נִרְפְּחִיתָהּ 'the mere carving out of a lump of clay for the purpose of using it as a candlestick makes it a vessel.

פֶּחַל pr. n. pl. *P'hal* (*Pella*). Y. Shebi. VI, 36^c bot.,
v. חמטא.

פחלָא or פִּחְלִין m. pl. (פחל, comp. פִּחְרִין a. Syr. פחלָא testiculus, P. Sm. 3081) *ball, bale*; פ' של גמלים *a bale*, made of a net of ropes with wide meshes, containing the freight of camels. Kel. XXIV, 9 פוחלץ (corr. acc.). Tosef. ib. B. Mets. VI, 6 שַׁעֲשֹׂאן וְשֵׁל ג' ... אֶסְתָּא אֶסְתָּא a basket or a bale ... the meshes of which had originally been made narrow enough to hold pomegranates. Y. Shebu. III, 34^d (Chald. dict.) אֵייתוּן פ' דגמלין ומלון וכו' they brought bales and stuffed them with straw; Y. Ned. III, beg. 37^d bot. פחלץ (corr. acc.).—Yalk. Num. 762 פִּילִתָן (prob. to be read: פוחלִין).

פָּחַם (denom. of **פָּחַח**) *to be black*, v. infra.

Pi. פִּיחָם to blacken. Y. Maas. Sh. V, beg. 53^d; Tosef. ib. V, 13 בֵּית עֶלְזָא מְפַחֲמִין אֹרְחוֹ בִּפְתִּיחֵיהֶן the site of an idolatrous temple is marked by blackening it (its debris) with coal. Y. Pes. VI, 33^a bot. [read:] מֵהוּ וּמִפְּצֵעַ וּמִפֶּחָם כִּךְ אֵנִי מה בו as a kettle (thrown at a person) scalds and wounds and blackens, so will I come down at him; a. e.—Part. pass. מְפִיחָם; f. מְפִיחָתָא; pl. מְפִיחָמִים. Gen. R. s. 36, v. קָשֶׁר; Y. Taan. I, end, 64^d חָם יָצָא מִן Ham came out (of the ark) black. Y. Sot. II, 17^d bot. לֹא בַמֶּץ not in a sooty vessel. Cant. R. to I, 6 מִן יָדֶיהָ her hands were blackened. Ib. מִן שְׂכוּלָךְ thou (negress) who art black all over; a. e.

Nif. נִפְּחָם, *Hithpa.* הִתְפַּחֵם, *Nithpa.* נִתְפַּחֵם to be blackened. Yalk. Num. 764; Yalk. Cant. 982 נִפְּשָׁה שֶׁנֶּחְמָשׁ became black through exposure to the sun, v. בִּרְכָם. Gen. R. s. 18

נִחְפְּחָמָהּ פְּנֵי הַנָּשִׁים מִפְּנֵי הַשֹּׁמֶשׁ the faces of the (Jewish) women had become black &c. Ib.s.19, beg. ... כְּבִלֵּי פֶשֶׁרֶן (a scholar's reputation is) like the fine linen clothes from Bethshan, if they are in the least stained, they are ruined; Koh. R. to I, 18 'אִם נִחְפְּחָמָהּ וְכ' (Kal). Deut. R. s. 1 וְנִחְפְּחָמָהּ יָדֶיהָ and her hands were soiled with soot; מִתְּפַחֵם ... מִקְנַחָהּ if she wipes her hands on the wall, the wall will be soiled; a. fr.

פָּחֵם, v. פָּחַם.

פִּיחָם, פָּחֵם m. (b. h.; פָּחַח or פָּחַח) *that which is used for kindling, charcoal*. Sabb. II, 5 'פ' שְׂוֵהָ עֲרֹשָׁה פ' because (by extinguishing the light) he makes kindling material, i. e. prepares the wick for easier lighting (v. תִּבְרָבָה). Ib. 31^b. Koh. R. to IX, 8 נָפַח לִפְתָּחוֹ the smith (the charcoal-burner) turns to his coal. Ib. to VII, 1; Yalk. Josh. 35, v. פִּיחָם; a. fr.—Pl. פָּחַח. Tosef. Maas. Sh. V, 13; Y. ib. V, beg. 55^d, v. פָּחֵם. Tosef. Bets. III, 14 'וְכ' אֵין עֲוִשִׁין פ' אין עוֹשִׂין פ' you must not make charcoal (prepare kindling material) even for immediate use (on the Holy Day). Mikv. IX, 2 'וְכ' אֵין יִשְׁבֹּל ... בִּפְּנֵי one must not immerse a kettle with remnants of coal in it (which had been put there to be extinguished in water), unless one washes it again, Maim.; [oth. opin.: with the soot on it, but he must scrape it off]. Koh. R. to I, 8 מִלֹּאֵה ... אוֹרְחָהּ הַחֲמֵט ... לְכִי ... הָאִישׁ וְעַל אוֹרְחָהּ הַחֲמֵט ... מִלֹּאֵה ... פ' go ye and pray for this man (me), and for this bag formerly filled with precious stones and pearls, and now with pieces of coal; a. e.

פָּחָמִי m. (preced.) *charcoal-burner, also smith*. Ber. 28^a, v. נִבְרַ; (Y. ib. IV, 7^d top עֲבִיר מִחֲטָן making needles).

פָּחַם (cmp. פָּחַח) [to drive into,] 1) *to batter, beat out of shape*. Ab. Zar. IV, 5 שֶׁלֹּא הִסְרָה אֶפֶס if he smashed the face of the idol, although he did not lessen its substance. Ib. 42^a. Lev. R. s. 7, beg. שְׂוֵהָ אֲדָרִין נִשְׁלַח שְׂוֵהָ אֲדָרִין (not קִרְבָּנִים) Aaron took a hammer and smashed it (the golden calf) in their presence; Yalk. ib. 479 וּפְתִיחוּ ... שְׂוֵהָ הַקֶּבֶל' (corr. acc.); Yalk. Prov. 946 אִתְּ הַפִּנְקֵס וּפְתִיחוּ ... אִתְּ הַקֶּבֶל' (corr. acc., or וּפְתִיחוּ); a. e.—2) (of liquids) *to dash into, to cause commotion, stir up*. Ab. Zar. 72^b פָּחַחְתִּי צִלְוִיָּתוֹ his bowl, which was filled to the brim through a syphon, pressed the wine back into the tube and thus stirred the whole mass up; ib. 56^b (I may also say) פָּחַחְתִּי בִּירִי the vat into which the net (פְּרָגְזִינִי) was thrown set the wine in commotion.—Chald. פָּחַשׁ.

פָּחָרָא, פָּחָרָא m. (Pachra to hollow out, scrape) II, 1) *clay*; מִן פ' מִן אֶרֶץ an earthen vessel. Targ. I Chr. XIV, 11. Targ. Y. Ex. XII, 22 (not דָּא ...). Targ. Y. Lev. XIV, 50 (not פָּחָרָא; a. fr.—2) *a fragment of a clay vessel, potsherd*. Targ. Job II, 8. Targ. Ps. XXII, 16; a. e.

פָּחָרָא, פָּחָרָא m. (preced.) *potter*. Targ. Is. XXIX, 16. Ib. XXX, 14 (not פָּחָרָא; a. e.

פָּחָשׁ = פָּחַם. Part. pass. פָּחִישׁ *flat-nosed*. Targ. Y. Lev. XXI, 18 Ar. (ed. בחושמיה; לְקִי פָּחִישׁ).—Gen. R.

s. 53 אֵין פָּחִישׁ לִיה אֵין if I put my finger on him, I smash him; Yalk. Deut. 810 אֵין יָרִידָה פָּחִישׁ.

פָּחַח 1) *to hollow out, dig*. Bets. IV, 4 (32^a) אֵין פָּחַחְתִּי אֶת הָרֶגֶר (Mish. פִּיחְחִין, corr. acc.) you must not hollow out a lump of clay to make it a candlestick (on the Holy Day). Ib. 3 פָּחַח לְכַחְחָלָהּ he may start to dig out (take out closely packed fruit), v. infra. Mikv. IV, 5 פָּחַחְתִּי הֵן הִלְלוּתָהּ it out (widened the aperture in the rock through which the water came forth); Y. Yeb. I, end, 3^b (Bab. ib. 15^a תְּרִירוּבָהּ). Mikv. I. c. עַד שֶׁפָּחַחְתָּ רִיבָהּ (ed. Dehr. a. Mish. ed. שֶׁפָּחַחְתָּ) until the larger portion of the aperture is chiselled out; Y. Yeb. I. c. רִיבָהּ; שֶׁפָּחַחְתָּ אֶת רִיבָהּ; Bab. ib. I. c. שֶׁפָּחַחְתָּ בְּרִיבָהּ; a. e.—2) *to diminish, lessen, decrease, opp. דוּסִיק*. Mekh. Yithro, Bahod., s. 2 שֶׁלֹּא תִפְחַחְתִּי וְלֹא תוֹסִיף from which you must not diminish, and to which you must not add. Sabb. 21^b פָּחַחְתִּי וְהוֹלֵךְ one kindles one light less every night. Meg. IV, 1, sq. אֵין פָּחַחְתִּי וְכ' we call up no less (than the number named) nor more. Y. Yeb. IV, 6^a bot. חֲמִידָהּ (ח) פָּחַחְתָּ אֵינָהּ מִתְּחַלָּה a sheass, if short (whose period of pregnancy is the shortest possible) gives birth not earlier than a lunar year from conception, if long, not later than a solar year; Y. Nidd. I, 49^b top. Pes. X, 1 וְלֹא יִפְחַחְתִּי לוֹ מִאַרְבַּע וְכ' and they must give him (the poor man) no less than four cupfuls of wine. B. Kam. 85^b שֶׁבֶר הַפְּתִיחוֹתָי בְּרִמָּה (not 'דַּחַח') if the idleness enforced by being wounded has also the effect of lessening his value (if he were to be sold as a slave). Shek. V, 4 אִם פָּחַחְתִּי מִחֲתוּ לוֹ Y. ed. (differ. in Mishn. ed.) if money is missing, the loss is his. Tanh. R'eh 10 'פ' הוּא עֲרֹשָׁה וּפְתִיחָהּ הָיָא וְכ' he gave ten measures less as tithe, and it (the field) yielded one hundred less; Yalk. Deut. 892; a. v. fr.—[Tanh. I. c. פָּחַח, v. next w.]—P. פָּחַח.

פִּי *same*, 1) *to diminish, lessen*. Ter. IV, 4 'פ' עֲשִׂיָּהּ (Y. ed. פָּחַח) if he set aside a Terumah ten fractions less (than $\frac{1}{50}$, i. e. $\frac{1}{60}$), or ten fractions more (i. e. $\frac{1}{40}$), Maim.; [R. S. if he reduced the divisor by ten (i. e. set aside $\frac{1}{40}$), or increased the divisor by ten (i. e. set aside $\frac{1}{60}$); Y. ib. 42^d bot. הַפְּתִיחָהּ אֲדָר מִשְׁרָה.—2) *to be diminished, lose*. Lev. R. s. 2 כְּלוֹם פִּי כְבוֹדִי וְכ' has my glory or my majesty lost anything &c.?

נִפְּחָח 1) *to be hollowed out, broken through*. Yeb. 15^a שֶׁהִפְתִּיחָהּ כִּרְלָה Hull. 45^a נִפְּחָחְתָּ if a piece of the windpipe is broken through in the shape of a door (split on three sides and attached by the fourth side). Bets. IV, 3 בֵּית ... בֵּית a room which was packed with fruits and closed up (with bricks), and which was burst open (the bricks giving way to the pressure), v. supra.—2) *to be reduced in size, numbers &c.; to be lowered*. Succ. 18^a בֵּית ... בֵּית a building which has been reduced (the walls of which have given way partly). Sot. 5^a bot. לְבַסְתָּם ... לְבַסְתָּם every man in whom there is haughtiness, will finally be lowered; a. e.

הִפְּחָח 1) *to lessen, wear out, damage*. Y. B. Mets. II, 8^d top שֶׁמִּפְּחָחְתִּי ... כְּלִי נֹחֵשׁ if one found copper vessels (keeping them until the owner be found), he may use them for hot water, but not over fire, because he wears them out; (Bab. ib. 30^a שֶׁמִּשְׁחָחְתִּי); a. e.—2) (denom.

of רופח (פחה) to become less, be damaged. Succ. 18^b ד' רופח (פחה) became reduced (fell in, v. supra); a. e.

פחה ch. same, 1) to diminish. Pes. 114^a פחה ממילך 1) diminish from (spend less for) thy eating and drinking, and add to thy dwelling.—Part. pass. פחית. Targ. Ps. XIX, 3 (Var. ed. Lag. a. ed. פחית).—V. פחית. 2) to become defective, be broken. Y. Dem. I, 22^a פ' פחית קומי (prob. to be read: איפחית) the table before him broke down.

Ithpe. איפחית, אפחית, אפחית 1) to become defective, be broken, damaged. Y. M. Kat. I, 80^b bot., v. ארירא. Keth. 62^a וכ' ב' בנא איפ' בר' the floor of the bath-house under him gave way. Ib. איפחית דרגא וכ' the ladder under him broke down; a. e.—2) to grow less. Yalk. Deut. 892 אר' ליה שנה מן שנה עליו ערנא (not לה) his crop grew less from year to year; time changed for him (nature changed on his account); Tanh. R'eh 10 מי פחה וכ' (corr. acc.).

פחה c. (b. h.; preced. wds.) 1) cavity, pit.—Pl. פחתים, פתחין. Sot. 21^a וכ' ד' פ' is afraid of the thorns, the pits and the thistles (on the road); a. e.—2) defective spot, breach. Bets. IV, 3 נטל ממקום ד' he may take out the fruits where they burst through the partition.—3) broken vessel, fragment.—Pl. as ab. Tosef. Kel. B. Kam. VII, 15 שולי ד' the sides of fragments of vessels (v. פחין).—4) diminution, depreciation, loss. Y. Ter. IV, 42^d bot. שאין ד' והחוסרת שוין for the reduction and the addition are not of like proportions, i. e. the difference between $\frac{1}{40}$ and $\frac{1}{50}$ is not the same as that between $\frac{1}{50}$ and $\frac{1}{60}$ (v. פחה Pi.). B. Kam. 10^b נבלה ל' for the eventual depreciation of the carcass during the time intervening between the accident and the decision of the court. Ib. נבלה חנאי ד' there is a difference of opinion among Tannaim as regards the liability for the depreciation of the carcass. Y. ib. I, 2^b bot. יושלם פ' he must indemnify the owner for its depreciation, i. e. he must pay the difference between the value of the living and that of the dead animal. Esth. R. to III, 8 שהן מכניסין פ' בממונו של עולם cause a diminution of the wealth of the world; a. e.

פחתא I ch. same, 1) cavity, pit. Targ. Jer. XVIII, 20; 22 (ed. Lag. a. oth. פחית).—Pl. פתחין. Targ. O. Lev. XIV, 37 ed. Berl. (oth. ed. פתחין; h. text שקעריות).—2) depreciation, decrease, loss. B. Mets. 70^a פ' שקיל אגרא ושקיל פ' he charged a compensation for the use of the vessel, and an indemnity for the loss (by wear and tear). Ib. פ' ואי פ' אי אגרא לא if you take payment for the use of the vessel, you must not charge for wear and tear &c. Y. Ned. IX, end, 41^c ד' דא פ' let a decrease come over it (may his wealth be reduced). Koh. R. to XI, 9 ל' go to ruin!—3) (transf.) degraded person. Gen. R. s. 36 (ref. to Gen. IX, 18 (אבי) ד' אבי ד' the father of the degraded. Ib. s. 99 (ref. to Gen. XLIX, 5) ד' אדרם ד' brothers' of the degraded (Dinah, with ref. to Gen. XXXIV, 25) ..., but no brothers to Joseph.

פחתא II f. breath, v. פחית I.

פחתה, v. פחית I.

פחתי m. pl. (v. פחה) noblemen. Sabb. 3^b; Ber. 13^b, a. fr. בר פ' (R. Hiya addressing Rab) son of great ancestors (Var. in Ar. פחתי; Y. Bets. IV, 62^c פ' בן).

פחתי testicles, v. פחתי.

בר פ' pr. n. Bar Pat̃a, name of a family. Y. M. Kat. III, 81^d bot.

פמגרימוס, v. פוגרימוס.

פמדה m. (b. h.) pitdah, name of a jewel in the high priest's breast-plate. Ex. R. s. 38, end. Num. R. s. 2.

פמומרות f. pl. (= פטרטר; v. פטר) stems of figs. Ab. Zar. I, 5 (13^b) בנות שות ופטרותיהן (Y. ed. בפ'; Bab. ed. ופטרותיהן, v. Rabb. D. S. a. l. note 300) white figs on their stems; ib. 14^a.

פמוליא, v. פמליא.

פמומא, v. sub פ'ט.

פמומא, v. פ'טמא I.

פמומא or **פמומא**, v. פ'טמא.

פמורת, v. פ'ט.

פמור m. (פטר) discharge, exemption, opp. חייב. Sabb. 2^b, v. חייב. Y. Peah II, beg. 16^d בפ' פ'א ... and what R. Johanan said was meant in reference to being exempt from Peah. Y. Hall. III, 59^a, v. חייב. Cant. R. to IV, 4 בין פ' לחייב between exemption and conviction; a. fr.

פמורא ch. same.—Pl. פמורי. Sabb. 2^b; Shebu. 5^a פ' ד' the cases of conviction and those of exemption (from punishment); a. e.

פממא, v. sub פ'ט.

פממא f. (פ'ט a) to break; b) comp. מלל, to talk; v. פ'טמא talkative, flippant. Lev. R. s. 32 (play on שלמית, Lev. XXIV, 11) וכ' ב' בשלמא שלם לך וכ' she was flippant (pert) in greeting men, 'peace to thee, peace to you'; Yalk. ib. 657 פ'טמא.

פממא f. h. same, gossip.—Pl. פממור. Deut. R. s. 6 (v. פ'טמא).

פממרכא m. (= פטרטר, with formative כ) [the discharger,] rectum. Lev. R. s. 3 ל'א and from the rectum it is discharged; Koh. R. to VII, 19 ופ'טרכא v. פ'טרכא II; Yalk. ib. 976 פ'טרכא.

פמי Pa. פמי (comp. פצי, פמי) 1) to break, burst. Targ. Y. II Gen. XLIX, 22 פ'ט (Y. I תברא).—2) to relieve. Sabb. 140^b ל'א when it will relieve him (from buying a new shirt) for a whole year (v. Rashi a. l.; Ms. O. כי ר'אבי ד'משיא, v. Rabb. D. S. a. l. note 50).

פַּבְּבֵר m. (v. פַּבְּבֵר) *babblers*. Arakh. 16^b *הוא עושה מעשה 16^b he (the leper) does the work of a babbler* (speaks evil of men), therefore the Torah said, let him offer a babbler (a chirping bird) as a sacrifice; Yalk. Lev. 559. Gen. R. s. 93 *אני ... שפ' אחיך יש באודך פ' ו' I see, thou (Jadah) art the talker; is there among thy brothers a talker like thee?; Tanh. Vayigg. 5. פ' ואחיה ... ואחיה I see in my cup that there are older men among thy brothers, and yet thou art the talker?—V. דב'רן.*

פַּמְיוֹת, Yalk. Jon. 550 *אמר פ' אמר, read: פַּמְיוֹת, אמר פַּמְיוֹת.*

פַּמְיָה, Y. Snh. X, 27^d *של מלכים ב'פ' read: פַּמְיָה, של מלכים.*

פַּמְיָה, v. פַּמְיָה.

פַּמְיָה, v. פַּמְיָה.

פַּמְיָה f. (a denom. of *πάτελλα*, patella, otherwise not recorded) *a dish, course*. Lam. R. to III, 16 *דא מירר ו' a course that you offer us once, you must not offer again. Ib. פ' חד פ' אכל מכל פ' חד פ' אחדא פטיליק. Ib. פטיליק* (Ar. פס) *he ate of every course a piece. Ib. פטיליק* (Gen. R. s. 74 *bot. ... of each dish you took one little piece. Gen. R. s. 74* *bot. ... פטיליק טוב הוא נסר ליה* Ar. ed. Koh. (ed. פטיליק) *when we had a good dish, he (Laban) took it; Yalk. ib. 130 פטיליקן.—Pl. פטיליקן. Lam. R. l. c. (Ar. עיגולין).*

פַּמְיָה, Tosef. Keth. IX, 2 *שטר פ' שטר ed. Zuck., v. פַּמְיָה*. Yalk. Deut. 944 *בן הפ' פַּמְיָה, v. פַּמְיָה.*

פַּמְיָה I m. (פַּמְיָה) 1) *fat, fattened, stout; (noun) fatling*. Targ. Jud. III, 17 (h. text בריר). Targ. II Sam. VI, 13. Targ. I Sam. XXVIII, 24; a. fr.—Pl. פַּמְיָה. Targ. I Kings V, 3 *עופיה* (ed. Lag. sing.). Targ. Ez. XLV, 15 *Kimhi* (ed. Lag. פַּמְיָה; ed. Wil. פַּמְיָה); a. fr.—Y. Peah I, 15^c *bot. ... פטיליקן* *fattened chickens; Y. Kidd. I, 61^b פטיליקן (fem.). Y. Meg. IV, 74^d bot. פטיליקן* *ordered a translator (of דוהרים ו' Lev. I, 14) who read 'fatlings and young doves' to take it back (and correct); a. e.—Fem. פטיליקן, פטיליקן. Targ. I Chr. IV, 40; a. e.—Lam. R. to I, 1 (רבר) פ' פטיליקן a fattened hen; a. e.—Pl. פטיליקן. Targ. O. Gen. XLI, 2 (Y. פטיליק). Ib. 5; a. fr.—Y. Kidd. l. c., v. supra.—2) *perfumed*. Esth. R. to I, 3 (in Hebr. diction) *פ' קנדה לא יצא ירי קנדה* *perhaps fail to provide perfumed (good) oil for the lamps?; opp. פטיליקן.**

פַּמְיָה II f. (v. פַּמְיָה) *extension, length.—Pl. פטיליקן*. Targ. II Esth. III, 8 (corresp. to רבליים, II Sam. VIII, 2).

פַּמְיָה III pr. n. f. *Patima (Fatima)*, name of Ishmael's second wife. Targ. Y. Gen. XXI, 21; v. פַּמְיָה.

פַּמְיָה f. = h. פַּמְיָה, *wine jar*. Lam. R. to III, 16 *ומחורא פ' and of each jar you drank one cup.*

פַּמְיָה, v. פַּמְיָה.

פַּמְיָה, v. פַּמְיָה.

פַּמְיָה f. (פַּמְיָה) *departure, dismissal*. Bets. 15^b *בשעה פטיליקן when he dismissed them.—Esp. departure from the world, death. Y. Keth. XII, beg. 34^d; Y. Kil. IX, 32^a bot. Rabbi ordained three things ... בשעה פטיליקן ו' when he departed this world. Deut. R. s. 11 (ref. to Mic. VII, 8) though I fell when Moses died, I arose again under Joshua's administration. Ab. VI *בשעה פטיליקן של אדם ו' when man leaves this world, neither silver nor gold nor jewels escort him &c.; a. fr.**

פַּמְיָה f. (פַּמְיָה) *belonging to a first-born animal*. Gitt. 69^a, v. פַּמְיָה.

פַּמְיָה, v. פַּמְיָה.

פַּמְיָה, v. פַּמְיָה.

פַּמְיָה f. (פַּמְיָה) *belonging to a first-born animal*. Gitt. 69^a, v. פַּמְיָה.

פַּמְיָה m. (b. h.; *to shatter, crush*) *hammer*. Kel. XXIX, 7 *של הפ' the handle of a small hammer; up to his day the striking of the sledge-hammer. Maas. Sh. V, 15; M. Kat. 11^a, a. e. the hammer was heard in Jerusalem (during the festive week). Cant. R. to V, 14, a. e. the sledge-hammer (striking on the sapphire) was shattered to pieces. Snh. 34^a; Sabb. 88^b, v. פַּמְיָה; a. fr.—Ib. VII, 2 *המכה ב' he who gives the finishing stroke with the hammer; ib. 75^b any act of finishing up a work comes under the category of striking with the hammer; a. fr.—Trnsf. great character. Ber. 28^b הוזהר פ' thou light of Israel, right-hand pillar, powerful hammer!**

פַּמְיָה m. (פַּמְיָה, v. preced.; emp. פַּמְיָה) *undergarment, breeches*. Lam. R. to I, 1 *חזי ... דלא היה ברגלי פ' (חר מתלמידיו) רבתי* *I saw in my dream that I had no breeches on my legs.—Pl. אבן רבן. Dan. III, 21, v. פַּמְיָה.*

פַּמְיָה m. = h. פַּמְיָה. Targ. Is. XLI, 7. Targ. Jer. XXIII, 29.

פַּמְיָה m. (פַּמְיָה *to break, peel*, emp. פַּמְיָה, a. פַּמְיָה) *a piece, a bite*. Y. Dem. I, 22^a *top ו' ציבור פ' ו' would you not care to eat a little bite with us to-day?; Y. Taan. III, 86^c top צבחר פ'.*

פַּמְיָה f. (פַּמְיָה, v. preced.) *wicker-work, esp. a sort of bale for packing dates, figs &c.* Tosef. Sabb. XII (XIII), 15 *של גרוגרות מקרע ו' you may cut open a bale of figs (on the Sabbath) and eat; Y. ib. XV,*

beg. 15^a פטלייא. Kel. XVI, 5 פטלייה ed. Dehr. (ed. פטלייה). Y. Maas. Sh. I, 52^d פטלייא של חמרים a bale of dates, contrad. fr. הוהל; a. e.—Pl. פטליאור. Tosef. ib. I, 10 פ' המרה ודרוסה של חמרה ed. Zuck. (ed. omit פ') dates packed in bales, and date pomaces.

פטליין, Targ. Lam. IV, 1 Levita, v. פטליין.

פטליקין, v. פטליק.

פָּטַם (cmp. פטל, a. פטש s. v. פטיש 1) *to crush, pound*, v. infra.—2) *to expand, make large, fatten*.—Part. pass. פטום; f. פטומה; pl. פטומין, פטומים. Keth. 67^b פ' חניגולא a fat chicken. Y. Kidd. I, 61^b פטומין crammed birds; Y. Peah I, 15^c bot. Y'lamd. to Gen. XXXVII quot. in Ar., v. סיטומיה; a. e.

Pl. פטום 1) *to pound spices; to manufacture perfumed oil; to compound incense*. Y. Succ. V, 55^c bot. חקנתה ולא חקנתה וכלי they mended the mortar, but it did not mix the drugs as well as before; Arakh. 10^b. Ker. I, 1 חקנתה את השמן he that manufactures perfumed oil (in the same manner as prescribed for the Temple, Ex. XXX, 23 sq.); Y. Yoma IV, 41^d bot. חקנתה חצירי if he compounded it by taking only parts of the quantities prescribed; Ker. 5^a חקנתה לחצירין v. חציר. Ib. חקנתה חקנתה incense which one compounded in reduced quantities; oil which one manufactured &c. Sifre Deut. 306 מה רביבים... ומפטמים אותם as the rains coming down on plants... perfume them; כך חזי חקנתה ברברי they mended the words of the Law, once and a second, and a third, and a fourth time &c.; Yalk. ib. 942; a. fr.—Part. pass. פטום; f. פטומה; pl. פטומין, פטומים. Cant. R. to VIII, 2 (ref. to חקנתה חקנתה) that is the Talmud which is mixed with Mishnayoth like an apothecary's preparation.—2) *to fatten, cram*. Gen. R. s. 86 (play on פטש) שוריה שוריה he fattened calves (פטש) for idolatrous purposes. Sh. 82^b ראיחם בן פטש זה שפוטם אבריו אמו וכו' do you see that son of Puti (=Putiel) whose grandfather (Yethro) fattened calves &c. (=); B. Bath. 109^b; Sot. 43^a (v. פטש). Esth. R. to III, 1 (ref. to כרים כרים, Ps. XXXVII, 20) 'like the heavy lambs', שאין מפטמין אותן וכו' which are fattened not for their own benefit but for slaughter; a. fr.—Part. pass. as ab. Pesik. R. s. 16 (expl. בריאם, I Kings V, 3) מפ' (not אפ') fattened, opp. חמרה. Yalk. Kings 176. Ruth R. to II, 14 חמרה חמרה fattened calves; a. fr.

Nif. פטש *to be fattened*. Gen. R. s. 32 לחסג' ומה אם לחסג'... if to be locked up... the beasts came of their own accord, how much more will they come to fatten on the flesh of the mighty (Ez. XXXIX, 4); Yalk. Ez. 380.

פָּטַם ch., Pa. פטש same, 1) *to pound, mix spices*. Targ. Y. Ex. XXX, 25; 35 חקנתה Ar. (ed. v. חקנתה; h. text חקנתה).—2) *to fatten*.—Part. pass. פטום; pl. פטומין, פטומים. Targ. Is. XXX, 24 (Kimhi פטש). Targ. Prov. XV, 17.—Pes. 76^b חקנתה חקנתה they are fattened (or flavored) with one another.—3) *to flavor one's words* (cmp. פטש, to

console, cheer up. B. Mets. 66^a חקנתה חקנתה it was merely meant to cheer up (the neighbor, not as a binding promise).

פָּטַם, pl. פטמין, פטמים, v. פטש.

פָּטַם m. (preced. wds.). 1) *druggist, apothecary*.—Pl. פטמין. Y. Yoma IV, 41^d bot. חקנתה חקנתה the druggists of Jerusalem. Y. Sot. VIII, 22^c top חקנתה חקנתה as the apothecaries are in the habit of doing. Gen. R. s. 16; Yalk. ib. 21, v. חקנתה; a. e.—2) *one who fattens animals for sale, dealer in fattened animals*, opp. רועה. Bets. 29^b; Tosef. ib. III, 6 חקנתה חקנתה a person may go (on the Holy Day) to a dealer whose regular customer he is, and say, give me a dove &c. Bets. 38^a של רועה an ox at the dealer's stall, contrad. חקנתה חקנתה Pesik. Bahod., p. 104^b חקנתה חקנתה he took her to the crammer, and filled her lap with crammed birds; Yalk. Ex. 273; a. e.—Pl. as ab. Erub. X, 9 (101^a) חקנתה חקנתה the crammers' market. Tosef. Shebi. V, 8; a. e.—3) (sub. חקנתה) mast-ox. Sabb. XX, 4; Y. ib. 17^c bot., v. חקנתה.

פָּטַם, v. פטש.

פָּטַם f. (supposed to mean) *fattened* (fr. פטש = פטש); v., however, פטש.

פָּטַם, **פָּטַם** m. (פוט, cmp. פוט) [something minute, tender], *one of the clay pins forming a sort of tripod for the support of a pot, peg*. Sabb. VIII, 4 חקנתה חקנתה a quantity of clay large enough for a peg.—[Yalk. Num. 785 חקנתה חקנתה the peg for a candlestick v., however, quot. fr. Sifre Zutta in R. S. to Kel. XI, 2].—Pl. פטמין, פטמים. עני עני חקנתה חקנתה (פוט, פוט). Sabb. 102^b חקנתה חקנתה a poor man makes pegs for a small stove to put on it a small pot (which is also called building). Kel. V, 11 חקנתה חקנתה if he made legs for the stove (so that it no longer rests immediately on the ground); Tosef. ib. B. Kam. IV, 20. Ib. V, 1 חקנתה חקנתה three pegs, three pins or three legs stuck in the ground and joined with clay to put a pot on them; Kel. VI, 1. Tosef. I. c. 7 חקנתה חקנתה (read חקנתה...). Ib. 8. Ib. 9 חקנתה חקנתה four legs of a stove &c.; a. e.

פָּטַם, **פָּטַם** (v. preced., a. פטש) 1) *to talk, babble*. Men. 65^a חקנתה חקנתה except one old man who talked (childishly) against him.—2) *to talk or argue with one's own passion, to conquer one's self*. B. Bath. 109^b (play on פוט, Ex. VI, 25) חקנתה חקנתה Elazar was a descendant of Joseph, who (is surnamed Putiel, because he) conquered his passion; Ex. R. s. 7, end חקנתה חקנתה... שפוטם חקנתה חקנתה his wife was a descendant of two families, being on one side of the tribe of Joseph who conquered his passion, and on the other of the family of Jethro who fattened &c., v. פטש; Sot. 43^a.

פָּטַם ch. same, *to talk*. Gen. R. s. 98 (ref. to Jud. XV, 16 a. 18) חקנתה חקנתה he who talks gets thirsty.

פמפח, v. נחמח.

פּוֹלֶט, v. שָׁפָט.

פֿיטקא v. פֿטקא

פִּתַּח (b. h.) 1) *to break through, open*. Bekh. VIII, 1 (46^a)

(ref. to Ex. XIII, 2) שְׁפָטְנִי רַחֵם מִשְׁרָאֵל (not שְׁפָטְנִי) provided they open the womb when the mother is an Israelite (although she conceived before her conversion); ib. 47^a.—2) to send off, discharge, dismiss. Keth. XIII, 5, a. fr. כָּטַר אוֹ פְטוֹר (the betrothed has a right to say) either marry or release (me by divorce). Gitt. VI, 5 אָמַר כָּלוּם ... לֹא אָמַר כָּלוּם if one says to friends, 'release her' ... he has said nothing (they are not authorized to write a letter of divorce, as it might mean, release her of her debts &c.); ib. 65^b ר' נָח אָמַר כָּלוּם R. N. says, if he said *patfruha* (Pi.), his words stand (a divorce is meant), but if he says *pitruha* (Kal) &c. Ib. בֵּין ... בֵּין R. N. who is a Babylonian, draws a distinction between *pitruha* and *patfruha*; our Tannai (in the Mishnah) being a Palestinian does not &c. Ib. VIII, 4. בָּגַשׁ יִשָּׁן ... פּוֹשֵׁר a man may divorce his wife with an old letter of divorce (having been closeted with her after he had written it); Tosef. ib. VIII (VI), 3 אֵינִי פוֹשֵׁר he must not divorce with an old letter, in order that the letter of divorce may not date farther back than (the conception of) her child; a. fr.—3) to dismiss, give leave, let go. Sot. IX, 6 וְיִפְטְקֵיהוּ בְּלֹא מוֹזֵן and we let him (the stranger) go without provision. Midr. Till. to Ps. XCI מִי גִדּוֹל הַפּוֹשֵׁר אוֹ הַנִּפְטָר which is the superior of the two? he who gives leave, or he who takes leave? Ib. (ref. to Gen. XXXII, 27) הִרֵי יַעֲקֹב פּוֹשֵׁר לְמַלְאָךְ behold, Jacob gives leave to the angel; a. fr.—4) (law) to discharge, acquit; (ritual) to exempt from obligation, to declare free from punishment, eventually from sacrificial atonement, opp. הֵיִיב. Erub. 65^a I can (by my plea) release from judgment the whole world (all Israelites) from the destruction of the Temple to the present time, for we read (Is. LI, 21), Hear now this, thou afflicted and drunken &c. (a drunken person is irresponsible); ib. מֵאֵי כֹחִי יִכְלֹתִי לְפַטֵּר this 'I can release' means also from responsibility for neglect of prayer (the drunker not being permitted to pray). Succ. 45^b. Sabb. II, 5 ר' יוֹסֵי פוֹשֵׁר בְּכָל וְכו' R. J. declares (him that did it) free from punishment or eventual sacrifice in all those cases, except &c. Ker. IV, 2 ר' יְהוֹשֻׁעַ פוֹשֵׁר R. J. absolves him from bringing a sin-offering, opp. מְדַרְיֵב הַטָּמֵא. Snh. V, 5 אִם מָצְאוּ לוֹ זָכוּת וְכו' if they found evidence in his favor, they (the court) acquitted him; a. v. fr.—Transf. to cause exemption; to cover, include. Ber. VI, 5 פ' אַתָּה עָלֶיךָ הַמֶּלֶךְ if he recited the blessing over wine before the meal, he has therewith exempted the wine offered after the meal (from an additional blessing). Ib. 7 מְבָרֵךְ עַל הַדְּמָיִקָּה he says the blessing over the chief dish, and with this he covers that which goes with it (v. טַפְלָה). Yeb. I, 1 פּוֹשְׁרוֹת צְרוּרֵיהֶן ... חֲמֵשׁ fifteen women (of various kinship from the *yabam*, by which he is prevented from marrying any of them) cover their rivals (making them free from dependence on the *yabam* for marriage or

discharge); a. fr.—Part. pass. פְּטוּר; f. פְּטוּרָה; *pl.* פְּטוּרִים; פְּטוּרִין; פְּטוּרוֹת (*is, are*) exempt, free, opp. חַיִּיב. Peah I, 6 וְכִּי וְיִפְּ מִן הַמְשֻׁעָרוֹת וְכִּי and he need not give the tithes, until &c. B. Mets. VIII, 1 פ' (sub. מִלְּשָׁלִם) he is free from indemnity. Ib. VII, 10 לְדוּדוֹ פ' מִשְׁבֻּעָה ... מִזַּנָּה may have an agreement to be eventually exempt from making oath; לְדוּדוֹ פ' to be exempt from responsibility. Kidd. I, 7 וְנָשִׁים פ' לְכָל מִצְוַת הָבֵן עַל הָאָב to all paternal duties men are bound, but women (mothers) are exempt from them. Yeb. I, 2 כִּשְׁם שְׁבָרָה פ' כִּךְ צִיָּחָה פ' as well as his (the *yabam's*) daughter is exempt (from the law of levirate marriage, because the *yabam* cannot marry her), so her rival is exempt; a. v. fr.

Pi. פִּיטֵר to dismiss; to divorce. Gitt. 65^b, v. supra.
Kidd. 31^b פִּטְרֵנִי dismiss (escort) me; a. e.

Nif. נָפְטָרוּ, *Hithpa.* הִתְנַפְּטְרוּ 1) *to be exempted, freed.* Bekh. II, 1 לא נִפְטְרוּ מִבְּכֹרֵי וּב' they (the Levites) have not been exempted from consecrating the firstborn of clean animals, but only from redeeming their firstborn sons and the firstborn of asses; a. e.—2) *to be dismissed, take leave, depart.* Yoma I, 5 לָהֶם וַתֵּלְכוּ נִפְטְרוּ they took leave and went. Sot. IX, 5. Ber. 64^a הוּא מְחַבֵּירוֹ ו' he who leaves his friend (after escorting him a distance) must not say, 'go in peace', but, 'go to peace'; ו' מִן הַחַיִּים הוּא ה' he who takes leave of the dead (after burial) &c. Ib. 31^a; Erub. 64^a ו' לֹא יִפְטֹר אִדָּם ו' one must not leave a friend otherwise than with a word of tradition (on legal or religious subjects), by which he may remember him; a. fr.—Esp. *to depart this world, to die.* Ber. 17^a גָּדַל בְּשֵׁם טוֹב וְל' בְּשֵׁם טוֹב מִן הָעוֹלָם who grew (lived) with a good name, and left the world with a good name. Tem. 16^a מִשְׁתָּה רִבִּינוּ לָנָּה עֵדָּה when Moses our teacher was to depart for paradise. Gen. R. s. 96; a. fr.—Yalk. Koh. 989 מִתְנַפְּטְרִים ו' ... בְּשִׁעָה when the children are dismissed from school.

Hif. חִפֵּץ 1) *to discard*; בשפה *to discard with the lip, to spurn*. Pesik. R. s. 37 מְחַפְּצִים בְּשִׁפְהוֹתֵיהֶם gnashed their teeth ... and spurned with their lips (ref. to Ps. XXII, 8). Treat. Der. Er. ch. II מְחַפְּצִי שֶׁפֶה (= מְחַפְּצִי מִפִּי) *to dismiss, adjourn a meeting*. Y. Ber. IV, 7^d top הָעָם תְּחַפֵּץ אֶת הָעָם dismiss the people (adjourn the meeting). M. Kat. 5^b, v. בָּבֶה. Hull. 51^a מְחַפֵּץ כְּנִסְיוֹת one who dismisses the assemblies, janitor, v. בָּבֶה. —Pes. X, 8, v. מְחַפֵּץ לְפָנֶיךָ [to recite before dismissal,] to conclude the reading from the Law by reading a portion of the Prophets, to read the *Haftarah* (v. תְּחַפֵּץ). Meg. IV, 1 וְאֵין ... בְּשֵׁי בְּנֵי מְחַפְּצִין on Mondays, Thursdays and Saturday afternoons three persons read from the Law ..., and we do not close with a lesson from the Prophets. Ib. 5 הַמְּחַפֵּץ בְּנֵי הַבַּיִת he who concludes with the prophetic lesson (being the last of those called up) has the privilege of &c., v. פָּסַק; a. fr.

פטר ch. same, *to free, dismiss, let go; to divorce*. Targ. Gen. XLIII, 14. Targ. Y. Num. V, 2, sq. Targ. O. Deut. XXIV, 1; a. fr.—Bekh. 4^a **פטר** אדם אדם פטר בהמה אינור פטרי they (the Levites) released (the firstborn Israelites) by substituting man for man, but the firstborn beasts were redeemed through their beasts.—V. **פטיר**.

Pa. פָּטָר same, esp. to divorce. Targ. Koh. VII, 26 פִּטְרִיר

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Lam. R. to IV, 2 (פירג'יה) he changed the buckle from his right to his left shoulder; Y. Dem. IV, 24^a bot. פילכיה (יד. אונקלי. read: פירבליה; Lam. R. l. c. דשמלא לימנא).

פירוש m. (פירש, v. פירש) *talk, story-telling*.—*Pl.* פירושין. Gen. R. s. 85 (ref. to the disregard of chronological order in the Book of Daniel) שלא יאמרו דברי פ' הם כרי וכו' that people should not say, they are merely historical annals; in order that all should know that he (Daniel) told it by holy inspiration; Yalk. ib. 144 שלא יאמר פ' הוא (corr. acc.); Yalk. Dan. 1063.—[In liturgy פירוש: *hymn*, esp. applied to *alphabetical acrostics*; v. פירושין.]

פירושות m. pl. (preced.) [*talkers*], *children of six or seven years of age*. Y. Erub. VII, 24^c bot. (ref. to Gitt. V, 7), v. פירושות a. פירושות.

פירולי v. פירולי.

פירושיות Y. Snh. XI, end, 30^c פ' ור"ש יבין ליה a corruption in a passage which otherwise requires emendation; read: שני"ז בין שנחכוון ... בין שלא נחכוון ... דברי ר"ש חונקין אותו ודברי חכמים סוקלין אותו אבל בשאר כל המצוות אם לא נחכוון לעקור את כל הגוף דברי חכמים סוקלין אותו v. Tosef. ib. XIV, 13, a. Bab. ib. 90^a.

פירוס m. (פירס) *conciliation, persuasion, comfort*. Nidd. 31^b פ' וכו' why does man easily accept conciliatory words, and woman does not? (Ans.) This one partakes of the nature of the material of which he was created (earth being easily crushed) &c. Y. Taan. II, 65^b bot. ואני מקבל פירוסן and I shall accept their apology. Gen. R. s. 93 הגנשה v. הגנשה. Ib. דידה ... כל הדברים ... דברם פ' ליוסן all the words ... (Gen. XLIV, 18—34) contained conciliatory argument for Joseph, for his brothers, and for Benjamin. Koh. R. to VII, 2 מדה שיש בה פ' a social act with which consolation is connected; a. fr.—*Pl.* פירוסין. Gen. R. s. 74 (ref. to Gen. XXXI, 36) דברי פ' וכו' here you might think there would be blows and wounds, but (his anger found vent only in) words of persuasion &c.; a. e.—[Lev. R. s. 26 בפירוסין, read: בפירוסין.]

פירוסא ch. same. Gen. R. s. 94 פ' דילמא אגב פ' פירוסא perhaps in consequence of conciliation (by presents) he may remit some (of the imposed penalty). Y. Peah VIII, end, 21^b יקבל פירוסא ... רבא may he who sees and cannot be seen, accept thy apology (as I accept it).—*Pl.* פירוסין. Targ. Y. Gen. XXXIV, 3.—[Y. Shek. VII, 2 Bab. ed., v. פירוסין.]

פירוסוס v. פירוסוס.

פירוס v. פירוס.

פירוסא f. (פירי; cmp. Syr. פאיר, P. Sm. 3017) *beauty*. Targ. Job VIII, 12 ed. Lag. (Ms. פירי; ed. פירי; h. text אביר).

פירא m. = h. פיר. Gitt. 58^a וכו' all the fine gold of the world weighs two Istiras, one half of it is in Rome, and the other in the rest of the world.

Ib. מרקל ב' covered with fine gold. Ab. Zar. 11^b מרקל ב' (not ר' ד' ed. מרקל ד' ד' ד' not ד' ד' Ms. M. פירא, corr. acc.; Ar. ed. Koh. פירי gold pieces) fine gold of the weight of four Zuz. Keth. 77^b פ' חכטקי v. פירקא; a. e.

פירוסא v. פירוסא.

פירוס m. (פיר) *scattering, dispersion*. T'bul Yom II, 3 because the scattering (of the garlic in the mortar) is welcome to him. Sabb. 16^b בשעת פ' עבירם when the clouds were dispersing. Sifra M'tsor'a, Par. 2, ch. II שיער פ' (מקום) isolated hairs. Snh. VIII, 5 dispersion (separation) of the wicked is a profit to them and to the world; a. e.

פירוסין v. sub פירוסין.

פיר m. (b. h.; נפח or פיר) *powder, dust*; כבשן פ' soot. Ex. R. s. 11. Tanh. Vaëra 14; a. e.

פירא ch. same. Targ. O. Ex. IX, 8; a. e.

פירח f. (preced.) 1) *wind, flatus*. Ab. Zar. 17^a.—2) [*blowing away*] *reduction, diminution*. Ex. R. s. 43 (ref. to Prov. XXIX, 8) בעולם פ' יפירו וכו' this means the Israelites who brought diminution into the world by the calf which they made, for ... there is not a generation that suffers not at least a particle of punishment &c. (v. אינקא). Cant. R. to II, 17 (play on שפירח, ib.) עד שאכניס פ' בליקן של מלכיה until I allow a reduction to enter into the sufferings (v. ליל) from foreign governments, i. e. shorten the term of the exile. Ib. הכנסה פ' I did once before shorten the exile in Egypt.

פירח v. פירח.

פירח v. פירח.

פירוס m. (פירס) *compounding, manufacturing; ingredients*. Ker. 6^a פ' חקטרה וכו' the ingredients of frankincense are &c. Y. Shek. IV, 48^a bot. שדיו בקיארין who were experts in the preparation of frankincense. Y. Sot. VIII, 22^c top המשרה פ' שמן המשרה the ingredients of the oil of anointment; a. fr.—[B. Mets. IV, 12 (60^a), a. e., v. פירוסין].—*Pl.* פירוסין, פירוסין, פירוסין. Ter. XI, 2 כמורי פ' R. S. (ed. פירוסין; Ms. M. בשמים) like those who count spices (and add some in the bargain).—[Tanh., ed. Bub., Shof'rim 8 פירוסין v. פירוסין.]

פירוסא I ch. same. Targ. Y. Ex. XXV, 6.—*Pl.* פירוסא. Ker. 3^a בהדי הדדי פ' בהדי הדדי the redactor of the Mishnah wanted to place together the laws concerning the compoundings (of frankincense and of oil).

פירוסא II m. (פירס to break, cmp. Arab. faṭas mortuus fuit) *slain body, corpse*. Y. Taan. IV, 69^a top show me his (Bar Kokhba's) body; Yalk. Deut. 946 איירוחן לי גופיה (read: איירוחן לי גופיה פירוסא) (פ' being a gloss to פ').—*Pl.* פירוסין. Lam. R. to II, 2 זיל איירי לי פירוסא go and bring me their bodies

פִּיפּוֹמָה f. (פִּיפּוֹם) [*mortar and pestle*], trnsf. 1) m. (sub. קצה) *the oblate part of the breast around the nipple*. Nidd. V, 8 משישחרר הפ' משישחרר (Bab. ed. 47^a הפירומות, corr. acc.) when the surroundings of the nipple begin to grow dark.—2) *the upper part (blossom end) of the onion*. Y. Ter. IX, 46^d top; X, beg. 47^a וכן הפ' if the upper part of it has been removed, it is considered as if cut in pieces.—V. פִּיפּוֹמָה.

פִּיפּוֹם, **פִּיפּוֹמָה** (freq. פִּיפּוֹם) c. (פִּיפּוֹם to expand, cmp. פִּיפּוֹם 2) 1) *a large cylindrical vessel, cask or tub of earthen material* (corresp. to πύθος, a. to dolium; v. Sm. Ant.³ Engl. ed., s. v. Dolium). B. Mets. IV, 12 (60^a) דוזגה פִּיפּוֹם (Bab. ed. פִּיפּוֹם; Y. ed. Ven. a. Mish. ed. Nap. פִּיפּוֹם; v. Rabb. D. S. a. l. note 400) a merchant may buy wine from several presses and put it into one cask. Keth. 111^b in the days to come גדול כפ' one will bring in one cluster of grapes on a wagon or in a boat and place it in a corner of his house, and take his supply of wine from it, as if it were a large jar; Sifré Deut. 317 ומסחפס ודוזגה מן הפִּיפּוֹם; Yalk. ib. 944 הפִּיפּוֹם (read כפ' (כמין הפִּיפּוֹם); Yalk. Gen. 160 גדול כפ' (corr. acc.). R. Hash. III, 7 (27^b) הפִּיפּוֹם (Bab. ed. הפִּיפּוֹם; Ms. M. ed. פִּיפּוֹם, v. Rabb. D. S. a. l. note). Tosef. Ohol. X, 3 שדוא עומד וכן 'a *pithos* (pithos) standing in a room and reaching from the floor to the ceiling. Tosef. Kel. B. Kam. IV, 16 פִּיפּוֹם שקריר וכן (corr. acc.) a large tub to which one made a cover to use it as a stove, and which he plastered over with clay. Y. Bets. III, 62^a top פִּיפּוֹם צד הוא צד he may catch an animal (on the Holy Day) by chasing it into a tub; Y. Sabb. III, 14^a bot. בפִּיפּוֹם (read ס . . .). Tosef. T'bul Yom II, 3 פִּיפּוֹם.—Pl. (פִּיפּוֹס) where- with they line the tubs. Bets. 15^b פִּיפּוֹם those (the first to leave the lecture room) are owners of tubs of wine, contrad. to חבירה &c.—2) *a vessel made of brittle clay and requiring lining*.—Pl. פִּיפּוֹס. B. Bath. VI, 2 (93^b) פִּיפּוֹס בשרון . . . פִּיפּוֹס למאה (Ms. H. a. R. פִּיפּוֹס; Mish. ed. פִּיפּוֹס, Y. ed. פִּיפּוֹס) if a man buys jugs (קנקנים) in Sharon, he must accept ten thin jugs for every hundred; ib. 97^b, expl. ומגופורו, v. נא II; Tosef. ib. VI, 3, sq. פִּיפּוֹס ed. Zuck. (oth. ed. פִּיפּוֹס, פִּיפּוֹס, corr. acc.).

* **פִּיפּוֹרָה**, **פִּיפּוֹרָה** f. (v. next w.) *weir, canal-bed*. Y. Kil. I, 27^b bot. וכן 'הים ע"ג פ' if one sows in a lake, in a canal-bed &c.

פִּיפּוֹרִין, **פִּיפּוֹרִין** I m. pl. (פִּיפּוֹרִין; cmp. Prov. XVII, 14) *water rushing through bars*. Ber. 8^a death from croup is כפִּיפּוֹרִין like the gushing water at the entrance of a canal (when the sluice-bars are raised); [Ms. B. N. כפִּיפּוֹרִין פִּיפּוֹרִין כפִּיפּוֹרִין; Ms. M. marg. Var. כפִּיפּוֹרִין, v. Rabb. D. S. a. l. note 4; Rashi ref. to פִּיפּוֹרִין, I Kings VI, 18, Targ. אטוּרִין: like ropes pulled through loop-holes in the boards of a ship]. M. Kat. 28^b, sq. the departure of the soul from the body is כפִּיפּוֹרִין (ה) וישט; ר' א' אמר כפִּיפּוֹרִין כפִּיפּוֹרִין as the whirling waters rushing into the entrance of the channel; R. J. says, as the water rushing through &c.; [Rashi: as the knots of ropes with

which two ships are tied together; for Var. Lect. v. Rabb. D. S. a. l. note 60]; Lev. R. s. 4 חושט מן חושט as the rushing waters leaving the channel; Tanh. ed. Bub., Mick. 15 כפִּיפּוֹרִין חושט כפִּיפּוֹרִין (Ms. Parma כפִּיפּוֹרִין; Ms. R. כפִּיפּוֹרִין; Tanh. ib. 10 חושט מחרד חושט כפִּיפּוֹרִין; Koh. R. to VI, 7 חושט מחרד חושט כפִּיפּוֹרִין).

פִּיפּוֹרִין, **פִּיפּוֹרִין** II m. pl. (פִּיפּוֹרִין) *discharge, divorce*. Targ. O. Deut. XXIV, 3 (ed. Berl. פִּיפּוֹרִין, without Dagesh). Targ. Y. Ex. XXI, 11 פִּיפּוֹרִין; a. e.—Gitt. IX, 3 (in a formula of a letter of divorce) גט פ' (absent in Y. ed.); Ned. 5^b.

פִּיפּוֹמָה, **פִּיפּוֹמָה** m. (v. פִּיפּוֹמָה) *talk, discussion*.—Pl. כל פ' בישין ופ' Y. Ber. IX, end, 14^d פִּיפּוֹמָה, פִּיפּוֹמָה, פִּיפּוֹמָה; all discussions are bad, only those about the Law are good. Lev. R. s. 12 (transl. שירה שירה, Prov. XXIII, 29) למאן פ' who has disputes?; Yalk. Prov. 960 (not פִּיפּוֹמָה); Esth. R. to II, 1 (עוריה) (ר' עוריה)—[Gen. R. s. 44 פִּיפּוֹמָה Ar., read פ' ודין, v. בלשן].

פִּיפּוֹרִיָּה m. pl. [*Petræan?*] name of a species of figs. Y. Shebi. V, beg. 35^d (expl. בנור שור, ib. V, 1) פִּיפּוֹרִיָּה (R. S. to Shebi. l. c. פִּיפּוֹרִיָּה).

פִּיפּוֹלֶן m. (πέταλον) *a leaf of metal, gold-foil* (corresp. to h. כרס). Targ. Job XXVIII, 16 ed. Lag. (ed. פִּיפּוֹלֶן, Levita פִּיפּוֹלֶן, corr. acc.). Ib. 19. Ib. XXXI, 24. Targ. Lam. IV, 1 ed. Lag. (oth. ed. פִּיפּוֹלֶן, corr. acc.).

פִּיפּוֹם m. *jar*, v. פִּיפּוֹם.

פִּיפּוֹמָה, **פִּיפּוֹמָה** I m. (פִּיפּוֹם) 1) *fat, fattened animal*. Targ. I Kings V, 3 (ed. Lag. פִּיפּוֹמָה). Targ. Ez. XLV, 15, v. פִּיפּוֹם.—B. Kam. 47^a פִּיפּוֹמָה פִּיפּוֹמָה (Rashi פִּיפּוֹמָה) the additional value on account of fatness goes to the credit of the owner of the cow.—2) f. = h. פִּיפּוֹמָה, *crammed bird*. Ex. R. s. 25 (in Hebr. dict.) if one said, טעם פ' I wish I had a crammed bird to eat, it (the manna in his mouth) had the taste of a crammed bird; Midr. Till. to Ps. XXIII פִּיפּוֹמָה ed. Bub. (oth. ed. עשה, פִּיפּוֹמָה, strike out שמן, Yalk. Ps. 690 פִּיפּוֹמָה pl.).

פִּיפּוֹמָה, **פִּיפּוֹמָה** II f. (פִּיפּוֹם) 1) [*pestle, mortar*] *a protuberance on the blossom-end of fruits having the appearance of a pestle seated in a mortar* (cmp. פִּיפּוֹמָה); *the upper portion of a fruit*, v. פִּיפּוֹמָה. Succ. III, 6 נבלה פִּיפּוֹמָה if the pestlelike protuberance of an Ethrog is taken out; expl. Y. ib. III, 53^d אמרין שישנו there (in Babylon) they say, 'its lily'; Bab. ib. 35^b, v. בִּיכְהָה (v. Rashi a. l.). Y. Kil. I, 27^a top פִּיפּוֹמָה של אבטיח (v. פִּיפּוֹמָה) the upper portion of a melon (containing the carpels). Ukts. II, 3 פִּיפּוֹמָה (ed. Dehr. הפִּיפּוֹמָה) the top-piece of a pomegranate.

פִּיפּוֹם, v. פִּיפּוֹם.—[Midr. Till. to Ps. XIX, 2 ed. Bub. פִּיפּוֹם, read, בפִּיפּוֹם; Tanh., ed. Bub. Thazr. 12 פִּיפּוֹם, v. פִּיפּוֹם].

פִּיפּוֹמָה, **פִּיפּוֹמָה** v. sub. פִּיפּוֹמָה.

פִּיפּוֹם m. (פִּיפּוֹם=פִּיפּוֹם) [*ball, stone*; cmp. פִּיפּוֹם, lot, ballot].

ranged balloting (by counting fingers, v. preced.). Ib. 23^a; a. e.

*פירסונא m.=h. פִּיסוֹן, *mason*. Y. Yeb. XII, end, 13^a (ed. Krot. פִּיסוֹנָא) is this (R. Levy whom you recommended) a mason of thy mason's guild (a pupil of thy school)?

פִּירִיסְנָתָא f. (preced.) *masonry, mason's guild*, v. preced.

*פִּירִישׁוֹנָא m. (cmp. פִּירִיס [pebble], name of a species of beans (cmp. פִּרְשִׁינָא I a. III), called in Hebrew *sappir*. Y. Kil. I, 27^a top, R. S. to Kil. I, 1 (ed. פִּירִישׁוֹנָא), v. פִּירִי.

פִּירִי imper. of פִּיר.

פִּיר I m., בעל הפ', פִּיר.

פִּיר II m. (פִּיר, cmp. פִּירִי) *elephant*. Kil. VIII, 6. Men. 69^a; B. Bath. 22^a. Lev. R. s. 6; a. e.—Pl. פִּירִיִּים Gen. R. s. 31, end., v. זְמוּרָה. Y. Sabb. XVIII, 16^c; Tosef. ib. XIV (XV), 8; a. e.—Gen. R. s. 15, end בִּן הַפִּירִים some ed., v. פִּירִי.

פִּיר I ch. same; שֶׁן דֵּף, or שֶׁן (sub. שֶׁן) *ivory*. Targ. I Kings X, 22. Ib. XXII, 39; a. e.—Y. Shebu. III, 34^d bot., a. e., v. עֵינִיכָה II. Ber. 55^b bot. ... דְּלֹא מִחוּי לִיהָ man is never shown in a dream a golden palm tree or an elephant passing through a needle's eye (man dreams only of what he thinks of when awake). B. Mets. 38^b דְּמַעֲיָלִין פִּירִי art thou perhaps of Pumb'ditha where they make an elephant pass through a needle's eye (are subtle)? Num. R. s. 10; Lev. R. s. 5, v. פִּירִי; a. e.—Pl. פִּירִיִּים, constr. פִּירִיִּים. Targ. Cant. VI, 8. Targ. Nah. II, 4 (h. text חֲפִלָּה).

פִּיר III m., פִּירָא II f. (part. pass. of פִּיר or פִּירִי; cmp. בָּלֵל; cmp. פִּירָא) *permeated, soaked*. Targ. O. Lev. XIV, 21 (h. text בָּלֵל). Ib. VII, 10; a. fr.—Pl. פִּירִיִּים. Ib. 12; a. e.

פִּירָא III m. (cmp. preced.) *split, crack, furrow*.—Pl. פִּירִיִּים. Pes. 76^a bot. פִּירָא if there are splits (in the crusty surface of the roast); Hull. 112^a. Sabb. 33^b פִּירָא had cuts in his skin (from living in a cave). M. Kat. 3^a; Succ. 44^b פִּירָא to close up fissures in the soil which covers the roots. B. Bath. 54^a top. Taan. 4^a, v. עֵרֶץ פִּירָא; a. e.

פִּירָא IV m. *pila*, name of an aromatic plant (Rashi: *polion*, v. Sm. Ant. s. v. Polion). Keth. 77^b.

פִּירָא, Lev. R. s. 33; Cant. R. to III, 4, v. פִּירָא.

פִּירָא, pl. of פִּירִי q. v.

פִּירָא, פִּירָא m. (πέλαγος) *high sea*. Targ. Ps. XLVI, 3 דִּימָא פִּירָא (ed. Wil. פִּירָא; h. text ים). Targ. Y. Ex. XV, 8.—Lev. R. s. 12, beg. דִּימָא, v. אִילָפָא I; Esth.

R. to II, 1 (ר' עֲזַרְיָה); Yalk. Prov. 960 בִּפְּ (without ימָא). Koh. R. to III, 6 [read:] אֲנִי וְכִי when we get out on the high sea, we shall kill him.

פִּירָא, v. פִּירָא.

פִּירָא, v. פִּירָא.

פִּירָא, Y. Kil. I, 27^a top, v. פִּירָא.—Y. Ber. IX, 14^b יוֹרֵן בִּפְּ, v. פִּירָא.

פִּירָא m. (פִּירָא) *division, separation*. Y. Ber. I, 2^c bot. וְכִי מִי בְּרֵאשִׁית מִחֲפִלָּה מִחוּרֵי וְכִי whatever be the divisions into which the waters of creation parted, they started from under it (the tree of life); (Gen. R. s. 15, a. e. (וכִּי מִי בְּרֵאשִׁית מִחֲפִלָּה מִחוּרֵי).

פִּירָא, פִּירָא, פִּירָא ch. same. 1) *distribution*. Targ. Y. Num. X, 32.—2) *decision, decree*; פִּירָא דִּינָא *judgment*. Targ. O. Gen. XIV, 7 (h. text מִשְׁפֶּט; v. Targ. Y. ib.) Targ. Joel IV, 2 (h. text מִשְׁפֶּט; a. e.—3) *part*, v. פִּירָא II.

פִּירָא, פִּירָא, פִּירָא I.

פִּירָא f. (φιλοτιμία, S.) *display, public show*, esp. *gladiatorial exhibition, combats of beasts &c.* (v. Sachs Beitr. I, p. 120). Ex. R. s. 30 נִשְׁמַע שֶׁפִּירָא (not פִּירָא) he heard that a show is coming up; שָׁאֵל פִּירָא he asked a gladiator (לִיָּדֵי), when will the show take place?; שָׁאֵל פִּירָא he asked him who was to give the show ('editor').

פִּירָא, פִּירָא m. (פִּירָא) *pleading, pillul*, one of the terms for prayer. Sifré Deut. 26; Deut. R. s. 2; Yalk. ib. 811. Yalk. Ex. 260 פִּירָא רִפְּלֵחֵן (not פִּירָא) the pleading of the prayer of the patriarchs arose &c.; (Mekh. B'shall, Vayass a, s. 3 פִּירָא רִפְּלֵחֵן).

*פִּירָא m. (πήλωμα, S.) *mud, clay ground*. Sabb. XXII, 6 (147^a) אֵין יוֹרֵדִין לֵפִי Y. ed., a. Ms. M. (v. Rabb. D. S. a. l. note; Bab. ed. a. Mish. קוֹרְדִימָא, v. קוֹרְדִימָא) you must not go down to the clay ground (of the brickyard, on the Sabbath).

פִּירָא, פִּירָא m. (πύλων, πύλωμα) *gateway*. Lev. R. s. 30, beg. (ref. to Ps. XVI, 11) מִפִּירָא וְכִי הוֹרִיעֵנִי אִיחָה פִּירָא (v. Rabb. Ar. (ed. הוֹרִיעֵנִי בְּאִיחָה) let me know which is the open gate leading to life everlasting. Gen. R. s. 59, [read as:] Yalk. ib. 103 (ref. to Gen. XXIV, 1) פִּירָא מִפִּירָא וְכִי he had entered on the gateway leading &c. Gen. R. s. 66, end פִּירָא (not פִּירָא) Isaac's gateway was open from both sides, so that the one came in from one side, and the other from the other side; [ib. s. 48 פִּירָא וְכִי אִיחָה וְכִי פִּירָא; Yalk. ib. 82 פִּירָא (corr. acc., or פִּירָא, v. פִּירָא, Lev. R. s. 18 פִּירָא, בְּפִירָא, חֹלֵל נִכְנָסִין בִּפְּ אֲחֵר; [פִּירָא, v. בְּפִירָא, אֲחֵר]; Koh. R. to XII, 5 פִּירָא אֲחֵר (corr. acc.). Ib. (ed. Wil. לְפִירָא, corr. acc.) when they arrived at the gateway (of the Sepphorean's residence); a. e.—[Yalk. Ex. 178 פִּירָא, פִּירָא, v. פִּירָא.]

פילון m. (φύλλον, sub. Ἰνδικόν; folium) *aromatic leaves* (Malabathrum). Sifra Vayikra, Hoba, Par. 12, ch. XXII עליו נפנים בפ' ... עלי נפנים בפ' who adulterates phyllon with vine leaves; Tosef. B. Bath. V, 6 בפילון (corr. acc.); Koh. R. to IX, 13 בפלפלין (corr. acc.); ib. to VI, 1 בפילון (corr. acc.); Yalk. Lev. 479. Sabb. 82^a; Gitt. 69^b, v. חומקתא.

פילוניקרא f. (φιλονικία) *love of strife, contentiousness*. Tanh. Vaëra 11 (ref. to Is. XLVI, 10^b) כל הקורא (פלוניקרא) פסוק זה סבור שמא פ' ו' 'verse will think, is there a contest of opinions above (in heaven)?; ib. ed. Bub. 11 פלקוניה (corr. acc.); Ex. R. s. 9, beg. פלינקרא, פלינקרא (corr. acc.); (Tanh. Thazr. 7 ערוח הדין, ed. Bub. 9 עיבור הדין).

פילונס v. פילונס.

פילוס Midr. Till. to Ps. IX; Yalk. ib. 642 פיליש, read פוליש, v. פיליש.

פילוסא pr. n. pl. *Pilusa* (Pelusium). Ab. Zar. 39^a Mus. (ed. פולסא, Ms. M. פולסא; ed. Pes. a. oth. פלמוסא, v. Rabb. D. S. a. l. note).—V. פילוסין.

פילוסאח m. (preced.) *Pelusian*. Pl. פילוסאח. Targ. Y. II Gen. X, 14 (h. text פורסים).

פילוסופוס m. (φιλόσοφος) *philosopher, one living a life of speculation and self-denial, monk* (v. Gr. Dict. s. v.). Y. Sabb. III, 6^a bot. חד פ' שאל ו' (not פוס ...) a certain philosopher (Christian?) asked &c.; Y. Bets. II, 61^c. Treat. Der. Er. ch. V (v. Brüll, Jahrb. 1879, p. 41). Gen. R. s. 1 פ' אחד שאל ו' (ed. Wil. פילוסופי, corr. acc.) a philosopher asked R. G.; Ab. Zar. 54^b פילוסופוס; a. fr.—Pl. פילוסופוס, פילוסופין, פילוסופין (פילי). Ib.; Tosef. ib. VI(VII), 7. Gen. R. s. 65 פ' בעולם ו' no philosophers ever arose as wise as Balaam &c. Ib. s. 61 וחשבו פ' ישובו (= סופיסטים) accountants sat down and calculated; a. fr.

פילוסים v. פילוסין II.

פילוסין I pr. n. pl. (Πηλουσιον) *Pelusium*, a town in Lower Egypt. Targ. Y. I Gen. XLVII, 11 ארצא דפ' (Y. II פילוסים, corr. acc.; h. text רעמסס). Targ. Y. Ex. I, 11 פילוסין ed. Vien. (II רחין ..., corr. acc.); a. fr.

פילוסים II, **פילוסין** m. pl. (preced.) *Pelusian linen*. Yoma-III, 7 (34^b) ו' דיה לובש פ' ו' (Bab. ed. a. Mish. פל) he wore garments of Pelusian linen of the value of &c. Y. ib. III, 40^d top פ' שני של פ' second class Pelusian linen; a. e.

פילוספא m. = h. פילוסופוס. Sabb. 116^a bot. היה הא' פילוספא סבא (Ms. M. פלנספא סבא, prob. for פלנספא סבא; Ms. O. פילאספא; Var. in Tosaf. סבא, v. Rabb. D. S. a. l. note 70) there was a philosopher (a Christian judge) in his (R. G.'s) neighborhood who had the reputation of incorruptibility.

פילוספוס, Ab. Zar. III, 4, v. פלוספוס II.

פילחא v. פלחא.

פילמא, read: פולחטא = פולחטון. Cant. R. to IV, 14 (expl. אהלות).

פילי, **פילי** v. פירלי.

פילי f. (πόλι) *gate of a town, entrance*. Targ. Y. II Gen. XIX, 1.—Y. Yeb. XII, 12^d top; Y. Sabb. VI, 8^a bot. פ' מן דמשון (ל' פ') when they arrived at the gates. Lam. R. to I, 1 בררע פ' דהורא ו' (רברר) at the gate of the entrance to that city. Gen. R. s. 63 פנירס פ' the gate of Paneas; a. fr.—Ib., a. e. פירלי (corr. acc.).—Tanh., ed. Bub., Mikk. 10 בפולי אחד (read: אחו; בפ' אחו).—Pl. ch. פילוניקרא. Targ. Y. I Deut. XX, 11 פילוניקרא (Y. II פילוניקרא, corr. acc.).—Hebr. pl. פילאחא. Tanh. l. c. שומרים על פתחי פ' (not פוח) he placed guards at all entrances.

פיליא pr. n. m. *Pilia*. Lev. R. s. 24 בר פ' יודן בר פ' Y. Ber. IX, 14^b פילא; Midr. Till. to Ps. CI פלקיא ed. Bub. (oth. ed. שילא, corr. acc.). Y. Shebi. V, beg. 35^d פליא Fr. M'bo, p. 95^b (ed. Krot. פריא).

פיליא v. פיליא.

פיליון I m. (pileum, πῖλον) *felt-cap*. Kel. XXIX, 1, v. פיליון III.—[Y. Sabb. XVI, 15^d top ופ', read: ופיליון, v. פיליון.]

פיליון II m. (πυλίων), v. פיליון.

פיליוס Y. Ber. II, 4^c bot. בפ', read: פיליוס.

פילין v. פילין.

פילינין, **פיליון** Lam. R. to II, 2 Ar., read: פילינין, v. פיליון.

פיליסמוסמיט Yalk. Prov. 950 some ed., corrupt. of אפיליסמיט.

פיליפי v. פילפא.

פילקא, **פילכ** v. פלקא.

פילכיה Y. Dem. IV, 24^a bot., v. פילולא.

פילס m. (פליס; cmp. פולקס) *a circular disk, plate, used as a weight*. Targ. I Sam. XXX, 12 (h. text פלח). Targ. Ez. IV, 10 (שקל).—B. Mets. 47^b פילקא, Ar., v. פולקא.

פילסונו Gen. R. s. 60 דוא פ' Ar., ed. ופלונו; Yalk. ib. 109 ופלוסנינו דוא ופלוסנינו (palatinus) he and his *chamberlain* (the guardian angel accompanying him).

פילפולא, **פילפול** v. sub פלי.

פילפי v. פילפא.

פִּילְפֶּלֶת, פִּילְפֶּלֶן, פִּילְפֶּלָא, פִּילְפֶּל, פִּילְפֶּל
v. sub פִּלְפֶּל.

פִּילְקִין f. (φυλακή) *prison*. Pesik. U'lkah, p. 182^a
אִירְחֹבֶשׁ בִּפְּ אִירְחֹבֶשׁ בִּפְּ אִירְחֹבֶשׁ בִּפְּ אִירְחֹבֶשׁ בִּפְּ
Ex. R. s. 15 בִּפְּ נִחַנְהּ he put her in prison. Ib. s. 30, v.
פִּילְקִין II; a. fr.—Lev. R. s. 34 בִּסְלִקִּי (corr. acc.).—
Pl. פִּילְקִיֹּת. Pesik. Vayhi, p. 67^a; Pesik. R. s. 17. Ib. s.
42 (ref. to Esth. II, 18, הִנָּחָה) פִּירְחָהּ he opened the
prisons.

פִּילְקִים, פִּילְקִין m. (πέλεκυς) *axe*. Midr. Till. to Ps.
LXXVIII, 47 כֹּף הָיָה יוֹרֵד הַבֵּרֶד וְכ' (not בִּפְּ) the hail came
down like an axe (or *axes*, pl.) and cut all the trees;
Ex. R. s. 12; Midr. Till. to Ps. CV, 33 כִּפְּלִקִּים הָיָה; Tanh.
Vaëra 14 בִּפְּלִקִּין; Yalk. Ps. 820 בִּפְּלִקִּין (corr. acc.).

פִּילְקָתָא, v. פִּילְקָתָא.

פִּילְרוֹס, v. פִּילְרוֹס.

פִּימוֹסְקָא, v. פִּימוֹסְקָא.

פִּימְלִאוֹת, פִּימְלִאוֹת, v. פִּימְלִאוֹת.

פִּימְלִנִּיָּה, v. פִּימְלִנִּיָּה.

פִּין, Kel. XI, 4 הִפִּין, end.

פִּינָה f. (b. h.; פִּנָּה) 1) *turn, movement*.—Pl.
פִּינָה (פִּינָה). Yoma 58^b כָּל פִּי שֶׁאֵתָּה פִּינָה וְכ' (פִּינָה) פִּינָה
Ms. M. 2 (פִּינָה) all the turns you make (in the Temple)
must be towards the right; ib. 15^b (פִּינָה); Zeb. 62^b
(פִּינָה); Sot. 15^b (פִּינָה); Yalk. Lev. 446 פִּינָה; a. e.—
[With the exception of Sot. l. c. our editions read פִּינָה].—
2) *corner*. Ex. R. s. 37, beg. (ref. to Zech. X, 4)
מִמֶּנִּי פִּינָה 'from him (Israel) the cornerstone is taken',
this refers to King David (with ref. to Ps. XVIII, 22).
Ab. d'R. N. ch. XXVIII וְכ' אֲבָן פִּינָה there are three qualities of scholars, a hewn stone (seated
in the wall), a corner stone &c.; וְכ' אֲבָן פִּינָה (one versed in Midrash and Halakhah) is a corner stone
which has two faces only.—Pl. as ab. Midd. I, 1 אֲרַבְּעַת פִּינָה in its four corners. Erub. 11^a, v. פִּינָה.

פִּינָרִי m. (פִּינָרִי) *emptying, clearing*. Neg. XII, 5;
Sifra M'tsor^a, Neg., ch. III, Par. 5 (ref. to Lev. XIV, 36)
עֲסַק רֹאשׁ לֵב is the clearing of the house such important
business?; Yalk. Lev. 566. Ib. בְּכָל אֲדָמָה וְכ' the
order must be issued by the priest, but the clearing may
be done by anybody; a. e.

פִּינֹכָא, פִּינֹכָא m. (פִּינֹכָא) *driving, speeding*. Targ. Jud.
V, 22.

פִּילְוִינָס, פִּילְוִינָס m. (φαινολης, φαυλονης S. =
pænula) *a travelling cloak, pænula*. Treat. Tsitsith (ed.
Kirchh. p. 22) פִּילְוִינָס (corr. acc.; Sifré Deut. 234
תִּכְלָא, prob. to be read: פִּילְוִינָס). Y. Ned. X,
end, 42^b מִדּוּר לְחֻזְרֵי בִּפְּלִנָּס (not בִּפְּ) is it permitted to
act as judge in absolving from vows wrapped in a pænula

(in place of a Tallith)?; Y. Hag. I, 76^d top פִּילְוִינָס (corr.
acc.).—Pl. פִּילְוִינָן, פִּילְוִינָן. Lam. R. to II, 2 מוֹכְרֵי פִּילְוִינָן
Ar. (ed. Koh. פִּילְוִינָן, corr. acc.; ed. מוֹכְרֵי טְהוֹרֹת) sellers
of pænula; Y. Taan. IV, 69^a bot. פִּלְגִּס אֹרְגֵי (corr. acc.)
weavers of material for pænula.—Tosef. Kel. B. Bath.
V, 11 פִּמְלִיאוֹת, פִּימָ (R. S. to Kel. XXVIII, 8 פִּמְלִיאוֹת)
read: פִּימְלִאוֹת.

פִּינוֹן m. (πίλος, pilleum; נ for ל, emp. לִיפָא) *felt*;
פִּינוֹנִיאוֹת felt-shoes. Kil. IX, 7.

פִּינוֹסוֹת, Tosef. B. Bath. VI, 3, sq., v. פִּינֹסוֹת.

פִּינוֹסִין, Midr. Till. to Ps. IX, 2 בִּפְּ, ed. Bub. בִּפְּסִינָן,
read: בִּפְּסִינָן.

פִּינוֹקָא, פִּינוֹקָא m. (פִּינוֹקָא) *treating too tenderly, spoiling*.
Targ. Prov. XIX, 10 (h. text רִעוּגָא).

פִּינָחָס, v. פִּינָחָס.

פִּינָמִיגוֹן, v. פִּינָמִיגוֹן.

פִּינָה, פִּינָה f. = h. פִּינָה, *street-corner*. Targ.
Prov. VII, 8, v. פִּינָה. Ib. 12.

פִּינָה, פִּינָה m. (πίναξ) *dish, plate*. Y. Snh. XI, 30^c top
פִּינָה a dish of fine flour. Y. Sabb. III, 6^b top. Hull.
111^b (Ar. ed. pr. פִּינָה). Taan. 24^b (Ar. פִּינָה); a. e.—Pl.
פִּינָה. Pes. 49^a מִלְחוֹד פִּינָה (Ar. Var. פִּינָה, v. לָחָד).

פִּינָס m. (a corrupt. of פִּינָס q. v.) *travelling cloak*.
Gen. R. s. 84 (ref. to וִירַשְׁתִּי, Gen. XXXVII, 23) וְכ' הָיָה
עַד שֶׁמָּכַר פִּינָס when he was compelled to sell his travelling cloak;
(Yalk. Gen. s. 78 הָיָה שֶׁלֹּו).

פִּינָסִיר, פִּינָסִיר, Tanh. Shof'tim 10 שֶׁלָּהּ הָיָה וְכ'
וְכ' הָיָה, a corrupt., read: הָיָה הַקֹּסְטָרִי or הַקֹּסְטָרִי (custos,
-odis) the *guard* of the fort stood at the entrance, and
when he entered and saw them &c.; v. קֹסְטָרִי.

פִּינָקָא, v. פִּינָקָא.

פִּינָקָא, פִּינָקָא pr. n. m. *Pinkay*. Ker. 28^a; Pes. 57^a פִּינָקָא
(Ms. M. 2 פִּינָקָא; Ms. O. פִּינָקָא, v. Rabb. D. S. a. l. note 3).

פִּינָקִינִין, v. פִּינָקִינִין.

פִּינָקָס, פִּינָקָס c. (πίναξ) *board, tablet, esp. (πίνακες)
the folded writing tablets; register, list*. Sabb. XII, 4, v.
פִּינָקָס II. Ib. 5 עַל שְׁנֵי דְפִי פִּינָקָס on two boards of a pinax (Rashi:
two columns on one tablet). Nidd. 30^b הָיָה הָעֶמְבְּרִי
in the womb פִּינָקָס רִמְיָהּ לֵב שֶׁמְקִיבֵל in position a folded
pinax. Gen. R. s. 69 (ref. to Gen. XXVIII, 13) כֹּף הָיָה
וְכ' הָיָה (the Lord) folded it (the land) like a pinax
and placed it under his (Jacob's) head; a. fr.—Esp. *the
merchant's accounts, book*. Ab. III, 16 הָיָה הַסֵּפֶר
the book of (God's) accounts lies open, and the hand
writes, and whosoever wishes to borrow may come and
borrow &c. Shebu. VII, 1 הָיָה עַל פִּינָקָס Y. ed. (Mish.

a. Bab. ed. פ'נ' v. חנוניי. Ib. כתוב בפנינקסי ו' Y. ed. (Mish. a. Bab. ed. על פ'נ') it is written in my book that thou owest me &c. Y. Ned. I, 36^d פנינקסו נפתחו his account book is open (his sins will be visited); ib. פנינקסו (corr. acc.). Gen. R. s. 81, v. ב'קנר; a. fr.—Pl. פנינקסות, פנינקסאות, פנינקסין. Kel. XXIV, 7, v. אפופודין ו' Gen. R. s. 1 רופרואות ו' he (the builder) has before him rolls and tablets (plans and descriptions). Y. R. Hash. I, 57^a bot. שלש פ' 'שם there are three books (before the Lord), one for the perfectly righteous &c. (Bab. ib. 16^b ספריים); a. e.

פִּינְקָסָה, פִּינְקָסָה, פִּינְקָסָה ch. same. Targ. Ez. IX, 2, sq. (h. text פִּינְקָסָה). Targ. II Esth. IV, 1 ופִּינְקָסָה; a. e.—Y. Sabb. V, end, 7^c, v. גִּימון. Ib. XII, end, 13^d כאן פ'נ' he who says the term ב'קנר חוקק כהן הוקק פ' applies also to engraving, means engraving like that on the wax-covered tablet, opp. בולט. Y. Maas. Sh. IV, 55^b bot. I saw in my dream (דחוינא) that I was covered with a pinax of twelve tablets; Lam. R. to I, 1 רבתי (חד כות') that I was carrying a pinax &c. Y. Maas. II, 49^d bot. (אשכחון כתוב בפנינקסיה ו') they found written in a memorandum of &c.; a. e.—Pl. פִּינְקָסָה, constr. פִּינְקָסָה. Targ. Y. Gen. XXXIX, 11.

פִּינְקָסָה, v. פִּינְקָסָה h.

פִּירָם or **פִּירָם** m. (v. פִּירָם), v. פִּירָסָה. —[Pl. פִּירָסָה, q. v.]

פִּירָם (cmp. פִּירָם) to split, divide, distribute.

Hif. וְהִפְּרָם 1) to penetrate, (בָּרַק. פִּירָם); to cause abdominal trouble. Pes. 107^a מִיִּסְרָן וְהִפְּרָם this drink is a tempter and then gives pain (Ms. M. מִיִּסְרָן; Ms. O. מִיִּסְרָן; v. מִיִּסְרָן, v. מִיִּסְרָן; ed. מִיִּסְרָן, v. infra).—[פִּירָם, v. מִיִּסְרָן]—2) to break a person's anger or will, to pacify, persuade, comfort. Shebu. 45^a כדי לְהַפְּרָם רַעְיוֹנוֹ in order to satisfy the mind of the employer (to convince him that he was mistaken). Y. ib. VIII, 38^d top; Y. Snh. III, 21^c bot. מַצּוּהָ לְהַפְּרָם it is proper to give him (the owner of the lost animal) satisfaction (by stating the cause of the loss); v. *Pi.*—Ab. Zar. 71^a צֵא וְהִפְּרָם לִי מִנֵּה הַמֶּלֶךְ go and satisfy for me the royal taxes (settle for me as best you can), v. מִנֵּה.—3) to arbitrate, decide (cmp. פִּירָם). Sabb. 33^a מִי יִפְּרָם who will decide (as to the cause of my disease)? Ib. 54^a מִי יִפְּרָם who will decide which udders are tied up for the purpose of drying them up and which for the purpose of preserving the milk?—Esp. to decide by chance, by drawing lots, counting a certain number &c. (v. פִּירָם). Tam. I, 2 שְׂבַבְלִי יִרְאוּ וְהִפְּרָם let those who have bathed, come and take part in the count of chance; v. הִפְּרָם וְכֵה, 'not after they have drawn, he who has won, has won (no appeal is permitted). Yoma 24^b לָמָּה הִפְּרָסוּן וְחִזְרוּן ו' why did they draw once and again (why not at once for all the functions to be distributed)? Ib. מִפְּרָסִין (Rashi: מִפְּרָסִין) what garments do they wear when drawing? Gen. R. s. 84 (play on פִּירָם, Gen. XXXVII, 23) הִפְּרָסוּן עֲלֶיהָ ו' they drew lots about it (the coat) as to who should carry it to his father &c. Sabb. XXIII, 12 (148^b) מִפְּרָם אִם מִפְּרָם a man may decide by lot (on the Sabbath) the shares of honor at the table &c.; ib. 149^b; a. e.

Pi. מִפְּרָם to pacify, conciliate, persuade. Pes. l. c. וְהִפְּרָם (that drink) chastises us (gives us pain), and yet is so persuasive (tempting). Ber. 28^b אֲנִי יָכוֹל לְהַפְּרָם דְּבָרֵימִי ו' I might appease him with words or bribe him with money. B. Bath. 9^b וְהִפְּרָם דְּבָרֵימִי ו' he who gives a poor man a coin will be blessed with six blessings, but he who speaks kindly to him, will be blessed with eleven blessings. Gen. R. s. 93, end כִּשְׁם ו' as Joseph pacified his brothers only by weeping &c. Y. Snh. l. c. וְהִפְּרָם ו' it is right to satisfy his mind by stating the truth, but one must not do so by a falsehood; Y. Shebu. l. c. מִפְּרָם ... אֵינוֹ מִפְּרָם Lev. R. s. 19, end וְהִפְּרָם ו' וְהִפְּרָם ו' read: וְהִפְּרָם ו' (Nebuchadnezzar).—Part. pass. מִפְּרָם. Ex. R. s. 51 וְהִפְּרָם ו' I am convinced that thou hast forgiven Israel.

Hithpa. מִפְּרָם, *Nithpa.* מִפְּרָם to be appeased, satisfied, persuaded. Ib. וְהִפְּרָם ו' now all Israelites were satisfied with regard to the work of the Tabernacle (that everything was correct). Ber. 33^a נֹחַ וְהִפְּרָם ו' prince's anger was appeased. Pesik. R. s. 10 וְהִפְּרָם ו' when harvesting time comes, all (that now are disputing) will be convinced for whose sake the field has been sown. Yoma 86^b וְהִפְּרָם ו' it is doubtful whether he will or will not accept his apology; וְהִפְּרָם ו' it is doubtful whether he will be appeased by mere words (without demanding a fine or public satisfaction) &c.; a. fr.

פִּירָם (פִּירָם) ch. same, 1) to distribute, v. פִּירָם.—2) to break, desecrate, v. infra.

Af. וְהִפְּרָם (פִּירָם) to break, weaken; to desecrate. Targ. Y. II Num. XV, 31 (h. text וְהִפְּרָם). Targ. Hos. IV, 9 (ed. Wil. וְהִפְּרָם). Ib. וְהִפְּרָם. Targ. Y. Lev. XIX, 8 (h. text וְהִפְּרָם). Ib. וְהִפְּרָם (fr. פִּירָם). Ib. וְהִפְּרָם (ed. Vien., a. Y. II Lev. XIX, 8 וְהִפְּרָם). Targ. Job XV, 4 וְהִפְּרָם (ed. Wil. וְהִפְּרָם, corr. acc.; h. text וְהִפְּרָם). Targ. Y. Num. XXV, 1 וְהִפְּרָם (cmp. וְהִפְּרָם fr. וְהִפְּרָם). Targ. Ps. LIII, 1 וְהִפְּרָם (some ed. וְהִפְּרָם Pa., fr. פִּירָם); a. fr.—Targ. Y. I Deut. XXIII, 18 וְהִפְּרָם ed. Amst. (ed. Vien. וְהִפְּרָם, corr. acc.).—Part. pass. f. מִפְּרָם. Targ. Y. II Lev. XXI, 7 (h. text וְהִפְּרָם).—V. פִּירָם.

Pa. מִפְּרָם 1) (with ב') [to split, drive into, v. מִפְּרָם] to press, urge. Targ. Y. Gen. XIX, 3 (h. text וְהִפְּרָם).—2) to break a man's vehemence; to quiet, appease, reconcile, persuade, pray. Targ. Esth. VIII, 3 וְהִפְּרָם לִיָּהּ (h. text וְהִפְּרָם). Targ. Y. Gen. XLII, 21; a. e.—Hull. 95^a top וְהִפְּרָם ו' if thou hadst asked my pardon (made peace with me) &c. Ib. 94^a [read:] מִפְּרָם לְמַבְרִיין secure the good will of our ferryman (make him a present); וְהִפְּרָם ו' he offered him a present, and he (the ferryman) became angry. Yoma 87^a לִיָּהּ אֲנִי לְהַפְּרָם ו' I will go and make peace with him. Y. Snh. XI, 30^c top; Y. Ber. IX, 13^d top מִפְּרָם ו' make him (the idol) favorably disposed towards me. Taan. 24^a לִיָּהּ ו' Ms. M. (ed. וְהִפְּרָם) and I persuade him (the pupil), until he comes and reads. Meg. 12^a מִפְּרָם לְהוֹרָם ... מִפְּרָם ו' for, as to the residents of his own place, he can win their favor, whenever he wants; a. fr.—Part. pass. מִפְּרָם; f.

ישכח. Y. Ab. Zar. II, 41^d bot. מְפַיִסְכָּן; מְפַיִסְכָּן, *pl.* מְפַיִסְכָּן; מְפַיִסְכָּן (מְפַיִסְכָּן) he may find a friendly face (a well-disposed judge).

Ithpe. אִיִּתְפֵּי, אִיִּתְפֵּי 1) *to be broken, degraded.* Targ. Job XV, 20 מְפַיִסְכָּן (ed. Lag. מְפַיִסְכָּן; ed. Wil. מְפַיִסְכָּן, *Ithpa.* of פִּסָּא or of פִּסָּא II; h. text מְפַיִסְכָּן).—[Targ. Y. I Deut. XXIII, 18 מְפַיִסְכָּן ed. Amst., v. מְפַיִסְכָּן II.]—2) *to be appeased; to yield.* Targ. Prov. VI, 35 (h. text מְפַיִסְכָּן).

Ithpa. אִיִּתְפֵּי, אִיִּתְפֵּי same. Targ. Y. Gen. XXXIV, 15 (h. text מְפַיִסְכָּן). Ib. 22; a. e. (v. מְפַיִסְכָּן).—Yoma 23^a רְמַיִסְכָּן when they ask his pardon, and he is appeased (forgives). Num. R. s. 5, end פִּיִּסְכָּן רְמַיִסְכָּן who asked thy pardon, that thou wast appeased?; Sot. 35^b; a. fr.

פִּסָּא m. (preced.) 1) = h. *lump of brittle stone.* Shn. 64^a שָׁקַל פִּסָּא he took up a lump and threw it at it (the idolatrous statue). Macc. 8^a; a. e.—2) = h. פִּיִּסְכָּן, v. מְפַיִסְכָּן.

פִּסָּא, v. פִּסָּא II ch.

פִּסָּא, v. פִּסָּא.

פִּסָּא, constr. פִּיִּסְכָּן, v. פִּיִּסְכָּן II h.

פִּסָּא, v. פִּסָּא.

פִּסָּא m. (פִּסָּא) *cutting off dry twigs, trimming.* Shebi. II, 3 כְּפִסָּא שֶׁל חֲמִישִׁית the trimming as it is done in the fifth year, contrad. to יָרִיד. Ib. רִשְׁאִי ... זֶמֶן כל זמן as long as I am permitted to do what is necessary to cultivate the tree, I am also permitted to trim it; Y. ib. 33^d אֲנִי רִשְׁאִי בְּפִסָּא עַד הַעֲצָרָה 'I am permitted to trim it', that means up to the festival of Shabuoth.—*Pl.* פִּסָּא, פִּסָּא, *chiselled* (millstones). Hull. 88^b, v. נִקְרָה.

פִּסָּא m. = h. פִּסָּא, *disqualification, blemish; disqualified, unworthy person.* Targ. Y. Gen. XXXV, 22; a. e.—*Pl.* פִּסָּא, Targ. Y. Lev. XXI, 14.

פִּסָּא m. (פִּסָּא, v. פִּסָּא) *mortar-maker, mason.*—*Pl.* פִּסָּא, Kel. XX, 2.

פִּסָּא m. (פִּסָּא) 1) *separation, interruption, pause.* Zeb. 53^b פִּסָּא אַרְבַּע מִנְחָה Rashi a. Ms. B. (v. Rabb. D. S. a. l. note 60; ed. ואַרְבַּע) four separate manipulations (with pauses between them). מְפַיִסְכָּן; Yalk. Lev. 441.—2) *the division of words into clauses in accordance with the sense, punctuation.* Ned. 37^a (ט) פִּסָּא שכר פִּסָּא remuneration for teaching the values of punctuation signs or accents, v. פִּסָּא.—3) *setting a price on fruits before they are harvested.* Y. B. Mets. V, 10^c bot. פִּסָּא they differ as to permission to fix the price &c., opp. to מְלֹחָה. Ib. אָבֵל בְּפִסָּא (corr. acc.).—4) *spreading the feet.* Keth. 39^b רָרָה צֶרֶר שֶׁל פִּסָּא the pain caused by forcing her feet apart (ref. to Elz. XVI, 25 וְהַפְשִׁיחָהּ).

פִּסָּא, v. פִּסָּא.

פִּסָּא, *trust.* Yalk. Ps. 672 פִּסָּא תִּשְׁלֹחַ they borrow from one another

in trust (without witnesses or note) and pay in trust; Midr. Till. to Ps. XIX בפִּסָּא, ed. Bub. בפִּסָּא (corr. acc.).—Esp. פִּסָּא *a deed of trust*, an instrument by which property is conveyed to a person in trust (*fideicommissum*) to use it in a certain way; *a feigned sale or donation* (for the purpose of eluding creditors &c.). Y. Keth. II, 26^b bot. פִּסָּא (פִּסָּא, פִּסָּא) witnesses (signed on an instrument) are credited when they say, it was a deed of trust (v. אֲמָנָה), or it was a feigned transfer. Ib. (ref. to Job XI, 14) 'if there be wrong in thy house, remove it', this means a deed &c.; Bab. ib. 19^b פִּסָּא (read with Ar. פִּסָּא q. v.). Ib. 79^a כֹּתֶבֶת שֶׁל פִּסָּא if a woman desires to withhold her property from her husband's control, she may write out a deed of trust (a feigned transfer) to a third person (prior to her marriage); Tosef. ib. IX, 2 כֹּתֶבֶת שֶׁל פִּסָּא ed. Zuck. (Var. כֹּתֶבֶת בְּכֶפֶס, corr. acc.). B. Bath. 154^b אָם אָמַר שֶׁל פִּסָּא (Ms. H. פִּסָּא) if he says, it was a feigned sale (you persuaded me to a nominal sale in order to make people believe that you are a man of means).

פִּסָּא, v. מְפַיִסְכָּן.

פִּסָּא f. pl. (an adapt. of ἐπιστύλια, as if a reduplic. of פִּסָּא) *lintels on the top of a pillar, epistyles.* Y. Succ. I, 52^a bot. [read:] אַרְבַּע עֲמֻדִים וְעֲלֵיהֶם אַרְבַּע פִּסָּא (Mus. 'אפיס') four columns and on top of them four epistyles (extending beyond the columns); Y. Erub. I, 19^c פִּסָּא.

פִּסָּא m. pl. (πιστάκια) *pistachio-nuts.* Y. Kil. I, 27^a bot. (Ar. פִּסָּא, v. מְפַיִסְכָּן. Y. Maasr. I, 48^d bot. פִּסָּא (corr. acc.).—Tosef. ib. I, 1 פִּסָּא (v. אֲפִסָּא).—V. פִּסָּא.

פִּסָּא, v. פִּסָּא.

פִּסָּא, *v. sub 'פִּסָּא.*

פִּסָּא, v. פִּסָּא.

פִּסָּא m. pl. (פִּסָּא, v. פִּסָּא II) [*distributions, comp. Lat. tributum, taxes, esp. pissim, pissin, name of a Roman tax laid on the community and distributed by the latter according to assessments* (v. Sm. Ant. s. v. Vectigalia). Y. Peah I, 15^b bot. (ref. to Prov. III, 26) אָם if thou givest charity out of thy pocket (voluntarily), the Lord will guard thee from tributes, fines &c.; Gen. B. s. l. Y. Ab. Zar. IV, 44^b; Y. Shebi. IV, 35^b וְהִמְיֹחָהּ עֲלֵינוּ you impose upon us tributes and fines &c. Yalk. Jer. 312 בִּפְּנֵי מִשְׁעָבְדֵינוּ are oppressed by tributes, confiscations &c.; Pesik. Bahod. p. 151^a בְּמִסִּים (corr. acc.); a. fr.

פִּסָּא f. (פִּסָּא) *step.* Targ. I Sam. XX, 3 (h. text פִּסָּא).—V. פִּסָּא.

פִּסָּא, Pesik. Vattom., p. 131^a פִּסָּא (Ms. O. פִּסָּא, Ms. Parma פִּסָּא), a corrupt. of a Greek sentence, prob. ὅπως ποιοῦσι ποιήσω, as they act, so will I act, expl. in Chald. וְאֵת עֲבִידֵי.

פִּיִּסְפִּס, v. פִּסְפִּס.

פִּיִּסְפִּס, v. פִּסְפִּס.

פִּיִּסְקָן m. (פִּסְקָן) 1) *interruption*.—Pl. פִּיִּסְקִין. Y. Shek. III, 47^b bot. ב'פ' לשותותן to drink them (the four cups) at intervals, v. פִּסְקָן.—2) *slope or embankment by the roadside*.—Pl. as ab. Tosef. Erub. X (VII), 2 'וכ' והררים והפ' ed. Zuck. (oth. ed. החררים והפסקן; El. Wil. emends פסקנין hills, slopes, or a ship by the side of a public road (v. Tosef. Sabb. X (XI), 4).

פִּיִּסְקָא, v. פִּסְקָא.

פִּיִּסְקוֹן pr. n. (פִּסְקוֹן) *Piskōn (Arguer)*, surname of the angel Gabriel. Snh. 44^b, v. פִּסְקוֹן.—Fem. פִּסְקִינָה. Ib. רוח פ' (Rashi: פִּסְקִינָה) the arguing spirit (Gabriel). Tanh. V'zoth 6.

פִּיִּסְקָא, v. פִּסְקָא.

פִּיִּסְקִינוֹת f. pl. (piscina) *fish-ponds*, in gen. *ponds, reservoirs*. Koh. R. to II, 6 (expl. ברכות מים ib.) פ' (not סקנינוס); Yalk. ib. 967 פִּיִּסְקִינוֹת (corr. acc.).—[V., however, פִּסְקִינָה]

פִּיִּסְקִינוֹת, v. preced.

פִּיִּסְקָא f. (פִּסְקָא) *a small share, portion*. B. Bath. 151^a פ' (Ms. F. פִּסְקִינָה) a small portion of an orchard.

פִּיִּסְתָּה, **פִּיִּסְתָּה**, **פִּסְתָּה** f. = פִּסְתָּה 1) *the hand up to the wrist*; כה רגלָה the foot up to the ankle. Targ. I Kings XVIII, 44; a. e.—Yeb. 115^a 'וכ' רידָה (see) the hand that lies here (of the remains of the burned husband); a. e.—Pl. פִּיִּסְתָּה, constr. פִּיִּסְתָּה. Targ. I Sam. V, 4. Targ. Esth. VIII, 10.—2) *piece, esp. bread* (v. פִּיִּתָּה). Y. Ber. VI, 10^b bot. דהרין פִּסְתָּה ... דהרין פִּסְתָּה when I eat my bread and, not knowing how to say grace, I say, blessed be he who has created this piece &c. (Bab. ib. 40^b פִּיִּתָּה דהרין פִּיִּתָּה). Y. Sabb. VII, end, 10^d קופִּדָה 'וכ' meat may serve as a complement to bread (to complete the legal size), but bread cannot serve as a complement to meat. Tanh. Ekeb 7, v. פִּיִּתָּה.—Pl. פִּיִּסְתָּה crumbs. Y. Pes. VI, 33^a פ' מבערה צריך must remove the crumbs.

פִּיִּסְתָּא, **פִּסְתָּא** m. (פִּיִּסְתָּין) *pistachio-nut*. Gitt. 59^a כפ' ופלגיה דפ' (not ופלג' compressed to the size respectively of a pistachio-nut and half a pistachio-nut (Rashi: acorn). Pl. פִּיִּסְתָּא, פִּיִּסְתָּין. Y. Kil. I, 27^a bot. Ar., v. פִּיִּסְתָּין. Ib. 27^b הוה משקי פ' בשביל למחוק (not למחוקה ...) put pistachio-nuts in boiled wine to sweeten them.

פִּעוֹר, **פִּעוֹר** m. (פִּעוֹר) *uncovering one's self*, obscene worship of the idol Peor. Snh. 106^a; Yalk. Num. 771 פִּעוֹר. V. פִּעוֹרָה.

פִּיעוֹפֵּא, v. פִּעוֹפֵּא.

פִּיִּף m. (apocop. reduplic. of פִּיִּף; cmp. פִּיִּפִּיִּף) *fringe*,

knotted to the border. Kil. IX, 9 'של צמר וכ' (Mish. ed. פיר, corr. acc.; v. Rabb. D. S. a. l. note 10) it is forbidden to attach woolen and linen fringes (to a garment), because they may be mixed up with the web; Y. ib. 32^d.—Transf. *knots surrounding the anus*. Tosef. Mikv. VII (VIII), 10 ed. Zuck. (oth. ed. בצואה או בכף או ביציאה (בפיר).

פִּיִּפָּה ch. same. Y. Kil. IX, 32^a top, v. נָבֵל ch.

פִּיִּפּוּס, v. פִּפּוּס.

פִּיִּפּוּר m. (= פִּרְפּוּר; פִּרְר; cmp. אִפִּיִּפּוּרִית) *trellis*. Y. Kil. VI, 30^e 'וכ' לפ' ... לפסע בין פ' לפ' if he is in the habit of stepping from one trellis to the other (in one step), they are considered (for purposes of mixed seeds, בְּלֵאִים) as one espalier; [Levy quotes פִּיִּפּוּר].—Pl. f. פִּיִּפּוּרִית. Ib. (Levy quotes פִּיִּפּוּרִית).

פִּיִּפּוּרָא ch. (preced.) *decorative frame*.—Pl. פִּיִּפּוּרִיאַת. Targ. Y. Deut. XXVI, 3 (not רִיִּיא ...).

פִּיִּפּוּרִין, Gen. R. s. 74, end מעליו פ' וזעביר פ' read: (פִּיִּפּוּרִין); (Yalk. Sam. 147 פִּיִּפּוּרִין; some ed. פִּיִּפּוּרִין).

פִּיִּפּוּרִית, Tosef. Kel. B. Mets. VI, 6 ed. Zuck., read: אִפִּיִּפּוּרִית, v. פִּיִּפּוּרִית.

פִּיִּפּוּרִית, v. פִּיִּפּוּרִית.

פִּיִּפּוּר, v. פִּיִּפּוּר.

פִּיִּפּוּרָא m. (preced. wds.; cmp. פִּיִּרָא) *royal litter*. Ab. Zar. 11^a [read:] אִפִּיִּפּוּרָא קמי פ' נקיר נורא קמי פ' אִפִּיִּפּוּרָא the torchbearer carries the light in front of the litter, the chief *lecticarius* (behind the litter, carries the light) for the *dux*, the *dux* for the *hegemon*, the *hegemon* for the *comes*; does the *comes* carry the light before the people (that follow the procession)?—[V. Sachs Beitr. II, p. 111 on the custom of carrying fire.]

פִּיִּפּוּת, v. פִּיִּפּוּת.

פִּיִּפּוּרִית, **פִּיִּפּוּרִית**, **פִּיִּפּוּרִית**, v. פִּיִּפּוּרִית.

פִּיִּפּוּלִין, v. פִּיִּפּוּלִין.

פִּיִּפּוּ pr. n. pl. (Ἐπιφάνεια) *Epiphania*, a city of Syria. Gen. R. s. 37 (expl. חתמרי, Gen. X, 18; Targ. Y. I, II a. l. אנטוכיא, אנטוכיא).

פִּיִּפּוּקִין, Ruth R. s. 3 'נטל פ' v. פִּיִּפּוּלִין.

פִּיִּץ, v. פִּיִּץ.

פִּיִּצוּלִיא, **פִּצִּל** m. pl. (פִּצִּל) *shrivelled fruit*, esp. *grapes which fell in an unripe state and were put in the sun to ripen* (cmp. פִּצִּלִּין). Y. Bets. IV, 62^b bot. הוה פ' באילין the question turned on the sun-dried grapes; Y. Maasr. I, end, 49^b 'וכ' אילין פִּצוּלִין אילין הוה (corr. acc.).

פִּיִּצְמִלִין, v. פִּיִּצְמִלִין.

פִּיקָעָה **פִּיקָעָה** m.=h. פִּיקָעָה, wound.—Pl. פִּיקָעִין. Koh. R. to I, 8 פִּיקָעִין עַד דִּיאִרְמִלְאֵן פִּיקָעִין עַד until their heads were full of wounds.

פִּיקָעָה **פִּיקָעָה** f. פִּיקָעִין or פִּיקָעִין to split, break; cmp. פִּיקָעָה arbitration, lot, share. Targ. Y. Deut. XXXII, 8, sq. (not צִיפָּה). Ib. IV, 34. Targ. Prov. XVIII, 18 (ed. Wil. פִּיקָעָה). Targ. Ps. CXXV, 3; a. fr.

פִּיקָה **פִּיקָה** I f. (פִּיקָה; cmp. פִּיקָעָה) lump, ball, swelling, esp. 1) protruding cartilage. Hull. X, 4 (134^b) פִּיקָה שֶׁל גִּגְרִית the thyroid cartilage; Neg. X, 9. Ib. 10 פִּיקָה שֶׁל צִוָּר פִּיקָה the protruding cartilage of the neck; Tosef. ib. IV, 12 פִּיקָה שֶׁל פִּירְקָה פִּיקָה. Bekh. VII, 6 (45^a) פִּיקָה שֶׁל יוֹצֵאת מְגוּרָיו (not יוֹצֵאת) one that has a lump on his thumb; a. fr.—2) a protuberance on the blossom end of fruits, v. פִּיקָה II. Y. Succ. III, 53^d פִּיקָה.—3) spinner's coil. Ohol. VII, 4 פִּיקָה עַד שִׁיעֲגִילוֹ רֹאשׁ כֹּף until the embryos (on leaving the vagina) form a round head like a coil; expl. Bekh. 22^a שֶׁל צִמְרָה like a coil of wool. Ib.; Tosef. Ohol. VIII, 8 פִּיקָה שֶׁל שִׁיר פִּיקָה the coil containing the warp; פִּיקָה containing the woof. Bekh. l. c. פִּיקָה נִרְאִיתָה שֶׁל עֵרֶב it has the appearance of a coil coming forth out of a coil, v. מְפִיפִית.—4) whorl. Kel. XI, 6. Par. XII, 8; a. e.—5) coil or tuft used as a stopper (v. פִּיקָה). Kel. XVII, 12.—Pl. פִּיקָה. Bekh. 45^a בַּעַל הַפִּיקָה (not הַפִּיקָה) one afflicted with lumps; (Ar. Var. פִּיקָה; Ar. s. v. פִּיקָה; Mish. ib. VII, 6 פִּיקָה 6 פִּיקָה; Talm. ed. 45^a I learned of three sizes of coils, one of the warp, one of the woof, and one large coil, that of the sack-weavers; Tosef. Kel. B. Mets. VII, 1, v. סִפֵּי I. Lev. R. s. 14 פִּיקָה coils upon coils (in the abdomen). Tosef. Ohol. XIII, 5, v. לָבַשׁ; a. e.

פִּיקָה **פִּיקָה** II f. (פִּיקָה)=b. h. פִּיקָה, gliding, sinking. Sabb. 147^b פִּיקָה מִשּׁוּם פִּיקָה on account of sinking in the clay-soil (פִּיקָה, which makes walking a labor; Rashi: he might stain his garments when sinking in the muddy soil, and then wring them out).—Tosef. ib. VII (VIII), 21 מְבַעֲרִין וְכִי לִצְרִית וּלְפִיקָה (Var. וּלְפִיקָה) you may shock a person in convulsions, or in an attack of vertigo, and it is not forbidden as a superstitious practice, v. אֲמֹרִי.—Yalk. Esth. 1054 פִּיקָה מְכַנִּסִּין פִּיקָה בְּמִמּוֹנוֹ וְכִי (the Jews) cause a sinking (decline) in the wealth of the world (Esth. R. to III, 8 פִּיקָה).—Snh. 111^b (ref. to פִּיקָה, Is. XXVIII, 7) אֵין פִּיקָה אֵלָא גִּהֵנָּה (Ms. K. פִּיקָה) 'sinking' means going to Gehenna.

פִּיקָה **פִּיקָה** III, בר פִּיקָה pr.n.m. Bar-Pika. Y. Naz. IX, 57^d.

פִּיקָה **פִּיקָה**, v. sub פִּיקָה.

פִּיקָה, v. פִּיקָה.

פִּיקָה **פִּיקָה** m. (b. h.; פִּיקָה) 1) charge, trust. Num. R. s. 1, end פִּיקָה נִמְצָא נֶאֱמַר בְּפִיקָה (not נֶאֱמַר) was not found true to his charge.—2) count, muster.—Pl. פִּיקָהִים. Sot. 36^b; Yoma VII, 1, a. e. חֹמֶשׁ הַפִּיקָה the Book of Numbers, v. חֹמֶשׁ.

פִּיקָה **פִּיקָה** f. ch. same, 1) command. Targ. Ps. XIX, 9. Targ. Y. Deut. XXVII, 26; a. e.—Pl. (masc.) פִּיקָהִים. Targ. Ps. l. c. Targ. Deut. XXVIII, 1; a. fr.—2) muster, count.—Pl. as ab. Y. Shek. I, 46^b (ref. to Ex. XXX, 14) כָּל דֹּעֲבֵר עַל פִּיקָה all those who passed the mustering (Num. I) shall give (half a Shekel, exempting the tribe of Levi, acc. to Num. I, 47).

פִּיקָה **פִּיקָה** m. (פִּיקָה) removing debris; פִּיקָה removing a person from under debris, in gen. saving an endangered life. Keth. 5^a בְּשִׁבְתָּ פִּיקָה מִפִּיקָהִים you must remove debris to save a life on the Sabbath. Ib. 15^b אֵין הוֹלְכִין בִּפְנֵי אֶת הָרֹב as to saving life (on the Sabbath), we do not judge by the majority of the residents of a place (whether the person in the ruins is or is not presumably a Jew); Yoma 84^b. Ib. 85^a וְכִי שְׂרֹוּחָה לֵבֵי מִנֵּינָה whence is it proven that the duty of saving life supersedes the Sabbath laws? Keth. 19^a לֹא דָבָר שְׂטֻמָּה בְּפִיקָה there is nothing (no religious law) that stands before (must not yield to) the duty of saving life, except three things: idolatry, incest and bloodshed (which you dare not commit even to save your life); Yoma 82^a; a. fr.

פִּיקָה **פִּיקָה** m. (denom. of פִּיקָה I) formation of lumps on the body; v. פִּיקָה I.

פִּיקָה **פִּיקָה** m., pl. פִּיקָהִים, פִּיקָהִים (v. פִּיקָה II) removing the coils on the blossom end of gourds. B. Mets. 88^b עַד דְּגִמָּה לְפִיקָהִים (v. Rabb. D. S. a. l. note 80) until he has finished the entire work of removing &c.; v. פִּיקָהִים מְבַחֲחִין Ms. M. (ed. אֲחֻלִּי) when the removing work has been started.

פִּיקָה, v. פִּיקָה.

פִּיקָה, v. פִּיקָה.

פִּיקָה, v. פִּיקָה.

פִּיקָה **פִּיקָה** f. (a corrupt. of fictile) earthen (wine) vessel. Tosef. B. Bath. V, 4 פִּיקָה הַמּוֹכֵר בֵּי פִּיקָה he who sells wine by the vessel, opp. בְּקִשְׁלוֹן.

פִּיקָה, v. next w.

פִּיקָה **פִּיקָה** m. (facialis, φακίλοσ S.) turban. Y. Bets. V, 63^a (פִּיקָה לֵיה) אֶפְרָה רֹוּחַ פִּיקָהִיה וְכִי the wind made his turban fly off R. Meir's neck.

פִּיקָה, v. פִּיקָה I, a. פִּיקָה.

פִּיקָה, Yalk. Ps. 820, v. פִּיקָה.

פִּיקָה m. (denom. of פִּיקָה I) afflicted with lumps, v. פִּיקָה I.

פִּיקָה, or **פִּיקָה** (cmp. פִּיקָה I; φῦκος, fucus, of Semitic origin) [coil,] 1) sea-weed or rock-lichen used as a dye; red color, rouge. Sifra M'tsor'a, Neg., Par. 1 (ref. to שִׁנִּי, Lev. XIV, 4) הוֹלֵכָה מִיָּד פִּיקָה from שִׁנִּי you might infer that

you may use the dye from *fucus*, therefore *tola'ath* is added (to indicate that it must be won from a worm, the snail); Yalk. Lev. 559 פיקרים.—2) *the dried up blossoms of gourds*. B. Mets. 88^b (expl. משיפסו, Maasr. I, 5) משינל (Rashi to Bets. 13^b פקס) as soon as their blossoms are removed.—3) *lump*. Bekh. 45^a Var. Ar., v. פיקה I.

פיקסניון m. (πύξιον = πύξος) *box-tree, box-wood*. Y. Keth. VII, end, 31^d (expl. ראשור, Is. XLI, 19) פיקסניה; Gen. R. s. 15 פקסניון; Tanh. Trum. 9 פקסניון; ed. Bub. נקשניון, Var. נקשניון (corr. acc.). Y. Yoma III, 41^a top (expl. אשכניון (corr. acc.).

פיקעא m. (פיקע) *split, esp. slits in the rectum*. Ab. Zar. 28^a sq. ב' פ' ולינו ... פיקעא ... פ' להרי פ' let him get the kernel of a bramble fruit and place its split (wedge-shaped) side against the slit. Ib. פ' פ' פ' slits in the upper part of the rectum, פ' פ' פ' in the lower part.

פיקעין m. pl. = h. פיקעיות, *Coloquintidas, Bitter-Apples* (v. Löw, Pfl., p. 332, sq.). Targ. II Kings IV, 39.

פיקפס, פיקפס, v. sub פק'.

פיקק, v. פקס.

פיקר m. (Pers. paigâr, Koh. in Ar. Compl. s. v.) *dissension, dispute*. Taan. 24^b ו' פ' לא ליהוי פ' Ar. (ed. ...) have no quarrel with those Jews.

פיקרין, v. פוקרין.

פיקרסות f. (v. אפיקרסין) *underwear*. Nidd. 48^b (באפיקרסות) Ar. (ed. באפיקרסות).

פיקרסין m. pl. same. Kel. XXIX, 1 R. S. (ed. אפיקרסין).

פיר m. (פיר) *rubble, loose ground; quarry* (cmp. German *Bruch*). Ned. 81^b; Keth. 71^b פ' לא מצינו שיעל שמה בעפר פ' it does not occur that a fox dies in the dust of rubble, i. e. you do not feel the absence of comforts to which you are not used; Y. ib. VII, 31^b מה פ' אין שיעל עפר פ' אין שיעל עפר פ' (read: במה בעפר פ' פ' of פ'). Bab. ib. 79^b פ' של גפרית פ' a sulphur quarry.

פירא I ch. same, *ditch, pit, cavity*. Taan. 24^a, v. פירא. Kidd. 72^a, v. פירא. Erub. 28^a פ' רבי חורי פ' pit (dumping ground) where offal of dates is deposited on which cattle feeds; ib. 60^a. B. Bath. 11^a, v. סופלי. Keth. 79^a, v. next w.—Pl. פירא. Gitt. 60^b פ' פ' קא יבשי פ' our ditches will dry out.

פירא II, פרא m. = h. פרי, *fruit, crop*. B. Bath 36^b פ' רבא the large crop (of grain); פ' זוטא the small crop (of vegetables &c.). Succ. 31^b לא גמר פ' the fruit (Ethrog) is not ripe. Ber. 39^a פ' פ' fruit (vegetable) has the preference (over meat, for the purposes of benediction); a. fr.—Transf. *usufruct*. Keth. 79^a פ' אכרי לא פ' some say the right of felling service-trees or fishing in a pond comes under the category of usufruct, opp. קרנא property

(which the heir may sell). Ib. פ' דפ' ו' the Rabbis allowed the husband the usufruct (the births of the animals belonging to his wife), but not the fruition of the usufruct (e. g. the fine which the thief has to pay for stealing the calf). Ib. פ' גלימא פ' דרי ו' if she brought in a cloak, he has the use of it, he may cover himself with it, until it is worn out; a. fr.—Pl. פירי, פירי, פירי. Targ. Gen. I, 11, sq. Targ. Prov. VIII, 19 פירי; a. fr.—Shebn. 48^a פ' עבירי דמרקבי פ' fruits are liable to rot; a. fr.

פירבורין, v. פירבורין.

פירדה, v. פירד II.

פירד, Y. Maas. Sh. I, end, 53^a פ' ב' פ' or פ' ב', a corruption; perh. to be read: פירדא אמר פירדא.

פירוג I, פרוג m. (פרג) *exchange, price*. Targ. Y. Deut. XXIII, 19 (h. text מזיר). Targ. Job XV, 31 (h. text המורה); a. e.—Pl. פירוגין, פיר. Ib. XVII, 2 (ed. Wil. פירוג, corr. acc.; h. text המורה). Targ. Ps. XLIV, 13 (ed. Wil. פירוג, corr. acc.).

פירוג II pr. n. m. (preced.) *Perug*. Targ. I Chr. IV, 11 (h. text מזיר).

פירודא, v. פירדא I.

פירוז 1) *אנדורפא* פ' name of a bird, v. אנדורפא.—2) *Peruz*, name of a (wicked) man. Hull. 62^b.

פירוזג m. (Pers. fayrūzah, Arab. fayruzaḡ, Fl. to Levy Targ. Dict. II, 574^b) *turquoise*. Targ. Cant. V, 14 ed. Lag. (oth. ed. פירוג).

פירורי m. (פרה) *fruitfulness, plenty*. Esth. R. end.

פירוכא I c. (פרה I) *broken corn, grist* (h. גרש). Targ. O. Lev. II, 16 (ed. Berl. גירס). a. e.—Pl. פירוכין, פירוכין, פירוכין. Targ. O. a. Y. ib. 14. Targ. Y. ib. 16 (פירוכין, ed. Amst. פירוכין; ed. Vien. פירוכין).

פירוכא II m. (פרה II, v. next w.) [*dried ears*], sheaf.—Pl. פירוכין. Targ. Y. Gen. XXXVII, 7, v. פירכא II.

פירוכין f. 1) = פירוכא I. Targ. Y. Lev. II, 16, v. פירוכא I.—2) (= h. מלילות) *dry ears*.—Pl. פירוכין, פירוכין. Targ. Y. Deut. XXXIII, 26.—Denom. פירך II.

פירולין = פירולין, Targ. Y. Ex. XXVIII, 9 Mus. (ed. בורלא, בולא, read: בורלא).

פירוע, v. פירוע.

פירוצין, v. פירוצין.

פירוק m. (פרק) *taking apart* (of the Tabernacle), *breaking up*. Num. R. s. 4 ו' פ' פירוקן בשעת ו' the taking apart on moving the articles of the Tabernacle took place in the same order as they were put up. Ib. s. 12, v. פירוק; a. e.—Pl. פירוקין, פיר. Ib. Y. Yoma I, 38^b, sq.; a. e.

פֶּר', פִּירְכִּיטָא ch. same.—*Pl.* פִּירְכִּיטָא. B. Bath.
142^b פֶּר' חֲלָחָה פֶּר' it (the embryo in coming to light)
made three spasmodic motions (and expired).

פירכורין, v. פירכורין.

פירכס, v. פירכס. — [Snh. 14^a, v. פירכס I.]

פירמא m. (פרם) *piece, slice; hash, mush*. Hull. 120^a (expl. קיפה, Mish. IX, 1) פ' the particles of boiled meat which form a mush. Gitt. 69^a פ' דסילקא hashed beets. — *Pl.* פירמי Ber. 39^a פ' רברבי Ar. (ed. פירמא רבא, Ms. M. פרם, v. פירמי רברבי).

***פירן** m. (פרה) *breeding establishment, stables*. Bekh. 40^a פ' של ביה מנחם it happened in the stables of the house of Menahem (Rashi: at *Peran of the house &c.*, name of a village); Tosef. ib. IV, 8 בפרה.

פירנס, **פירניק**, **פירניוס**, v. sub פיר.

פירנס, Gen. R. s. 68 some ed., v. פורנס.

פירסומי, **פיר** m. pl. (פרסם) 1) *uncovering*. Targ. Y. Lev. XVIII, 6.—2) *divulging, betraying*. Targ. Y. Gen. XIX, 26 עניא בפ' (ed. Amst. בפרסומי, corr. acc.) by betraying the presence of a poor man in her house (v. Gen. R. s. 51). — פירסם, v. פרסומי ניסא.

פירסקא, **פירסם**, **פירסיקא**, v. sub פיר.

פירעון, **פיר** m. (פרע) *paying a debt, payment*. Shebu. 41^b (in Chald. dict.) פ' מעליא חוי it was a real payment of a debt (and not a mere deposit). M. Kat. 9^b; Ab. Zar. 6^b פ' עכ"ם לענין פ' לעולם מיצר over the payment of a debt (whereas the Jew is glad to have rid himself of an obligation). B. Mets. 13^b, a. fr. חוישיקן (in the case of a note of indebtedness being found) we apprehend that payment may have been made (and therefore it must not be returned to the creditor). Y. Keth. X, end, 34^a מזה פ' אל יחא לך פ' אלא מזה you shall be paid only from this (only this portion of my property is pledged). Koh. R. to VII, 2 פ' מדה שיש בה פ' מדה an act of benevolence with which a divine reward is connected. Yalk. Ex. 180 פ' מקובל פ' קבל he received payment (was punished) at the hands of God; a. fr.

פירפר, v. פרפר.

פירצא, **פיר** m. (פר) *break, gap, perforation*. — *Pl.* פירצי Sabb. 108^a פ' פ' כיין דאיה ביה פ' because it (the skin of the plucked bird) is full of holes. — [פירצין, v. פירצא.]

פירצה, v. פרצה.

פירקי, **פירקונא**, **פירקון**, v. sub פיר.

פירקוס, v. פירכוס I.

פירקתא, **פיר** f. (פרק) *joint, esp. פירקת צוקא*. Targ. Y. a. O. Deut. XXXIII, 29 ed. Berl. (oth. ed. במוחימו). Targ. Ps. LX, 10 ed. Lag. (ed. Wil. פיר; Regia פירקתא). Targ. Lam. V, 5 (Levita פיר). Targ. Y. Gen. XLV, 14 (ed. Vien. פיר).

פירשא, **פיר** m. = h. פירש, *secretion*. Hull. 116^b חלב

... the milk in the stomach of a suckling animal is considered a mere secretion (no longer real milk). Bekh. 7^b פ' בעלמא הוא it is a mere secretion (a false membrane, no real skin); a. e. — *Pl.* פירשייא Zeb. 85^a פ' ניקרביניהו בפרשייהו shall the entrails be offered with the excrements in them?

פירשע, **פיר** m. *ebony or box-wood*. Tosef. Kel. B. Mets. II, 19 (Kel. XII, 8 אשכורע).

פישון, **פיש** m. (פשט) *spreading, stretching forth*. Y. Ab. Zar. IV, end, 44^b פ' דריס ברוך פ' within reach of the hands; פ' דריס beyond reach. Ib. פ' דריס כשם שחננו פ' דריס as proximity within reach of the hands is made a criterion for levitical uncleanness (Toh. VII, 2), so it is made for wine (suspected of having been touched by an idolater, v. נקד); a. e. — *prostration accompanied by stretching of hands and feet*. Ber. 34^b; Meg. 22^b; Shebu. 16^b, v. להשתחויה. a. fr. — [Mekh. B'shall. beg. בפישון, read: בפישוניה, v. פשויה.]

פישון I pr. n. m. *Pishon*. Yeb. 107^b פ' הגמל Pishon the camel-driver, v. פיש.

פישון II pr. n. (b. h.) *Pishon*, name of a river. Gen. R. s. 16 (ref. to Gen. II, 11) פישון ומימיו פ' פישון שהוא מגדל פשון ומימיו Pishon, because it raises flax (on its shores), and its waters run gently; Yalk. ib. 21.

פישונא, v. פירשונא.

פישן, read: פ"ש ש"ן *Pe' Shin*. Y. Maas. Sh. IV, 55^b פ' פ' if a vessel is found inscribed Pē Shin, the contents are second tithes (פירקון שני), v. Tosef. ib. V, 1.

פישפיש, **פישפיש**, **פישפיש**, v. sub פיש.

פישפשת pr. n. m. *Pishpashah*. Y. Shebi. VI, 36^a bot.

פישקא, v. פישקא.

פישרא, **פיש** m. (פשי) 1) *solution, interpretation*. Targ. Jud. VII, 15. Constr. פשי. Targ. Koh. VIII, 1.—V. פושקא.—2) *dissolved food, cud*. Targ. Lev. XI, 3, sq. (h. text גרה); a. e.—3) *thawing snow*. — *Pl.* פישרי Targ. II Esth. III, 8, v. חצבא. — Kidd. 73^b, v. פשירא.

פיתא, **פיתא** m. = h. פת, *piece, bread*. Targ. O. Gen. XVIII, 5. Targ. Y. I ib. XL, 16; a. fr. — Ber. 40^b בריך רחמנא פ' בריך רחמנא blessed be the Merciful One, the owner of this bread. Y. Bets. I, 60^a bot., v. ארסקיניס. Y. Ter. VIII, 45^d top פ' חתור וכו' (you must not put) a piece of bread under the arm-pit (a superstitious practice); Y. Ab. Zar. II, 41^a bot. פרתא. Y. Ber. VI, end, 10^d פ' ופירור פ' when there is before you bread and some delicacy; a. fr. — *Pl.* פיתין. Targ. I Sam. X, 3 (h. text ככורין).

פיתגם, **פיתגם**, v. פתגם.

פיתוח, **פית** m. (b. h.; פתח *Pi*) *incision, engraving, engraved design*. Y. Nidd. III, 50^d פ' דריס ורגלים וכו' it

(the embryo) has no incisions indicating the outlines of hands and of feet. Y. Ab. Zar. III, 43^b bot. חומר היא דומה ליהא the law is stricter in the case of an engraving made on a tree (Asherah).—Pl. פִּיתוּחִין, פִּיתוּחִין. Ib. חפ' if he effaced the engraving. Ohol. XIV, 1 חפ' the wreaths and engravings (mouldings above the entrance); Tosef. ib. XIV, 10 חפ'.

פִּתוּחָא, פִּתָּה ch. same, engraving, moulding. Targ. Zeph. II, 14 פִּתוּחָא חרעא (Levita פִּיתוּחִי pl.; h. text (כפר)).

פִּתוּחִי, פִּתָּה m. (פִּתָּה) 1) *persuasion, enticing*. Tanh. Sh'moth 19; Ex. R. s. 3^b בארתי אליך וכ' I came to thee with persuasiveness (making thee believe that thou didst hear thy father's voice), that thou be not afraid. Ib. כ' בחלה פ' at first I spoke persuasively to thee, now I will speak to thee words of truth (earnest admonition). Ib. פ' פִּתוּחִי אֵין פִּתְרִי אלא לשון פ' *pethi* (Prov. XIV, 15) has the meaning of 'persuasion' (one easily persuaded); a. fr.—Esp. *enticing a virgin, claims of the seduced* (Ex. XXII, 15). Keth. 35^b פ' she has no claim either of fine (for outrage) or of indemnity for seduction. Ib. 36^a; a. fr.—2) dialect, for פִּתְרִי (comp. פִּתְרִי a. פִּתְרִי) *engraving, moulding*.—Pl. פִּתוּחִין. Tosef. Ohol. XIV, 10 (R. S. to Ohol. XIV, 1 פִּתוּחִין), v. פִּתוּחִין.

פִּתוּלָא, פִּתָּה m. (פִּתָּה) [twisting.] 1) *perverseness*. Targ. Prov. VIII, 8.—2) *turn of events, vicissitudes*. Yalk. Gen. 127 (play on נפחולו, Gen. XXX, 8) פִּתוּלִיָּה לא ידיר פִּתוּלִיָּה לא ידיר הוּא were not his vicissitudes mine? did not Jacob come to Laban for my sake (I being predestined to become his wife)?; Gen. R. s. 71 פִּתוּלִיָּה לא ידיר הוּא (pl.).

פִּתוּחִי I (b. h. פִּתוּחִי) pr. n. pl. *Pithom*, a storage city of Egypt. Sot. 11^a חתום פִּתוּחִי ראשון פִּתוּחִי חתום פִּתוּחִי why was Raameses named Pithom? Because the mouth of the deep swallowed every foundation as it was laid; Ex. R. s. 1. Mekh. B'shall. s. 1 (ref. to חתום, Ex. XIV, 2) פִּתוּחִי לשעבר היתה נקראת פִּתוּחִי formerly its name was Pithom; a. e.

פִּתוּחִי II or פִּתוּחִי m. (פִּתוּחִי, adapt. of πύθος) [*seducer, necromancer, conjurer, ventriloquist*]. Snh. VII, 7 המדבר משחור פִּתוּחִי ba'al ob is the *pithom* that makes the dead speak from his armpit; Sifra K'dosh. Par. 3, ch. VII; ib. Par. 4, ch. XI; Tosef. Snh. X, 6 המדבר פִּתוּחִי that talks between his joints and from between his armpits; a. e.

פִּתוּחִיָּה, v. פִּתָּה ch.

פִּתוּחִי, v. פִּתָּה.

פִּתוּחָא m. (פִּתָּה) *bread to be broken*. Y. Dem. I, 22^a חתום פִּתוּחָא חתום פִּתוּחָא sat down to a meal, and the bread fell out of his hand when he was about to break it.

פִּתוּחִי, פִּתָּה m. (פִּתָּה) *open-eyed, seeing*. Arakh. 17^b; B. Bath. 128^a, v. פִּתָּה.

פִּתוּחִי, v. פִּתָּה.

פִּתוּחִין, פִּתָּה, v. sub פִּתָּה.

פִּתָּה, Y. Sabb. XIV, 14^a bot., v. פִּתָּה.

פִּתָּה, v. פִּתָּה ch.

פִּתָּה, פִּתָּה m. (פִּתָּה; v. פִּתָּה) *ball, stone, tablet, ballot; lot, decree*. Tanh. B'ha'al. 12 מִי שֶׁהָיָה עִלָּה בִּידוֹ כל מי שהיה עלה בידו on which 'elder' was written. Tanh. B'midd. 21 מִי שֶׁכָּתוּב עָלָיו פִּתָּה if he drew a ballot on which 'Levi' was written, he knew that a Levite had redeemed him. Num. R. s. 4 [read:] מִי שֶׁכָּתוּב עָלָיו פִּתָּה who tells thee that I should not have drawn it, had there been a ballot inscribed 'Levi' in the box? Ib. כָּתוּב עָלָיו פִּתָּה (read כָּתוּב עָלָיו) a ballot inscribed &c. Sot. 12^a מִי שֶׁכָּתוּב עָלָיו פִּתָּה של חוה they were not included in the decree pronounced on Eve (Gen. III, 16). Snh. 102^a (ref. to I Kings XI, 29) מִי שֶׁכָּתוּב עָלָיו פִּתָּה של ירושלים (Rashi מִפְּתָחָהּ) he went out of the destiny of Jerusalem (i. e. was to have no share in the welfare of Jerusalem); a. fr.—Pl. פִּתָּהִין, פִּתָּהִין (Chald. form) מִפְּתָחָהּ. Esth. R. to I, 2; v. פִּתָּה. Gen. R. s. 91 מִי שֶׁכָּתוּב עָלָיו פִּתָּה in the evening they brought him the tablets (on which every traveller had written his name). Num. R. i. c. מִי שֶׁכָּתוּב עָלָיו פִּתָּה he (Moses) wrote on each of twenty-two thousand ballots, Levi &c. (v. פִּתָּה). Tanh. i. c. Snh. 17^a מִי שֶׁכָּתוּב עָלָיו פִּתָּה draw your ballots; a. fr.

פִּתָּה, פִּתָּה ch. same. Targ. Job XIX, 23 (Ms. כסא ... שְׁמִירָה פִּתָּה. Targ. II Esth. I, 8 כסא a large goblet ... which was named *Pithka* (Decree, v. פִּתָּה).—Y. Sot. I, 17^b bot. מִי שֶׁכָּתוּב עָלָיו פִּתָּה write out one edict (order) for two men whom I may take with me; Num. R. s. 9. Kidd. 73^b מִי שֶׁכָּתוּב עָלָיו פִּתָּה if the infant wears a tablet (with an inscription). Y. Bicc. III, 65^d מִי שֶׁכָּתוּב עָלָיו פִּתָּה R. J. was likewise on the list (of those to be appointed). Hor. 13^b מִי שֶׁכָּתוּב עָלָיו פִּתָּה (some ed. בפִּתָּה) wrote out questions on a tablet and threw them into the school-house. Kidd. 70^a, v. פִּתָּה; a. fr.—[Hull. 31^a מִי שֶׁכָּתוּב עָלָיו פִּתָּה, v. פִּתָּה].—Pl. פִּתָּהִין. Gen. R. s. 91 מִי שֶׁכָּתוּב עָלָיו פִּתָּה and Manasseh stood there (at the gates) receiving the tablets (with the names of the arrivals, v. preced.).

פִּתָּהִין m. (preced.) *decree*. Targ. II Chr. XXXI, 5 ed. Beck (oth. ed. פִּתָּהִין).

פִּתָּה, v. פִּתָּה II.

פִּתָּה, פִּתָּה f. (פִּתָּה) *piece (of bread)*. Targ. Prov. XXVIII, 21.—Y. Ab. Zar. II, 41^a bot., v. פִּתָּה.

פִּתָּה m. (b. h.; פִּתָּה) *flask, jar with a narrow neck, v. פִּתָּה*. Y. Hor. III, 47^c bot. מִי שֶׁכָּתוּב עָלָיו פִּתָּה were anointed out of a flask, opp. קֶרֶן; Meg. 14^a. Ib. (ref. to I Sam. II, 1) מִי שֶׁכָּתוּב עָלָיו פִּתָּה 'my horn is high', but not 'my flask is high.' Tosef. Succ. III, 10 מִי שֶׁכָּתוּב עָלָיו פִּתָּה as if coming forth through the mouth of a flask, v. פִּתָּה. Neg. XII, 5 חתום פִּתָּה the Torah has regard ... even for a man's flask; Sifra M'tsor'a, Neg., ch. III, Par. 5. Gen. R.

s. 69, end הפך שופע ... כמלא פי הפך the oil was poured down for him from heaven in large drops as if coming out of a flask; Yalk. ib. 120; a. fr.—*Pl.* פָּכִי, פָּכִים Sabb. 84^b small flasks (into which you cannot dip your finger); B. Kam. 25^b. Hull. 91^a (ref. to Gen. XXXII, 25) פָּכִינִי he remained behind for the sake of some small jars. Kel. II, 2; a. fr.

פָּכִי, v. פָּכִי.

פָּכוֹרָא m. (פָּכִי) breaker, destroyer. Gen. R. s. 67, beg. פָּכוֹרָא תִּרְעֵא דִּיךְ תִּרְעֵךְ פָּכוֹר וְכ' thou, breaker of gates, how is thy gate broken into and ruined!

*פָּכוֹרָה pr. n. m. *Pakhora*. Y. Sot. IX, 24^a bot. יהודה (פחורה); (Y. Maas. Sh. V, end, 56^d פחורה).

פָּכֹח (cmp. פָּכֹח) [to break through,] to ooze out, evaporate.

Pi. פָּכֹח to cause evaporation, to counteract the effect of. B. Bath 10^a מִפְּכֹחֵהּ שִׁינָה שִׁינָה מִפְּכֹחֵהּ v. Rabb. D. S. a. l. note 6) wine is strong (overpowering man), sleep makes it evaporate.

פָּכֹח ch. same. Meg. 12^b לְמָחָר פ' לִיָּה חֲמִירָה Ms. M. (Ms. O. a. L. פָּכֵע; ed. פָּסִיך; v. Rabb. D. S. a. l. note; Ar. מִפְּכֹח by to-morrow his wine will have evaporated (his intoxication will be gone).

Pa. as preced. *Pi.* Ber. 55^a מִפְּכֹחָא v. מִפְּכֹחָא Taan. 18^b; B. Mets. 66^b מִפְּכֹחֵי v. מִפְּכֹחָא.—Part. pass. מִפְּכֹח. Nidd. 20^b (מִפְּכֹחֵי הוּא דְּפִכָּח וְאוֹיֵל (Ar. מִפְּכֹח הוּא דְּקַמְפִּכָּח וְאוֹיֵל) it (the blood-stain in drying up) becomes constantly fainter.

פָּכֹחָא f. (preced.) that which evaporates, fluid, opp. חֲמִירָה sediment. Nidd. 20^a פ' דִּיחִירָה v. the fluid portion of the ink.

פָּכֹח (b. h.; cmp. preced. wds.) to break through, penetrate.—*Pi.* פָּכֹח to ooze, drop. Yalk. Ez. 383 ... מִי הַבָּאִר well-water shall in future days rise from under the threshold of the Temple, and shall ooze and bubble and go forth in three parts; Pirké d'R. El. ch. LI וּמִפְּרִיךְ (corr. acc.). Tosef. Succ. III, 3, v. מִפְּרִיךְ.

פָּכִי, Targ. Prov. VIII, 34 פָּכִי some ed., read: סָפִי.—Ib. VII, 15 דְּמַפְכִּיא, read with ed. Lag. דְּמַפְכִּיא, v. סָפִי.

פָּכֹח (v. פָּכֹח) to ooze, drop.—Denom. פָּכֹח.

פָּכִי, Targ. Prov. V, 22 נִחְפְּכִיךְ some ed., v. פָּכִי.

פָּכִי m. pl. (πασαμας) biscuits. Num. R. s. 7.

פָּכִי pr. n. m. *Pakhsas*. Y. Naz. VII, beg. 55^d יוֹסֵף בֶּן פ' יוֹסֵף בֶּן פ' Sifra Emor beg. פ'.

פָּכֹח (v. פָּכֹח) to ooze, drip. Tosef. Succ. III, 3 [read: וְאֵלֶיזֶר אֹמֵר וְהָיָה מִיָּם מִפְּכִי מִלְּמַד שְׁמִים מִפְּכִיךְ] R. El. ... says, 'And behold waters

dripping' (Ez. XLVII, 2), this intimates that in the days to come water oozing out and rising, as if coming out of a flask, will come forth from under the threshold &c., v. פָּכֹח. Ib. 11 מִפְּכֹחֵךְ וְעוֹלָה וְכ' (Var. מִפְּכֹחֵךְ) so the well that travelled with Israel in the desert, resembling a rock of the size of a k'barah (פָּכֹחֵךְ), bubbled forth and rose, travelling with them up mountains and down &c.

פָּכִי, *Pi.* פָּכִי (v. next w.) to split, break. Gen. R. s. 23 וּפְכִי (or פָּכִי, פָּכִי) the wind split (knocked down) one tree, and it fell on its neighbor and knocked it down; (Yalk. ib. 39 וּפְכִי ... פָּכִי).—Part. pass. פָּכִי, v. next w.

פָּכִי (cmp. פָּכִי) 1) to insert, interlace, clasp. Sabb. 10^a פָּכִי he clasped his hands (in reverence) and prayed; Yalk. Am. 542.—Part. pass. פָּכִי; *pl.* פָּכִיךְ. Targ. Esth. VIII, 15.—2) to split, break open. Part. pass. פָּכִי. Gen. R. s. 67 Ar. (ed. פָּכִי h. form), v. פָּכִי.

Pa. פָּכִי 1) to split, break in, demolish. Targ. Y. I Gen. XLIX, 6 (ed. Vien. פָּכִי Pe.). Targ. Y. Num. XXI, 35 (ed. Vien. פָּכִי); a. e.—Targ. Koh. III, 3 לְפָכִיָּה ed. Lag. (Ar. a. Levita לְפָכִיָּה, read: לְפָכִיָּה; ed. לְפָכִיָּה, corr. acc.; h. text לְפָכִיָּה).—Gen. R. s. 86 end פָּכִיךְ (not פָּכִי), v. I. Lam. R. to V, 1 (transl. פָּכִי, Ps. CXXXVII, 7 פָּכִי Ar. (ed. פָּכִי, v. פָּכִי I).—2) to entangle, confound. Targ. Y. Lev. XXVI, 30 (ed. Vien. אָפִי Af.).

Ilkpe. אָפִי to be entangled, caught. Targ. Prov. V, 22 נִחְפְּכִי ed. Lag. (Ar. נִחְפְּכִי; some ed. נִחְפְּכִי, corr. acc.; h. text נִחְפְּכִי).

פָּלִי, פָּלִי, v. פָּלִי.

פָּלִי m. (b. h.; preced.) strange thing, wonder, miracle. Mekh. B'shall, Shir., s. 8 (ref. to Ex. XV, 11) פ' he has done wonders for us, and he will do &c.; a. e.—*Pl.* פָּלִי, פָּלִי. Midr. Till. to Ps. CVI, beg. (ref. to Ps. CXXXVI, 4; 13; 25) בְּלֹא נִסִּין וּבְלֹא מִוִּלְיוֹת (which the Lord provides), so it cannot exist without (daily) signs and wonders. Ib. וְאֵינוֹ יוֹדֵעַ כִּמָּה פ' עֲשָׂה וְכ' ed. Bub. (ed. מִוִּלְיוֹת, corr. acc.) and man knows not how many miraculous salvations the Lord works for him. Gen. R. s. 20 (ref. to Ps. CXXXVI, 24 sq.) אֵת פְּרִינִסָּה v. פ' as the redemption was miraculous, so man's sustenance is miraculous. Ex. R. s. 12, end (expl. אֵת, Ex. IX, 32) הָיָה לָהֶם פ' עֲשָׂה הִקְ"ה the Lord showed wonders by them. Snh. 109^b (play on פָּלִי, Num. XVI, 1) פ' wonderful things (delivery from destruction with Korah) happened to him (On); Num. R. s. 18; (Tanh. Kor. 10 נִפְלְאוֹת). Midr. Till. to Ps. CXIX, 18 הָיָה חֲמִירָה v. the Law is full of strange (obscure) things. Ib. 129; a. fr.—[Yalk. Gen. 47 וּמִקְרָע (obscure) things. Ib. 129; a. fr.—[Yalk. Gen. 47 וּמִקְרָע, read: בְּרִינִיָּה, v. בְּרִינִיָּה].

פָּלִי ch. same.—*Pl.* פָּלִי, פָּלִי. Targ. Y. Ex. VIII, 18. Targ. Y. II ib. XV, 18.

פָּלִי, v. פָּלִי.

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65^c top פלגין, v. פלג II.]—2) *to divert the mind*. Targ. Y. Deut. IV, 19. Ib. XXII, 1.—3) *to speak differently from what one thinks, flatter*. Targ. Prov. XXVIII, 23 Ms. (ed. Af.).

Af. פלג 1) *to separate*. Targ. Y. Gen. XLIX, 7; a. e.—2) *to divert*. Targ. Y. II Gen. XLV, 26 ליבדח ו' (Y. I פלג, ed. Vien. פלג) he turned his mind off it (gave up hope, would not believe; h. text ויפג). Targ. Prov. XIV, 30 חמחא דמפליג רוח ו' who diverts the anger of his heart; a. e.

Ithpa. אפליג, אפליג, אפליג 1) *to be divided, dispersed*. Targ. Num. XXVI, 53; 55. Targ. Gen. XIV, 15; a. fr.—B. Bath. 121^b קרקח או דילמא קרקח א"י לשבטים נחלקה או דילמא קרקח א"י לשבטים (in equal shares for each tribe), or according to the number of heads?; ed. ... לשבטים אפליג. א"י (sub. נחלות) were the shares of the land of Israel divided &c.?—2) *to be different from the rest, rare, distinguished*. Ib. 120^a בחכמה דמפליג (Ms. R. דפליג) of rare wisdom, בוקנה extremely old. Gitt. 28^a אפ' having reached a rare old age, he may as well be presumed to be more distinguished (and be still alive). Erub. 63^a דמפליג... שאני (Ar. a. Ms. O. דמפליג h. form) it is different with R. ... , for he was very distinguished (for age and learning); a. e.—3) (cmp. גזר) *to be decreed*. Targ. Y. Gen. XIV, 7 (v. פליגא).—4) *to secede; to differ*. Targ. O. Num. XVI, 1 (h. text ויקח). Targ. II Kings XVII, 21; a. fr.—Y. Taan. IV, 67^d top מפליג צריך לא דוח עשה even about this it was unnecessary to assume a difference of opinion. Gen. R. s. 21 ו' R. A. and R. H. differ (in their interpretations). Ber. 22^b bot. ברא קמפליג (popular pronunciation) on this principle their difference rests. Ib. 23^a; a. v. fr.

פלג m. (b. h.; preced.) *part, share*. Tanh. Mishp. 7 (ref. to Prov. XXVIII, 23) זוכה לפ' של הקב"ה he who reproves his neighbor for the sake of heaven, will be granted a share of divine grace; (Tam. 28^a לחלקו).—Pl. פלגה. Gitt. 89^b (borrowing the phrase from Jud. V, 16) פלגה ראונו he (that minor, although physically developed beyond his age) has not yet obtained 'the parts of Reuben' (mental maturity, and none will consider him an adult).

פלג m. (preced.) *part, middle*. Ber. IV, 1, a. e. פלג מנחה, v. המנחה.

פלג II, פלג ch. same, 1) *part, half*. Targ. O. Gen. XV, 10 (ed. Berl. פלג; ed. Vien. פלג). Targ. Ex. XXV, 10 (Y. also פלג; a. fr.—[Targ. I Chr. XVI, 3, v. פלג].—B. Bath. 62^b פ' בארעא לי דאיה פ' if the deed reads, 'the half share which is mine in that field', he has sold half the field (his entire share); בארעא דאיה לי ריבועא; but if it reads, 'half of that field which is mine', he has sold him one fourth of the field (or half his share). Ib. פ' (פלגא Ms. M.) מצר ארעא דמינה פ' פ' are the borders of the field of which I sell a portion', it means *half*, contrad. to פסיקא; ib. 63^a. Sabb. 89^b דל חרתי ר' deduct (from the years of life) twelve years and a half for prayer, eating &c. Ib. עלי ופ' עך let me bear the failings of half the remaining years, and

bear thou the other half. Pes. 79^b ופ' equal numbers on both sides. Y. Kidd. IV, 65^c top פלגין מן פלגין (not both sides) one half of them is afraid of the other half of them; Num. R. s. 8 פלגין מן פלגין (corr. acc.); a. v. fr.—Pl. פלגא, פלגא. Targ. O. Gen. XV, 10. Ib. 17 (h. text חגורין). Ib. 11 ed. Berl. (v. פלגא); a. e.—Yoma 83^b, v. פלגא.—2) *the demon Palga, a disease (paralysis?)*. Pes. 111^a.

פלגא, v. next w.

פלגא m. (פלג I) *disputer, controversialist*. Erub. 61^b פ' thou disputer (Mar Judah)! Kidd. 58^a אוקמינכי פ' that disputer (Mar Judah) has put you up to it. Gitt. 31^b נקום פ' מקמי shall we rise for that querulous man (G'nibah)?

פלגא f. = הפלגה *separation (of languages), scattering*. Yalk. Gen. 62 (quot. fr. Seder 'Olam).

פלגא f. (preced. wds.) 1) *half; middle*. Targ. Lev. VI, 13. Targ. O. Ex. XI, 4; a. fr.—B. Kam. 15^a, a. e. פלגא נזקא Ms. H. a. Ar. (Ms. M. פלג; ed. פלגא) indemnity amounting to half the damage. Y. Keth. VII, 31^c פרן בפלגא פומך (פלגא) half the dowry. Y. Pes. V, 32^c bot. פלגא פומך with half thy mouth, i. e. thou art not the original author of that opinion; a. e.—Snh. 98^b קיסר פלגא (פלגא) Vice-Caesar, governor.—2) *division (h. מחלקת)*.—Pl. פלגון, פלגון Targ. Zech. XI, 7 (ed. Lag. פלגון). Targ. I Chr. XXVI, 1; 12 פלגון ed. Wil. (oth. ed. פלגון, read: פלגון, פלגון); a. e.—Y. Erub. IX, beg. 25^c פלגון four divisions (of opinions).—3) *division of heart, half-heartedness*. Targ. Y. II Gen. XXII, 14.—4) *contest*. Targ. II Sam. XXII, 44 ed. Wil., v. פלגון I.

פלגון, פלגון, a corrupt. for פלגון m. (παδαγωγός) *teaching, training*. Y'lamd. to Deut. V, 6 sq., quot. in Ar. פ' בת ו' שנה היה הקב"ה פ' two thousand years (two days of the Lord's, before the creation of the world) the Lord used her (the Torah) as a pedagogue (disciplining the forces of Nature, with ref. to יום Prov. VIII, 30); cmp. Gen. R. s. 1, beg.

פלגום, v. פלגום.

פלגות, v. פלג.

פלגא, v. פלגא.

פלגא m. (Pales of פלג; cmp. אקספריסא) [that which is to be split.] *target for projectiles* (cmp. קורה חצים Lam. R. to III, 12). Targ. I Sam. XX, 20. Targ. Job XVI, 12 (ed. Lag. פלגא). Targ. Lam. III, 12 (ed. Lag. a. oth. פלגא).

פלגין, v. פלגין.

פלגותא, v. פלג.

פלגא, v. פלגא.

פלגא, Y. Taan. IV, 69^a bot., v. פלגא.

פִּלְגָס m. (πάλλας, πάλληξ, prob. of Semitic origin; cmp. **פִּלְגָס**, a. **פִּלְגָס**) a youth in the intermediate stage between boyhood and maturity; trnsf. a sheep beyond the age of רבי טרפין 3 (v. נִיָּקָר). Par. I, 3 רבי טרפין 3 a *pallax*. Hull. 23^a. Tosef. ib. I, 14 בזה פסול the *pallax* is unfit for sacrifice either as כבש or as איל.—Pl. ch. **פִּלְגָסִין**. Targ. Ps. XXXVII, 20 (h. text כרים).

פִּלְגָסָא, v. **פִּלְגָסָא**.

פִּלְגָשׁ, פִּלְגָשׁ f. (b. h.; פלג, v. Delitzsch Genesis⁴ 360) concubine. Y. Keth. V, 29^d top אין רש לה כחובה פ' אשה ור' the wife has a marriage contract securing a settlement for her (בחובה), the concubine has none; (oth. opin.) אשה ור' the wife has a marriage contract containing besides the settlement all conditions of a marriage contract (alimentation &c.), the concubine has the contract but without the conditions; a. fr.—פ' בגבעה, v. גִּבְעָה.—Pl. **פִּלְגָשִׁים**. Snh. 21^a. Num. R. s. 9 (ref. to Cant. VI, 8) ושוררם פ' שופ' חשוררם there are eighty families (of nations) that know their mothers but not their fathers, and they are called 'concubines', for the concubines are suspected (of faithlessness).

פִּלְגָתָא, v. **פִּלְגָתָא**.

פלדוס, read:

פִּלְדִּים m. (v. **פִּלְדִּין**) Brundisian cloak, travelling cloak. Tosef. Meg. IV (III), 30 ed. Zuck. (Var. פלרוס, corr. acc.).

פִּלְדִּין, פִּלְדִּין, פִּלְדִּין ch. pl. same. Targ. Jud. XIV, 12, sq. (ed. Lag. **פִּלְדִּין**). Targ. II Kings V, 23. Targ. II Chr. IX, 24 רכין פ' (ed. Wil. רבין; h. text שמלות).

פִּלְה, v. **פִּלְה**.

פִּלְחָדִין, v. **פִּלְחָדִין**.

פִּלְחָן m. (פלג) a portion (of meat). Targ. II Sam. VI, 19; Targ. I Chr. XVI, 3 (ed. Lag. פלג; h. text אשפר פלג).—Pl. **פִּלְחָנִי**. Meg. 7^b I ate sixty portions of them. Yoma 83^b וצעי פ' אהרוריהו Ms. M. 2 a. Ar. (Ms. M. 1 **פִּלְחָנִי**) they placed fine portions and dishes around him (v., however, **לִינָא**).

פִּלְחָנָא, v. sub **פִּלְחָנָא**.

פִּלְחָתָא f. (פלג) division, dispute. Cant. R. to VIII, 13 verbal disputes.

פִּלְחָתָא ch. same, 1) separation (of races). Targ. Y. Gen. X, 11.—2) (priestly) division.—Pl. **פִּלְחָתָא**. Targ. II Chr. XXIII, 8. Ib. VIII, 14. Ib. XXXV, 4, sq.; a. e.—3) contest, dissension. Targ. Ps. XVIII, 44 פ' רעממיה Ms. (ed. פִּלְחָתָא constr.; ed. Wil. פִּלְחָתָא; h. text **פִּלְחָתָא**). Targ. Is. XXII, 9. Targ. Deut. XVII, 8; a. e.—Tanh. Kor. 10 לִיד מִה

בְּהָרִי (not **בְּהָרִין**) what hast thou to do, with that contest (between Moses and Korah)?; Num. R. s. 18 (ed. Wil. **בְּהָרִי** with his (Korah's) quarrel).—Esp. *difference of opinion, scholarly contest*. Yoma 4^b ... במאי קא מיפלגי ... what is the basis of the difference...? The principle on which those Tannaim differ &c. Sabb. 15^a אהרוריהו פ' רבבוחא on a subject on which no conflicting opinions of great teachers besides them (Hillel and Shammai) are on record; a. v. fr.—Pl. as ab. Y. Pes. III, 30^a bot. ור' כאילין פ' אהרין (not פלוגתא) the differences in this case are based on the same principles as the differences in the following case &c.; Y. Taan. IV, 67^d top; Y. Ned. V, 39^b top; a. e.—V. **פִּלְגָתָא**.

פִּלְגָתָא II, **פִּלְגָתָא** pr. n. pl. *Plugta*, near Tiberias. Num. R. s. 9 וכ' כגון הרה בית מעין שירוריהם לה מפ' וכ' like Beth-Ma'on to which they go down when coming from P., and up from Tiberias; (Gen. R. s. 85 **כפר שוברי**; Y. Sot. I, 17^a bot. **פִּלְגָתָא**). Lev. R. s. 5 (ref. to Am. VI, 6) they got their wine נחפזו וגלו וכ' from P., for on account of their wine the ten tribes were led astray, and had to go into exile (v. **פִּלְגָתָא**; Num. R. s. 10; Yalk. Am. 545. Sabb. 147^b דמרא דפריגיתא).

פִּלְוּטִין, Tosef. Yoma I, 1 ed. Zuck. (Var. **בלוּטִין**, read: **פִּלְוּטִין**).

פִּלְוִן, pl. of **פִּלְוִי**.

פִּלְוּמָא, v. **פִּלְוּמָא**.

פִּלְוּמוּמִין, Num. R. s. 13 (פיל); Pesik. R. s. 7 פולטומין, read **פִּלְוּמִין**.

פִּלְוּטָא, v. **פִּלְוּטָא**.

פִּלְוּמָא, v. **פִּלְוּמָא**.

פִּלְוִל, v. **פִּלְוִל**.

פִּלְוּלִיָּה, Y. Ned. VII, beg. 40^b, v. **מסדולא**.

פִּלְוּלִיָּה, read:

פִּלְוּלִיָּה m. pl. (פלג) cmp. **פִּלְגָא**; cmp. Syr. **פִּלְוּלִיָּה** fœnum græcum, P. Sm. 3130) a preserve or sauce of fenugrec, containing an admixture of fermenting matter. Y. Pes. III, 30^a.

* **פִּלְוּמָא** f. (pluma) down, down-pillow. Cant. R. to I, 17 כמטה וכפ' ... the stones on which Jacob slept, became under him as (soft as) a bed and as a pillow; [Gen. R. s. 68 וכפרינס, some ed. וכפרינס; Yalk. ib. 119 וכפרינס, corr. acc., or read: וכפרינס].

פִּלְוּמוּפִּרְלִין m. (corrupt of primipilum, v. Perl. Beitr., p. 11) the office of the chief Centurio of the troop called Triarii, primipilate. Sifrē Num. 131 שימש ... like a Centurio who had served his term but failed to enter his primipilate (to which he would have been promoted in due time), but fled &c.; Yalk. Lev. 631 פולמיר פילון (corr. acc.); Yalk. Ex. 178 פולמיר (corr. acc.).

פִּלְוּמָר, v. next w.

פְּלוֹמְטָרִיין m. (privatarium) (private) money chest, jewelry box. Pesik. R. s. 10 פ' ... חסבריוו לוי חסבריוו like a king who had many (public) treasures and cared not to count them, but he had one small private chest filled with gold &c. Y. Bets. I, 60^c bot. מפרח של פלומטריין with the key of his money chest in his hand. Y. Taan. II, 65^d מפרח של פלומטריין קטנה (En Ya'akov פלטרין) a small key of a jewelry box. Ex. R. s. 20, beg. ריפלוטטר, חר', read: הפלומטר.

פְּלוֹמְטָרִיין, v. פִּילֹן, פְּלוֹמְטָרִיין.

פְּלוֹמְקָא m. pl. (plumacia) down-pillows. Midr. Till. to Ps. III ed. Bub. (expl. משכב, II Sam. XVII, 28) [read:] to Ps. III ed. Bub. (expl. משכב, II Sam. XVII, 28) [read:] (not פְּלוֹקְמִיא, v. Bub. note a. l.) that means down-pillows and mattresses; (ed. וכסרות); Yalk. Sam. 151 פולוסיקא (corr. acc.).

פְּלוֹנִי m. (b. h.; פְּלוֹנִי) a specified person or thing, such and such, name 'blank' (abbrev. 'פל'). Gitt. VI, 3 במקום in such and such a place. Y. ib. VIII, end, 49^d (in a document) בן פ' I—, son of—. Kidd. 65^a I betrothed thee unto me in the presence of—and—, and they have left &c. Tosef. Yeb. III, 4 ופ' מדוי לכה"ב ופ' and will such and such a man have a share in the hereafter? &c. פ' it seems to me that you inquired about such and such (naming some one else); Yoma 66^b; a. fr.—Koh. R. to I, 8, v. רש"י.—Fem. פְּלוֹנִי, פְּלוֹנִי. Kidd. III, 1 וקדש לי אשה פ' go and betroth for me that certain woman. Y. Sot. VI, 21^a top וכ' כהנא פ' such and such is a priest's daughter, and she has prostituted herself &c.; a. fr.—Ch. פְּלוֹנִי.

פְּלוֹנִי, Yalk. Gen. 61, v. פְּלוֹנִי.

פְּלוֹסוּפּוֹס, **פְּלוֹסוּפּא**, **פְּלוֹנִיקָא**, v. sub פְּלוֹנִי.

פְּלוֹסְלוֹס I, v. פְּלוֹסְלוֹס.

פְּלוֹסְלוֹס II pr. n. m. P'loslos. Ab. Zar. III, 4 פ' בן פ' Y. ed. a. Mish. Nap. (Mish. ed. פְּלוֹסְלוֹס, Bab. ed. 44^b פְּלוֹסְלוֹס; v. Rabb. D. S. a. l. note 40); Yalk. Deut. 888 פְּלוֹסְלוֹס.

פְּלוֹסְפּא, v. פְּלוֹסְפּא.

פְּלוֹסְפּוֹס, v. פְּלוֹסְפּוֹס.

פְּלוֹקְמִיא, v. פְּלוֹקְמִיא.

פְּלוֹח (b. h.) to split; to dig, till; to cut out. Ex. R. s. 27 תפוחה על מנה לפוחה will you take this field with the condition that you will till it?; a. e.—2) to work for, serve, v. פְּלוֹח. —3) to worship. Tosef. Ab. Zar. I, 4 אסור אלא לפוחה it is forbidden to deal with those only who worship (on the Calendæ, contrad. to ערשין who observe it as a holiday; (Ab. Zar. 8^a לעובריה; Y. ib. I, 39^c top בה לפוחה, Chald.).

פְּלוֹח ch. same, 1) to till, work. Targ. Ex. XX, 9 (Y. ed. Vien. Pa.). Targ. Prov. X, 5 (h. text אגר). Targ. Gen. IV, 12;

a. fr.—3) to serve (man or deity); to worship. Ib. XIV, 4. Ib. XVII, 1 (h. text רחחך); a. fr.—Y. Ab. Zar. I, 39^c top לפוחה the wives of those who worship (on the Roman festivals) are to be treated like those who worship. Ib. כפוחה ודא (not כפוחה), v. שְׁמִירָין. Bab. ib. 11^a לע"א פוחה they worship the idol on it (the anniversary of death). Ib. 22^b פוחה אם אירא פוחה if he had worshipped it, he would not sell it. Snh. 102^b לע"א פוחה why do you worship idols? Gitt. 57^b פ' ב'—4) to worship (bow down) to &c.; a. fr.—4) to work with, [to compel to serve or work, to subject. Targ. Lev. XXV, 39. Targ. O. ib. 43. Targ. O. Gen. XV, 14; a. fr.—5) to split, distribute. Ab. Zar. 18^a bot. פלגא פלח one half distribute (as bribe), and one half be thine.

פְּלוֹח same, to dig, till, work. Targ. Y. Ex. XX, 9 (v. supra). Targ. Ps. CXXI, 7. Targ. Is. XXXII, 17; a. e.

פְּלוֹח to make work, to subject, rule. Targ. O. Ex. I, 13. Targ. I Kings V, 4; a. fr.

פְּלוֹח 1) to be worked, tilled; (with ב') to be worked with. Targ. Deut. XXI, 3. Targ. O. ib. 4. Targ. Ez. XXXVI, 9; a. e.—2) to break through, be born. Targ. Job XXXIX, 3.

פְּלוֹח c. (b. h.; preced. wds.) segment, slice; (sub. רכב) millstone. Yalk. Num. 787 רבילה או ב' של רבילה if he killed a man with a lump of salt or a slice of a fig-cake.—Pl. פְּלוֹח, constr. פְּלוֹח. Dem. V, 5 רבילה פ' slices of &c. Yalk. l. c. רב' that they may kill him (the murderer) with stones, arrows or millstones.—V. פְּלוֹח.

פְּלוֹח ch. same, 1) millstone. Targ. Job XLI, 16.—Y. M. Kat. I, 80^d bot. רבועה ל' פ' רבועה have we a special millstone for the festive week (dare we grind during the festive week)?—2) slice, portion. Y. Taan. I, 64^a top רב' I had with me only my own portion (luncheon); why should I have spoken to you (invited you to eat) with insincerity? Lev. R. s. 12 (vers. in Ar.) when he drinks his regular portion of wine; פלחיה חמר more than his wonted quantity.

פְּלוֹח I m. (preced. wds.) worker; servant; worker-shipper.—Pl. פְּלוֹח, פְּלוֹח. Targ. Is. XIX, 9. Targ. Ps. XLIX, 15 פְּלוֹח פ' workers (students) of the Law (Ms. פלח).—Y. Ab. Zar. I, 39^c top, v. פלח.

פְּלוֹח II m. (v. פלח Ithpa.) breaking through, birth.—Pl. constr. פְּלוֹח, פ' פלח first-born. Targ. Y. II Ex. XXXIV, 19.

פְּלוֹחָנָא, **פְּלוֹחָנָא**, v. sub פְּלוֹח.

פְּלוֹח (b. h.) [to break through,] 1) to discharge, vomit, give out. Y. B. Kam. I, 2^b top [read:] ופלחית if the animal walked and discharged on plants. Ter. X, 11; Hull. 110^b, v. פלח. Ber. III, 6 פלח שפלחית who discharged the (conceived) semen virile. Pes. 118^b פלחית throw their bodies out on the dry land;

ch פלטיא v. (פלמיות) פלמיותא, פלמיות

פֿלטינא, פֿלטינא, פֿלטינא v. **פֿלטינא** h. a. ch.

פֿלטינא v. **פֿלטינא**.

פֿלטינא v. **פֿלטינא**.

פֿלטינא c. (palatium, παλάτιον) *palace*. [Targ. Lam. IV, 1, read with ed. Lag. פֿלטינא.] Targ. Y. II Gen. XII, 15 (Ar. פֿלטינא). Targ. II Esth. I, 9; a. fr.—Gen. R. s. 12 (like a large palace with many entrances. Y. Sabb. X, 12^c של מלך ב' in the king's palace (the Temple) no rank is recognized (all are alike); a. v. fr.—Pl. same. Targ. Y. Gen. XLVII, 27.—V. פֿלטינא.

פֿלטינא m. (palatinus, παλατινός) 1) (sub. mons) *the Palatine Hill*, a name given to royal residences in general (v. Dio Cassius LIII, 16); esp. *Palatinus*, a name given by the Samaritans to Mount Gerizim. Gen. R. s. 32 (Var. נים ..., נים ..., corr. acc.) passed that Palatinus (on his way to Jerusalem); ib. s. 81 פֿלטינא (not ר ...); Cant. R. to IV, 4 פֿלטינא (corr. acc.); Yalk. Gen. 57 פֿלטינא (corr. acc.); (Deut. R. s. 3 פֿלטינא).—2) *courtier, palace-guard, nobleman*.—Pl. פֿלטינא (Lat. form) שבט של לוי פ' דיו Num. R. s. 1 the tribe of Levi was the palace-guard (royal body-guard in the Temple). Ib. s. 5 פֿלטינא although the Kehath family vere palatini, when carrying the Ark they carried it like slaves (on their shoulders, no rank being recognized before God, v. פֿלטינא). Ruth R. to I, 2 (expl. אפרים, ib.) פֿלטינא (corr. acc.); Midr. Sam. ch. I פֿלטינא (corr. acc.); Lev. R. s. 2 (ref. אפרים, Jer. XXXI, 19) פֿלטינא (corr. acc.). Pirké d'R. El. ch. XLV (ref. אפרים I Chr. II, 19) פֿלטינא a *palatina*, a daughter of nobles; ib. בן פֿלטינא בן מלכים זכ' (corr. acc.) a son of noblemen, a son of kings &c. Num. R. s. 13 פֿלטינא (corr. acc.). Pesik. R. s. 7 פֿלטינא (corr. acc.).

פֿלטינא, פֿלטינא v. **פֿלטינא**.

פֿלטינא Gen. R. s. 69; read: פֿלטינא.

פֿלטינא Y. Sabb. I, 2^b bot., read: פֿלטינא.

פֿלטינא v. **פֿלטינא**.

פֿלטינא Yalk. Num. 695, v. **פֿלטינא**.

פֿלטינא I, v. **פֿלטינא**.

פֿלטינא II m. (πωλητής, πωλητήριον) *shop-keeper*, esp. *seller of bakers' ware*; *shop*, esp. *bakery-shop*. Ab. Zar. IV, 9 (55^b) ל' פ' מיליך עמו פת ל' you may carry your own bread with his (the non-observant baker's) to the shop-keeper. Dem. V, 4 ו' ח' he who buys bread at the shop (which contains bread of different batches) must give tithes of each form separately, contrad. to מנפול Y. Shek. VII, beg. 51^a, a. e. ח' ל' ו' י' (not יעשו; R. S. to ib. VII, 3 פֿלטינא) provided he is not made (their regular) shop-keeper (selling at the same place, at all times). Cant. R. to I, 6 שומכר חוץ ל' (not לפלטינא), v. פֿלטינא; a. fr.

פֿלטינא, פֿלטינא ch. same. Y. Sabb. VIII, 11^a bot. פ' (not ל') but I have to rely (for my supply) on the shop-keeper; Y. Shek. VIII, beg. 51^a (corr. acc.). Gen. R. s. 22 פ' זול ויחב קמי פ' (the dog) sits down in front of the shop (or stand); ib. פ' מרי פ' the shop-keeper; Yalk. Gen. 36; Yalk. Ps. 840; [Ar. reads פֿלטינא (πωλητήριον) *market*]. Y. B. Kam. II, end, 3^a פֿלטינא the goods of his shop, v. פֿלטינא; a. e.—Pl. פֿלטינא *goods for sale*. Y. B. Mets. III, end, 9^b פֿלטינא (corr. acc., or פֿלטינא) if a man put goods (on a stand) in the market in charge of his neighbor, and he left them in charge of his minor son or daughter, and they were stolen or lost, he is not bound to pay; בשוק פ' רצה לא על רצה פ' שאני אמר לא על רצה פ' (a defective sentence, perhaps לו מסר is to be supplied) for I may say, has he not given them as goods on exhibit in the market? (hence he was not bound to lock them up).

פֿלטינא v. next w.

פֿלטינא, פֿלטינא m. (πρατώριον, praetorium) *headquarters; palace, residence; country-seat*. Snh. II, 3 (20^a) פ' של (Y. ed. פֿלטינא, Ar. פֿלטינא) must not leave his royal residence (to escort the dead). Num. R. s. 1 end בני פֿלטינא כי יעשו אותי פ' so I will bring them near me and make them sons of my palace (= פֿלטינא); [Yalk. Num. 695 פֿלטינא; Tanh. B'midb. 26 פֿלטינא, v. פֿלטינא]. Num. R. s. 13 פֿלטינא when thou enterest thy province and comest to thy headquarters. Ib. בני המדינה עומדים על פתח (not לפלטינא) the citizens stood at the entrance of the palace and cried, let the king enter his palace. Pirké d'R. El. ch. III פֿלטינא לכונו פֿלטינא (corr. פֿלטינא) who wishes to build his palace; a. fr.—Pl. פֿלטינא ואתר דיו ל' 2 Esth. R. to I, 2 פֿלטינא each had two residences, one for the summer &c.; a. e.—Fem. form: פֿלטינא, פֿלטינא. Sifré Deut. 309 פֿלטינא פֿלטינא, v. פֿלטינא. Yalk. ib. 942 פֿלטינא, v. פֿלטינא. Ib. פ' מי שהורישו אביו עשר פ' ועמד וקנה פֿלטינא אחת ו' whom his father left ten country-seats, but he rose and bought one with his own money, and this he loved more than all the residences that his father had left him. Sifré Deut. 353; Yalk. ib. 959. Koh. R. to VI, 5 פֿלטינא, v. supra. Gen. R. s. 71 פֿלטינא (not ירש גביר) Asher possessed more residences (abroad) than Judah possessed districts; Yalk. ib. 128 פֿלטינא (corr. acc.).—[פֿלטינא Gen. R. s. 41, a. e., v. פֿלטינא.]

פֿלטינא pr. n. f., v. פֿלטינא.

פֿלטינא f. pl. = h. פֿלטינא, *escaped, remnants*. Yalk. Jer. 265 פֿלטינא רמא דסודום ארץ פ' are you not of the escaped of the people of Sodom?; Pesik. Shim'u, p. 117^b פֿלטינא.

פֿלטינא Y. Sot. I, 17^a bot., v. פֿלטינא II.

פֿלטינא (πόλυ) *much*. Y. Shebu. III, 34^d bot., v. פֿלטינא.

פֿלטינא (b. h.) *to split, separate; to remove; to search*; v. פֿלטינא, פֿלטינא.

Nif. *Nif.* *to be remote, hidden, obscure.* Midr. Till. to Ps. CXIX, 18 *אֵינָהּ נִפְּלְאָה וְכִי* it (the Law) is not hidden, as it is said (Deut. XXX, 11) &c.; *אֵינָהּ נִפְּלְאָה אֵלָּה מִמֶּךָּ וְכִי* it is hidden from thee only (through thy own fault), who didst not take pains to study it. V. *נִפְּלְאָה* III.

Hif. *הִפְּלִיא* (cmp. *פִּרַשׁ*) 1) *to distinguish, speak distinctly, clearly*; esp. (sub. *נָדַר*) *to utter a distinct vow* (with ref. to Num. VI, 2). Naz. 62^a; Num. R. s. 10 *לְהַפְּלִיחָם* (from *פִּלְחָהוּ*) who knows how to express a vow (is conscious of its bearings); Sifr. Num. 22.—2) (denom. of *פִּלְאָה*) *to do strange, wonderful things.* Ber. 60^b *מִפְּלִיא לַעֲשׂוֹת* who does wonderful things.—[Tosef. Ab. Zar. III (IV), 19 *וְיִצְחָק* ed. Zuck., missing in ed., a corrupt gloss for *לִיצְנוּתָא* v. *לִיצְנוּתָא*.]—3) *to search, question.* Midr. Till. to Ps. III *וְאֵין מִי שֶׁיִּפְּלִיא אַחֲרֵיהֶן* and none questions the correctness of their decision; Yalk. Sam. 151.—4) *to be too difficult to decide.* Num. R. s. 21 *מִמֶּנּוּ יִדָּה וְיִדָּה* (Moses) was unable to decide, because many a righteous man prides himself ..., and the Lord weakens his power (as a punishment).—Part. pass. *מִפְּלִיא* q. v.

Pi. *פִּלַּח* *to search*, v. next w.

פִּלְחָהוּ (b. h.; preced.; cmp. *בָּרַק*) *to search*; (euphem.) *to search one's garment for vermin.* Sabb. 12^a *אֵין פִּוְלִין אֶת הַבִּגְדִּים לְאֹרֶן הַחֵרֶץ* you must not search by lamp light (on the Sabbath); a. e.

Pi. *פִּלְחָה* same. Ib. I, 3 *לֹא יִפְּלֶה אֶת כְּלָיו וְכִי* (Y. ed. *יִפְּלֶה*) one must not examine one's garments &c. Tosef. ib. XVI (XVII), 22 *הַמִּפְּלֶה* (ed. Zuck. *הַמִּפְּלֶה*); Y. ib. II, 3^b *הַמִּפְּלֶה*; a. fr.—[Y. Maasr. II, 49^d *לִפְלֹה* ed. Zyt. (ed. Krot. *לִפְנֹה*) read: *לִפְנֹה*, v. *פִּלְחָה*.]

Hif. *הִפְּלִיא* 1) *to distinguish, speak distinctly*, v. preced.—2) *to mystify*, v. next w.

פִּלְחָהוּ ch. (v. preced. wds.) *to split, cut open.* B. Bath. 160^b; 164^b *פִּלְחָהוּ דְּהַחֲרִיבָה* he ripped open the tied-up document and saw it (that the signature was in the folds). Hull. 11^a *יִפְּלֶה דִּפְּלִיָּה* may it not be that he (the priest) opened the skull and examined it? Yoma 87^a *הָיָה יוֹדֵב וְקָא פִּלְחָהוּ* was sitting and chopping (an animal's) head. Snh. 108^b *וְכִי פִּלְחָהוּ קָא* was opening pomegranates; a. e.

Pa. *פִּלַּח* 1) *to search* (garments). Y. M. Kat. III, 82^a *תּוֹפֵי מִפְּלִיא* searching his garments.—2) *to search after, glean; to remove.* Targ. O. Deut. XXIV, 20 (h. text *תִּפְּלֵהוּ*). Ib. XXVI, 13 (h. text *תִּפְּלֵהוּ*). Targ. I Kings XVI, 3. Targ. Zeph. III, 15 (h. text *פִּלְחָהוּ*); a. fr.—[Targ. I Sam. II, 25, v. infra.]

Af. *אִפְּלִיא* 1) *to do strange, wonderful things; to go to the extreme of.* Targ. Is. IX, 5 *מִפְּלִיא* ed. Lag. (ed. Wil. *מִפְּלִיא*); oth. ed. *מִפְּלִיא* Hebraism).—Ab. Zar. 44^a *מִפְּלִיא*, v. *לִיצְנוּתָא*.—2) *to decide, arbitrate.* Targ. I Sam. II, 25 (Bxt. *וְיִצְחָק*, Pa.; h. text *פִּלְחָהוּ*).—3) (with ב; cmp. Is. XXIX, 14) *to mystify, perplex, outwit, fool.* Lam. R. to I, 1 *רַבְּרִי* (Athenian used to come to Jerusalem and outwit the Jerusalemmites frequently. Ib. *לֹא תִפְּלֵהוּ* henceforth thou shalt not again attempt to outwit &c. Gen. R. s. 42, v. *מִרְיָה*. Ib.

s. 91 *לִמָּה אִפְּלִיָּה בִּי* why didst thou mystify (deceive) me?; I did not deceive thee; Koh. R. to VII, 11 *אִפְּלִיָּה, אִפְּלִיָּה*; Y. Naz. V, end, 54^b *אִפְּלִיָּה*; Y. Ber. VII, 11^b bot.; Yalk. Gen. 148. Ib. 62 *מָה אֶת מִפְּלִיא בִּי* (Gen. R. s. 38 *מָה אֶת מִפְּלִיא בִּי*) why wilt thou fool me? Y. Shebi. IX, 38^d, v. *יָרִי*; a. e.

פִּלְיָה pr. n. m., v. *פִּלְיָה*.

פִּלְיָה *פִּי בִּיאָרִי* (?) m. (perh. = *פִּי בִּי יָאָרִי*, v. preced. art., a. *יָעָרִי*) [*searcher in forests*] name of a locust on palm-trees (h. *צִפּוֹרָה כְּרִמִּים*). Sabb. 90^b (Ms. M. *צִפּוֹרָה* *צִפּוֹרָה*; Ms. O. *בִּיאָרִי*, Rashi: *פִּלְיָה* *פִּלְיָה*). Omp. *פִּלְיָה*.

פִּלְיָה *פִּלְיָה* old, v. *פִּלְיָה*.

פִּלְיָה f. (b. h.; fem. of *פִּלְאָה*) *hidden thing, secret; miracle.* Y. Hag. III, 77^c top (fr. Ben Sira) *מָה רָדִיעַ* why wilt thou attempt to know what is hidden from thee? (v. *מִפְּלִיא*). Midr. Till. to Ps. CXIX, 18 (ref. to Ps. CXXXIX, 6) *הַחֲרִיבָה* *פִּי* 'the secret', that means the Law. Num. R. s. 10 (ref. to *פִּלְאָה*, Jud. XIII, 18) *וְכִי* 'לִפְּי' according to each miracle that he (the Lord) performs through us (angels), he names us.

פִּלְיָה, v. *פִּלְיָה*.

פִּלְיָה I f. (פִּלְגָה) 1) *division, discord.* Num. R. s. 18 (ref. to Num. XVI, 1) *אֵין וִיכָח אֵלָּה לְשׁוֹן פִּי* 'and he took away' has the meaning of division.—2) *portion*, v. *פִּלְגָה*.

פִּלְיָה II, *מִוֶּרֶא פִּי* pr. n. Mount P'liga (Division). Targ. Josh. XI, 17 (h. text *הַחֲרִיבָה*).

פִּלְיָה m. (pallium, *πάλλιον*) *sheet, blanket; mantle.* Nidd. VIII, 1, v. *אִפְּלִיָּה*. Y. Sabb. XVI, 15^d *תּוֹפֵי* (corr. acc.); Bab. ib. 120^a *אִפְּלִיָּה* (corr. acc., v. *אִפְּלִיָּה*). Y. Ber. II, 4^c bot. *מַעֲבֵר לִיה בִּפְלִיָּה* (corr. acc.) put a sheet over it; a. e.—*פִּלְיָה* Sifra M'tsor'a, Neg., Par. 7, ch. V *וְנִטְמָה עֲשָׂרָה פִּי* Rabad (ed. *פִּלְיָה*, corr. acc.) even if he is clothed ..., and wrapped in ten pallia.

פִּלְיָה, Koh. R. to VI, 1, v. *פִּלְיָה*.

פִּלְיָה m. (cmp. Arab. *falaz*) *bronzed or gilt.* B. Kam. 113^b *בְּכֻלָּל דִּפְּלִיָּה* ... *בְּכֻלָּל דִּפְּלִיָּה* Ms. M. (Ar. *בְּכֻלָּל דִּפְּלִיָּה*; ed. *בְּכֻלָּל דִּפְּלִיָּה*, corr. acc.; v. Rabb. D. S. a. l. note) bought a flask of solid gold for plated ware.

פִּלְיָה, v. *פִּלְיָה*.

פִּלְיָה m. (b. h.; *פִּלְיָה*) *one that escaped, survivor.* Snh. 105^b *הָיָה עֵד* remnant or survivor. Gen. R. s. 42 *וְכִי* Og and 'he that had escaped' (Gen. XIV, 13) are the same person; a. e.—*פִּלְיָה*, v. *פִּלְיָה*.

פִּלְיָה, Y. Taan. IV, 68^b top, v. *פִּלְיָה*.

פִּלְיָה f. (b. h.; *פִּלְיָה*) *escape, safety; remnant.* Gen. R. s. 76 [read:] *לֹא הָיָה מִחֲעַתָּה עֲלֵיהֶן וְכִי*

Pi. פָּיַל to arbitrate, intercede; transf. to pray. Sabb. 55^b
(ref. to פָּחַז, Gen. XLIX, 4) 'פָּיַלְתָּה חֲלֹתָה וּרְחָה וּב' thou
didst plead, thou didst pray, thy prayer rose &c.

Hithpa. תְּפַלֵּל, *Nithpa.* נִתְפַּלֵּל (denom. of תַּפִּלָּה) to pray. Ber. V, 1 לְתַפְּלָל v. לְתַפְּלֵל. Ib. וּמִתְפַּלְּלִים... used to tarry a while (in meditation) and then say the prayers. Ib. IV, 3 תְּפַלֵּל שְׁמוֹנֶה עָשָׂר should pray the eighteen benedictions. Ib. 4 מִתְפַּלֵּל תַּפְּלָה קְצָרָה says a short prayer. Y. ib. 8^b top נ' סָפֵק נִתְפַּלֵּל סָפֵק לֹא נ' if he is in doubt whether he has or has not said his prayers; a. v. fr.

פָּלַל ch. same, to argue, debate (v. פָּלַל). Y. Shebi. VIII, 38^b top מֵאֵן גָּרַם לָךְ דִּלְא פִּלְתָּה עִם הַבִּירִידָא what brought it on thee (that thou couldst not solve that problem)? That thou didst not hold debates with thy fellow students; Y. Ned. XI, 42^c bot. ילפתה (corr. acc.).

פֶּלֶלְגוּלָה f. (reduplic. of פָּלַל; cmp. pallacana) dwarf-onion. Y. Kil. I, 27^a, expl. בְּצִלְגוּל q. v.

פָּלַם to be round, smooth (cmp. Arah. *tafailam* pinguis fuit); only in part. *Pa.* מְפִילָם smooth, viscous.—*Pl.* מְפִילָמוֹת moist fish (fresh-caught). Bets. 24^b מְפִילָמוֹת דְּגָיִם חֲמֵשׁ smooth stones (fresh from the ground). Zeb. 54^a מְפִילָמוֹת חֲמֵשׁ מֵאֵלֶּיךָ smooth stones (fresh from the ground). Hag. 12^a (expl. בזו Gen. I, 2) וְכִי אָבְנִים חֲמֵשׁ מְפִילָמוֹת that means the smooth (chaotic) stones which are sunk in the deep &c. (with ref. to אָבְנֵי בְּהֵם, Is. XXXIV, 11); Yalk. Gen. 4.—Targ. Job XXVIII, 3 אָבְנֵי מְפִילָמוֹת (Ms. ed. Wil. מְפִילָמוֹת) smooth (chaotic) stones out of which darkness proceeds (h. text אֶבֶן אֶפֶס).

פָּלַם ch. same. *Part. pass.* (h. form) מְפִילָם, v. preced.

פֶּלְמוֹס, v. פֶּלְמוֹס.

פֶּלְמִטְרִין, Y. Ber. I, 3^b bot., v. פֶּלְמִטְרִין.

פֶּלְמִיָּא, Tosef. Ned. IV, 3 ed. Zuck. (Var. פֶּלְמִיָּא), v. פֶּלְמִיָּא.

פֶּלְמִיָּטִים, פֶּלְמִיָּטִים, v. אֶפְרִימִיָּטִים.

פֶּלְמִנְטָר m. (frumentarius) military purveyor, commissary, imperial agent (v. Sm. Ant. s. v. Frumentarius). Y'lamd. to Deut. III, 23 sq., quot. in Ar. פֶּלְמִנְטָרִין (v. Num. XII, 7). מִשְׁה דִּידָא פֶּלְמִנְטָרִין מִשְׁה דִּידָא פֶּלְמִנְטָרִין (v. Num. XII, 7). Yalk. Lam. 1001 פֶּלְמִנְטָרִין שֶׁל מֶלֶךְ (corr. acc.).—*Pl.* פֶּלְמִנְטָרִין. Y. Ber. I, 3^b bot. אֶל מֶלֶךְ שֶׁשָּׁלַח שְׁנֵי פֶּ' וְכִי (ed. פֶּלְמִנְטָרִין, corr. acc.) like a king who sent out two frumentarii (negotiators); with regard to one he wrote, give him no credit unless he shows my signature and seal &c.; Cant. R. to I, 2; Y. Ab. Zar. II, 41^c bot. סִימְנִיָּרִין (corr. acc.). Tanh. B'midb. 26 [read:] וְעוֹשֶׂה אֶת אֲנִי מִקְרָבָן וְעוֹשֶׂה אֶת אֲנִי מִקְרָבָן וְעוֹשֶׂה אֶת אֲנִי מִקְרָבָן I, too, shall bring them near, and make them my special agents, and entrust my house and my sanctity to none but them; Yalk. Num. 695 פֶּלְמִנְטָרִין (corr. acc.); v. פֶּלְמִנְטָרִין.—[Y. Taan. II, 65^d; Y. Bets. I, 60^c bot. פֶּלְמִנְטָרִין, v. פֶּלְמִנְטָרִין.]

פֶּלְמִיָּא, v. פֶּלְמִיָּא.

פֶּלְמִנְטָר, v. פֶּלְמִנְטָר.

פֶּלְמִרְכּוֹס, פֶּלְמִרְכּוֹס, v. פֶּלְמִרְכּוֹס.

פֶּלְנִי, פֶּלְנִי, פֶּלְנִי m. = h. פֶּלְנִי. Y. Kidd.

III, 63^d top 'פ' לִיךְ אִנּוּ פִּלְתִּיה בַּח פ'... מִיִּקְמַת פ' וְכִי I—son of—betroth thee—daughter of—, with the condition that I give thee an estate bearing the name of—, and to marry thee on the day—&c. Y. Yeb. IV, 6^a bot. בְּיוֹם פ' on such and such a day (naming the date). Gen. R. s. 21, beg. (ref. to פֶּלְמִיָּא Dan. VIII, 13) לְפִלְתִּיה (some ed. לְפִלְתִּיה) to a certain defined person; Yalk. Dan. 1066. Koh. R. to X, 5 פֶּלְטוֹן פֶּלְטוֹן בַּח פ' I recited that certain verse, and then that. Gitt. 69^b (in an incantation) פֶּלְטוֹן פֶּלְטוֹן פֶּלְטוֹן thou—, son of—; a. v. fr.—Fem. פֶּלְטוֹן פֶּלְטוֹן פֶּלְטוֹן אִין וְדָא פ' חֲסִידָא לְחִידָא (פֶּלְטוֹן פֶּלְטוֹן). Y. Keth. VIII, 31^c פֶּלְטוֹן פֶּלְטוֹן if that woman—be married to that man—, her betrothed husband, and &c. Pes. 112^a; a. v. fr.

פֶּלְטוֹן, Gen. R. s. 48 אֲבִינִי אֲבִינִי פֶּלְטוֹן, v. פֶּלְטוֹן.

פֶּלְטוֹן, פֶּלְטוֹן, פֶּלְטוֹן, v. פֶּלְטוֹן.

פֶּלְטוֹן, פֶּלְטוֹן, v. פֶּלְטוֹן.

פֶּלְטוֹן, Nidd. 13^b bot. Ar., v. פֶּלְטוֹן.

פֶּלְטוֹן, v. פֶּלְטוֹן.

פֶּלְטוֹן, Y. Hag. I, 76^d top, v. פֶּלְטוֹן.

פֶּלְטוֹן, Cant. R. to VII, 8 emend. by Mus., v. פֶּלְטוֹן.

פֶּלְטוֹן, פֶּלְטוֹן, v. פֶּלְטוֹן.

פֶּלְטוֹן, פֶּלְטוֹן, v. פֶּלְטוֹן.

פֶּלְטוֹן, v. פֶּלְטוֹן.

פֶּלְטוֹן (cmp. פֶּלְטוֹן I) to split, pick to pieces. B. Kam. 19^b אֲכִיל וְהוֹרָא חֲמִירָא an ass ate (a neighbor's) bread and picked the basket to pieces. Ib. אֲכִיל וְהוֹרָא חֲמִירָא he eats first and then picks to pieces.

Pa. פֶּלְטוֹן same. Ib. אֲכִיל וְהוֹרָא חֲמִירָא it is also his habit to demolish a basket.

פֶּלְטוֹן, Tosef. Ter. VII, 16 יבֵּשׁ ed. Zuck. (Var. פֶּלְטוֹן, missing in oth. eds.) a corrupt. of פֶּלְטוֹן, רִבְאִלְפֶּסֶט = φλάσκα, flask, a gloss to לגִּין, put in the text through misunderstanding.

פֶּלְטוֹן m. (πλαστόν) fabricated, a fraud. Num. R. s. 8 the nations said וְהוּא אֵלֶּי פ' תּוֹרִיתָא that people's Law is a fraud (they do not observe it themselves); Midr. Sam. ch. XXVIII פֶּלְטוֹן (corr. acc.) they (the usurers) declare the Law (forbidding usury) a fraud, and Moses a fool; Tosef. ib. VI, 17 פֶּלְטוֹן; (Bab. ib. 75^b חֲכָם מִשְׁה חֲכָם וְהוֹרָא חֲכָם, euphem.). Y'lamd. to Num. XVI, quot. in Ar. וְהוּא תּוֹרִיתָא פ' the law of Moses is a fraud. Yalk. Jer. 321 פֶּלְטוֹן רִבְאִלְפֶּסֶט ... פֶּלְטוֹן רִבְאִלְפֶּסֶט (corr. acc.) as far as we can judge your Law, it is a fraud (its predictions are not inspired); ib. וְהוּא תּוֹרִיתָא פֶּלְטוֹן וְהוּא תּוֹרִיתָא not a word in the Law is a fabrication or a falsehood. Tanh. ed. Bub. Lekh 10 פֶּלְטוֹן (corr. acc.) the document is forged.

פלסטינים, פלסטינים, v. פלסטיני.

פלסמין, v. פלסטון.

פלסמינו, Yalk. Gen. 109, v. פילסנינו.

פִּלְסְטִינָה pr. n. (Παλαιστίνη) *Palestine (Philistaea)*. Gen. R. s. 90 ehd (ref. to Gen. XII, 54) בשלש ארצות בפניקיא Phœnicia, Arabia and Palestine; Yalk. ib. 148 יבפלסטים... בקפטיק (corr. acc.). Lev. R. s. 5 (ref. to פלשתיים Am. VI, 2) אלן חלוליא that means the mounds of Philistia; Num. R. s. 10; Yalk. Am. 545 דפלסתיני (corr. acc.). Lam. R. to I, 5 דיוכס דפ' the dux (commander) of Palestine.

פִּלְסְטִימָר (פלסתר) פִּלְסְטִימָר m. 1) (πλάστηρ = πλάστης) *forgery*. [This meaning of πλάστης is not recorded elsewhere.] Ab. Zar. 11^b בר קירי פ' Ms. M. (ed. סך אחיה דמרנא דירפנא (supposed to mean) (קירי פלסתר) the brother of our lord, the forger.—2) (πλαστήριον) *fraud, forgery, illegal document* [not recorded in this sense]. Tosef. B. Mets. VI, 17, v. פלסטון. Lev. R. s. 19 (the Book of Deuteronomy complained) 'ועשאתי... ויגשאתי' ו'כ' (עלל פלסתר) and thou wilt not make thy Law a fraud (by not fulfilling what is predicted, Num. V, 28). Succ. 29^a כחברי פלסתר forgers of documents or signatures; Tosef. ib. II, 5 פלסתר Var. (ed. זלסתר).

פִּלְסְטִימָר read: פִּלְסְטִימָר (πλάστηριον), v. preced., or read פִּלְסְטִימָר.

פִּלְסְטִימָר m. (reduplic. of פלס; cmp. פִּלְסְטִימָר) *p'loslos*, a sort of lupine, homogeneous with חורמים Kil. I, 3 (Ms. M. סליסלוו, v. Rabb. D. S. a. l. note); Tosef. ib. I, 2; expl. Y. ib. 27^a פרמויעה.

פִּלְסְטִימָר m. = פִּלְסְטִימָר. Gen. R. s. 33; (Lev. R. s. 31 'ב') Num. R. s. 13; a. e.

פִּלְסְטִימָר, v. sub פִּלְסְטִימָר.

פִּלְסְטִימָר m. (פִּלְסְטִימָר) *discussion, debate*. B. Bath. 145^b פ' בעל master in dialectics. Ab. VI החלמידיים פ' the debates among scholars. Tem. 16^a מרן פִּלְסְטִימָר Othniel... restored them (the lost interpretations of the Law) through his reasoning; a. e.

פִּלְסְטִימָר ch. same. Ned. 38^a פ' בעלמא only deductions by argument (were given to Moses exclusively, and he communicated them to the people). Y. Ter. IV, 42^d פ' מרן פִּלְסְטִימָר I learned this from the students' arguments. Erub. 67^a מרן פִּלְסְטִימָר R. Sh. trembled all over his body, when R. H. argued. Keth. 103^b מרן פִּלְסְטִימָר if, God forefend, the Law should be forgotten in Israel, I could restore it by my argumentation; B. Mets. 85^b; a. e.

פִּלְסְטִימָר, v. פִּלְסְטִימָר.

פִּלְסְטִימָר (v. פִּלְסְטִימָר a. פִּלְסְטִימָר) 1) *to search*. Tanh. Vayesheb 1 'לפסל בפער וכ' (some ed. לפסל בפער) the king had need of searching in the dust and among the pebbles to find the pearl. Tosef. B. Bath. VII, 5 כל דבר שלא פלסלי hast thou been a searcher after wisdom?—2) *to argue, debate*. B. Mets. 85^b Ms. R. (ed. חוריה) did I not argue on the Law like him? thou didst argue... like him, but thou didst not spread learning like him; a. e.

פִּלְסְטִימָר I ch. same, *to argue, reason*. Targ. Job XI, 12 sec. vers. (first vers. חריר; h. text נכר).

פִּלְסְטִימָר II [to be round, v. next w.,] *to roll in, cover with* (cmp. פִּלְסְטִימָר II; Syr. inquinavit, P. Sm. 3130). Targ. Job XVI, 15 (עלל פלסל).—Part. pass. מִפְּלִסְטִימָר. Targ. II Esth. IV, 16.

Rthpals to roll one's self. Ib. 1.

פִּלְסְטִימָר m., f. (פל) *to be round, roll* ball, grain, esp. pepper. Sabb. VI, 5 (64^b) בפ' ובגרגר with a grain of pepper (Rashi: a bit of 'long pepper') or a grain of salt (in the mouth); ib. 65^a הפה הפה pepper (is put in the mouth) to dispel the bad odor &c. Ib. IX, 6 (90^a) כל שחו any quantity of (long) pepper; a. e.—Pl. פִּלְסְטִימָר Ber. 36^b חייבין בערלה pepper-trees are subject to the law of 'Orlah. Bets. II, 9 הרדס pepper-mill. Treat. Sof'rim XV, 8 נמשלה... the Torah is compared to salt, the Mishnah to pepper. Y. Hor. III, 48^c top מלח בזול פ' ביוקר salt is cheap, pepper is dear; (פלפילין לעולם... בלא פ' וכ' the world can live without pepper, but not without salt; a. fr.—[Koh. R. to IX, 13, v. פִּלְסְטִימָר.]

פִּלְסְטִימָר ch. same. Keth. 75^a אפשר פ' ויכ' he may take a grain (or a bit) of pepper in his mouth (to dispel the bad smell) and perform his priestly function. Meg. 7^a חוריה פ' חוריה one grain of sharp pepper, v. חריר; a. fr.—Pl. פִּלְסְטִימָר Sabb. 141^a חריר פ' וכ' (Ar. פרפלי) grains of pepper one may crush singly (on the Sabbath). Yoma 81^b, a. e. כס פ' Pes. 42^b פִּלְסְטִימָר (פִּלְסְטִימָר אִרְיָקָה) long pepper; Gitt. 69^b; a. fr.

פִּלְסְטִימָר m. (פִּלְסְטִימָר, with play on פִּלְסְטִימָר) *one skilled in arguing, debater*. Y. Hor. III, 48^c top חסודין קודם סדרן, not לין... לפי (Bab. ed. לין) the systematic collector of traditions is preferable to the dialectician. Ib. (Bab. ed.) פ' אימי רחוא סדרן ורחוא פ' (not) what do you want of R. I., who is both a systematizer and a debater?; Y. ed. אימי רחוא חפ' (corr. acc.).

פִּלְפֵּלָה, פִּלְפֵּלָה, v. פִּלְפֵּל, פִּלְפֵּלָה.

פִּלְץ (b. h.) to split, shatter.

Nithpa, *to be split, cracked*. Midr. Till. to Ps. LX, ed. Bub. בשעה שאמר לו יואב הדברים האלו רעשה הארץ when Joab said to him (Moab) these words, the earth quaked; it was split around them, and folded itself under his feet, and presently David stood there to smite him (Moab).

פִּלְצוֹר m. a kind of snare (Arab. *wahak*). Kel. XXIII, 5. Yalk. Num. 762 (gloss: עגול הקרין wheel; Syr. *press*, P. Sm. 3161, sq.).

פִּלְק *to split, create a gaping wound*. Gitt. 69^a דררי פִּלְקוּהוּ Ar. (ed. only עילווה ופִּלְקוּהוּ they (the demons) will come back and wound him.

פִּלְקָא m. (preced.) fissure, wound. Koh. R. to VI, 11 וְכִי יִפְּצֵהוּ אוֹר הָרֵגוֹת receives either a wound &c.; v. פִּרְצָא.

פִּלְקָא, פִּלְקָא f. = h. פִּלְקָשׁ. Targ. Y. Gen. XXXVI, 12. Ib. XXII, 24. Targ. I Chr. I, 32 (some ed. פִּלְקָה); a. e. — *Pl. פִּלְקָה*. Ib. III, 9. Targ. Y. Gen. XXV, 6 (ed. Vien. פִּלְקָה); a. e.

פִּלְשׁ I to divide, go through.

Pi. פִּלְשׁ 1) to penetrate, go from end to end, perforate, v. infra. — 2) to search. Num. R. s. 14; Y. Shn. X, 29^b bot. עלי לפלש להם (Ps. LX, 10) it is for me to search for their good deeds and make them friendly to wards one another. — 3) (with אחר) [to dig after,] to go to extremes. Lam. R. to I, 1 (היתה) לא פלשה וזריא לא פלשה (היתה) they (the Israelites) did not go to the extreme of rebellion against Justice, and she (Justice) did not go to the extreme in punishing them; (Var. in Ar. חפשו, חפשו); ib. to II, 4; 5; Yalk. Hos. 521.

Pu. פִּלְשׁ to be perforated. Y. Succ. III, 53^d ניקב ולא פִּלְשׁוּ (פִּלְשׁ) if the Ethrog is punctured but not perforated within (all through the skin). — Part. מְפִלְשׁ; f. מְפִלְשָׁה; pl. מְפִלְשִׁים. Bab. ib. 36^a נקב מִפְּ מִפְּ a puncture going through (into the flesh). Sabb. XVI, 1 מִפְּ (מבוי) an open alley, expl. ib. 117^a an alley opening into a street, not closed by a legally required fictitious partition, v. לְחִי. Erub. IX, 4, a. e. גִּשְׁרֵי הַמֶּנְפֵּץ ... לעולם אין (פִּרְסוּסוֹת) מִפְּ מִפְּ we never call a road a public area (v. רְשֻׁתָּהּ), unless it is cut through from one end of the world to the other, i. e. runs in a straight line. Tosef. Kil. II, 1 וְכִי חֲלָמִים שְׁלֹשָׁה מִפְּ three furrows running from one end of the field to the other. Gen. R. s. 70; Yalk. ib. 124 (play on בְּנוֹת, Gen. XXIX, 16 = בְּנוֹת) כְּשֵׁרֵי קוֹדֶה מִפְּ מִפְּ like two joists extending from one end of the world to the other, the one reared princes &c. Gen. R. s. 44 (ref. to מִצִּיִּלָּהּ, Is. XLI, 9) מִפְּ מִפְּ from the parts of the world that have been gone through (explored) have I called thee; a. fr.

פִּלְשׁ II (b. h.; cmp. פִּלְפֵּל II, a. פִּלְפֵּלָה) to roll in, cover with.

Hithpa. פִּלְשׁ, Nithpa. פִּלְשׁ to roll one's self, cover one's self. Gitt. 58^a קרעו ונתפלה באפר (not קרעוהו) she rent it (the shirt) and rolled herself in the dust; Yalk. Jer. 276.

פִּלְשׁ ch. *Ithpa. פִּלְשׁ* same. Targ. Mic. I, 10.

פִּלְשְׁתָּא m. ch. = next w. Targ. I Sam. XVII, 23; a. fr. — *Pl. פִּלְשְׁתָּא*. Ib.; a. fr. — Num. R. s. 14 (fr. Targ. Is. XI, 14) למדור ית פִּלְשְׁתָּא to beat the Philistines.

פִּלְשְׁתִּי m. (b. h.) *Philistine*. — *Pl. פִּלְשְׁתִּים*. Sot. VIII, 1 וְכִי בָּאוּ פִּלְשְׁתִּים the Philistines came with boastful reliance on &c., v. נִבְחָחוּ. Midr. Till. to Ps. LX. Num. R. s. 14 אֲרִיז פִּלְשְׁתִּים; a. fr.

פִּלְתָּא f. pl. (פִּלְל or פִּלְל to split) fins. Pesik. Par. p. 35^a וְכִי רָבִינָא Vers. in Ar., v. הִסְפִּיתוּ.

פִּלְתָּה, Y. Shebi. VIII, 38^b top, v. פִּלְל.

פִּלְתִּי m. (b. h.) gent. n. *P'lethi, Pelethi*; (collect.) the body-guard of David; (homilet.) the Urim and Tummim; (oth. opin.) the Sanhedrin. Ber. 4^a; Shn. 16^b, v. מִפְּלָא.

פִּלְתָּנִים, Yalk. Deut. 942, v. פִּתְלָן.

פִּסֵּם, v. פִּסֵּם.

פִּמּוֹט m. a shaft with a receptacle for a lamp, a plain candlestick Men. 28^a מקרי פִּמּוֹט such a candlestick without branches is named *pamot* (and not *m'norah*); Yalk. Ex. 369 פסוק (corr. acc.). Sabb. 44^a שחלוקו עליו שבה Ms. M. (v. Rabb. D. S. a. l. note) a lampholder on which a lamp has been burnt on that (the present) Sabbath day. Y. ib. III, 6^c top (also פומט), contrad. to יר. — *Pl. פִּמּוֹטוֹת*. Bab. ib. 121^b.

פִּמּוֹלִינִיא, v. פִּמּוֹלִינִיא.

פִּמְיָס, פִּמְיָס, v. פִּמְיָס.

פִּמְלִיאוֹת, v. פִּמְלִיאוֹת.

פִּמְלִיָּא, פִּמְלִיָּא f. (familia) the slaves in a household, family servants; frequ. divine agencies, ministers. Targ. Cant. I, 15. — Y. Sot. V, 20^c bot. ... אֵיב Job was one of Pharaoh's servants and of the grandees of his household. Hull. 7^b; Shn. 67^b sq. בְּשֵׁחַ הַבַּיִת הַשָּׁמַיְמִי של מעלה וְכִי בְּשֵׁחַ הַבַּיִת הַשָּׁמַיְמִי של מעלה וְכִי בְּשֵׁחַ הַבַּיִת הַשָּׁמַיְמִי של מעלה let peace reign in the heavenly household and in the household here below (thy servants on earth). Num. R. s. 4, beg. (ref. to Gen. XXVIII, 13) וְכִי רָאָה הַמֶּלֶךְ וְכִי רָאָה הַמֶּלֶךְ he saw the King, and his attendants stood by him to guard him. Sifra K'dosh. beg.; Yalk. Lev. 604, v. חָקָה; a. fr.

פִּמְיָס, v. פִּמְיָס.

פמליא, פמליא, v. פמליא.

פמלליא, v. next w.

פמלליא f. (corrupt. of *feminalia*) bandages, knee-breeches. Ned. 55^b פלידיא (Ar. פלטיא; corr. acc.). Nidd. 13^b כמין פ' של פרשים (Vers. in Ar. פלטיא) like the *feminalia* of horsemen. Gen. R. s. 84 (ref. to עליו Gen. XXXVII, 23) this refers to his breeches; Yalk. ib. 142 פלמניא Kel. XXVII, 6 פמולניא (ed. Dehr. פמולניא). Gen. R. s. 99 לובשר פמלליא אלו these (the priests) wear trousers, and those (the Greeks) wear *feminalia*. Num. R. s. 4 עמרוק פעליונין (read: פמליונין) he was wrapped in feminalia.

פן, Targ. Jon. I, 8 some ed. ומפן, read ומפן, v. פמן.

פן (b. h.; פנה, cmp. פון) [eventually,] lest. Zeb. 106^a רב' כל מקום שנאמר השמר פן ואל' wherever the Scripture has 'be guarded, lest', or *al*, it introduces a prohibitory law (v. חשש); Sot. 5^a, a. fr. Sifré Deut. 70, quot. in Yalk. ib. 882 השמר בלא חששה פן בלא חששה 'be guarded' means a prohibitory law, and so does 'lest'.

פנא, v. פני.

פנאי m. (פנה) 1) *emptiness, vacancy*. Num. R. s. 14 (play on חבול מפניו Koh. VIII, 3) אל חבול מפניו he (Joseph) was not bewildered by the emptiness of the house (his being alone with Potiphar's wife).—2) *vacation, leisure, time, opportunity*. Ab. Zar. V, 6 לפי because the invaders do not take time to offer a libation (so as to make the wine forbidden, v. נסך). Ib. 71^a לנסך אין פ' לבעול יש פ' for libation they do not take time, but for outrage they do. Y. ib. V, 45^a top לוחשיל אירס אין פ' לוחשיל (being pursued) finds no opportunity to shed venom; a. fr.

פנג, Targ. Y. Gen. XXII, 20 ופנגה, some ed., read: ופנגה.

פנגוס m. (transp. of pignus) *pledge* deposited with the creditor, the usufruct of which remained the debtor's (v. Sm. Ant. s. v. Pignus). Mekh. Yithro, Bahod., s. 1 (ref. to Is. XLV, 19) [read:] לזרע לא אמרתי לזרע I did not say, 'to the seed of Jacob', to them only will I give the Law (and not to other nations), nor (did I say), 'seek me for naught', I have not given it as a pledge (of which you cannot have the usufruct), ... long before I gave you the commands, have I advanced to you the reward for them &c.; Yalk. Ex. 275; Yalk. Is. 325 (omitting לאני לאני נותנת ולא).

פנגור, Pirké d'R. El. ch. XXV, read: פנגור, v. פנגור.

פנגוס, v. פנגוס.

פנגור pr. n. m. (an adaptation of πανεγυριστης) *Pangar* (*Encomiast*), name of one of the generals (duces) before

Jerusalem under Vespasian. Lam. R. to I, 5 אמר קילוס 5, שמה one says, the name of that dux was Killus (Praise), and one says, his name was Pangar.

פנדא I, v. פנדא.

***פנדא** II pr. n. m. *Panda*, 1) name of an Amora (?). Ber. 55^b (Ms. M. פבנא a. פרנא; En Yašk. ed. pr., a. Yohāsin פנדא, v. Rabb. D. S. a. l. note).—2) name of a demon. Sabb. 67^a (Rashi פנדא; Ms. M. פנא).

פנדודה, v. פנדודה.

פנדר, read:

פנדורה f. (πανδούρα, v. Hesych. s. v.) *pandean pipe* (*syrinx*), the shepherd's pipe. Y. B. Bath. VII, end, 15^d נותן לו כמין פ' he must give him a portion of his field in the shape of a syrx (a quadrangle one side of which is half as long as its opposite). Ib. III, beg. 13^d (expl. משפודיה) אירס דמריין פ' (ed. Krot. פנדורה, corr. acc.) some say, the deliverance of the shepherd's pipe (as symbolical possession); Y. B. Kam. X, end, 7^c (expl. ברחא), v. שרקוקיה.

פנמייר, **פנמירא**, **פנמירא**, **פנמירא** (פנמירא), pr. n. m. *Pandera*, (*Pantera*, *Panteri*), surname of Joseph the father of Jesus of Nazareth. Koh. B. to X, 5 מן פ' one of the followers of the son of P.—Tosef. Hull. II, 22; 24; a. fr.; v. ירש.

פנדר, Gen. R. s. 50, v. קלאפנדר.

פנדירא, v. פנדירא.

פנה, v. פני.

פנה, v. פנים.

פנה, v. פניה.

פנומיה, v. פנומיה.

פנאי, v. פניאי.

פנאי m., **פנאי** f. (פנה) 1) *vacant, empty; free; superfluous*. Erub. 16^b ביה סאתים פ' ... provided there is not an area of two S'ah unoccupied; expl. ib. 17^a unoccupied by travelling implements, contrad. to superfluous as regards the number of travellers (to each of whom an area of two S'ah is assigned). Ex. R. s. 5; Tanh. Vaera 6 פ' דיה מעבורה פוך tribe of Levi was exempt from hard labor; ed. Bub. ib. 4; Yalk. Ex. 176 פנאי, v. לטרגיה. Sabb. 23^a בעל דיה דביה שעה פ' ו' that the owner may not look out for a free moment (when there are no poor about), and say to his poor relative, here is the corner (פאה); Y. Peah IV, 18^b קנייה (corr. acc.); a. e.—Pl. פנאיר, פנאיר, פנאיר, פנאיר, פנאיר because you are idle, you say &c.; Ex. R. l. c. פנאיר; a. e.—2) *single, unmarried*. Sifra Emor, Par. 1, ch. I דפ' דפ' דפ' דפ' דפ' if an

Pi. פִּינָה 1) *to empty, remove, transfer.* Sabb. III, 5
'וּבְהִיטָהּ הַמִּיתָם שֶׁפִּינָהּ וְכ' in the kettle which one has emptied
(or: which one has removed from the oven) &c.; *ib.* 41^a

פְּנִיָּה II, פְּנִי m., **פְּנִיָּה** (פְּנִיָּה) I c.=h. פְּנִי 1) *free* (from service). Targ. Deut. XXIV, 5 (O. ed. Berl. פְּנִי; h. text נִכְרִי).—2) *empty*. Gen. R. s. 65, v. סִיגְלִיָּה; Koh. R. to V, 10; Yalk. Gen. 115; a. e.—3) *turning around, restless*. Midr. Till. to Ps. XVIII, 5 (expl. אֲפֹרִי ib.) מִן פְּנִיָּה אֲנִי מֵן עָקָרָא (ed. Bub. מִן עָקָרָא אֲנִי) I am restless on account of troubles.

פְּנִיָּא II m. (פְּנִי; sub רמשא or רמשא) *afternoon, sunset, evening; first part of the night.* Targ. O. Gen. XLIX, 27. Targ. Y. Lev. VII, 16. Targ. Y. Deut. VI, 7; a. e.—B. Mets. 49^a וְהָיָה שְׁבֵרָא אֵת וְהָיָה אֵת it was on a Friday towards evening. Yoma 14^b מִדֵּי לֵיָּהּ וְהָיָה אֵת and towards evening they sprinkle upon him; ib. 19^a פְּ לַהֲרִי פְּ a. e.

פַּנְיָא III pr. n. נְהַר פַּ' *N'har* (Canal of) *Pania* in
Babylonia. Gitt. 65^b bot.

פִּנְיִים v. פִּנְיָאס

פְּנִיחָא, פְּנִיחָא f. (פְּנִי; cmp. פָּנָא) *turning away from everything, special business.* Targ. Y. Lev. XX, 6 (cmp. פָּנָה); ib. 3 (פְּנִיחָי); 5; a. e.

—[מְנֵה, v. מְנֵה; Y. Sabb. IX, 11^d bot., read: מְנֵה, v. מְנֵה; מְנֵה, v. מְנֵה.]

פַּנְאֵס, **פַּנְיָאס**, **פַּנְיָס** pr. n. pl. *Paneas* (Cæsareae Philippi, modern Bānias), a city in the north of Palestine. Targ. Y. I Num. XXXIV, 11 מער פניאס (not סניאס); (Y. II אפמיא, v. אפמיא, אפמיא, אפמיא; ib. 10 אפמיא; Cant. V, 4 פניאס (some ed. פניס). Targ. I Chr. XXI, 2 (h-text רין)—Y. Shebi. IX, 38^d bot. פני Diocletian oppressed the inhabitants of P. Y. Dem. II, 22^d top. Gen. R. s. 63 בודא פני ... נחור (Var. פני) he (Diocletian) came down and made his stay at P. Meg. 6^a; Bekh. 55^a לשם זו פני Leshem is P.; Tanh. Ki Thissa 14 ליש זו פני Layish is P.; Pirké d'R. El. ch. XXVII דוא פני Dan is P.; Midr. Sam. ch. XXXII (ref. to ידוה, II Sam. XXIV, 6) דיה פני Gen. R. s. 33 מערה פני ... of the cavern of P.; Bekh. l. c. ידן יצא the Jordan issues from the cavern of P.; B. Bath. 74^b.—Yalk. Deut. 820 (Moses prays) במדינה פניאס let me enter Palestine by the cave of Cæsarian, which is below P.; Mekh. B'shall., 'Amal., s. 2 לפני ולפני (corr. acc.); a. fr.—Tanh. Naso 10; Num. R. s. 11 (ref. to Num. VI, 24) וישמרך שלא דוא יברכך ... וישמך the Lord bless thee with wealth, and guard thee, that thou be not forced (to take office) in the city (or district) of P., and no zimia (v. זימא) be decreed over the city, and they say to thee, give gold (a reference to Roman extortions, v. supra).

פָּנִים c. pl. (b. h.; פָּנָה) *front, face; countenance, person*.
 Pesik. Bahod., p. 110^a, a. e. וְעַתָּה פָּנֵי יוֹעִזְבֵּד (פָּנֵי וְעַתָּה), v. יִשָּׁה.
 Mekh. B'shall., Vayass^a, s. 2; Yalk. Ex. 258, v. חֲשִׁוּהָ.
 Gen. R. s. 91 (ref. to Gen. XLI, 56) אֵין פָּנֵי הָאָרֶץ אֵלָּא 'the face of the land' means the wealthy; כּוֹמֵן
 וְכִּי שֶׁמַּחֲמֵם וְכִּי שֶׁמַּחֲמֵם שֶׁאֵין עֲשִׂירֵי יֵשׁ לוֹ כִּי שֶׁמַּחֲמֵם when a man is rich, he
 has a countenance which is glad to see his friend, but

when he is poor וְכִּי לֹא-רָאוּת וְכִי he has not the face
to see (his friend), because he is ashamed &c. Keth. 7^b
פַּדְיוֹנוֹ וְרוּחָא שְׂבָא פַּדְיוֹנֵהוּ provided a new face appears, i.e., a
person that has not attended the wedding festivities before this.
Ib. 8^a אִיכָא פַּדְיוֹנֵהוּ if there is a new guest.—
B. Kam. 96^b כְּלָמֶיהָ בָּא לְכַנְּנָהּ things have assumed a
new face, i.e. the object after its transmutation is no longer
the same as the one stolen; a. v. fr.—נִשְׁאַף פַּדְיוֹנֵהוּ &c.,
v. נִשְׁאַף, גִּלְהָה, &c.—Cant. R. to VII, 9 פִּקְנָהּ.—
פִּקְנָהּ, מְדַרְשֵׁין פַּדְיוֹנֵהוּ, v. פִּקְנָהּ.—Euphem. פַּדְיוֹנֵהוּ, or פַּדְיוֹנֵהוּ pudenda.
Sabb. 41^a. Ber. 24^a פִּקְנָהּ לְכַסּוֹת פִּקְנָהּ she can cover
her nakedness &c. Nidd. 14^b; a. fr.—Trnsf. aspect, manner,
way of interpretation. Cant. R. to II, 4 חֲזוֹרָה שְׂמִירָתָהּ
חֲזוֹרָה שְׂמִירָתָהּ מִן הַטּוֹרָה on the laws of which arguments are held, forty-nine in favor of 'clean' (permitted),
and forty nine in favor of 'unclean' (forbidden); Num. R. s. 2 מִן הַטּוֹרָה דְּרָשָׁהּ מִן הַטּוֹרָה the Torah which
is interpreted in forty-nine ways; a. fr.—אֵלֶּם a) for appearance sake, formally. Meg. 12^a לֹא עָשָׂה אֱלֹהִים לֹא
הֵם לֹא עָשָׂה אֱלֹהִים ... they (in bowing to the idol) acted merely for show (yielding to force), so the Lord dealt with them
merely formally (not in full earnest, ref. to Lam. III, 33).—
b) in front; (of time) before this, in the past. Hag. II, 1
וּמָה לִּפְנֵי וּמָה לִּפְנֵי what was before (creation), and what will be in the future (when the world will be no more;
Gen. R. s. 1 יִפְרוּחַ מִלְּפָנֶיךָ וְכִי ... יִפְרוּחַ מִלְּפָנֶיךָ as the letter ב (of בְּרֵאשִׁית, Gen. I, 1) is closed on all sides and open in front, so art thou not permitted to ask what is above and what is below, what was before and what will be hereafter; [oth. opin. וּמָה לִּפְנֵי וּמָה לִּפְנֵי what is in the extreme east beyond the sphere, and what in the west; v., however, Rashi to Hag. l. c. (11^b), a. ib. 16^a].—Ber. 5^b לִפְנֵי מִשְׁכְּבִי in front of my bed, expl. מִלִּישְׁכְּבִי immediately after rising. Ib. 7^a, a. fr. רִצּוֹן מִלְּפָנֶיךָ (abbrev. יִרְדּוּ may it be thy will. Ib. מִלִּישְׁכְּבִי may it be thy will. Ib. שלשה דברים בקש משה מִלְּפָנֶיךָ וְכִי for three things Moses prayed before the Lord. Ib. I, 4 שְׁתֵּי בִּרְכוּתֵי לִפְנֵיךָ two benedictions preceding it (the reading of the Sh'm'a); a. v. fr.—Sifra Vayikra, Hōbah, Par. 13, ch. XXIII וְשִׁפְטֵיךָ וְשִׁפְטֵיךָ אִשְׁמְרֵם yesterday and the day before yesterday, and the day before that.—לִפְנֵי עֵינֶיךָ (also לפני only, v. עֵינֶיךָ I) the law prohibiting an act which may lead a person to sin (Lev. XIX, 14). Ab. Zar. 14^a אֵל מִפְּקֻדֵּיךָ אֵל ... וְלִירוּשָׁה (Ms. M. עור אל) but should we not apprehend, that he might sell (the incense) to others, who will burn it for idols? Said A., we are commanded to guard against an act directly leading to sin, but not against one that may indirectly cause sin; ib. 21^a.—מִפְּקֻדֵּיךָ for the sake of, on account of;—because מפני ש—. Sabb. II, 5 שְׁמוֹת מִתִּירָא מִפְּקֻדֵּיךָ because he is afraid of invaders, of robbers, or of an evil wind. Ber. I, 3 וְכִי וְכִי וְכִי because you give cause to suspicion; because debris מפני ש—may fall on you; מפני ש—on account of demons; a. v. fr.—בְּפָנֶיךָ in the presence of. Ib. ב' הוֹרָה in the presence of a dead person. Ib. 31^b רבו הוֹרָה הלכה כי רבו הוֹרָה he who gives a decision in his teacher's presence; a. v. fr.—Kidd. 64^b הוֹרָה עד לפני הפסח וְכִי Ned. VIII, 2 הוֹרָה עד לפני פסח וְכִי

if one says in his vow, 'until *p'nē* (*lifnē*) Passover', R. M. says, he is bound until Passover begins; R. J. says, until it is passed; Kidd. 65^a, v. פני I.

פנים m. (b. h., v. I Kings VI, 29; preced., cmp. ἐνώπιον) [that which is in front of you when you enter.] *inside, interior; the innermost.* Tosef. Yom. II, 5 הריזו את הפנים ללשון תפלה they heated the oven towards the outside (placed the fuel in front), and it (the show-bread) was baked and shoveled out from the interior; Yoma 38^a, v. נסך B. Mets. 16^a לפי צריכה לפי this (question) need not be brought inside (the college); צריכה לפי it must be brought inside and even to the innermost. Y. Kil. IX, 32^b bot. לפי... ר' ר' let R. H. the elder go into the interior (to the front benches); לפי לפני in front of me?; לפי ר' ר' ישמעאל... לפני לפי R. H. ... to the interior, R. I. ... to the innermost (the very first); Y. Keth. XII, 35^a bot. לפני ר' Y. Yeb. VI, 7^c אחוריו a priest's sister is always inside (a member of the priestly family), until she steps outside (by marriage). Sabb. I, 1; a. v. fr.—לפני משורת הדיוקן, v. II, 12—Esp. *the Temple precincts, the Temple and the priests' court; the innermost, Holy of Holies.* Ab. Zar. 50^a פ' בעינא כעין פ' (for a gift to an idol to be permanently forbidden for use, even after cancellation,) it is required that it be like the offerings in the interior Temple (sacrifices, incense &c., to the exclusion of votive gifts like candles, jewels &c.). Men. 9^a לא בעיא בפ' must not necessarily be done within the Temple precincts, opp. to לחיצת העזרה. Ib. מידת בעיא פ' ... דרי although it may be done by a non-priest, it must at least be done within &c. Y. Yoma V, 42^b bot. כלפי לפי towards the interior; a. fr.—Ib.; Y. Kil. VIII, 31^c bot. (מחו) מדו מבפ' does it belong inside (to the Holy of Holies) or outside (to the Holy)?, v. פ' ר' ק'.

פנימון pr. n. m. *P'nimon.* Y. Ter. III, end, 42^b פ' אבא P.—Num. R. s. 9 (Tosef. Sot. I, 1 Var. ed. Zuck.; Sot. 4^a פלניו, Y. ib. I, 16^c bot. מנימון).

פנימיות m. (b. h.; denom. of פנים) *inner, interior, innermost, central.* Erub. 65^b בפ' ישראל ונכרי בפ' if an Israelite and a gentile live in the inner court, and an Israelite in the outer court. Ib. במקומו מדו פ' dare the resident of the inner court move things within its precincts? Tanh. Naso 5 ופ' פתח את הד' he opened the central door and went to the outer room. Zeb. 51^a, a. fr. חרגם עקילם לפי... לפנים Dan. VIII, 13 פלמוני ר' Aquila translated it 'to him who was inside', which means Adam whose partitioned seat was in front of the ministering angels (v. פנים); Yalk. Dan. 1066.—Pl. פנימיות; f. פנימיות. Zeb. 52^b הד' blood to be sprinkled in the Holy; שרידים הד' the remnants of blood sprinkled in the Holy. Tam. I, 4; Y. Yoma II, 39^c, v. אכל; a. fr.

פניקא Lev. R. s. 26 some ed., v. פניקא.

פניקטין m. pl. (παννύκτοι=παννυχτοι, S.) *all-night watches (pervigilia), in gen. camps.* Targ. Ps. LXVIII, 30

Ar. a. Ms. (ed. פניקטין, ed. Wil. קפ', corr. acc.).—Lev. R. s. 1 מרוך פניקטין... חורבן העולם (some ed. פניקטין) the nations were in danger of hearing the voice of divine revelation and being frightened out of their camps (Tanh. T'rum. 9 ארלירום, v. פ'—Gen. R. s. 16 in three things Greece was in advance of Rome, בפניקטין Ar. (Ms. Paris בפניקטין, ed. בפניקטין, corr. acc.) in laws, in the arrangements of camp vigils &c.

פניק' פניקא pr. n. (Phoenicia) *Phoenicia.* Gen. R. s. 90 end, v. פניקטין.

פניק Pa. פניק to drive on, speed. Targ. Jud. V, 22.—Part. pass. פניקין, pl. פניקין. Targ. Nah. III, 2. Targ. Jer. II, 27.

פנס m. (φανός) *torch; lantern.* Kel. II, 4 שיש בו פ' a lantern which contains a receptacle for oil; Tosef. ib. B. Bath. VII, 11 פ' של זכורית ופ' a glass lantern &c. (v. פוקטו). Tosef. Ber. VI (V), 7 פאנא ed. Zuck. (Var. פנס); Ber. 53^b; Y. ib. VIII, 12^b bot. Ex. R. s. 15 היה ופ' he (the Lord) took the torch and carried light before them (ref. to Ex. XIII, 21). Ib. s. 25 בשר ופ' among human beings, the pupil carries the light before his teacher; not so the Lord &c.; a. fr.—Pl. פנסין. Gen. R. s. 3, beg. פנסין נרות ופ' lighted lamps and torches. Ib. s. 68 הד' כבו את הנרות כבו ופ' put out the lamps, put out the torches. Koh. R. to XII, 7 היה הד' פנסין נרות ופ' he lighted lamps and torches in the name of Rome (as an augury for a war against Rome), and they would not burn; a. e.

פנסמה Y. B. Bath. VIII, 16^a פ' בעי מימר read: פנסימה, v. פנסימה.

פנע Y. Maasr. II, 49^d פנע ed. Krot., v. פנא Pi.—Targ. Jer. XXIII, 29, v. פנע.

פנק (b. h.; cmp. פנק [to go out,] to be a freeman; to live in luxury (cmp. חטא I).

Pi. פנק 1) to treat as a freeman, to indulge, spoil by indulgence. Gen. R. s. 22 (ref. to Prov. XXIX, 21) שפנק שפנק Gen. R. s. 22 (ref. to Prov. XXIX, 21) שפנק 2) to treat tenderly; to cultivate, improve, embellish. Sifré Deut. 306 פנק; Yalk. ib. 942, v. פנק; a. e.—Part. pass. פנקת delicate reared. Mekh. Mishp. s. 8, v. פנק; Yalk. Ex. 339. Lev. R. s. 19 היה מד' ופ' he was delicate (unused to hardship), and died under their hands.

פנק ch., Pa. פנק same. Targ. Is. XXIII, 4. Targ. Esth. II, 9. Ib. 12; a. fr.—Part. pass. פנק q. v.—V. פנקא. Ithpa. פנק, Ithpe. פנק 1) to delight one's self. Targ. Ps. XXXVII, 4; 11; a. fr.—2) to play the nobleman, be imperious. Targ. Prov. XXIX, 21 ופ' he who plays the gentleman in his youth, will become a servant and finally be driven out (h. text פנק).

פנקאי v. פנקאי.

פנקטין v. פנקטין.

פנקס v. sub פנקס.

פנקריסין m. pl. (πάγκρυστος) [*all-gold*,] name of a fruit, prob. *apricots*. Y. Sot. I, 17^b top יפה מ'... better were the late fruits... than the apricots &c.; ib. IX, 24^b bot.; (Y. Peah VII, 20^a bot. (מפרסקין). Y. Sabb. III, 5^d כ' ישמען יפה כ' and their taste was as delicious as that of apricots; Y. Ter. II, 41^c bot. (corr. acc.).—Y. Ab. Zar. II, 41^d שלהן... פ' apricots pressed by gentiles (prob. to be read, as Bab. ib. 38^b; Tosef. ib. IV (V), 11 קפריסין).

פנרתא, Targ. II Esth. I, 2, v. פניווא.

פנחא, v. אפנחא.

פנתר m. (πάνθηρ) *panther or leopard*.—*Pl.* פנתרין. Midr. Till. to Ps. LXXVIII, 45 (expl. (יהביא) it is a species of wild beasts named leopards, and the Lord sent them &c.; Yalk. ib. 820.

פנתרין m. (preced.) [*spotted stone*,] name of a jewel (corresp. to h. ישפה). Targ. O. Ex. XXVIII, 20 ed. Berl. (ed. פנטייר; Y. אפנטייר, ed. Vien. אפנטייר, corr. acc.); ib. XXXIX, 13 (ed. Vien. פנטייר, corr. acc.). Targ. Ez. XXVIII, 13 פנטיירין.

פנתרין, v. preced. wds.

פס pr. n. m. = **אפס**, *Pas*, name of two Amoraim. Y. Taan. IV, 68^a. Y. Yoma V, 43^a bot.—Y. Kidd. III, 64^a bot. (v. Fr. M'bo, p. 122^a).

פס I, v. פסס.

פס II m. (b. h.; פסס) 1) *strip, stripe*.—*Pl.* פסין. Gen. R. s. 84 (ref. to Gen. XXXVII, 3 sq., a. Ps. LXVI, 5 sq.; v. עזילה) why 'did they hate him'? That (in the course of events it should come about that) שירקע הים לפנייהם alludes to 'strip of the sea'.—Esp. (cmp. פס, *palm*, the hand from the wrist to the tip of the finger; פס רגל the foot to the ankle, interch. with פסח, פסח (constr. of פסה). Ib. (expl. פסין, Gen. I. c.) שהיחה מגעת עד פס ידו the coat reached with its sleeves to his wrist; בפס ידו it was very fine and light, and could be (compressed and) hidden in his hand (cmp. פלמלה. Meg. IV, 8 (24^b) על פס ידו נחנה... if he placed the T'fallin on his forehead or on his palm. Yoma 87^a (play on מחרפס, Prov. VI, 3) [read:] אם פס ידו ממון יש לו בידך הדר לו פסח ידו (whom thou hast wronged) money, untie thy hand to him (pay him), if not (if thou hast otherwise wronged him), get several friends around him (to ask his pardon in their presence); B. Mets. 115^a; B. Bath. 173^b; Yalk. Prov. 938. Gen. R. s. 78 (play on מחרפס בריצי, Ps. LXIV, 31) מחרפס את הפס ומחרפס בכסף he (Edom-Rome) opens his hand (for bribery), and is appeased with silver; Ex. R. s. 35 מחרה את הפס ו' she (Rome) opens &c.; Yalk. Ps. 800 ואין עושיין פסח יד... ואין עושיין רצון ו' they stretch forth their hand to accept silver, and then do not what the givers desire; Pes. 118^b פסח יד שפושטין פסח יד.

Ms. M. (ed. שפושטין יד. Yoma 47^a up to his wrist, v. חפח; Sifra Vayikra, N'dab., ch. X, Par. 9 he bends his hand (grabbing) in the pan &c. Ohol. I, 8 שלשים בפס הרגל thirty joints in the foot. Yalk. Sam. 143 רגל ועקב מגולין never were their wrists or their feet or their heels seen uncovered; Midr. Sam. ch. XXV (corr. acc.); a. fr.—2) *partition, board, barrier*. Erub. 5^a פס ארבעה אם יש שם פס ארבעה is left or placed above the breach. Ib. 10^b עושה פס גבוה עשרה ו' he cuts a board ten handbreadths high and four cubits long &c.; a. fr.—*Pl.* as ab. Ib. II, 1 עושיין פ' לבריאות ו' you must place partitions around watering stations in the shape of four corner-pieces &c., v. ריחוק. Ib. 11^a פסיר בריאות the partitions of watering stations; a. fr.—[Maasr. I, 7, v. פסין]—3) *pl.* (v. פסיר) *tax*; town tax (used for maintaining the safety of the town). Tosef. Peah IV, 9 חצר לשנים ו' ed. Zuck. (ed. לעניי, corr. acc.) in order to be assessed for the town tax one must have been a resident for twelve months; B. Bath. 8^a; Y. Peah VIII, 21^a bot. למסין ולצדקה for the town tax and for the charities, expl. for the salaries of public school teachers; Y. B. Bath. I, beg. 12^d לפסירם for town tax and town fines.

פס, **פסא**, **פסא**, **פס** ch. same, 1) *strip, stripe*.—*Pl.* פסין. Targ. O. Gen. XXXVII, 3; 23 (ed. Berl. פסין. Targ. II Sam. XIII, 18 (ed. Wil. פסין)—2) *palm*; פס רגל foot, v. פסחא. —3) *piece, portion*; bread. Bekh. 43^b, v. סקריס. Lam. R. to III, 16 Ar., v. פטיליק. —Y. Ber. VI, 10^b bot., v. פסחא. —4) (from its shape, cmp. פס) *spade or shovel*. Lev. R. s. 24; s. 25 Ar., v. מבושא II.—5) *watering station*. Targ. Y. I Deut. XXXIII, 3 (v. preced.) ושריין כמין פ' רב (not רבר) and they rest as it were at a watering station; (Y. II דבריוי ר').

פסא, v. פסין.

פסאני, v. פסין.

פסאקא pr. n. P'saka, surname of one R. Yitshak. Lam. R. to I, 9 ר' יצחק פ' (Yalk. Is. 302 פסיקא); cmp. פסקח.

פסג, *Pi*, 1) *to divide, branch off*; denom. פסיגה. Par. XI, 9 חפסגו ואיגרו he severs the stalks of hyssop and ties them; פסגו ולא אגרו if he severed, but failed to tie them.—2) (denom. of פסיגה) *to cut off sprays, to thin*. B. Kam. 119^b חפסגין אילנות ומפסגין גפנים (Ms. F. ומפסגין; Ar. those hired to thin trees or vines; (Tosef. ib. XI, 18 חפסגין בריקין גפנים only). M. Kat. 3^a חפסגין אילנות (during the festive week; Rashi: support the branches); a. e.—Tosef. B. Mets. II, 28, v. infra. Hif. חפסיג to cut one's way through branches, pass through woods, vineyards &c., trespass; to lead through thickets &c. B. Kam. 81^b חפסיג ויורד מפסיג ... חפסיג ויורד מפסיג if one loses his way in vineyards, he may cut his way through up and down &c.; v. מפסיג ו' who sees a fellowman lost in vineyards, may make a way for him ... until he brings him &c.; Tosef. B. Mets. II, 28 חפסיגו בשדוה ו' may lead him through fields and

vineyards. Ib. מַפְסִיד ... עֲצָמוּ ed. Zuck. (ed. מפסג) he who is lost himself may make his way &c.

פָּסַד ch. same, 1) *to divide, cut apart*. Targ. Y. Gen. XV, 10 (O. פלג, h. text בחר). Ib. XXVI, 31. Targ. Y. Lev. I, 6; a. e.—Part. pass. פָּסִיד. Gen. R. s. 100 תִּרְצֶנָּה 'may thy ill-luck be broken (no more evil befall thee,—which allowing the meaning 'may thy gate (תִּרְצֶנָּה) be broken', is corrected to רִסְגָּה תִּרְצֶנָּה, v. חסג ch.).—2) *to break through a snare, escape*. Gen. R. s. 79 פָּסְגָה ... כִּד שִׁמֵּעַ when R. S. heard the heavenly voice say *demos* (v. דִּמּוּס II), it (the bird) escaped; Yalk. ib. 133 פָּשְגָה (Ar. פִּשְגָה).—B. Kam. 81^b רָנִיפְסוּג that he may be permitted to break through (the vineyard), v. preced.

Pa. פָּסִיד, *Af.* תִּפְסִיד *to divide*. Targ. Y. Lev. I, 12 תִּפְסִיד (some ed. תִּפְסִיד; ed. Vien. תִּפְסִיד, corr. acc.). Targ. Y. I. Ex. XXIX, 17 תִּפְסִיד (Y. II תִּפְסִיד; ed. Vien. תִּפְסִיד).—Lam. R. to V, 5 מִפְסִג לִיה ו' (ed. Wil. מִפְסִג, corr. acc.) he cut him up limb by limb.

פָּסְגָה, **פָּסִיד**, **פָּסִיד** c. (preced.) *piece, part*. Targ. Y. Gen. XXVI, 31. Ib. XV, 10.—*Pl.* פָּסְגָה, **פָּסִיד**, פָּסְגָה. Ib. Targ. Y. Ex. XXIX, 17; a. e.—*Fem. pl.* פָּסְגָה. Y. Ned. IV, 38^d top (expl. תַּמְדוּרִי הַחֹזֵר 'cut portions on the plate).

פָּסְגָה f. (preced. wds., v. פָּסְגָה) 1) *branch, bough*, opp. to אֲשְכּוֹל the trunk with the grape clusters.—2) (b. h.) pr. n. *Pisgah*, the summit of Mount Nebo. Sifré Deut. 357 (ref. to XXXIV, 1) זִיאִינָה מִן הָאֲשְכּוֹל וְזִיאִינָה מִן הָאֲשְכּוֹל as the branch is separate from the trunk, yet not detached, so was Moses' grave &c., v. תָּאֵם; Yalk. ib. 963.

פָּסַד *to cut, diminish*; פָּסִיד (comp. פָּסַד) *to lose in value, deteriorate*. Y. Maasr. V, beg. 51^a שְׁוֹן פָּסִידִין because they spoil; תִּפְסִיד חֲשִׁין אֵינֶן 'wheat does not spoil.

Hif. תִּפְסִיד 1) *to suffer loss, to lose, be at a disadvantage*. B. Mets. III, 4, sq. דִּמְיָא 'אם כן מה ד' דִּמְיָא is the law, what does the dishonest man lose (what risk does he run to prevent him from claiming more than his due)? Ber. I, 2 ד' לא ... ה' הקורא he who reads the Sh'm'a after this, loses nothing; expl. ib. 10^b ד' בִּרְכוּהָ לא ד' he does not lose the benedictions (he may recite the benedictions preceding and following the Sh'm'a as usual). Y. ib. I, 2^b top אין תפלה מקטרת a prayer never loses its value. Gen. R. s. 70 נָדַד וְהִפְסִידוּ vowed and suffered thereby. Keth. XIII, 3 הַפְסִידִי ... אֲדַמּוֹן upon which Admon said, shall I be at a disadvantage, because I am a male heir?; a. fr.—2) *to injure, cause loss to*. Tosef. Bets. II, 6 תִּפְסִידוּ שְׂמָה אֵלֶּיךָ they do harm to the inhabitants; a. e.—[Y. Ber. IX, 14^b bot. וְהִפְסִידוּ אֶלֶּה, read: וְהִפְסִידוּ עֲמֵי, v. פָּשִׁיר]. *Nif.* תִּפְסִיד *to lose*. Pes. 50^b וְיֵשׁ וְרִיז ו' (Tosef. Yeb. IV, 8 וְהִפְסִידוּ (Hif.)).

פָּסַד ch. same, 1) *to be diminished, scarce*. Targ. Y. Gen. XLVII, 16 (h. text אֶפֶס).—2) *to diminish, destroy*. Targ. Ps. XLIV, 3 (ed. Lag. שָׁלַח).—3) *to ruin, spoil*. Pes. 55^b שֶׁהָחֵטֵּה לָהּ בִּיעֵר לִגְמָרִי she (the hatching hen) has spoiled the eggs entirely (made them unfit to be eaten).—Part. pass.

פָּסִיד *to be ruined*. Ms. M. אֲכָרִי לֹא פָּסִידִי בִיעֵר ו' (Ms. K. לֹא פָּסִידִי לֹא) the eggs are not yet entirely spoiled.

Af. תִּפְסִיד *to injure; to spoil, ruin*. Keth. 56^a אָנְפִישִׁיהּ אִירֹחַ הוּא דֹא he brought the loss upon himself. B. Bath. 139^b אָנְפִישִׁיהּ אִירֹחַ הוּא דֹא they brought the loss &c. Sabb. 108^b לִיה קָא מִפְסִידִנָּה לִיה (by salting the radish) I vitiate it. Keth. 61^b אָנְפִישִׁיהּ לִסְעֻדָתָא ו' (Rashi: אָנְפִישִׁיהּ) thou hast spoiled the king's meal. B. Mets. 117^b כַּמֹּה מִפְסִידָה עֲלִייהָ בְבִירָה (ed. מפסיד, corr. acc.) by how much does the upper story impair (the durability of) the lower story?; a. fr.

פָּסִידָה, v. פָּסִידִי.

פָּסִידוּת, Y. lamd. to Gen. XXVIII, 10 sq., quot. in Ar., read: סְדִידוּת, v. סְדִידָה.

פָּסִידָה constr. פָּסִידָה, v. פָּסִידָה II.

פָּסִידָה, v. פָּסִידָה.

פָּסְגָה m. (פָּסְגָה) *piece*.—*Pl.* פָּסְגָה. Targ. Y. Ex. XII, 40; Targ. I Chr. VII, 21 בִּינִי פ' at the covenant between the pieces, v. תִּפְסִידָה; Targ. Y. I. Lev. XXVI, 42 תִּפְסִידָה.

פָּסְגָה, v. פָּסְגָה.

פָּסִיד ch. (denom. of פָּסִיד) *to be or become disqualified, unfit*. Men. 100^a וְלִפְסִיד לִקְדוּשׁ וְלִפְסִיד לִקְדוּשׁ (strike out unfit, v. Rabb. D. S. a. l. note) let it become sacred (by being put in a sacred vessel) and subsequently become unfit (when it becomes overdue); ib.^b; Yoma 29^b וְלִפְסִיד לִקְדוּשׁ; a. e.—V. פָּסִיד.

פָּסִיד, v. פָּסִידָה.

פָּסִיד m., **פָּסִידָה** f. (פָּסִיד; comp. פָּסִיד) *defective, blemished, unfit, disqualified*, opp. כָּשֵׁר. Zeb. II, 1 נִשְׁפָּךְ פ' if the blood was spilt over the pavement, and one collects it again, it is unfit for sprinkling. Ib. 3, v. פָּסִידָה. Hull. I, 4 פ' שְׁחִיטָתוֹ his slaughtering act is illegitimate (the animal so slaughtered is forbidden to be eaten). Ib. כָּשֵׁר ו' what is right in slaughtering, is illegal in pinching (the neck) &c. Zeb. III, 2 הַכָּשֵׁר ו' if a person qualified for the service received the blood and handed it to one disqualified. Gen. R. s. 70 אֱלִיעֶזֶר פָּסִיד אֱלִיעֶזֶר הַבֵּית דִּיהּ ו' Eliezer was the disqualified (servant) of the house, and yet it is written &c. Kidd. IV, 6 פ' מִן הַכֹּהֲנִים לְעוֹלָם is forever unfit for priesthood (his female descendants are forbidden to priests); בִּירוֹ פ' his daughter cannot marry a priest; a. v. fr.—*Pl.* הַפְסִידִים אֵלֶּי הֵן הֵן הַפְסִידִים the following are disqualified (for judges or witnesses). Gitt. IX, 4 שְׁלֹשָׁה פ' three kinds of letters of divorce are invalid. Zeb. III, 1 הַפְסִידִים שְׁחִיטָתוֹ ו' if any of those unfit for priestly service did the slaughtering, his act is legal. Kidd. 77^a מֵאִי פ' born of disqualified parents; מֵאִי פ' what do you mean by 'disqualified'? Do you mean disqualified (forbidden in marriage) to him (the father)? Ib. הַפְסִידִים כֹּהֲנִים פְּסִידִים persons disqualified for the priesthood (degraded priests). Y. ib. III, 64^c כָּשֵׁרִין הַחֹזֵר עַל כָּשֵׁרִין הַחֹזֵר (qualified persons are cautioned (in the Law) not

to marry disqualified women, . . . but qualified women are not forbidden to marry disqualified men. Shek. VII, 7 consecrated birds that became disqualified (or unavailable) for sacrificial purposes. Bekh. V, 1, a. fr. dedicated objects which became unfit for the purpose to which they were dedicated; a. v. fr.

פסול m. (preced.) *blemish, disqualification*. Yoma I, 1 פ' because something might happen that would disqualify him for the service of the day. Pes. 56^a פ' יש במיטתי פ' שםא is there perhaps, which God forbid, a blemish in my couch (an unworthy person among my descendants)? Tosef. Mikv. I, 19, a. e. מקוה פ' פסולו בעצמו a bath (that has become unfit for ritual purposes) has its unfitness in itself; שפסולו . . . בן גרושה whereas the son of a divorced woman (married to a priest) owes his disqualification to others (his parents). Ib. פסולו בידו his (its) unfitness is caused by a single person; פסולו בבית דין by a court; Mikv. III, 1 לעולם פ' פסולו בידו it remains in its condition of unfitness until &c. Zeb. VIII, 3 פ' מביאין קדשים לבית דה' we must not wittingly cause sacred meat to be brought to the place where the unfit things are burnt. Ib. X, 7 פ' לירי פ' שלא יביא for one must not cause T'rumah to become unfit; a. v. fr.

פסולא I m. same. Targ. Y. I Gen. XXII, 10 (ed. Vien. פסולא). Targ. Y. I Deut. VI, 4. Targ. II Sam. XXII, 27, v. פסולא; a. e.—Keth. 62^b פ' איבא פ' חס ושלום is there, which God forbid, a blemish in the family?—Pl. פסולא. Y. Kidd. III, 64^d top פ' אינון מן אינון פ' רב דעתך דאית חמן מן אינון פ' be careful, for disqualifications (persons disqualified for intermarriage) are there, that thou connect not thyself with them.

פסולא II f. (פסל) 1) *chip, block*. Targ. Is. LI, 1.—2) (v. next art.) *worthless matter, dross*. Ib. I, 22 (h. text סיגים). Targ. Ez. XXII, 18 פסולא constr.; a. e.—Pl. m. פסולא. Targ. Ps. CXIX, 119 ed. Lag. (ed. Wil. פסולא; h. text סגים).

פסולא, v. פסולא.

פסולת, v. פסול, a. פסולא I.

פסולת f. (פסל) 1) *chips, stone-dust*. Y. Shek. V, 49^a bot. פסל לך שחזא ה' 'hew for thyself' (Ex. XXXIV, 1) that the chips be thine; Ned. 38^a פסולתן ש' their chips be thine. Ib.; Y. Shek. I. c. של לרדור העשירי. Moses became rich from the chips of the tablets; a. e.—2) *refuse, base metal, worthless matter*. Sabb. 138^a ומניח פסולת he takes up what is eatable, and leaves the refuse. Ib. פ' למעלה ו' (when you sift), the refuse is on the surface, and the eatable peas are at the bottom. Num. R. s. 16 פ' שלה משורב ו' the inferior soil of Palestine was much superior to the best of &c. Ib. הרגיון ו' שכן הראין את ה' so the merchants show the inferior goods first &c. Y. Gitt. I, 43^d top (ref. to מקצור, I Kings XII, 31) ו' מן הקוצים שבבם ו' מן ה' ו' יצא ממנו פ' Sifré Deut. 312 (sub. people, the refuse &c.

unworthy offspring came from him; Gen. R. s. 68; a. fr.—Pl. פסולת. Num. R. s. 7, beg., v. פסן.

פסוק, v. פסוק.

פסוק m. (פסק) [*division, interval*], *Biblical verse*. Yeb. 16^b פ' זה שר ו' this verse (Ps. XXXVII, 25) has been said by the archangel of the world. Snh. 99^a אפי' even if one says, the whole Torah is from heaven, except this one verse; a. v. fr.—Pl. פסוקין, פסוקין. Taan. 27^b פ' משלשה . . . מקורא ברורה he who reads from the Law, must read no less than three verses. Meg. 22^a פ' אין מתחילין בפרשה . . . in reading from a section of the Torah you must not begin with less than three verses, i. e. you must begin with at least the fourth verse from the beginning of the section. Kidd. 30^a פ' דיו פסוקי ספר חורה ו' the number of verses of the Book of the Law (Pentateuch) is 5888; ib. פ' ורהגלה (תצירין) של פ' (Lev. XIII, 33) marks the middle of the verses of the Pentateuch; Yalk. Deut. 855 (needs emend.). Lev. R. s. 6 פ' בארי לא נחבא אלא שני פ' ו' Beeri prophesied no more than two verses, . . . and they were attached to the book of Isaiah; a. v. fr.—[Sifré Num. 131 פסוקין, v. פסוקין.]

פסוקא ch. same. Taan. 27^b פ' דלא פסקיה ו' you must not divide a verse which Moses has not divided, i. e. in reading you must not stop in the middle of a verse; Meg. 22^a. Ib. 25^a פ' ו' דאמר פ' (Ms. M. פ' only) when he recites each verse (of the Sh'm'a) and repeats it; Ber. 33^b פ' אמר ליה פסוק לי פסוקא Hag. 15^a sq. פסוקא פסוקא he said to a child, tell me thy verse; a. fr.—Pl. פסוקין. Y. M. Kat. III, 83^b bot. (expl. דלחור, Jer. XXXVI, 23) פ' חלה ארבע (ed. Krot. פסוקין) three or four verses. Kidd. 30^a פ' מידא ליה ו' let us bring up the Torah and count the verses; Ib. פ' נמי לא בקיאינן we (Babylonians) know not even the division of verses. Ib. פ' תלחא . . . in Palestine they divided this verse (Ex. XIX, 9) into three verses; a. fr.

פסוקת m., v. preced.

פסוקת f., constr. פסוקת, v. פסק.

פסח (b. h.) *to leap over; to spare*. Ex. R. s. 15 פסח I (the Lord) will pass over and protect you. Pes. X, 5 פסח על שום ש' המקום ו' the Passover lamb is symbolical of the fact that the Lord passed over the houses &c.

Nif. פסח (denom. of פסח) *to become lame*. Y. Ber. I, 3^c bot. ו' ונחרא ו' and became lame, but was cured; Gen. R. s. 39; a. e.

פסח, Targ. Is. XXXIII, 12 מפסחין, v. פסח.

פסח m. (b. h.; preced. art.) *limping, lame*. Sifra Emor ch. II, Par. 3 פ' בין הג' ו' 'lame' (Lev. XXI, 18), whether lame on both feet or on one. Sifré Deut. 126; a. e.—Pl. פסחים. Pirké d'R. El. ch. XXXVI (ref. to II Sam. V, 6) היצורים וה' אלו הצלמים 'the blind and the

lame' means the idols; Yalk. Gen. 82 (with ref. to Ps. CXV, 5-7).

פסח m. (b. h.; preced. wds.) *Passover festival*; (sub. *Passover sacrifice, Passover meal*. Pes. V, 1 (58^a) חל (זבח) *Passover sacrifice, Passover meal*. Pes. V, 1 (58^a) חל (זבח) (ערב פסחים) (Mish. ed. פסחים) (Y. ed. פסחים) if the eve of Passover occurred on a Friday. Ib. 2 ששחטו *if they slaughtered a Passover lamb not as such*. Ib. IX, 9 חבורה שאברה פסחה *a party that lost its dedicated Passover lamb*. Ib. 5, a. fr. מצרים *פ' דורות*, v. *דור*. Ib. 3, a. fr. ראשון *פ' the first Passover, i. e. that celebrated on the fifteenth of Nisan*; *פ' שני* the second (vicarious) Passover, on the eve of the fifteenth of Iyar (Num. IX, 10 sq.); a. v. fr.—*Pl. פסחים*. Ib. 10 שנחצרו פסחיהן *two parties whose Passover sacrifices were mixed up*. Ib. X, 6 וכן חפ' וכ' ... ונאכל שם *that there we may partake of the offerings and the Passover sacrifices &c.*; a. fr.—*עירבי* (ערב), v. *supra*. Ib. 1; a. fr.—*P'sahim*, name of a treatise, of the Order of Moëd, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

פסחא, *פ' ch. same*. Targ. O. Ex. XII, 11. Targ. II Chr. XXX, 18; a. fr.—Y. Sabb. VIII, beg. 11^a שרי ארבעה כסוי דלילי *drank the four cups of wine customary at the celebration of the Passover night*. Hull. 129^b זעירא *the minor Passover (= פסח שני, v. preced.)*, the fifteenth of Iyar; *פ' רבה* the great Passover, the fifteenth of Nisan. Pes. 69^b קום מהול ועבר *go and get circumcised, and partake of the Passover lamb*; a. fr.—*Pl. פסחא*. Targ. I Sam. XV, 4 באמר *פ' by Passover lambs (h. text באמר)*.

פסמולים, v. *פסמוליס*.

פסמומוס, v. *פסמומוס*.

פסמון m. (fossatum, ποσάστρον) *ditch*. Gen. R. s. 46; Yalk. ib. 82 [read with Ar.] עשו לי סיעה *a band made a ditch for him (as a trap)*.—*Pl. פסמין*. Yalk. Kings 230, quot. fr. Tanh. Thazr. 9 לחוד הפסמין *they dug ditches, saying, when the Israelites come to make war, they will fall into the ditches (Tanh. l. c. חוד, Var. פסמין; ed. Bub. 12 פסמין, Mss. פסמין, פסמין, read פסמין)*.—Cmp. *פסמין*.

פסממא, v. *פסממא*.

פסמין (?) pr. n. m., v. *פסמין*.

פסמילוס m. (pistillus) *pestle, pounder*. Yalk. Sam. 102 (ref. to דוקי Dan. VI, 25) כדורין *as with a pounder*; Midr. Sam. ch. XI כאילין פסמילוס (corr. acc., or *פסמילין*, pl.); Yalk. Dan. 1064 פסמוליס (corr. acc.).

פסמים, v. *פסמין*.

פסמירין, v. *פסמיר*.

פסמילין m. pl. (adapt. of pastilli, as if from פסל or *lozenges, sugar pills*. Yalk. Cant. 981; Ex. R. s. 41 ארפסמילין; cmp. ארפסמילין).

פסממא, Lev. R. s. 9, some ed. פסממא; Yalk. ib. 493 פסממא, a corrupt., read פסממא.

פסמקין, v. *פסמקא*.

פשה פסח, פס (b. h. פשה) *to spread, be extended*. Y. Yoma III, beg. 40^b באור החמה פסחא *the light of the sun (dawn) spreads over the whole eastern horizon, opp. מחמר ועולה*. Ib. 41^a bot. חיתה מחמרת *the frankincense of Beth Abtinat rose straight in a column and then spread and came down &c.*; Y. Shek. V, 49^a top; Cant. R. to I, 14; III, 6. Ib. to IV, 14 (ref. to ואהלור ib.). [read:] שדוא פסחא כאהל *a tree which spreads like a tent*. Gen. R. s. 15 (ref. to החיים עץ, Gen. II, 9) עץ שדוא פסחא על פני *a tree which spread over all living things*. Neg. IV, 8, a. fr. ופסחה *and the spot spread &c.*; Y. M. Kat. I, 80^c bot. ופסחה; a. fr.

פסי, *פסא* I ch. 1) same; denom. *פסיונא*.—2) *to split, break; to desecrate*, v. *פסי* ch.

פסא, *פסא* II (= פסח, פסע) *to step*. B. Mets. 86^b דלא מציא למפסע *which cannot step over a reed (from fatness)*.—[*פסי*, v. next w.]

פסיונא, *פסיונא* adv. *פסי* I, cmp. *פסי Pa.* in a *persuasive manner*. Targ. Prov. XXV, 11 (some ed. *פסי*, corr. acc.).

פסיונא, v. *פסיונא*.

פסיונא, *פסיונא* f. (פסגה; v. פסגה) *branch, sprig*. Ukts. I, 5 של אשכול שריקנה *a sprig of a vine when stripped of its grapes*.—*Pl. פסיונא*. Tosef. Peah III, 11 (expl. כתף) *פ' המחוברות וכ' (ed. Zuck. פסיונא) sprigs which are joined to the trunk one above the other*; Y. ib. VII, 20^a bot. *פ' זו על גבי זו*.

פסיד, *פסיד*, v. *פסיד*.

פסידא, *פסידא* m. (פסיד) *loss, disadvantage*. Targ. Y. Ex. XXII, 14.—B. Mets. 3^a איה ליה דלודי *what loss can he suffer (through his false claim) that should induce him to confess the truth? (v. פסיד)*. M. Kat. 2^a, sq. במקום *פ' where there is a loss involved (by the delay)*; Keth. 60^a; a. fr.

פסידתא, Midr. Till. to IX, 1 ed. Bub.; Yalk. ib. 642, v. *פסידתא*.

פסיון, *פסיון* m. (פסיון) *spreading, extension, esp. spreading of a leprous spot (Lev. XIII, 7, a. e.)*. Neg. I, 3; 5; 6 *פסיון* a. *פסיון* interchanging). Ib. III, 4; a. fr.

פסיונא I *pheasant*, v. *פסיונא*.

פסיונא, *פסיונא* II *פסיון* m. = h. *פסיון*. Targ. Y. Lev. XIII, 5, sq.; a. fr.—Fem. form: *פסיונא*. Ib. 28 (ed. Vien. *פסיונא*).

פסיונא, *פסיונא* m. (φασιάνος, sub. δρῦς) [*bird from the river Phasis in Colchis*] *pheasant (Phasianus Colechicus)*.

פְּסִילֵהָא v. פְּסִילֵהָא

Yoma 53^b לאחוריו וכו' פ' שיפסע שלש פ' לאחוריו וכו' he who is in prayer (when a person enters), must pass three steps backward (when he ends his prayer), and then turn around to salute. Ib. דפסעי לזו שלש פ' בכריעה אחת they made the three steps backward with one bow. Snh. 22^a (he who loses his wife) פסיעותיו מחקצרות has his steps shortened (his energies broken, with ref. to Job XVIII, 7). Sabb. 63^b שוריו פסיעותיהם נסות who used to make wide steps. Num. R. s. 4; a. fr.

פסיעא, פסיעא ch. same. Targ. Ps. XVIII, 37; II Sam. XXII, 37; a. e.—*Pl.* פסיעא, פסיעא. Targ. Job XIV, 16 (not פסיעא). Ib. XXXI, 4; a. fr.—Y. Snh. VIII, 26^b bot. shall he be at a disadvantage, because he walked two steps (into the court room)?; Y. Shebu. VII, 38^a (corr. acc.); Y. Keth. IX, 33^b bot.

פסיפין, פסיפון, Pesik. Vattom., p. 131^a Ar., v. פיספסא.—Lam. R. to II, 1 Mus., v. next w.

פספס, פספס m. פספס, cmp. פספס 1) *cut and polished stone block, used for paving floors, stone pavement, mosaic.* Ab. d'R. N. ch. XXVIII שיש פספס אבן פספס ed. Schechter (ed. פיספס) a paving block which has four polished sides (a metaphor for a many-sided scholar). Y. Sabb. VII, 10^b top פ' בשאין שם פ' where there is no stone pavement. Ib. XII, beg. 13^c (Chald. dict.) פ' מקטע פ' he who trims a paving stone (or die, v. infra). Ex. R. s. 10 בחירם פ' בשרש פ' the houses of the nobles which were paved with marble or blocks; Yalk. Sam. 102 ברי חרש וברחי חפ' (pl.); Yalk. Ps. 820 חרש והפספס (Midr. Till. to Ps. CV חרש חרש, v. פספס). Deut. R. s. 1 וכו' and if (she wipes her hands) on the pavement, the pavement will be blackened, but her hands will not be clean; a. e.—*Pl.* פספס, פספס, פספס, פספס. Yalk. Sam. I. c.; Yalk. Ps. I. c., v. supra. Midd. I, 6 וכו' ראשי פספס (מיש. ed. פספס; Talm. ed. פספס) the ends of the flag-stones in the pavement indicated the mark between the sacred and the secular grounds; [comment.: blocks on the ceiling]; ib. II, 6; a. e.—[Tosef. Zeb. VII, 1 פספסין, Var. פסיפסין, v. פשפש, 1.]—2) *cube, die.*—*Pl.* as ab. Y. R. Hash. I, 57^c top (expl. בקוביא חמשוך בפיספ' (Rashi: blocks of wood); Y. I. c. פסיפסין (he is not reinstated from his civil disabilities), until he breaks his dice; Snh. I. c. פסיפסין; Y. Shebu. VII, 37^d bot. פסיפסין; Y. Snh. III, beg., 21^a (also פסיפסין). Midr. Till. to Ps. XXVI, 10 וכו' חמשוך בפיספ' that means those who play with dice, who calculate (throw) with the left hand and press with the right hand, and rob and wrong one another; a. e.—3) *check* (in garments), *square*, or *stripe* (cmp. פס). Neg. XI, 7 וזרי דהא פס' ed. Dehr. (ed. פספס) suppose there is only one (white) stripe in the whole garment?—*Pl.* as ab. Ib. קרינא שריש בה פ' צבועים וכו' a pieced sheet in which there are checkers colored and white; Tosef. ib. V, 10. Yalk. Job 927 פספסין דהיהוה שלו מכחות וכו' (or stripes) the faintest checkers (or stripes) of the Leviathan's skin outshine the sun (v. Yalk. Lev. 653).—

4) *voting tablet, verdict.* Lam. R. to II, 1, v. חריותה.—[The contact between the Hebrew and Greek languages influenced the form פספס and the coincidence of some meanings of our word with ψῆφος *pebble*.]

פסיפס ch. same. Targ. I Kings V, 31 אבן פ' Ar. (ed. מקטע גזירא).—Y. Sabb. XII, beg. 13^c אבנין פסיפין, v. preced.

פסיק, פסיק, v. פספ.

פסיקא I f. (פסק) 1) *part, fraction.* B. Bath. 62^b, sq., *contrad.* פלגא.—2) *subscription for charity, collection.* Lev. R. s. 32, end בציבורא לך פ' ואנן עבדין לך and we shall arrange a collection for you in the assembly; עבדין ליה פ' they made up a purse for him. Ib. s. 5 עבדין פסיקא פ' (not למיהן) arranged a subscription for a charity in the college of Tiberias.—3) = פסיקא, *verse.*—*Pl.* פסיקן, v. פסיקא.

פסיקא II *fillet*, v. פסיקא.

פסיקתא f. (פסק) 1) *cutting apart.* Succ. 11^a פסיקתא פ' חרש פ' cutting the threads apart is the making of them (the show fringes).—2) *separated thread.* Neg. XI, 8 פ' אחר וכו' even if only one separate thread was on the coil, and he knotted it.—*Pl.* פסיקתא. Ib. פ' חרש פ' the coil consisted of separate threads.

פסיקתא ch., v. פסיקא.

פסיקתא f. (פסק, v. Hif. 4) *water collected behind a dam, reservoir, pool.*—*Pl.* פסיקתא. M. Kat. 4^a חרש וחרשיותא פ' pools and ponds which were filled with water on the eve of a Holy Day.

פסיקוליה, Y. Peah I, 15^d אחריוא ב' פ' read: כדפסיקו ב' פ' ליה לאחוריא, v. פספ.

פסק, פסיקתא, פסיקתא f. (an adapt. of fascia, as if from פסק) *band or fillet worn by women over the breast; girdle; bandage round the legs and feet.* Targ. Is. III, 24 נקן את חבולת חזה (pl. form).—Y. Snh. X, 28^d bot. חזה פ' he put the iron point of his spear under his fascia. Sabb. XV, 2 (111^b) ושל פס' (Bab. ed. פסיקתא) and the cords of the breast bandage. Ib. (113^a) קשרין דלי ב' פ' וכו' (Bab. ed. פסיקתא) you may (on the Sabbath) tie up (the broken rope of) a bucket with a fascia, but not with a rope. Ib. 113^a פ' חרש פ' כורך עליו פונרא או פ' (Ms. M. פסיקא) he may wind a funda or a fascia around it; Pes. 11^a פסיקתא (Ms. M. פסיקתא; early ed. פסק, v. Rabb. D. S. a. l. note). Y. Kil. IX, end, 32^d פסיק (corr. acc.), v. עגל I; a. e.—*Pl.* form וזרי מוציא... מוחה פ' שלה 131 Sifré Num. (פסוקין) she took an impression of Peor from under her breast band (Snh. 106^a דריקא).

פסיקתא I f. (פסק) 1) *apportionment, agreement to pay, esp. dowry.* M. Kat. 18^b פ' agreements stating the amounts which the parents promise to their respective son or daughter; Kidd. 9^b; Keth. 102^b; a. fr.—2) *section,*

esp. *P'sikta*, name of several Midrashim, a) *P. d'R. Kahana* (or only *P'sikta*) (edited by S. Buber).—b) *P. Rabbathi* (*Large P.*).—c) (of late origin) *P. Zutarta* or *Zutrathi* (*Small P.*) (edited by S. Buber).—[3] a *small share*, v. פְּסִיקְתָּא.]

פְּסִיקְתָּא II pr. n. m., v. פְּסָקָא.

***פְּסִין**, *Pa.* פִּסָּן to cut, clear (of thorns).—Part. pass. מְפַסֵּין; pl. מְפַסֵּין. Targ. Is. XXXIII, 12 (ed. Wil. מפסחין, corr. acc.). [Prob. to be read: מְכַסֵּין.]

פְּסִיקְתָּא, פְּסִיקְתָּא, v. next wds.

פְּסִיקְתָּא m. (corresp. to ψυχτήρ = ψυκτήρ) [*wine-cooler*], a large pot. Y. Hag. III, 79^a; Tam. V, 5 פִּסָּן ... כרופא (Ar. everywhere 'פסן', v. פִּסָּן; ib. היה כלי וכו' the *psykter* was a large vessel, holding &c. Sifré Tsav, Par. 1, ch. II; Y. Yoma IV, end, 42^a; Num. R. s. 4. Erub. X, 15; a. e.

פְּסִיקְתָּא ch. same.—Pl. פְּסִיקְתָּאוֹת. Targ. O. Ex. XXXVIII, 3 (ed. Berl. פְּסִיקְתָּא, some ed. פְּסִיקְתָּא; h. text סירור). Ib. XXVII, 3.

פִּסָּן (b. h.) 1) to cut, chip, hew, trim. Tanh. Ekeb 9 (ref. to Koh. III, 5) עַד הָיָה לְפִסָּן שְׁנֵי וכו' the time came to hew other two tablets (in place of the broken). Ib. מִתְחַתָּה כְּסֵא הַכְּבֹד פִּסָּן he hewed them from under the throne of glory. Ab. Zar. 52^a (ref. to Deut. VII, 25) מְפַסְקֵלֵי אֲבָנִים פ' as soon as a gentile has done chiselling on it, it becomes a deity (an idol forbidden to Jews for any use); ib. when the gentile has hewed it for a god, thou shalt not covet it; when he chips it so as to unfit it as an idol (v. infra, thou mayest take it unto thyself; a. e.—Part. pass. פְּסִיקָא; pl. פְּסִיקִים. פְּסִיקָא a) chiselled, chipped. Lev. R. s. 22 פ' (פִּגְמָה) defective, unfit, disqualified, v. פְּסִיקָא.—2) (denom. of פְּסִיקָא) to disqualify, to be the cause of disqualification of; to declare unfit. Hull. III, 12 פְּסִיקָא, v. פִּשָּׁר I. Ab. Zar. l. c. how will you prove that a gentile can cancel his deity (by disfiguring it)? Kidd. 70^a אִי אֵין לְפִסָּן אֶת זֵרֵי וְלִפְגָּם וכו' he who causes his descendants to be disqualified and his family to be tarnished. Ib. הַפִּסָּל פְּסִיל he who tarnishes (casts suspicion on the purity of a family) is himself tarnished (of spurious descent); הַפִּסָּל פִּסָּל he charges others with his own defect. Ex. R. s. 1 וְפ' אֶת בְּנֵי הָעִזִּים she (Pharaoh's daughter) took him (the infant Moses) around to all Egyptian women to give him suck, but he rejected all of them (refused to take their breasts); וְלִמָּה פִּסָּן and why did he reject them? Snh. III, 1 וְכֵן זֶה הָיָה פִּסָּל דִּינֵי שֶׁל זֶה וכו' each has a right to reject the judge chosen by the other; ... אֵין דִּין כְּשֵׁרִים אֵין דִּין רִבּוֹל לְפִסָּן if they are fit (not legally disqualified) or authorized, he cannot reject them. Ib. פִּסָּל עֲדִי וכו' every witness in a case may help by his testimony to disqualify the opposing party's witnesses. R. Hash. I, 7 וְפִסָּלֵי וכו' they accepted as witnesses himself and

his son, and rejected his slave. Mikv. II, 4 פִּסָּלֵי אֶת הַמִּקְוֶה are sufficient to make the pond unfit for ritual immersion. Ib. VII, 5 לֹא פִסָּלוּ they do not make the blood unfit. Zeb. I, 4 הַמְחַשְׁבֵּת פִּסָּלָהּ the improper intention makes the sacrifice unfit. Succ. II, 7, a. e. פִּסָּלֵי בֵּית שְׁמַאי פִּסָּלֵי the school of Sh. declares such a Succah to be ritually unfit; a. v. fr.—Transf. to cancel, abrogate. B. Kam. 97^a פִּסָּלוּ הַמְּלָכִים the government cancelled the coin; פִּסָּלוּ מִדִּינָה כל מקום שנאמר אלה פ' אֵין הַרְשָׁעוּת וכו' wherever the Biblical text has 'these', it is meant to cancel (exclude) the preceding; wherever it has 'and these', it is to add to the preceding; Ex. R. s. 1 פ' אֵין הַיְלֻדוֹת 'these are the origins of heaven and earth' (Gen. II, 4), this excludes the time of chaos; a. fr.

Nif. פִּסָּל 1) to be hewn, sculptured. Sifra K'dosh. beg. פִּסָּלֵי idols are named *pesel*, because they are sculptured; (Yalk. Lev. 604 פִּסָּלֵי).—2) to be disqualified, made unfit, declared unfit. Zeb. I, 4 אִרְבַּעָה וכו' a sacrifice may become unfit by improper actions in four stages, at the slaughtering &c. Pes. 15^b; 45^b ... הָפֵחַ if bread becomes mouldy and unfit for man to eat. Toh. VIII, 6 שֶׁפִּסָּל מֵאִכְלָה הַכֶּלֶב until it becomes unfit for a dog to eat; Y. Hall. IV, 60^a top שֶׁפִּסָּלוּ לֹא הָיוּ נְפִסָּלִים אֵלָּא כִּי הָיוּ נִפְסָלוּ they (the Levites) became unfit for service only when they lost their voice for song. B. Kam. IX, 2 נִפְסָלוּ (גִּזְלֵי) מִשְׁבַּע וכו' if one stole a coin, and it was invalidated (before he made the restitution). Snh. 104^b (expl. סָלָה, Lam. I, 15) כֹּהֵן אֵין שְׂאֹמֵר לְחֻבְרוֹ נִפְסָלָה מִשְׁבַּע וכו' as one says to his neighbor, this coin is worthless; v. סָלָה; a. e.

Pi. פִּסָּל to cut off dry twigs, to trim. Shebi. II, 3 פִּסָּלֵי עֵץ וכו' (in the ante-Sabbatical year) you may trim trees up to New Year, v. פִּסָּלֵי. Mikv. IX, 7 אִילָנוֹת אֵין לִפְסִילֵי מִפְּסָלֵי Y. Sabb. VII, 10^a top; a. e.—Yalk. Deut. 942 מִפְּסָלֵי he chips it (the crooked staff) with the adze; Sifré ib. 308 מִפְּסָלֵי (corr. acc.).

Hif. פִּסָּל to find fault, to speak contemptuously. Koh. R. to XI, 9 שְׂדֵייה מְפַסֵּל בְּנָשִׁים וכו' who used to find fault with women (considering none good enough for him as wife), and was a profligate.—[Part. pass. מְפַסֵּל, v. next w.]

פִּסָּל ch. same, 1) to cut, hew, dig. Targ. Ex. XXXIV, 1. Targ. Deut. VI, 11; a. fr.—Part. pass. פְּסִיל; f. פְּסִילָא; pl. פְּסִילִין. Ib.; a. e.—2) to make or declare unfit; to reject. Snh. 23^a אֵין דִּין רִבּוֹל דְּפִסָּלֵי לְהוֹ וכו' after they (the parties) rejected them, shall they (the rejected judges) go and select another court? Ib. רַחֲמֵנָה פִּסָּלָהּ it is the Law that declared him unfit. Ib. כֹּל כְּמִינֵיהּ דְּפִסָּלֵי דִינֵי is it in his power to reject judges?; a. fr.—Part. pass. as ab. Targ. Y. II Gen. XXII, 10. Targ. Y. I Lev. VII, 18 (Y. II פִּסָּלֵי h. form; h. text פִּגְלוֹ); a. e.—[Targ. Ps. XVIII, 27, v. פִּסָּלָא.]—Ket. 61^b מִן מֶלֶךְ דְּבִיד הֵב פ' לַמֶּלֶךְ וכו' he who does a thing like this is unfit to prepare food for the king. Ib. 105^b (פִּסָּלֵי) הָאִי דִינֵי (some ed. הָאִי דִינֵי) a judge that is in the habit of borrowing (things from his neighbors) is unfit to judge cases. Ib. I am unfit to judge cases. Ib. לִדְיֵנָה I am unfit to

be a judge in thy case (because I have been offered a gift); a. fr.—V. פסל.

Ithpe. אֶתְפַּסֵּל, אֶתְפַּסְלִי, אֶתְפַּסְלִי 1) *to be engraven*. Targ. Job XIX, 24.—2) *to be hewn out*. Targ. Is. LI, 1.—3) *to be disqualified, unfit, rejected*. Targ. Ps. LXVIII, 16. [Targ. Y. Num. VIII, 24 מִפְּסָלִין h. Hof.]—Y. Kil. VII, 31^a top [read:] אֵלָּה נֶאֱמַר הָיָה וְאֵתְפַּסְלִי he said to him, it is a good coin, whereas it had been cancelled. Men. 102^b לֹא־יִפְסְלִי (Ms. M. לא־פסל) to become unfit for itself (but not for making unclean); Pes. 20^a לֹא־יִפְסְלִי גִּישִׁיָּה a. fr.

Af. אֶפְסֵל *to make unfit*. Hull. 38^a לֹא־יִפְסְלִי גִישִׁיָּה to cause the object itself to be forbidden (ib. 37^a לֹא־פסל), v. supra.

Pa. פָּסַל *to cut (stones)*. Targ. II Chr. XXIV, 12 מִפְּסָלִין stone-cutters.

פסל m. (preced.) *mattock*. Sifré Deut. 38; Yalk. ib. 857 וְקִיּוּדוֹם the soil of Egypt cannot be planted, unless one first works it with mattock and axe. Ber. 57^b; B. Mets. 82^b, v. מָרָא II.

פסל m. (b. h.; preced.) 1) *sculptured or carved image*. Midr. Till. to Ps. XVIII, 41 שְׂדֵה דִּגְוִן פָּסָלוֹ וְכ' (oth. ed. אֱלֹהִיָּה) his idol Dagon was engraven on his heart. Sifra K'dosh. beg.; Yalk. Lev. 604, v. פָּסָל; Mekh. Mishp. s. 20. Snh. 103^b v. מִרְכָּה I; a. e.—Pl. פָּסָלִים, v. פָּסָלִי.—2) *chip, lath*, contrad. to נָסַר. Succ. 18^a נָסַר וְכ' a board alternating with a lath (as the covering of a Succah). Tosef. ib. II, 3; Succ. 19^a הַחוּצָה מִן הַסּוּכָה a lath roof prolonged beyond the walls of the Succah; expl. ib. קְנִים reads or staves which &c.—Pl. פָּסָלִים. Ib. 18^a.

פסל פִּי, ch. same, 1) *image*. Targ. Ps. XCVII, 7. Targ. Cant. II, 15; a. fr.—2) *lath, lintel*, esp. *a lintel placed across a street or a court*. Sabb. 80^a; B. Bath. 56^a. Gitt. 77^b נָפַל בִּפְיָא (the letter of divorce) fell on a cross-board (in the court).

פסלות f. (denom. of פָּסָלוֹ) *condition of unfitness, disqualification*, opp. כְּשָׁרוֹת. B. Bath. 128^a כָּל שֶׁחִדְלִילָהּ testimony for which the witness was disqualified at the beginning (when the fact to be attested occurred), or is disqualified at the end (when the evidence is taken) is illegal. Koh. R. to IX, 7 הָיָה בְּבִנִּי there was perhaps a defect in my son which made him rejectable as an offering.

פסל v. פָּסָלִי.

פסל Tosef. Dem. I, 9 ed. Zuck., v. פָּסָלִי.

פסל Yalk. Ps. 650, v. פָּסָלִי.

פסל prob. to be read: פָּסָלִי m. (פָּסָל) *a rough stone*. Tosef. Kel. B. Mets. I, 12 שְׂדֵה כְּרָב עָלָיו וְכ' ed. Zuck. (oth. ed. פָּסָלִי, read פָּסָלִי) a rough stone on which a charm is written (v. Sm. Ant. s. v. Amuletum).

פסל בְּקֶעֱת פִּי, pr. n. Valley of Paslan, near the valley of Jezreel. Gen. R. s. 98.

פסל f. pl. (βασίλεια, sub. κάρυα, basilicæ, sub. nuce) *basilicæ*, the best kind of nuts. Tosef. Dem. I, 9 [read:] וְכ' (Var. וְכָרְמִי וְכָרְמִי) (ed. Zuck., Var. וְכָרְמִי, standing for βασιλεία, a ditto-graphy of our w.) nuts, plums, and walnuts.

פסנמור m. (corrupt. of obsonator, σφονάτωρ) *caterer, purveyor*. Koh. R. to I, 3 וְלִי אֵלָּה אֲנִי מִטְעִים וְכ' I am thy caterer, and thou wilt not let me taste thy dish, that I may know what it may need?; Lev. R. s. 28 Ar. (ed., a. Yalk. Jer. 276, a. e. מְגִירִים, v. מְגִירִים).

פסנין pr. n. pl. (?) *Pasnin*. Tosef. Ohol. XVIII, 2.

פס 1) (b. h.) *to be cut off, be gone*. Tanh. Ha'az. 7 (play on וְכָרְמִי בְּנֵי וְכָרְמִי, Num. XIII, 14) הַחֲבִיאָה הָאֵמֶת וְכָרְמִי he hid the truth, and faith was gone from his mouth.—2) *to cut into stripes, divide*, v. פָּס.—3) *to distribute (with the shovel)*, v. פָּס ch. 4). Tosef. Ukts. I, 5 שֶׁנֶּפְסָה (Var. ed. Zuck. שֶׁנֶּפְסָה) grain which one distributed in the barn (forming separate piles). Ukts. I, 5 שֶׁנֶּפְסָה Ar. s. v. פָּסָה (v. פָּסָה).—Gen. R. s. 31 [read:] וְהִדְהִי וְכָרְמִי and he shovelled them (the excrements) sideways (out into the water); Yalk. ib. 54 וְהִדְהִי פִּיחִין (corr. acc.), v. קָשְׁרִי.

Nif. פָּסָה *to be spread, shovelled*, v. supra.

Hif. הִפְסָה 1) *to distribute, spread*; מורסא *to distribute an ulcer by manipulation, to pass over with the hand* (פָּס). Eduy. II, 5; Tosef. ib. I, 8 הַמְפִּיִּם מורסא וְכ' he who manipulates an abscess on the Sabbath, if for the purpose (of peeling or) of making a head to it as the physicians do &c.; Sabb. 107^b; a. e.—2) (v. פָּרַס) *to break, weaken*. Pes. 107^a, v. פָּרַס.

פס ch. same, *to distribute*. Targ. Hos. IV, 8 כְּהִנָּה וְכ' the priests distribute (the sacrifices among themselves) &c.—Gen. R. s. 17 וְכ' אֵין פָּסִין לָהּ פִּירְקָא Ar. (read פִּירְקָא) we shall apportion (among ourselves, pay each his share towards) her dowry, and you divorce her (ed. חֲבִיבִין); Lev. R. s. 34 פָּסִין וְכ' (לה פִּירְקָא); v. פָּסִין.

Af. אֶפְסֵס *to break, weaken; to desecrate*, v. פָּרַס.

Ithpa. אֶתְפַּסֵּס *to be weakened, be degraded*. Targ. Job XV, 20, v. פָּרַס, a. פָּרַס II.

פסע (b. h. שָׁע; cmp. פָּסָה a. פָּסָה) [*to spread the feet*,] *to step out, walk*. Meg. 27^b לֹא פָסַעְתִּי עַל רִאשֵׁי וְכ' I never strode over the heads of the holy people (never forced my way through the students seated on the floor to reach my chair); Snh. 7^b וְכ' שְׂדֵה רִיחִי וְכ' where is it intimated that a judge must not force his way &c. (Answ. by ref. to Ex. XX, 26, sq.); Yeb. 105^b וְכ' ... מִי שֶׁצָּרִיךְ ... רִיחִי he of whom the holy people are in need, may step over the heads &c. Sot. 13^b וְכ' בְּפִסְתָּהּ twelve steps were there, and Moses passed over them with one step. Gen. R. s. 99 (play on פָּסַח, Gen. XLIX, 4) וְכ' ... וְכ' תִּפְסֶה עַל דַּת חֲלָלָהּ (transgress) the law, desecrate thy thorough (priesthood), and hast become a commoner. Mekh. Bo 7 (ref. to Ex. XII, 13) אֵלָּה

read not, and I will pass, but I will step over (leap, skip), the Lord skipped over &c.; a. e.

Pi. פסע same. Y. Kil. VI, 30^c לפסע, v. פופיר. Yeb. I. c. who is he that forces his way over the heads &c.?, v. supra; a. e.

Hif. פסע 1) same. Hor. 13^b מְפַסְעִין ... בזמן שרבים when the public need their services, they may force their way &c. Taan. 10^b אל תפסעני פסיעה גסה וכ' never march with hasty steps, and bring the sun into town (enter before sunset); a. e.—2) to make cross-stitches. M. Kat. 10^a; Y. ib. I, 80^d bot., v. פָּלַב.

פסע ch. same, to walk with legs wide apart, waddle. Targ. II Sam. XX, 8 (h. text וּפְסַע, v. פָּסַע. —Pes. 111^b לאגריקל הוא רמ'פסע *Ilthpe.*) he who steps over a (young) date palm.—V. פָּצַי.

Pa. פסע to step heavily, pompously. Yeb. 105^b אגב on account of his heavy build he stepped in and walked (through the assembled students, making the impression of haughtiness), v. preced.—Y. Ber. II, 4^c bot. מְפַסְעִין ... והורה and R. J. stepped upon the graves.

פסעא, v. פָּסַע.

פָּסַר, Pa. פָּסַר, v. פָּסַס II.

פָּסַס I (v. פָּסַס) to separate, part, tear (into stripes, shreds). Midr. Till. to Ps. VII, 3 וּמְפַסְסֵי ... מה האריה as the lion sits over his prey and tears it, so Doeg and Ahithophel sit over me to tear me; Yalk. Ps. 637; Midr. Till. to Ps. XXII, 17. Sabb. XXIV, 2 מְפַסְסִים את הכיפיים you may untie and spread the bundles (of fodder), v. פָּסַה. Ib. 155^a לא לתהיר neither to spread nor even to untie. Tosef. ib. III (IV), 18 מְפַסְסִין את הכפין (Var. ומפרכסין, incorr.) you may part the bundles, provided you do not pluck them apart. Naz. VI, 3 נזיר the Nazarite may wash his hair (v. פָּסַח) and part it (with his fingers), but must not use a comb. Y. ib. IV, 55^b top מְפַסְסִין בקליקין you may part the tangles in the Nazarite's hair; Y. Bets. IV, 62^c. Y. Shek. III, 47^c הגיזבורין היו מְפַסְסִין בקילקין the Temple treasurers had the entangled hair (of those engaged in counting) straightened (to avoid the suspicion that they had coins concealed); a. e.

פָּסַס ch. same. Sabb. 155^a לא מְפַסְסִין ... פספסו נמי מְפַסְסִין; but not spread; we may also spread.

פָּסַס II (transpos. of פָּסַח; cmp. פָּסַע) to cut the ends, trim by singeing. Tosef. Pes. V, 10 אבל ... אין מְפַסְסִין את ראש פסחא you dare not scald the head and feet (of the Passover lamb) ..., but you may trim them by holding them over the fire; Tosef. Bets. III, 19 (Var. מְפַסְסִין; Bets. 34^a מהדוברין). Y. ib. IV, 62^c bot. מְפַסְסִין את מנחתם in Levy (ed. Krot. (מְפַסְסִין), v. פָּסַח.

פָּסַס ch. (apocop. פָּסַס; cmp. פָּסַח a. פָּסַע) same. Y. Sabb. II, 5^a (expl. מְפַסְסִין לִין (מְפַסְסִין) (ed. Krot. מְפַסְסִין) they trim them (the wicks, by burning).

פָּסַס, v. פָּסַס.

פָּסַק (b. h. פָּשַׁק) [to separate, part, distribute,] 1) to divide, split, interrupt. Taan. 27^b; Meg. 22^a פּוֹסֵק the reader divides (one verse), i. e. the first reads two verses and a half, leaving the other half to be read by his successor. Ib. לא הוריר לי לְפָסֻק וכ' he permitted me to cut a verse in two only in teaching the school children. Ib. 31^b פּוֹסֵק in the chapter in Deuteronomy containing the curses (Deut. XXVIII, 15—69) may be divided (to be read by two or more); a. fr.—[Gen. R. s. 10 שפסקה; Yalk. ib. 16 שפסקה, v. פָּסַק. —Part. pass. פָּסֻק; f. פָּסֻקָה. Hull. III, 3 פָּסֻקָה הגרורה, v. פָּרָחָה. —2) (denom. of פָּסַק) to recite a verse. Hag. 15^a, sq. פָּסֻק (interch. with Chald. פָּסֻקִיד) לי פָּסֻקִיד recite to me thy Bible verse (recently learned).—3) (cmp. פָּסַח; פָּסַק) to apportion, assign; to provide; to promise, agree. Keth. 65^a פּוֹסֵקִין לַאֲשָׁה אין פּוֹסֵקִין לַאֲשָׁה in decreeing alimentation for a woman we do not provide for wine. Ib. הַפָּסֻקִי כַךְ לְבָנוֹתֵיכֶם so much (and no more) may ye grant to your daughters. Ib. 107^a פּוֹסֵקִין מוֹנוֹת לַאֲשָׁה איש the court assigns alimentation (from the estate) to a deserted wife. Ib. V, 8 'אלא וכ' only R. Y. decreed barley as a part of alimentation, because he lived near Edom. Ib. פּוֹסֵק לְעוֹמֶתוֹ he must give her &c., v. עֲמָה. Ib. VI, 2 if a man agrees to pay a certain amount to his intended son-in-law (on the date of marriage). Ib. 3 פָּסֻקָה לְהַכְנִיחַ if she promises to bring to him one thousand Denars, he must assign to her (as settlement in the K'thubah) fifteen Manehs. Tosef. ib. XIII (XII), 1 מה שפסקו להם ... if the court has granted her (alimentation), what they have granted, is granted. Ib. פָּסֻקָה הִיא לְעַצְמָהּ (not עצמה) if she herself has promised (to bring her husband a certain sum, and now her father refuses to give it). Ib. 'עלי וכ' אבא פ' עלי וכ' my father has promised for me; what can I do (if he retracts)?; Keth. XIII, 5. Y. Kidd. IV, 65^c top צדקה פוסקי צדקה those who subscribe to a charity in public and refuse to pay; Taan. 8^b; a. v. fr.—4) to fix a price; to buy on time. Gitt. 58^a אפרני בכל ממון שפוסקין עליי I will redeem him for any price that they may set on him. B. Mets. V, 7 אין פוסקין ... עד שיצא השער you dare not fix a price on crops (buy on time), until the market price has been published. Ib. ואת"פ שאין לזה יש (missing in Y. ed.) when the market price is out, you may buy, for although he (the seller) has no goods as yet, others have. Ib. פוסק עמו על הגריש, v. גָּרִישׁ; a. v. fr.—5) [to split words,] to argue. Snh. 44^b פוסקין ... פ' דברים Gabriel is surnamed Piskōn, because he argues with the Lord.—6) (neut. verb) to be cut off; to cease, be stopped. Sot. IX, 9 פוסק חמים ... when the faithless men became frequent, the application of the waters of jealousy ceased, and it was R. J. ben Z. that abolished them. Ib. 12 אנשי אמונה the men of faith ceased to exist. Tanh. Sh'moth 16 אין אורח מצוה פוסקת מביחו that good deed shall never cease from (being practiced in) his house. Gen. R. s. 52 פוסקי העוברים והשבים travellers ceased to pass by; a. v. fr.

Af. אָפּסִיק 1) to sever, break, burst. Targ. Nah. I, 13; a. e.—2) to separate, interpose, divide off. Targ. Hos. II, 8; a. e.—Meg. 2^b אַרְאֵה אֶת אֲפִסְקִיָּהּ וְכִי מֵסֵבֶת מִן הַמִּשְׁכָּאֵי Ms. M. (ed. רֶפְסֵק, רֶפְסֵק) the *eth* (אֶת), Esth. IX, 21) comes to divide the sentence (giving it the meaning) that some celebrate the fourteenth and others the fifteenth of Adar. B. Kam. 65^b אֶת אֲפִסְקִיָּהּ קָרָא with *eth* (וְאֶת, Lev. V, 25) the text separates the clause from the preceding, opp. עֲרִבְיָה combines it; Yalk. Lev. 479 אֶת אֲפִסְקִיָּהּ *eth* separates it; ib. אֲפִסְקִיָּהּ לֹא אֲפִסְקִיָּהּ (not אֲפִסְקִיָּהּ) to draw the line between sacred property and &c. Sot. 38^b אֶת אֲפִסְקִיָּהּ . . . אֲרִיכִי tall persons in front of short ones do not form a par-

tition (to intercept the priestly benediction pronounced upon the congregation); לא מפסקא nor does the Tebah (v. תבה) between the priests and the people form a partition. Pes. 111^a אפסקינהו בעפרא he dammed it (the waste water poured out in the street) with dust (spread dust over it); a. fr.—Keth. 77^b; 17^a, v. infra.]—3) to cut off, cause to cease. Targ. I Sam. II, 33; a. e.—4) to take the last meal before beginning the fast. Keth. 63^a לא מר א' ולא מר א' Ar. (ed. אפסקינן Ithpe.) neither father nor son partook of the last meal (before the Day of Atonement).

Ithpe. אפסקינן, אפסקינן 1) to be cut, severed, broken off. Targ. Jud. XVI, 9. Targ. Is. LII, 2; a. fr.—Sabb. 112^a אפסקינן ליה רצועה (read: אפסקינן) a strap of his shoe broke. Y. ib. VI, 8^a bot. סנדליה וכו' R. Aha's sandal fell off (the strap was broken). Hull. 51^a; a. fr.—2) to be interposed, to divide off. Keth. 17^a עמודא דגורא וכו' a column of fire was interposed between the bier of &c.; and there is a tradition that such a phenomenon occurs only for one person in a generation &c.; ib. 77^b אפסקינן, אפסקינן.—3) to take the last meal, v. supra.

פסק m. (preced.) detached piece, remainder.—Pl. פסקי, constr. פסקי. Kil. VI, 6 ערים v. ערים I; Tosef. ib. IV, 8; Y. ib. VI, end, 30^c; a. e.—2) disjunction, esp. pesek (Chald. p'sik), a disjunctive sign (i) between two words. Ex. R. s. 2 אתה מוצא באברהם אברהם יש בו פ' you will find in 'Abraham Abraham' (Gen. XXII, 11) there is a pesek; in 'Jacob Jacob' (ib. XLVI, 2) there is a pesek; in 'Samuel Samuel' (I Sam. III, 10) &c.; and there is no pesek but in 'Moses Moses' (Ex. III, 4) there is no pesek.—Pl. as ab. פסקי טעמים the division of words into clauses in accordance with the sense, punctuation. Meg. 3^a (ref. to Neh. VIII, 8) ויבינו במקרא אלו פ' ט' and they taught how to understand the Scripture, this refers to the division of clauses &c.; Ned. 37^b פיספס V.—פסק.

פסקא, פ' ch. same, 1) cut. Hull. 112^a פסקיה גריר לבי he may scrape off the place where it was cut, and eat it. B. Mets. 23^b פסקיה סומנא פסקיה אית ליה Ms. F. (ed. דאיתא ..., v. Babb. D. S. a. l. note 5) when he can identify it by his way of chopping.—[Hull. 51^a אפסקיה v. מחי אפסקיה.—Pl. פסקי. Erub. 3^a פ' דאריא (omp. פקעת) cedar logs.—[Y. Kil. IX, end, 32^d פסקי דעמר v. פסקי דעמר.—2) interruption, broken line; space indicating a new section, paragraph.—Pl. פסקי. R. Hash. 26^b; Meg. 18^a פ' פ' ודורו עיילי פ' פ' they came to Rabbi's house in broken lines (Y. ib. II, beg. 73^a קטעין קטעין v. קטעין פ' (ראשי פרקים) the places in the scroll where the portions, into which the Sabbath reading is divided, begin.—3) detached part.—Pl. as ab. B. Bath. 68^b פסקי בני v. פסקי בני.—4) decision, decree. Ib. 130^b פסק דיינא v. פסק דיינא (Ms. R. a. l. note 40) legal decision, v. פסקא. Kidd. 70^a, v. הדינא; a. e.; v. פסקא.—5) an absolute, unqualified opinion or statement. Keth. 76^b, a. fr. פ' פ' how can you say this without any qualification?—6) last meal before beginning to fast. Y. Hall. I, 57^c top; Y. R. Hash. I, 57^b bot. אפסק כרובא v. פסקא.—7) donation, collection, v. פסקא.—פסקא (abbrev. פסי) section, a) heading in Talm. Y., subordinate to מרחי.—b) headings of sections in P'sikta.]

פסקאות, v. פסקיות.—[פסקאות Num. R. s. 12; Sifré ib. 45, v. אפסקינן.]

פסקת f. (פסק) 1) subscription, collection. Deut. R. s. 4 עשה שם ר"ל פ' וכו' (some ed. פסקא) Resh Lakish arranged there a subscription, and he (Abin) gave as much as the entire assembly.—2) division, esp. hemistich, half-verse. Num. R. s. 13 (ref. to Ps. XIX, 8-10) [read:] שלשה פסוקים ... והן מן שתיים שתיים פסוקות וכל פ' ופ' מן וכו' three verses ... each consisting of two hemistichs, and each hemistich containing five words.—Pl. פסקות. Ib.

פסקת pr. n. pl., v. פסקת.

פסקות, פסקות, v. פסקות.

פסקת, v. פסקת.

פסקת, v. פסקת.

פסקות f. pl. (פסק) divisions, parties. Lev. R. s. 33 כשדיריחם ... נעשים פ' פ' לעז' (פסקאות Ar.) when you lived in your own land, you formed parties for the various idols (with play on ירמשיק, Ez. XVI, 25); Yalk. Dan. 1061.

פסקינהו, פסקינהו, Y. Yoma III, 41^a top, v. פסקינהו.

פסקית adv. (פסק) in the way of chopping, across. Hull. 51^a אי מרחיה פ' Ar. (Ms. M. אפסקיה; ed. אפסקיה, corr. acc.) if he struck her with the stick across her back.

פסקינהו, פסקינהו, v. פסקינהו.

פסקינהו, v. פסקינהו.

פסקת pr. n. pl. Paskath (Failing; transl. of b. h. פקיד, v. פקיד). Targ. Y. I Gen. XXXVIII, 5 ודורה פ' (Y. II ודורה כדיר פ' (שם מקום) Gen. R. s. 85 (some ed. פסקת) Kezib is P. (name of a place); Yalk. ib. 144.—Omp. פסקתא.

פסקת, v. פסקת.

פסקת, v. פסקת.

פסקינהו, פסקינהו, v. פסקינהו.

פסקינהו, read פסקינהו m. pl. (ψαθος, ψαθος; v. P. Sm. 3199) mats, mattresses. Koh. R. to III, 9.

פסקינהו, v. פסקינהו.

פסקינהו, פסקינהו, v. פסקינהו.

פסקת, פסקת, v. פסקת.

פעולות m. pl. (פועל, פועל, v. פועל) [talkers,] children of six or seven years of age. Gitt. V, 7 (59^a) ה' מקחן וכו' the purchases or sales of movables by minors are valid; Tosef. ib. V (III) 3 (Var. פועלות); Y. ib. V, 47^c top, v. פועלות III; Y. Erub. VII, 24^c bot. פועלות.

פעולת f. (b. h. פועל, פועל) work; hire; wages; working stock (cattle, tools &c.). Mekh. B'shall, Shir., s. 10 כיון

כְּכִירְכֹל פ' לַפְנוֹ when the Lord came to erect the Temple, it was, as it were, work to him (by ref. to Ex. XV, 17). Num. R. s. 4 (play on פִּעְלָרִי, I Chr. XXVI, 5) על פ' גְּדוּלָה because he did a work which the Law considers great; גְּדוּלָה פֶּעַל what was the great work he did?—Ex. R. s. 41; Tanh. Ki Thissa 14 הִנֵּחַ הוֹרֵעַ רוּחַ he (the tenant) furnishes the seed and the labor (working stock). Tosef. Kidd. III, 2 שְׂאֵעָשָׂה עֵימִיד in consideration of the work that I shall do for thee. Ib. שְׂאֵעָשָׂה ב'פ' with the condition that I shall work for thee for wages. Midr. Till. to XI, 3 לֵךְ הִנֵּחַ מִה' הַנִּזְכָּר what work, O Righteous One of the world, have they (the wicked) left for thee in thy world? Ib. מִה' מִצֹּר where is the reward thou hast wrought for the workers of good deeds? Ib. to Ps. XLIV פִּעְלָרִי in olden times... in the days of Abraham, thou didst a great work (miracle); Yalk. ib. 746. Treat. Der. Er. Zutṭa, ch. II, v. פִּעְלָרִי I. B. Mets. IX, 12, a. e. יֵשׁ the law forbidding the withholding of wages over night (Lev. XIX, 13) applies to it. Midr. Till. to Ps. CIV, 23 יֵצֵאוּ יִשְׂרָאֵל לִקְבֹּל פִּעְלָרִי Israel shall go forth to receive their reward; a. fr.—Pl. פִּעְלָרִי Gen. R. s. 44 (ref. to Prov. XI, 18) הַנִּמְרוֹד שְׂעִיבָהּ נִמְרוֹד זה נִמְרוֹד שְׂעִיבָהּ נִמְרוֹד whose works were in vain. Lev. R. s. 27 כָּל מִצְוֹת וְנִחְמָתָם all the good rewards and comforts which the Lord will bestow upon Israel &c., v. פִּעְלָרִי; Tanh. Emor 11; Yalk. Is. 314; a. fr.

פְּעוּלָתָא ch. same, esp. *hired man's work*. Y. Taan. I, 64^b sq. פְּעוּלָתִי מִה' הוֹיָנָא מִסֵּיעַ דְּעָרִי מִן פְּעוּלָתִי הוֹיָנָא בְּפִעְלָתִי I was engaged in my work (as a hired man); what right had I to divert my mind from my work?

פְּעוּר, v. פִּיעוּר.

פֶּעַל פ', פְּעוּר pr. n. *Peor, Baal Peor*, a Moabite deity. Snh. VII, 6. Ab. Zar. 51^b; a. fr.; v. פִּיעוּר.

פָּעָה (b. h.) *to open the mouth; to blow; to cry*. Sot. 11^b (ref. to פִּיעָה, Ex. I, 15) שְׂדִירָהּ פִּיעָה וּמִצִּירָאּהּ אֵת she blew (a charm into the mother's ear) and brought the child forth; Koh. R. to VII, 1 שְׂדִירָהּ she cried out and wept for her brother &c. Ib. שְׂפָעָה בְּפִי פִרְעָה she cried out before Pharaoh, saying &c. Sot. I. c. שְׂדִירָהּ she cried in holy inspiration and said, my mother is destined to bear a son who will save Israel. Lev. R. s. 27; Tanh. Emor 11, v. פִּיעָה. Midr. Sam. ch. XXII פִּעָה כְּעִגְלָה she lowed like a heifer; a. fr.

Hif. הִפְעָה same, esp. *to bleat*. Gen. R. s. 22; Yalk. ib. 38 הוּא מִפְּעָה אַחֲרָיָהּ it (the stolen lamb) is bleating behind thee.

פִּיעָה ch. same, *to cry, bleat, low*. Targ. II Esth. I, 2 (3) הַלְּבָבִים הִפְעִיזוּ the lambs bleated.—Hull. 43^a וְשֵׁם הַבְּרִיָּה הַזֶּה הִפְעִיזָהּ הַבְּרִיָּה הַזֶּה הִפְעִיזָהּ the oesophagus which is affected when the animal eats and also when it lows (or breathes, Rashi). Bekh. 35^a הַבְּרִיָּה הִפְעִיזָהּ if the animal has a defect in its mouth which is seen, when it opens its mouth; a. e.—Esp. *to be*

noisy, protest. Hull. 133^b הוּא מִפְּעָה כוֹרֵי הַגִּילְתִּי the gentile partner usually makes himself heard (when the Jewish partner is selling). Arakh. 6^b הוּא מִפְּעָה כוֹרֵי הַגִּילְתִּי the gentile will protest (when the object which he dedicated is diverted from its use). Erub. 75^b הוּא מִפְּעָה כוֹרֵי הַגִּילְתִּי if he had rented it out, he would have talked of it; a. e.

פִּיעָה, **פִּיעָה** f. (preced.) *cry, exclamation, proclamation*. Tanh. Emor 11 (play on מִפְּעָה, Is. XLI, 24) כָּל הַפְּעוּלֹתָא ... בְּשֹׁרֵר פ' אֶחָד שְׂפָעַר יִשְׂרָאֵל בְּסִינִי all the good rewards &c. (v. פִּעְלָרִי), will be bestowed for the sake of the one exclamation which Israel raised at Sinai (Ex. XXIV, 7); Lev. R. s. 27 כָּל הַפְּעוּלֹתָא שְׂפָעַר יִשְׂרָאֵל for the sake of the cry which you uttered &c.; a. e.—Pl. פִּיעוּר. Ib.; Tanh. I. c. הַמֶּלֶךְ הַזֶּה הוּא הַמֶּלֶךְ הַזֶּה הַמֶּלֶךְ הַזֶּה the one hundred cries which the travailing woman utters; Yalk. Is. 314.

פִּיעָה f. (פִּיעַר) *uncovering, committing a nuisance*. Y. Ab. Zar. III, 42^d bot. Baal Peor שְׂאֵין עֲבוּדָהּ אֵלָּא ב'פ' Baal Peor whose worship consists in uncovering one's self.

פִּיעָה f. (פִּיעַר) *noisy, quarrelsome woman*. Succ. 31^a.

פֶּעַל I (b. h.) [to split, cmp. פֶּלַח,] *to work*. Y. Sabb. II, end, 8^d; Tanh. Emor 7; Lev. R. s. 27 (ref. to Num. XXIII, 23) כָּל מִי שֶׁעָמַד לַעֲבֹד אֵת ה' let whosoever worked with God come and take his reward. Ib. s. 4 כָּל מִי שֶׁעָמַד לַעֲבֹד אֵת ה' however much man may do for his soul, he has not done his full duty. Gen. R. s. 15 (ref. to Ps. LXXIV, 12) רִאּוּ פֶּעַל טָבָה שְׂעִיבָהּ ... עֲמַדְתִּי לְפָעוֹל see the good employer, for the Lord has prepared my wages (the garden of Eden), before yet I arose to work; Yalk. ib. 20. Midr. Till. to Ps. XCII וְשִׁבְחָהּ אֵת הַעוֹלָם וּבִשְׁבַח הַעוֹלָם ... פֶּעַלְתִּי in the six working days I worked and made the world, and on the Sabbath I rested; a. fr.—Esp. *to deal*. Lam. R. to III, 33 [read:] בְּשֵׁנִי מִקוֹמָתָא פֶּעַלְתִּי יִשְׂרָאֵל עִם חֶסֶד בְּפִיהֶם וְלֹא בְּלִבָּם וּבְאֲחֵר פֶּעַלְתִּי בְּלִבָּם וְלֹא חֶסֶד in two places Israelites dealt with God, in one they dealt with their mouth (professed faith), but not with their heart, and in the other, they dealt with their heart (were loyal at heart), but not with their mouth; at Sinai they dealt with their mouth but not with their heart (ref. to Ps. LXXVIII, 36); בבִּבְלָיָהּ they dealt with their heart, but not with their mouth (ref. to Lam. I. c.); Cant. R. to VII, 8.

פֶּעַל II m. ch. *laborer*, v. פִּיעוּל II.

פְּעוּלָתָא, v. פִּעוּלָתָא.

פְּעוּלָתָא, v. פִּעוּלָתָא.

פָּעַם (b. h.) *to beat, knock*.

Pi. הִפְעִים to beat, perturb. Gen. R. s. 18 (play on הִפְעִים, Gen. II, 23) הוּא הוּא שְׂדִירָהּ מִפְּעִמְתָּיָהּ וְכ' this is she who perturbed me the whole night; Yalk. ib. 24 (corr. acc.).

Nif. הִפְעִים, **Hithpa. הִתְפַּעֵם** to be perturbed, troubled. Gen. R. s. 89; Tanh. Mikḥ. 2 (distinction between הִתְפַּעֵם (Gen. XLI, 8) and הִתְפַּעֵם (Dan. II, 1); Yalk. Dan. 1060) הוּא מִפְּעָה אֵין הוּא מִפְּעָה I am constantly perturbed (sleepless); a. e.

פָּעַם c. (b. h.; preced.) 1) *beat, step*.—*Pl.* פָּעֻמֹּת. *Y. Sabb. XVI, 15^c* וְכַּן שְׁחִירָא בְּקוֹל פָּעֻמֹּתָיו וְכַּן when he perceived the sound of R. Yishmael's footsteps. *Cant. R. to VII, 2* וְכַּן מְדַבֵּר אֵלָּא בְּפָעֻמֵי רִגְלֵיהֶם the verse speaks of the steps of the festive pilgrimages; *ib.* וְכַּן דִּיהָ יִרְמְיָהּ; *ib.* וְכַּן דִּיהָ יִרְמְיָהּ and what was the beauty of 'thy footsteps'? That they locked the door for all troubles (no troubles arose in the homes of the pilgrims during their absence). *Lam. R. introd. (R. Nahm.)* רִגְלֵיהֶם לְפָעֻמֵי רִגְלֵיהֶם they have not gone up on festive pilgrimages; *Yalk. Is. 302; a. e.*—2) *time*. *Sabb. 12^b* פָּ' אַחַר קָרָא וְכַן once it happened that he read &c. *Pes. X, 4 (116^a)* אֵת (116^a) מִשְׁבֵּל הַלֵּילוֹת אֵין אֵת many a time I read to him from Daniel; *a. fr.*—*Pl.* פָּעֻמִּים. *Pes. I. c. Yoma I, 6* וְכַן הִרְבָּה פָּ' many a time I read to him from Daniel; *a. fr.*—*Pl.* פָּ' אֶת הַזֶּה, *sometimes*. *Men. 99^a sq., v.* בְּרִשְׁתּוֹ. *Lev. R. s. 35, end* וְכַן שֶׁעֲשָׂה בִּזְכוּת וְכַן sometimes he makes (rain) for the sake of one man &c.; *Y. Taan. III, 66^c top.* *Cant. R. I. c.* פָּ' מִכּוֹסֵיךָ פָּ' פעמים חָלְלוּ פָּ' מִכּוֹסֵיךָ those steps (of the travellers) are at times covered, at times uncovered; *a. fr.*—*Du.* פָּעֻמִּים *twice*. *Sot. 42^a* פָּ' פָּ' אֶת הַזֶּה he addresses them twice, once &c. *Cant. R. to II, 16* בְּכָל יוֹם פָּ' וְכַן I declare the unity of his name twice every day (saying), Hear, O Israel, &c.; *a. fr.*

פָּעַע (emp. נָפַע) *to crush*. *Targ. Jud. V, 26* פָּעַת ed. *Lag.* (ed. פָּעַת).

פָּעֻפְעָא I m. (פָּעֻפְעָא I) *breaking, beating*.—*Pl. constr.* פָּעֻפְעָא. *Sabb. 109^a* וְכַן בְּרִיעֵי פָּ' (some ed. פָּעֻפְעָא) to make 'hashed eggs' (of roasted eggs) is forbidden (on the Sabbath).

פָּעֻפְעָא II f. (פָּעֻפְעָא II) *cover, darkness*. *Targ. Job XI, 17* (Ms. פָּעֻפְעָא; h. text רַעְפָּה).

פָּעֻפְעָא m. pl. name of an herb, prob. (χαρδαμύνη) a kind of *ress*. *Y. Peah VIII, 21^a top* (expl. by קָדוֹלִין, q. v.); *Y. Erub. III, 20^d top; Bab. ib. 28^a.*

פָּעֻפְעָא (v. פָּעַע) 1) *to crush, crumble*. *Y. Yoma I, 38^c bot.* וְכַּן אֲנִי פָּעֻפְעָא אֶת הַחֲרָדִים we (through our sins) have smashed the walls (with ref. to Ps. CXXXVII, 7); *Midr. Till. to Ps. I. c.* *Y. Sabb. VII, 9^d sq.* וְכַן הִמְפָּעֵץ גִּישִׁים he that crushes clods.—2) *to spread; to pierce, penetrate*. *Y. Orl. I, 61^a* וְכַן הִמְפָּעֵץ הַשִּׁישִׁים the roots pierce it (the pot). *B. Bath. 10^a* וְכַן הִמְפָּעֵץ הַחֲרָדִים iron is hard, fire penetrates it; *Koh. R. to VII, 26* וְכַן הִמְפָּעֵץ הַחֲרָדִים וְכַן hot water enters into the skin of the hands, but does not wash away the fatty substance. *Lam. R. to IV, 9* וְכַן הִמְפָּעֵץ הַחֲרָדִים וְכַן the flavor permeated them (creating a morbid appetite), and they died. *Lev. R. s. 16, v.* וְכַן. *Y. Snh. X, 28^d top* וְכַן הִמְפָּעֵץ הַחֲרָדִים

and the flavor of wine spread. *Y. Hag. II, 77^b bot.; Ruth R. to III, 13; Koh. R. to VII, 8, v.* קָרָא; *a. e.*

פָּעֻפְעָא I ch. same, *to hash*; v. פָּעֻפְעָא I.

פָּעֻפְעָא II (transpos. of פָּעַע, v. פָּעַע; emp. נָפַע) *to bend, cover, darken*. Part. pass. מְפָעֵץ; f. מְפָעֵצָא. *Targ. Job X, 22* (h. text רַעְפָּה).—V. פָּעֻפְעָא II.

פָּעֻרָא (b. h.) 1) *to open wide*. *Pesik. R. s. 4, end* פָּעֻרָא וְכַן הַחֲרָדִים a carob tree opened itself and swallowed him. *Midr. Till. to Ps. CXIX, 131* לְחֻרְתִּי I open my mouth for thy Law; *לְמַלְקֻשׁ* ... as people open their mouth for the late rain (to inhale it); *a. e.*—2) *to uncover (one's self)*, esp. *to commit a nuisance before the idol Peor*. *Snh. VII, 6* לְבַעַל פִּי הַפֶּה הַזֶּה he who uncovers himself before Baal Peor (is guilty, for) this is the mode of worshipping him. *Yalk. Hos. 526* וְכַן אֵלָּא שֶׁהִפְעֹר עֲצֻמָּה לִי they ask of thee only that thou uncover thyself before him. *Snh. 64^a* פָּ' בְּפָנָיו he eased himself before him; *a. fr.*

Pi. פָּעֻרָא same. *Sifré Num. 131* פָּעֻרָא וְכַן הֵם מְפָעֵצִין לְפָנָיו before whom they commit a nuisance every day.

פָּעֻרָא ch. same, *to uncover*. *Targ. Y. I Num. XXV, 1.*

Pa. פָּעֻרָא same. *Ab. Zar. 51^b* וְכַן הֵם מְפָעֵצִין קִמְיָא וְכַן since they commit nuisances before him (Peor) as a mode of worship, should not offering salt and water be considered as worship?

פָּפָא (tradit. pronunc. פָּפָא) pr. n. m. *Pappa (Papa)*, name of several Amoraim. *Snh. 49^b, a. fr.* סָבָא רַב פָּ' the elder R. Papa. *Taan. 6^b; Ber. 59^a. B. Bath. 90^b, v.* הָיָן; *a. fr.*

פָּפָא II, נָהָר פָּ' pr. n. *N'har Pappa*, name of a canal and of a place in Babylonia. *B. Mets. 86^a* *Yoma 77^b* (Ms. O. פָּקִיד; Ar. a. Ms. Alf. פָּרָה, v. Rabb. D. S. a. l. note 8).—Denom. f. *pl.* פָּפָא (נָהָר) belonging to N. P. *Erub. 82^b* וְכַן תְּרִירָא רִפְתָּא נָ' (Ms. M. מְפָרָתָא; ed. Sonc. וְכַן תְּרִירָא רִפְתָּא, v. Rabb. D. S. a. l. note) two loaves of the size baked in N. P.

פָּפָה, v. פָּפָה.

פָּפֻלְסֻמוֹן m. = אֶפֶסְלֻסְמוֹן. *Gen. R. s. 34. Ib. s. 33* Ar. (ed. פֻּלְסֻמוֹן). *Ib. s. 39, beg.* Ar. (ed. אֶפֶסְלֻסְמוֹן).

פָּפֻנְיָא m. (denom. of next w.) of *Paphunia*. *B. Kam. 115^a* וְכַן הִמְפָּעֵץ הַחֲרָדִים he sold it to a Paphunian.—*Pl.* פָּפֻנְיָא. *Ib. 54^b* וְכַן יָדְעִי טַעְמָא וְכַן the Paphunians know a reason for that (alluding to R. Aha b. Jacob of Paphunia); *Kidd. 35^a. Hull. 139^b; a. e.*—*B. Mets. 68^a* וְכַן הִמְפָּעֵץ הַחֲרָדִים sales customary at Paphunia, v. מְפָרָתָא.

פָּפֻנְיָא, פָּפֻנְיָא pr. n. pl. *Paphunia* (supposed to be *Epiphania* on the Euphrates; v. Neub. Géogr., p. 360; v., however, פָּפָא II). *B. Bath. 16^a; Yalk. Sam. 77; Yalk. Job 893. Pes. 42^a. Nidd. 67^b.*

פָּפֻס pr. n. m. (Πάππος) *Pappus*, 1) P. b. Judah, the alleged husband of the mother of Jesus of Nazareth.

Sabb. 104^b (missing in editions under censorial supervision). Tosef. Sot. V, 9 בן ב' שדירה ניעל וכו' (not כגון ב' בן ב' שדירה ניעל וכו' like P. b. J. who locked the door before his wife (refused to live with her on account of a suspicion); Y. ib. I, 17^a bot.; Y. Kidd. IV, 66^a בן ב' שדירה; Gitt. 90^a ודירה בן ב' שדירה; Num. R. s. 9 ב' ב' שדירה—2) *Pappus* (ben Judah), mentioned in connection with לילינא, q. v. Sifra B'huck., Par. 2, ch. V; Y. Taan. II, 66^a top פפוס (corr. acc.); a. fr.—3) *Pappus*, father of R. Judah, a contemporary of R. Joshua. Y. B. Bath. V, 15^a bot.; Y. Ber. II, end, 5^d.—[Gen. R. s. 21 פ' ב' שדירה; Eduy. VII, 5 פפוס Ms. M., v. פפיר.]

פפוסיא *a certain ingredient put in colors(?)*. Midr. Sam. ch. V. [The entire passage shows evidences of corruption.]

פפ'ת, *Pi*, פפ'ת (cmp. פ'ת) *to mouth, talk in a proud manner*. Treat. Der. Er. ch. II ביריהם ומהפפין בידיהם those who speak and mouth (gesticulating) with their hands.

פפי pr. n. m. *Pappi*, 1) name of an Amora, son-in-law of R. Yitshak Napp'ha. Hull. 110^a; a. fr.—2) an otherwise unknown person. B. Bath. 48^b Rashi a. Mss. (ed. פפ'ת, v. Rabb. D. S. a. l. note 60).—3) a fictitious name in an incantation formula. Gitt. 69^a.—V. פפ'ת.

פפ'ת, v. פפ'ת.

פפ'ת, v. פפ'ת.

פפ'ת, v. פפ'ת II.

פפ'ת, *Papias*, pr. n. m. (Παπίας) *Papias*, name of a Tannai. Eduy. VII, 5, sq. (Ms. M. פפ'ת, corr. acc.); R. Hash. 6^a (v. Rabb. D. S. a. l. note 8); Tem. III, 1. Shek. IV, 7 (early eds. פפ'ת; Ms. O. פפ'ת, v. Rabb. D. S. a. l., p. 32, note 90). Yalk. Gen. 34; Gen. R. s. 21 פפ'ת (corr. acc.); Cant. R. to I, 9 פפ'ת. Mekh. Yithro, 'Amal., s. 1 פפ'ת.

פפיר m. (cmp. πάπυρος) *papyrus, linen made of papyrus*. Gen. R. s. 37, end ב' כל' garments made of papyrus; Yalk. ib. 62; Yalk. Chr. 1073.

פפיליון m. (papilio) *pavilion, tent, curtain*. Pesik. Vayhi, p. 2^a ב' ב' ... ב' ב' Ar. (ed. פפ'ת) make a tent for her (my daughter), and I shall speak to her in the tent; Cant. R. to III, 9 פפיליון; Yalk. Ex. 365 פפיליון (corr. acc.; Yalk. Cant. 986 פפ'ת). Yalk. Ps. 735 נטל פפיליון (read: פפ'ת) he took a curtain and spread it over him (David's body); Ruth R. s. 3, beg. פפ'ת (corr. acc.). Yalk. Ps. 650 (ref. to Ps. X, 11, a. Job XXII, 14) מוחרין פפ'ת (read: פפ'ת) when they spread the curtain before him, the judge no longer sees what is going on; Midr. Till. ed. Bub. to Ps. I. c. מוחרין פפ'ת (corr. acc.; Gen. R. s. 36, beg. פפ'ת). פפיליון (f.), פפ'ת (f.).—Pl. פפ'ת (f.), פפ'ת (f.).—Y. Erub. VI, 23^c bot. פפ'ת עד הקורות curtains reaching to the ceiling. Y'lamd. to Num. XI, 16 quot. in Ar. אנו וכו' פפ'ת we will make thee curtains, and none shall see thee.

פפ'ת, v. פפ'ת.

פפ'ת, v. פפ'ת II.

פפ'ת, v. פפ'ת.

פפ'ת, Y. Kil. IX, 32^b top, ב' ב' , v. פפ'ת.

פפ'ת m. (פפ'ת, *to split*) board.—Pl. פפ'ת. Maasr. I, 7 פפ'ת Mish. a. Y. ed. (Bab. ed. פפ'ת; Ms. M. פפ'ת) oil from between boards of the press. Men. 33^b הנורה בפפ'ת (Rashi בפפ'ת) if he placed the inscription in the boards of the door frame; v. פפ'ת.

פפ'ת ch. same, board; (cmp. פפ'ת) column or page (of writing).—Pl. פפ'ת. Targ. Jer. XXXVI, 23 (Ar. a. Levita פפ'ת h. pl.; Levita emends פפ'ת; h. text פפ'ת).

פפ'ת, v. פפ'ת.

פפ'ת, v. פפ'ת.

פפ'ת, v. פפ'ת.

פפ'ת 1) (= b. h. פפ'ת) *to burst, open*, v. פפ'ת.—2) (cmp. פפ'ת Hif.; v. Syr. פפ'ת P. Sm. 3208) [*to spread, to sparkle, be bright*, v. פפ'ת].

Pa. פפ'ת (with עינא) *to brighten the eye-sight*. Ab. Zar. 28^b פפ'ת עינא to apply a paint (on the Sabbath) for the sake of brightening the eye-sight.

פפ'ת m. (preced.) *open, unvalled place*.—Pl. פפ'ת. Targ. O. Lev. XXV, 31 (some ed. פפ'ת). [Targ. Ps. LXXXIX, 41 Ms., v. פפ'ת.]

פפ'ת f. (פפ'ת) *breaking forth, joy*. Pesik. Ronni, p. 141^b (one of ten expressions for joy); Yalk. Is. 338.

פפ'ת (b. h. פפ'ת) [*to split*] 1) *to open* (the mouth). Targ. Job XXXV, 6 (Ms. פפ'ת).—2) (cmp. פפ'ת a. פפ'ת) *to rescue, save*. Ib. XXXVI, 16 פפ'ת (h. text פפ'ת). Targ. Ps. XXII, 9; a. fr.—3) (cmp. פפ'ת) *to branch off*. Ab. Zar. 17^a פפ'ת לע"ו וכו' Ms. M. (v. Rabb. D. S. a. l. note) one road branched off towards an idolatrous temple, and another to a house of prostitution.—*4) *to pass between*. Pes. 111^a וכו' Ar. (Ms. O. 2 פפ'ת; Ms. O. 2 אפ'ת ed. פפ'ת) and if one (she) passes.

Pa. פפ'ת, Af. פפ'ת *to deliver, save*. Targ. Ps. LXX, 2. Targ. Prov. XIV, 25 (ed. Wil. Af.).—B. Bath. 45^a פפ'ת ליה מיניה (or רמ'ת) the law is that he (who sold the ass) must rescue it from him (the gentile that took it by force; i. e. must restore the ass to the buyer or indemnify him). Keth. 91^b לא מפ'ת לך Ib. 92^a; a. e.

It'he. פפ'ת *to be delivered*. Targ. Prov. II, 12; 16.

פפ'ת, *פפ'ת*, *פפ'ת*, with format. פ' ; v. preced.) 1) *cut, trench, rivulet*. Targ. Is. XXX, 14.—Pl. פפ'ת. Targ. II Kings III, 16. Targ. Job XIV, 11 Ms. (ed. פפ'ת, פפ'ת).—2) [*that which is cut*

פָּצַעַ (b. h.; cmp. preced.) 1) to split, crack or squeeze out; to wound. B. Kam. 93^a הכני פָּצַעַנִי על מנת למטור (if one said to one's neighbor) strike me, wound me, with the condition that thou be free (from indemnity): he is free. Ib. הכני פָּצַעַנִי על מנת למטור ו' (if he said) strike me, wound me', (and he is asked,) with the condition that I shall be free?, and he answers, yes. Sabb. II, 2 הופִּיעַ שני דוֹרֵשֵׁין (he who divides off two threads in the loom). Toṣef. ib. VIII (IX), 2 כִּרִי לִפְצוֹץ ו' large enough to divide with it two threads (on each side) at a time. Yalk. Gen. 38 פָּצַעְתִּירָא v. פָּצַע. Sabb. 75^a הוצר חלון (he who catches a snail and breaks it open (squeezes out)); Toṣef. ib. VIII (IX), 2 לִפְצוֹץ (corr. acc.). Sabb. l. c. כִּי שָׁפַצְנוּ when he squeezed it out after it was dead. Y. XVII, beg. 16^a אֲנִיחִים בִּי לִפְצוֹץ to open nuts with it. Toṣef. Kel. B. Kam. I, 6 פּוֹצֵצִין את מורו ו' (not פָּצַעִין), v. פָּצַע; a. fr.—Part. pass. פָּצַעִים; pl. פּוֹצֵצִין, פָּצַעִים. T. Yom. I, 6 פָּצַעִי חרומה burst olives. Ter. X, 7 פָּצַעִי חרומה burst olives set aside for priests' gifts; a. e.—Esp. הָפַצַּע פָּצַעִי אֶת הַבָּרִי (one whose testicles are crushed (forbidden to marry, Deut. XXIII, 2). Yeb. VIII, 1. Ib. 2 כֹּל פ' אִיחָא (what is meant by *p'tsu'a dakka*? One whose testicles, one or both, are crushed. Ib. 75^b שֶׁמֶץ מִן הַבָּרִי פָּצַעִי one whose testicles are crushed from a natural cause

Pi. פיצל *to split, divide, branch off; to peel, lay bare.*
Bekh. VI, 5, v. infra. — *Part. pass.* מפיצל *f. מפיצלת pl.*

(not through human action) is permitted to marry. Ib. (ref. to Deut. I. c.) קרינן פצוץ ולא קרינן פצוץ Ar. it is therefore (to indicate human action) that the text has p'tsu'a, (one that has been mashed) and not p'tsi'a (one who is mashed); [ed. חפצוץ ... פצוץ ... v. Rashi]. Ib. בכולן 'פ' the expression 'mashed' refers to all parts of the genitals.—*2) to divide the ends of a web, fringe. Men. 40^b כיון שפצוץ בה שלשה (Ms. M. שצבעו, Mss. R. a. K. שבצו, v. Rabb. D. S. a. l. note) as soon as they had fringed three fingers' lengths of it.

Pi. פצוץ same. Y. Maasr. I, end, 49^b וירח שפצוץ וכו' Oliv. which they opened with unclean hands; Tosef. Toh. X, 11 שפצוץ; Sabb. 145^a והמפצוץ כוהים וכו' a. e.; v. infra Hif.

Nif. פצוץ, Nithpa. נפצוץ to be split, squeezed open, crushed; to be wounded. Y. Taan. I, 83^d top בני נ' his son was wounded (or had a fracture). Yeb. I. c.; a. e.—Num. R. s. 10 (ref. to Prov. XXIII, 29) נפצוץ ... זו הזונה וכו' that is the adulteress who is wounded with wounds of love, 'for naught', without any wound through her husband. Orl. III, 8 נפצוץ האגוזים if the nuts (in the mixture) were cracked; Tosef. Ter. V, 10.

Hif. הפצוץ 1) to split. Y. Shek. VI, beg. 49^c הפצוץ עצים splitting wood. Snh. IX, 6 מפצוץ את מוחו וכו' Y. ib. X, 28^d bot. 'ומפצוץ וכו' v. גזר; a. e.—2) to branch off, spread, scatter. Yoma 28^b של המזה מפצוץ לכאן ולכאן the light-column of the dawn irradiates in all directions, opp. to הללו מפצוץ כמקל, v. תמר. Ib. 38^a מפצוץ וכו' the smoke column of the frankincense prepared by them branched off in all directions. Ib. 29^a, v. פצל; a. e.

פצע ch. same. Targ. Y. Gen. XXII, 3 Ar. (ed. קטע; h. text נבקע). Targ. Jud. V, 26, v. פצע.—Gen. R. s. 93 (ref. to Gen. XLIV, 18) אם למפצע קיסין אבא ... בי ולא ביה ... take me, not him (Benjamin), if for drawing water, I am (strong enough to do it), if for attendance, I am &c., if for splitting wood, I &c.—Part. pass. פצוץ; f. פצוץ. Ib. s. 68 דין מזהו פ' (some ed. פצוץ, corr. acc.) this one had his skull fractured; Lev. R. s. 8 פצוץ; Num. R. s. 3 דין פצוץ רישיה פצוץ (corr. acc.) the one had his head broken, the other, his arm; Tanh. Ki Thissa 5; a. e.

Pi. פצע same. Y. Snh. II, 20^c bot. מפצע קיסין וכו' he saw R. H. ... split wood.

פצע m. (b. h.; preced.) wound. Yalk. Gen. 38 (ref. to Gen. IV, 23) וכי איש אשר הרגתי וכי פצעתי מדר שיהא וכו' was it a man I killed? and did I wound him wilfully, that the wound should be called by my name?; Tanh. B'resh. 11; a. fr.—Num. R. s. 10, v. פצע.—Pi. פצע, constr. פצוץ. Ib. Gen. R. s. 22 (ref. to Gen. I. c.) פ' רבר שדוה עשה פ' he struck him with something which makes open wounds (with a stone). Ib. s. 23 פ' שיביוהו עלי פ' that wounds (sufferings) must come upon me on his account? Yeb. 63^b (quot. fr. Ben Sira) רבים היו פצעי many have been the wounds of the peddlers that lead to indecencies (by selling exciting perfumes); a. fr.

פצוץ, v. פצע.

פצוץ, v. פצוץ.

פצוץ m. pl. (פצע, with format. ל) burst fruits, fruits that fell off in an unripe state and were placed in the sun to ripen. Sabb. 45^b top פצוץ תמרה dates lying on the roof to ripen; Bets. 40^a; cmp. פצוץ.

*פצץ to split; to be split, branched. Targ. Koh. XII, 5 'והפצץ' (ed. Vien. והפצץ; Var. והפצץ) and the end of thy spine looks split like an almond from leanness.—V. פצא, פץ.

*פצץ (b. h. פצר) [to split, drive into,] to press, urge. Targ. I Sam. XV, 23 'רפ' ומוסר וכו' (ed. Lag. רבסר) who presses on (is impetuous) and adds to the prophet's words (h. text הפצר).

*פצחא, v. פצחא.

פקא pr. n. Peka, name of a cave. Koh. R. to X, 8 'רבקע' (ed. Wil. רפקע); Pesik. B'shall., p. 88^b מרחא רפ.

פקד (b. h.) [to search, examine] 1) to visit; (euphem.) to have marital connection with. Yeb. 62^b ואינו פוקדה and does not visit her (in due time, v. עונה I). Ib. חייב אדם לביקור וכו' a man is bound to visit his wife before going on a journey.—Treat. S'mah. ch. VIII ופוקדון ... יוצאין ... you may go out to the burial ground and call upon the dead until three days (after being placed in the sepulchral chamber), and there is no superstitious practice in that; it occurred that one visited an entombed person, and the latter (was found living and) lived twenty years thereafter; a. fr.—2) (of the Lord) to visit, remember, decree upon. Tanh. Vayera 14 פוקדה ... אני פוקדה with the same expression ... I will remember thee (bless thee with issue). Ib. ויריני פוקד לאברהם I will remember Abraham (relieve him from impotence) at the same time with Abimelech (ref. to Gen. XX, 17-XXI, 1). Pesik. R. s. 43 פוקדה את חנה when the Lord came to visit Hannah; a. v. fr.—Part. pass. פקוד; f. פקודה; pl. פקודים. Snh. 97^a פקודה פ' שנייה וכו' while the first calamity is remembered (by the Lord for delivery), the second quickly comes.—3) to count, muster; v. פקיד, פקידה, פקיד.—4) (denom. of פקיד, interch. with Hif.) to give in charge, entrust, deposit. Pesik. R. l. c. פוקד ... I (the Lord) am a trustee, whatever a man deposits with me, I give back to him. Ib. נפשוהו 'פ' פקודתם אצלי וכו' (Abraham and Sarah) deposited souls with me (converted souls to the belief in me), I will pay you back in souls (ref. to Gen. XXI, 1); a. fr.—5) (denom. of פקיד) to command, order. Ib. s. 42 'פ' פקודתי לאדם וכו' I gave Adam a command, and he did not do it; פקודתי למלאך וכו' I commissioned the angel of death, and he did (what I commanded him). Shebu. VII, 7 (45^a) פקודתי אבא we swear that our father has not left us any order (concerning this case); Y. Keth. VII, 33^b מה לי שלא פקדתי אבא ושלח פקדתי אורי what is the difference between the oath of an heir 'that my

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פְּקִימִין (preced.) *to issue froth, to drop semen.* Targ.

Job XXI, 10 יִפְקֹטָן ed. Lag. (Ar. יִפְקֹטָן; ed. Wil. יִפְלֹט; h. text יִפְלֹט).

פִּקְטָנִין, Tanh. T'rum. 9, v. פִּקְטָנִין.

פִּקְרִי m. pl. (פִּקְרִי; v. פִּקְרִי) *exit, end*. Y.B. Bath. IX, 17^a the end of the Sabbatical year (the beginning of the new Sabbatical period).

פִּקְדִּין m. (b. h.; פִּקְדִּין) *appointed to examine, officer, commissioner*.—Pl. פִּקְדִּיִּם. Pesik. R. s. 42 [read:] הרבה פִּקְדִּיִּם there are various kinds of commissioners (of the Lord), some are appointed &c., v. פִּקְדִּין. Num. R. s. 14 פִּקְדִּיִּם וּבְכָשִׁים כְּגֹדֶר פִּקְדִּיִּם and lambs were offered (Num. VII, 83) in behalf of the officers; a. e.

פִּקְדִּיָּה f. (preced.) 1) *examination*. Nidd. I, 1; Eduy. I, 1 מִפִּי לֵב (her uncleanness dates back) from the present examination to the last one. Ib. דִּרְרִי זֶה כֵּן this is as good as an examination; a. fr.—2) *divine visitation* (for good or for evil), *remembrance, decree; use of the verb* פִּקְדִּי. Snh. 91^b מִשְׁעָרָה מִן הַיָּמִין פִּקְדִּיָּה is decreed (what the embryonic germ should grow to be). Pesik. R. s. 42 לְבַרְכָּהּ יֵשׁ פִּקְדִּיָּה there is a visitation (use of פִּקְדִּי) for blessing; Num. R. s. 4, beg. (interch. with פִּקְדִּיָּה). R. Hash. 11^a אֲנִי פִּקְדִּיָּה there is an analogy between *paḳad* (I Sam. II, 21) and *paḳad* (Gen. XXI, 1). Ex. R. s. 5 פִּקְדִּיָּה הָיָה הַפִּסְקָה the password *paḳad* (Ex. III, 16, ref. to Gen. I, 24); פִּקְדִּיָּה שָׁמְעוּ הָיוּ הֵם they heard the announcement of remembrance (Ex. IV, 31); פִּקְדִּיָּה עָלָה הֵם they bowed in gratitude for the announcement of remembrance; a. e.

*פִּקְסָנָא m., vessels made of clay and ordure (Rashi). Ab. Zar. 33^b (some ed. פִּקְסָנָא; Ms. M. פִּקְסָנִין; R. Han., thinking of פִּקְסָנִין of box-wood; v. Koh. Ar. Compl. s. v.).

פִּקְעִי I m. (פִּקְעִי) 1) *strip; shreds of garments ravelled into threads for wicks*. Shek. V, 1 בְּבִי (מְנוּחָה) עַל הַפִּי Ben Bebai was appointed to superintend the preparation of wicks from the shreds of priestly garments; Y. Peah VIII, 21^a (interch. with הַפִּי) (הַפִּי) a strip of leather, a strap used as a whip. Yoma 23^b בִּפְנֵי לִיקוּדָה he is smitten by the overseer with a strap (expl. מִדְּרָא, מִדְּרָא). Ib. (ref. to Shek. I. c.) אֲמִינָא מֵאָה פִּקְעִי I would now say, *p'k'i'a* means *strap* (appointed to execute punishment).—Eduy. III, 5 בִּרְחֵי הַפִּי (הַפִּי) that end of the bow from which the thong is snapped.—3) [that which is to be stripped or ravelled,] *bundle, bunch*. B. Kam. 117^a הַיָּשָׁן הַזֶּה אֵין פִּקְעִיָּה Ar. (ed. עֲמִיר) hand me this bunch (of sheaves). Tosef. B. Mets. VIII, 4; a. e.—Pl. פִּקְעִיָּיִם. Sabb. XXIV, 2 מִיִּי פִּקְעִיָּיִם עֲמִיר וְכֵן you may untie bundles of sheaves for the cattle &c. Ib. 155^a הַיָּשָׁן הַזֶּה אֵין פִּקְעִיָּיִם *p'k'iin* and *kippin* mean the same things. Ib. פִּקְעִיָּיִם פִּקְעִיָּיִם are called *p'k'iin*, when tied with two bands, v. פִּקְעִיָּיִם. Tosef. Succ. I, 4; a. e.—4) that which has been chipped off, piece.—Pl. as ab., v. פִּקְעִיָּיִם.

פִּקְעִי II ch. m. (פִּקְעִי) 1) *spread, well-known*. Yeb. 37^b שְׁמֵיהֶם דְּפִקְעִיָּיִם their names are well-known (v. פִּקְעִי Af. 2).—

2) = פִּקְעִי, *expert*. B. Bath. 164^b רַבִּי ר' אֲרִי' Ar. a. Ms. F. (Ms. M. פִּקְעִי) is Rabbi an expert in &c.; a. e.—Pl. פִּקְעִיָּיִם. Shebu. 42^a Ms. F.; v. פִּקְעִי II.

פִּקְעִיָּה, v. פִּקְעִיָּה.

פִּקְעִיָּה, v. פִּקְעִיָּה.

פִּקְעִיָּה, v. פִּקְעִיָּה.

פִּקְעִיָּה, v. פִּקְעִיָּה.

פִּקְעִיָּה same, esp. to strip onions. Maasr. I, 6 מְשִׁיפְקִיָּה (Ms. M. מְשִׁיפְקִיָּה) onions are subject to tithes when one begins to strip them (for storage), and if one does not want to strip &c., v. פִּקְעִיָּה; Y. ib. 49^a bot. מְשִׁיפְקִיָּה, expl. מִן דִּי הָיָה לְפִקְעִיָּה בְּבָצִילִים Ukts. II, 5 when one has begun the stripping &c.; (Tosef. ib. II, 13 לְפִקְעִיָּה).

פִּקְעִיָּה, v. פִּקְעִיָּה.

פִּקְעִיָּה to split, perforate (comp. פִּקְעִיָּה), esp. to prick an animal's mouth with the bit; to govern. Num. R. s. 20 (ref. to Num. XXIII, 16) 'he put a thing in his mouth' כִּדְּמָה לְדִבְרֵי שֶׁהָיָה אֵין פִּקְעִיָּה as a man puts a bit in the mouth of a beast and makes it go in what direction he desires; Num. R. s. 4, beg. (interch. with פִּקְעִיָּה). R. Hash. 11^a אֲנִי פִקְעִיָּה there is an analogy between *paḳad* (I Sam. II, 21) and *paḳad* (Gen. XXI, 1). Ex. R. s. 5 פִּקְעִיָּה הָיָה הַפִּסְקָה the password *paḳad* (Ex. III, 16, ref. to Gen. I, 24); פִּקְעִיָּה שָׁמְעוּ הָיוּ הֵם they heard the announcement of remembrance (Ex. IV, 31); פִּקְעִיָּה עָלָה הֵם they bowed in gratitude for the announcement of remembrance; a. e.

פִּקְעִיָּה same, to prick, perforate. Num. R. I. c. (ref. to Num. I. c. 5) שְׁעִיקָה פִּקְעִיָּה פִּקְעִיָּה he (the Lord) curved his mouth (as with a bit) and pierced it as a man drives a nail into a board; Yalk. ib. 765 פִּקְעִיָּה פִּקְעִיָּה (corr. acc.).

פִּקְעִי I (comp. preced.) to tear open, open forcibly. Sabb. 155^b (expl. הַפִּקְעִיָּה) מְשִׁיפְקִיָּה אֵין פִּקְעִיָּה (Ms. M. פִּקְעִיָּה) he makes the animal lie down, and opens its mouth wide, and makes it swallow &c.; Tosef. ib. XVIII, 2 וְפִקְעִיָּה אֵין פִּקְעִיָּה.

פִּקְעִי II (denom. of פִּקְעִיָּה) 1) to paint the face with rouge (comp. פִּקְעִיָּה). Sabb. X, 6 וְכֵן הַפִּקְעִיָּה and the same is the case with her who rouges (on the Sabbath); Y. ib. X, end, 12^d הַפִּקְעִיָּה הַיָּשָׁן הַזֶּה אֵין פִּקְעִיָּה rouging comes under the category of dyeing. Bab. ib. 64^b הַפִּקְעִיָּה הַיָּשָׁן הַזֶּה אֵין פִּקְעִיָּה that she (the menstruant) must not paint (her eyes) nor rouge. M. Kat. 20^b וְלֹא יִשְׁאֵר לָהּ אֵין פִּקְעִיָּה (mourning for a parent) dare not force his wife (mourning for a parent) to paint or rouge; a. fr.—2) to make small curls pasted on the forehead. Sabb. 94^b (ref. to Sabb. X, 6) הַפִּקְעִיָּה הַיָּשָׁן הַזֶּה אֵין פִּקְעִיָּה curling comes under the category of spinning; ib. 95^a הַפִּקְעִיָּה הַיָּשָׁן הַזֶּה אֵין פִּקְעִיָּה plaiting the hair and curling comes under the category of building.

פִּקְעִי to remove the coils of blossoms on gourds. Maasr. I, 5 מְשִׁיפְקִיָּה אֵין פִּקְעִיָּה (Ms. M. פִּקְעִיָּה) are subject to tithes when they are trimmed, and if one does not want to trim &c.; B. Mets. 88^b, expl. מְשִׁיפְקִיָּה פִּקְעִיָּה, v. פִּקְעִיָּה.

Y. Maasr. I, 49^a היה מפקס ראשון ו' (not היה) if one trims one by one (just when he needs them) and boils &c.; עד שיפסק כל צורכו until he has trimmed as many as he wants for immediate use; Tosef. ib. I, 5 היה מפקיע ראשון ו' ed. Zuck. Var. Ib. 6 פקען אע"פ שלא תרומה ed. Zuck. (Var. פקס) one must give T'rumah of gourds, even if one did not trim them. Y. ib. l. c. פיקס ושילק ו' if he trimmed and boiled &c.; a. e.

Nif. יָפַקַם to be trimmed, v. supra.

פָּקַח ch. same, *to rouge*. Targ. Y. Gen. VI, 2 **פָּקַח** (not 'פָּח).

פִּירְקָס v. פִּיקָס

פִּקְסוּסִית m. pl. (v. פִּיקָסָא a. פִּיקָסָא) *the coils on the blossom ends of gourds.* Y. Maasr. I, 49^a (expl. מְשִׁיפָקְסִי, Maasr. I, 5) מִן דְּרִירָם פ' when one removes the coils.

פִּיק' v. sub, פִּקְסִינֹן, פִּקְסִינָה

פָּקַעַת (*cmp.* בִּקַּע *to split; to burst; to break forth, escape.* Gen. R. s. 32 עַד שְׁהָיָא פּוֹקַעַת ... he scarcely beats it (the bad flax) once, when it bursts; ib. s. 34; Yalk. Is. 350. Gen. R. l. c. אַחַר כֵּן הִכּוּם עֲלֵיהֶם פּוֹקַעַת he knocks up them (the bad earthen vessels) scarcely once, and one is cracked (ib. s. 32 עַד שְׁהָיָא פּוֹקַעַת). Y. Maasr. III, 50^d תּוֹפְקֵת פּוֹקַעַת (שהיא שׂוֹבֵרָה) 'sometimes it (the fig) bursts under the wheel. Zeb. IX, 6 גִּזְלוּ מִשְׁקַעְקָהּ מַעַל וְכו' a coal that sprang from the altar; יֵצְאוּ אַבְרִים מִשְׁקַעְקָהּ וְכו' chips of limbs that sprang off the altar. Tosef. Par. III (II), 11 פ' מִצֻּרָהּ וְכו' if a part of her skin . . . (in burning the red cow) leaped off beyond the pit. Ib. 12. Yalk. Num. 761 אֵת הַמִּנְחָהּ הִפּוֹקְעִין the portions which spring off, v. פָּקַעַת; a. fr.—Pesik. R. s. 11 אֵי שָׂמָּה וְכו' (or תִּפְקַע נִיף.) or (I would venture to say it, were I not afraid,) lest the ear of the hearer burst, i. e. it is almost blasphemous to say it; (Mekh. Yithro, Baḥod., s. 2 כִּי כִּי שֶׁחֲבַקַּע אוֹזוֹ it is enough for an ear to burst). Y. Yeb. I, 2^e בִּטּוּ מִמֶּנָּה קִידּוּשֵׁי (not פִּקְעוּ) the betrothal rebounds from her, i. e. has no legal effect, opp. חֲלוּ עֲלֶיהָ.—Part. pass. פִּקְעִית; f. פִּקְעִיתָנָא an animal which is ripped open; (הָ) פ' an animal taken alive out of the slaughtered mother's womb. Hull. 69^a; a. fr.

Pi. פָּקַע to cause splitting. Y. Pes. VII, 35^b top שלא לחתוך חתך הפֿשׁת in order not to cause a splitting of the bone under the flesh, v. פָּקַע.

Hif. חִפֵּץ 1) to split, break open. Sabb. III, 3 (38^b) הֵפֵץ עֲצָה בְּסוּדֵרֵיץ he must not break it (the egg) over a hot cloth, Rashi (oth. interpret.: he must not cause it to crack by wrapping it in a hot cloth and rolling it; v. Tosaf. Yom Tob a. l.).—2) to strip, pluck, ravel out. Bets. 31^b וְהוֹחֵץ וְהוֹפֵץ may untie (the knot, v. חוּחַם), or ravel out or cut through; Sabb. 146^a; Y. ib. XV, beg. 15^a, a. e. וּמִפְּקִיעִין, v. פִּקְעָן. Succ. V, 3 מִפְּקִיעִין מִפְּקִיעִין they stripped them (the worn-out belts of priests) and used them for wicks; Sabb. 21^a . . . בְּבִירֵי מִפְּקִיעִין אֹרֶז וְיָמֶזזוּ הָיוּ עֲשֵׂרֵן פְּתִילֹת וְכֹ

priestly garments and made of them wicks &c.; expl. Y. Succ. V, 55^b bot. מַשְׁלִים, v. מַשְׁלִים. Esth. R. to I, 6 חבל וּכְּ מַפְקְרִין בְּחַבְלֵי וּכְּ all make straps (for their couches) of woolen or flax ropes, and this wicked man uses byssus and purple; a. fr.—2) [to cause breaking loose,] to release, cancel an obligation. Yeb. 66^b sq., a. fr. מַפְקְרִין... חֲקֵדֵּשׁ מִירֵדֵי שְׁעָבוֹר consecration (of a pledged object), leavened matter (on the entrance of Passover), and liberation (of a pledged slave) cause a release from mortgage (cancel the mortgage contract). Bekh. 5^a אֵין בְּכוֹר מַפְקֵעַ בְּכוֹר אֶת אֶת first-born Levite could not serve as ransom for a first-born Israelite; וְכִי לְבָכוֹר שֶׁ־מַּפְקֵעַ וְכִי it was enough for the firstborn Levite that he released his own consecration (that he needed no priest to be substituted for him) a. fr.—3) הָשַׁעַר הָאֶת to break up, unsettle the market, to raise prices arbitrarily, create a panic. Taan. II, 9 שְׁלֵא לְהַפְקִיעַ הַשְּׁעָרִים in order not to cause a sudden rise of market prices (by creating the impression of impending scarcity). Meg. 17^b כְּנֹגֵד מַפְקִיעַ שְׁעָרִים a prayer against those who raise prices (speculating on a coming scarcity).

פָּקַע ch. same, to burst, break, escape. Pes. 85^b פ' אֶרְאָה the roof burst, v. יִרְחָא I. B. Mets. 20^b פ' אֶרְאָה the cedar pillar of the school was cracked, v. לָחָא. Ab. Zar. 33^b פָּקַעוּ they (the vessels) burst. Ib. 28^b פָּקַעַת עֵינָא her eye burst (fell out). Y. M. Kat. I, beg. 80^a וְלֹא יִתְקַנֵּן לֵאמֹר lest the grain burst (sprout) and go to ruin.—Hull. 89^b פ' לִירָא אִיסוּרֵי גִיד מִינִירָא the prohibition resting on the nervus ischiadicus gone from it (ceased to affect it)? Ib. 139^a פָּקַעוּ קִדְוֻשְׁתֵּיהֶוּ מִינִירָוּ their sacred character has ceased; Y. Keth. VIII, 22^b top פָּקַעוּ מִינִירָוּ קִדְוֻשָׁן; a. fr.

Pa. מִפְּקֵעַ to break; מ' פ' to hinder. Gitt. 44^a לִירֵא מִפְּקֵעוֹ (by leaving his slave in the hands of a gentile) he prevents him from living up to the obligations (resting on the Noachidæ, v. לִירֵא); Bekh. 3^a.

As אָפּקע 1) as preced. *Hif.*, to cancel, cause a release. Shebu. 48^b אָפּקע־תּוֹרַת שְׁבִיעִית אֵרִיא the Sabbatical year comes and causes the cancellation of the debt. Gitt. 36^b מְבִטֵּל אֵלֶיךָ לְאָפּקֵיז מְבִטֵּל they have the power to declare a debt cancelled. Keth. 3^a, a. fr. וְאָפּקֵיזוּהוּ . . . כָּל דִּמְקָדוֹ כל דִּמְקָדוֹ whoever betroths a woman, does so in the sense of the rabbinical law (v. דִּבְרֵהוּ), and for an eventuality like this the Rabbis have annulled his betrothal retroactively (so that no divorce would be necessary at all); a. fr.—2) to let go forth, issue, make known. Gitt. 36^a (ref. to בִּקְרָאֵם סִמְנֵיהֶם in their pictorial signatures on documents are well known) אָפּקֵיזוּהוּ בְּמֵקְרָא on what kind of writs did they originally issue their signatures (so as to make the public familiar with them)?, v. פָּקֵעַ II.

Ithpe. אִתְּפַק *to be broken into.* Targ. II Esth. III, 7
(ref. to וְהִתְפַּק, II Kings XXV, 4).

פֶּקַע I m. (preced.) *split, crack; that which bounds off, splinter, piece*. Gen. R. s. 94 לא קשר ולא ... נמצא *there was not in the timber either a knot or a crack*; Cant. R. to I, 12. Pes. 84^b פ' משום because by exposure to the coal fire the bone might crack. Ib. 85^a משום פ' by striking at the uncovered part of the bone a split may be created in the covered portion; a. e.—*Pl. פקעין, פקעים*.

Sifré Num. 124 (ref. to Num. XIX, 5) להביא את הפ' R. S. to Par. III, 9 (ed. הפקיעים; Yalk. Num. 761 הפקיעין, v. פסק) this is to include the fragments that jumped off (that they must be brought back and burned).

פסק II, v. פקא.

פקיעין, פקיעא, v. sub פ"ח.

פקיעא f. (פקע) [that which is to be unravelled; cmp. coil, clue of thread, of rope &c. Kel. X, 4 גמי פ' של גמי a coil of rope made of reed grass. Gen. R. s. 12, beg. נבל ונכנס דרך הפ' he took a clue of rope and tied one end of it to the entrance, and he went in along the unwound rope, and came out along the rope; Koh. R. to II, 12 פקיעת גמי; Cant. R. to I, 1; a. e.—Pl. פקיעות. Kel. XVII, 2 שורה של שתי is measured by the ordinary size of warp clues. Hag. 12^a היה מרחיב היה מרחיב was extending farther and farther (in two directions) like two unwound clues &c. Gen. R. s. 10, beg. פקיעיות (some ed. חקב"ה שר' פ' וכי. corr. acc.) the Lord took two coils, one of snow and one of fire, and worked them into each other. B. Kam. 119^b שירי פ' Ms. M. (ed. שירי פקיעות; Ms. R. 2 פקיעות remnants of coils (given to the weaver); a. e.

פקיעא f. (פקע) hindrance, enforced idleness. Keth. 47^a פקיעתה שכר indemnity for being taken away from her work.

פקיעין, פקיע m. (פקע) shaking, battering. — Pl. פקיעין. Y. Snh. II, 20^b (ref. to פוקד, I Sam. XXV, 31) פקיעין there was a battering attack with words (to demolish David's arguments).

פקיעותא f. (preced.) breach. Y. Snh. II, 20^b (ref. to פוקד, v. preced.) [read:] פקיעותא אמרה ליה כי תפתח פקיעותא she (Abigail) said to him, when thou openest thy breach (offerest a weak point), they will say of thee that thou art a murderer.

פקיעין (v. פקע) 1) to drive a wedge in; to loosen, shake. Midr. Till. to Ps. LIII, v. infra. Succ. I, 7 (15^a) פקיעין he loosens (the boards of the ceiling) and takes one board out. Y. Sabb. XV, beg. 15^a פקיעין ומפקיעין (not v.) you may loosen the knot, or ravel it out, or untie &c., v. פקע. פקיעין ולא מפקיעין you may loosen the knot, but not ravel it out; ib. XX, end, 17^d; Y. Meg. I, 71^a; Y. Bets. V, 63^b top (not פקיעין). — Part. pass. מפקיעין; f. מפקיעות. Gen. R. s. 78 מפקיעין; pl. מפקיעים. the blessings were as yet shaky (uncertain) in his hands, opp. נראששו, v. איש; ib. s. 67. — Trnsf. [to shake the foundations of,] to contest the validity of, make light of. Eduy. V, 6 במרת ידים he contested the rabbinical regulations concerning cleanness of hands; Ber. 19^a. Ab. Zar. 35^a באין מפקיעין בה it is a recent enactment, and you must not shake it (discuss its reason before a year is past); a. e.—2) (sub. פיר, or דבר) to insert a wedge or coil in one's mouth, be gagged, estopped from speaking. Midr. Till. to Ps. LIII (ref. to פוקד, I Sam.

XXV, 31) [read as in ed. Bub.] לאין אצלך לרין מה אם אתה עושה ואתה מפקע בדבר ואין אתה יכול להוציאו וכי men will come to thee for judgment, what wilt thou do? Thou wilt gag (thy mouth) with a word and be unable to bring it out, when they will say, has he not done so unto Nabal? Thus the text (I Sam. I. c.) reads, 'and let this not be unto thee a stopper', 'do not put a gag in thy mouth (do not make thyself unable to give judgment boldly), nor say &c.; Yalk. Sam. 134.

Hithpa. פקע 1) to be shaken, loosened. Ber. 28^b man must bow at prayer 'כל ער שיתפקע כל Ms. M. a. Ar. (ed. שיתפקע, v. R. D. S. a. l. note 400) until all the vertebrae of the spine seem to be loosened.—2) (v. פקע) to be stopped off. Yeb. 63^b עונותיו מיתפקעין Ar. (ed. מיתפקעין) his sins are stopped off (cannot come forth to accuse him).

פקע ch. same, to shake, make light of. Succ. 43^b אתה אחד one may be induced to make light of the ceremony of Lulab.

Ithpa. פקע to be split, chipped off. Targ. Job XXX, 17 (מיתפקעין ed. Ms. a. ed. Lag. מיתפקעין, v. פקע).

פקע, Pi. פקע, v. פקע II.

פקע 1) to split, drive into, force open. Sabb. 155^b פוקע Ms. M., v. פקע I.—Denom. פקע 2) (denom. of פקע; cmp. פקע a. פקע) to insert a stop-gap; to stop. Kel. III, 8 משפך ... שפקעין (not שפקע) a funnel of wood or clay stopped off with pitch. Ib. XXVIII, 2 שחוקתין לפוך בו את המרחין (ed. Dehr. לפקע) (a shred) with which it was intended to fill up a gap in the bath. Y. Erub. III, end, 25^b צריך לפוך Y. Tosef. ib. XI (VII), 10 את הברב וכי פוקעין you may stop off a gutter with a cloth. Y. Sabb. XVII, 16^b top שחוקתין בו החלוק (with a coil or a board attached) which has been prepared to close the sky light with it; (Tosef. ib. XIV (XV), 3 פוקע לו זוג בצוארה וכי Bab. ib. 64^b פוקע לו זוג בצוארה וכי he may muffle the bell on an animal's neck (that it should not ring), and walk with it &c.; a. fr.—Part. pass. פקעין; pl. פקיעין. Ib. אינ' ש' nor should the animal be led out with a bell, even if it is muffled. Y. Ter. VIII, 45^d פ' מבוסה ואין פ' if the bottle is covered but not stopped; Tosef. ib. VII, 16 [read:] פקיעין (and correct the entire passage in conformity with Y. l. c.), v. פקע.

Pi. פקע same, v. supra.—[Tosef. Maasr. I, 5 מפקע ed. Zuck., v. פקע II.]

Hithpa. פקע, Nithpa. פקע 1) to be shaken, loosened. Ber. 28^b שיתפקעין, v. פקע. Tanh. Ahäre 8 שיתפקעין when the priesthood in the hands of Aaron became shaky (was disputed); v. פקע. —2) to be stopped. Yeb. 63^b מיתפקעין, v. פקע.

פקע ch. same, 1) to split, make a breach. Y. Snh. II, 20^b פוקע (כל) כי תפתח (not כל), v. פקיעותא. —2) to stop. Targ. II Chr. XXXII, 30.—Y. Ter. VIII, 45^d פ' מבוסה לו stops the bottle and covers it.

Ithpa. פקע 1) to be split, chipped off. Targ. Job XXX, 17 מיתפקעין ed. Lag. are chipped off me (h. text מיתפקעין, v. פקע. —2) to be stopped. Targ. Ps. XXXI, 19.

פסק m. (preced.) 1) *anything used to fill up a gap* (comp. **חֶקֶק**), *stop-gap*, *stopper*. Sabb. XVII, 7 החולק פ' the stopper of the sky-light (compluvium), v. **פסק**. Tosef. Erub. XI (VIII), 9 נטל את הפ' וי' he may take out the stopper between the two reservoirs &c. Y. Ter. VIII, 45^d חיצין (חוץ) אם היה הפ' חיצין if the stopper (of the bottle) is tight; Tosef. ib. VII, 16 (correct version in agreement with Y. l. c., v. **פסק**). Y. l. c. כדי שינטל בפסקו so that the bottle can be lifted by its stopper; a. fr.—2) *the place where a shoot is joined to the trunk or to a branch of the grape vine, knot*. B. Kam. 81^a ולמעלה מן הפ' (you are permitted to take a shoot from a neighbor's vine) from the knot and above it.

פסקר (comp. **בָּקֵר**, a. preced. wds.) [to break through; comp. **פָּרַק**] 1) *to be free, licentious, irreverent, sceptical*. Meg. 25^b המעוררים פסקרו תשובה... פסקרו המעוררים Ms. M. (ed. (המעוררים) from the answer which Aaron gave to Moses (Ex. XXXII, 24) the heretics derived their heresy (to assert the reality of idolatrous witchcraft). Snh. 38^b כל מקום שפסקרו המעוררים כל מקום שפסקרו המעוררים Ms. M. (ed. (המצורקים) wherever in a Biblical passage the heretics seem to find a support for their scepticism (belief in a plurality of divine beings), their refutation is always near by; Y. Ber. IX, 12^d bot. (not **פסקרו**); a. e.—2) (with **עצמה**) *to make free with one's self*; (of a woman) *to propose marriage to a man*. Y. Snh. II, 20^b (ref. to I Sam. XXV, 31 וזכרה את אמהך this shows that she intimated eventual marriage to David; a. e.

Hif. **הפסקר** *to declare free, to renounce ownership, declare a property ownerless*. Gitt. 38^a, a. e. המפסקר עבדו if one declares his slave ownerless, he goes out free (and needs no letter of emancipation); ib. 39^a וצריך וי' he is entitled to his liberty, but requires a letter of emancipation. Yalk. Kings 224 כל אשר לו (not **הפסקר**) he gave up all he possessed. Tanh. Pinhas 2 בן מלך הפסקרו לקלון אשה he (the king) offered his daughter, who would not do the same?; a. fr.

Hof. **הופסקר** *to be declared free*. Peah VI, 1 שיופסקר עד (שיופסקר, read as Eduy. IV, 3 **שיופסקר**) until it is declared free also for rich men; a. e.—Part. pass. **מופסקר**; f. **מופסקרו**; **מופסקרין**, **מופסקרים**. Snh. 49^a מה מדבר מ' לכל את ביתו... מ' לכל as the desert is free to all, so was Job's house free to all (that craved his hospitality). Tanh. Vayakhel 8 ה' חתירה מ' וי' the Law given in the desert? To intimate that as the desert is free to all, so are the words of the Law free to every one &c. Gen. R. s. 72 רבר שהוא מן המ' something which is free (ownerless); a. fr.—V. **הפסקר**.

פסקר ch. same, 1) *to break into*; 2) *to declare free*; v. infra.—3) *to be irreverent, sceptical*. Snh. 38^b אבל כשי אפיקורוס... רפ' טשי but with a Jewish sceptic you must surely not argue, for he will become only bolder by it. Ib. 60^a פסקרי כולי האי הם (as they (Jews) so bold (as to blaspheme God)?; a. e.

Ap. **אפסקר** 1) *to break into, trespass*. Targ. Y. Ex. XXII, 4 (ed. Amst. **רפסקר**; ed. Vien. **רפסקר**, corr. acc.; h.

text **רפסקר**).—2) *to declare free*. Ib. XXIII, 11 (ed. Amst. **Pe**; ed. Vien. **רפסקר**, corr. acc.; h. text **רפסקר**).—Succ. 44^b **אפסקר** וזריא וי' declare thy olives free for the benefit of the poor. Ber. 47^a, a. fr. **אפסקר** וי' if he chooses, he may renounce ownership of his property, and be a poor man &c. B. Mets. 30^b **אפסקר** וי' I declared them free for all people but not for thee, (v. infra). Ib. 68^b **אפסקר** וי' he declared them indeed free for all. Ib. 68^b **אפסקר** וי' presumably he has renounced ownership of them. M. Kat. 16^a **אפסקר** וי' we (the court) declare his property ownerless; a. fr.—Hull. 13^b **אפסקר** וי' his own wife will he (the Samaritan) not give up to prostitution, v. infra—Part. pass. **מופסקר**. B. Mets. 30^b **אפסקר** וי' it is made free to all, but not &c.

Ithpe. **אפסקר**, **אפסקר** 1) *to behave irreverently, disrespectfully*. M. Kat. l. c. **אפסקר** בשליחא וי' if he treats the messenger of the court with disrespect. Ib. **הזריא** וי' a butcher behaved irreverently towards R. &c.—2) *to prostitute one's self*. Snh. 82^a וי' נשייתו וי' their (the Samaritans') wives will surely not prostitute themselves; v. supra.

פקרוסין, **פקרוסין**, Pesik. Hahod., p. 104^b Ar., v. **פקרוסין**, **פקרוסין**.

פקרין, v. **פקרין**.

פקרין, **פקרין** underwear, v. **פקרין**.

פקרית, Tosef. Kil. V, 23, v. **פקרין**.

פקרס m., pl. **פקרסים**, **פקרסין**, **פקרסין**, with format. **ס**; v. **פקרסין** (אפסקרין) underwear, shirt. Yalk. Lev. 433; Pesik. Shek., p. 15^b Ar.; a. e.—V. **אפסקרין**.

פקתא f. (נפק) *going out, retiring* (for a human need; comp. **רציאה**). Esth. R. to I, 8 אין אינס ב' וי' 'there was no compulsion', no restraint as to going out, because they drank immoderately &c.

פקתא, **פקתא**, valley. Ber. 34^b bot. Ar. (ed. **ב**). Ib. 54^a; Naz. 43^b **פקתא** וי' v. **פקתא** II.—Hull. 31^a **פקתא** (corr. acc., v. Rabb. D. S. a. l.) of the entire valley.

פר m. (b. h.) *bullock*. Taan. 23^a **פר** הוראה the sacrificial bullock on which the owner placing his hand makes confession and prayer. Yoma III, 8 **פר** הוא (the high priest) now stepped towards the bullock selected for his sacrifice. Gen. R. s. 44 **פר** ה' the bullock offered on the Day of Atonement; **פר** ה' the bullock which is offered by the high priest for every transgression of a command (Lev. IV, 2 sq.). Ib. s. 55; a. fr.—Pl. **פרים**. Ib. s. 44 **פר** שלושה מיני **פר** the Lord showed Abraham three kinds of bovine sacrifices. Par. I, 2 **פר** ב' by *parim* (as sacrifices) are meant beeves of two years of age; a. fr.—Fem. **פרה** cow. Ib. 1 **פרה** **פרה** by *parah* is meant a heifer two years old, contrad. to **פרה**.—Esp. **פרה** **פרה**, or **פרה** the red cow whose ashes were used for lustration (Num. XIX). Ib. II, 1. Ib. 2 **פרה** **פרה** a red cow whose horns or hoofs are black.

פָּרָק, פְּרָגְמָטָא f. (πραγματεία) *business; ware, goods*. B. Mets. 42^a וְכִי שְׁלִישׁ בְּקִרְכָּא שְׁלִישׁ בְּפִי וְכִי שְׁלִישׁ בְּפִי (invest) one third in land, one third in business, and (retain) one third in ready money. Cant. R. to III, 6 וְהָיוּ נִסְבִּין בְּפִי וְהָיוּ נִסְבִּין בְּפִי (engaged in business and dealt in silk; Gen. R. s. 77. Cant. R. i. c. וְכִי שִׁירְאָל עֲשִׂין וְכִי in whatever business Israelites are engaged and meet with success, they owe it to that dust which Jacob raised (when wrestling with the angel). Tanh. Mishp. 9 וְכִי וְהִנֵּה פִי וְכִי וְהִנֵּה פִי (take from me a loan of one hundred thousand (zuz), and

they filled casks with smoke of spices on the day before the Holy Day, and when the guests came, they opened them; Tosef. ib. II, 14 פֶּרֶשְׁתָּקָאוֹת (Var. עֲרֹסִי, עֲרֹסִי, v. עֲרֹסִי). (עֲרֹסִי).

פֶּרֶשְׁתָּנָא, v. פֶּרֶשְׁתָּנָא.

פֶּרֶשְׁתָּנָא, v. פֶּרֶשְׁתָּנָא.

פֶּרֶשְׁתָּנָא, v. פֶּרֶשְׁתָּנָא.

פֶּרֶשְׁתָּנָא m. (Pers. pardākhta, Perl. Et. St. p. 18) *idle, man of leisure, one exempt from state taxes*. B. Bath. 55^a מאד a pardākht is bound to contribute towards the maintenance of the local institutions.

פֶּרֶשְׁתָּנָא Var. in Ar. for פֶּרֶשְׁתָּנָא.

פֶּרֶשְׁתָּנָא f. (פרד; cmp. II) a woman that goes out alone, run-about. Tanh. Vayesheb 6 חזק של חזק לא מן חזק של חזק (פרד) the Lord did not create woman out of Adam's foot, that she might no be inclined to run about; (Gen. R. s. 18, a. e. פרסניח). Tanh. Vayishl. 5 because she was in the habit of going out alone, she brought disgrace upon herself. Y'lamd. to Gen. XXXIV, 1, quot. in Ar. פרסניח, as Var. of פרסניח q. v.

פֶּרֶשְׁתָּנָא m. (b. h.; v. Ges. Hebr. Diet. 10 s. v.) *enclosure, park, pleasure garden*. Tosef. Bets. I, 10 ב' חזק של חזק game which nests in a park. Sot. 10^a (ref. to אשל, Gen. XXI, 33) he made a garden and planted therein &c.; Gen. R. s. 54; a. e.—Trnsf. *enclosure in heaven, esoteric philosophy*. Hag. 14^b ארבעה נכנסו לפ' וב' four men entered the enclosure (engaged in esoteric philosophy), one cast a look and died &c.; Tosef. ib. II, 3; Y. ib. II, 77^b top.—Pl. פֶּרֶשְׁתָּנָא. Arakh. III, 2 (14^a) פ' סכסכי the pleasure gardens of Sebaste, v. חזק; Tosef. ib. II, 8. Pes. 56^a פֶּרֶשְׁתָּנָא (some ed. וב' פֶּרֶשְׁתָּנָא) made openings in their gardens and orchards; Men. 71^a; Tosef. Pes. II (III), 21; a. e.

פֶּרֶשְׁתָּנָא ch. same. Targ. Y. II Gen. XXI, 33 (h. text אשל, v. preced.).—B. Mets. 103^a if a person says, lend me thy hoe פ' החזק ... פ' למירפק ביה האי פ' to dig up this garden with it, he is allowed to use it for that garden only; פ' כל פ' if he says, 'a garden', he may use it for any garden he chooses.—Pl. פֶּרֶשְׁתָּנָא. Targ. Jud. IV, 5. Targ. Y. Gen. XIV, 10 (h. text חזק). Targ. Koh. II, 5; a. e.—B. Mets. I. c. פ' if he says, 'to dig up gardens', he may use it for all the gardens he has.

פֶּרֶשְׁתָּנָא, v. פֶּרֶשְׁתָּנָא.

פֶּרֶשְׁתָּנָא m. (a corrupt. of פֶּרֶשְׁתָּנָא, פרסמקין) *a chest in the wall, closet*. Tosef. Ohol. VII, 13 חזק של חזק R. S. to Ohol. VI, 7 (ed. Zuck. פרסמקין) a chest which one put up in the wall as a closet. Ib. 14 חזק של חזק a closet standing open in a locked room. Ib. 15; Ohol. VI, 7 חזק של חזק (ed.

Dehr. כאלו הם ו' we consider the closet as if it were a solid wall.—Pl. פֶּרֶשְׁתָּנָא. Ib.—V. פֶּרֶשְׁתָּנָא.

פֶּרֶשְׁתָּנָא m. (a further corrupt. of פֶּרֶשְׁתָּנָא, v. Perl. Et. St. p. 132) *officer, policeman*. Meg. 12^b (ref. to Esth. I, 22) ליהוי קרחה בביחיה פ' ליהוי (Ar. פֶּרֶשְׁתָּנָא; Ms. M. פֶּרֶשְׁתָּנָא, read כ for נ; v. Rabb. D. S. a. l. note) is it not a matter of course? Even a weaver—in his house he must be the police; Yalk. Esth. 1051. Sabb. 94^a חזק של חזק (Ms. M. פֶּרֶשְׁתָּנָא) a certain officer with whom the king was wroth.—[Yalk. Esth. 1053 פֶּרֶשְׁתָּנָא, v. next w.]

פֶּרֶשְׁתָּנָא m. (פרד, enlargement of פרד) *gift on parting, dismissal, farewell present*. Lam. R. introd. (R. Josh. 2) לביחיה שרר פ' he sent a souvenir to his house (v. פֶּרֶשְׁתָּנָא II). Snh. 94^b פ' לחזק, v. פֶּרֶשְׁתָּנָא; Yalk. Kings 235 שרר פ' ולא גליא ליה Meg. 13^a פֶּרֶשְׁתָּנָא. Pl. פֶּרֶשְׁתָּנָא. Meg. 13^a פֶּרֶשְׁתָּנָא (Ahasverus) sent farewell gifts (for Esther's friends), but she did not reveal to him (her kindred); Yalk. Esth. 1053 פֶּרֶשְׁתָּנָא (corr. acc.). Ab. Zar. 71^a פֶּרֶשְׁתָּנָא those Persians send one another farewell gifts, and never reclaim them (considering possession by lifting (מְשִׁיבָה) final; oth. defin.: send samples &c., considering acceptance of samples final purchase).

פֶּרֶשְׁתָּנָא, v. פֶּרֶשְׁתָּנָא.

פֶּרֶשְׁתָּנָא I cow, v. פֶּרֶשְׁתָּנָא.

פֶּרֶשְׁתָּנָא II, פֶּרֶשְׁתָּנָא to be fruitful, v. פֶּרֶשְׁתָּנָא.

פֶּרֶשְׁתָּנָא III, v. פֶּרֶשְׁתָּנָא II.

פֶּרֶשְׁתָּנָא m. (prob. a geogr. term) *parhāba wool* (white and soft). Nidd. 17^a.

פֶּרֶשְׁתָּנָא m. (a Babylonian corrupt. of parangaria, v. פֶּרֶשְׁתָּנָא) *the office of public service, sub. the superintendent of public labors, in gen. tax collector*. B. Kam. 117^a מסרה לפרהגב דמלכא Ms. M. (ed. פֶּרֶשְׁתָּנָא; Ms. H. פֶּרֶשְׁתָּנָא; Ms. R. פֶּרֶשְׁתָּנָא; v. Rabb. D. S. a. l. note) he surrendered it (the object of litigation) to the royal office (or officer, for confiscation). Erub. 36^b חזק של חזק (ed. Sonc. פֶּרֶשְׁתָּנָא דמלכא, v. Rabb. D. S. a. l. note 100; Rashi בפֶּרֶשְׁתָּנָא) in the one case the officer of public service is meant (by נכרים), in the other, the town officers. B. Mets. 83^b חזק של חזק Ms. M. (ed. פֶּרֶשְׁתָּנָא only) he met the royal officer who was seizing thieves (persons without regular occupations) for the public service; cmp. פֶּרֶשְׁתָּנָא. Pl. פֶּרֶשְׁתָּנָא, v. supra.

פֶּרֶשְׁתָּנָא, פֶּרֶשְׁתָּנָא, Ber. 56^a חזק של חזק Ar. a. Ms. Beth N.; Ms. F. פֶּרֶשְׁתָּנָא (differ. vers. in ed.; v. Rabb. D. S. a. l. note 60) a clerical error for בִּרְיָחָא, as in Ms. M.

פֶּרֶשְׁתָּנָא m. pl. (πάρεδροι) *assessors, counsellors*. Yoma I, 1 (2^a) לשכח פ' (Mish. ed. פֶּרֶשְׁתָּנָא, Y. ed. פֶּרֶשְׁתָּנָא) the counsellors' cell, name of an apartment in the Temple precincts. Ib. 8^b חזק של חזק formerly it was called

the senators' cell (בולוויזי), but when they began to pay money for (the higher offices of) the priesthood, and they were changed from year to year like the *parhedroi* who are appointed for one year, they named it &c.; Y. ib. I, 38^c פראדירין עכשיו קורין אותה לשכת פלהדרין פראדירין (read: פראדירין, a gloss) now they call it the cell of the *palhedrin* (*paredrin*). Bab. ib. 9^a מוֹרֵךְ שֶׁם הָלָלוּ הַחֹבְבִין וּב' פֶּ' וְכ' (because those assessors (market commissioners) strike them (the bakers) and say, sell cheap &c. Ib. מֵאֵר פֶּ' וְכ', v. פֶּרְסָא).

פִּרְהֵנְבִנָּא, פִּרְהֵנָּא, v. next w., a. פִּרְהֵנְבִנָּא.

פְּרִתְנָגְרִיא f. (parangaria, v. אֲנָפְרִיא) *a public service over and above that which one is bound to render, extra service (which is paid for).* Gitt. 44^a המוכר עבדו וכו' לפרתנג גוי וכו' Ar. (ed. נכרי, read: לפרתנגרִיא: if a man sells (rents out) his slave for extra service, he becomes a freedman (after he is dismissed from the service). Ib. בַּפְּשִׁינָה it means the service in an expedition that does not come back to the same place (so that the owner lets the slave go out of his control).

פְּרִיָּה־סֵא f. (παρρησία) *free speech, frankness*. Deut. R. s. 2, end וְכִּי אָמְרִים אֹתוֹ בְּבִירָה׃ but on the Day of Atonement . . . they say it openly (in a loud voice), Blessed be the name of his glorious kingdom, (opp. בְּצִינִיָּה (v. הַשְׂאִי). — Esp. בְּפִי *publicly*, opp. בְּצִינִיָּה. Ib. וְכִי אֵל תִּתְקַשֵּׁר בֵּה בְּפִי׃ do not adorn thyself with it in public, but only in the house. Snh. 74^a אִפְּי מִצִּוָּה׃ אֲבָל בְּפִי׃ but if a Jew is forced to transgress a religious law in public, he must surrender his life even for a minor law; ib.^b וְכַמָּה פִּי׃ and the presence of how many is required to call it a public act? Ib. אֵינָּה פִּי פְּרוּחָה וְכִי׃ a public is no less than ten persons. Ib. וְהָאֵסְתֵּר פִּי הָיָא׃ but was not Esther's act (when she was forced to marry king Ahasverus) a public one? Hag. 5^a (ref. to Koh. XII, 14) וְהָאֵסְתֵּר פִּי הָיָא׃ this refers to one who gives charity to a poor man in public (the Lord judges whether this be a good or a bad deed).

פֶּרֶאפֶּרֶנֶן v. פֶּרֶהֶפֶר, פֶּרֶהֶפֶרֶנֶן.

פַּרְוָא, פַּרְוָא *m. parva*, name of an unclean bird. Hull. 62^b אַמְגוּשָׁא פ' וְסִמְנִיךָ פ' *p. is forbidden, and thy mnemonic sign be, Parva is the name of a magian*; v. פַּרְוָה.

פרומא, פרומא, Yalk. Ps. 670, v.

פְּרִיזִיר, v. פְּרִיזָּר.

פרובירון, Gen. R. s. 64; Esth. R. introd. פרוגיטון; Yalk. Gen. 111 פריגורון, corruptions of פרייזירון v. פריסו.

פרובמיי, פרובמא, v. next w.

פֶּרֶבֶטָא f. (προβατεια) flock of sheep. Pesik. Shek., p. 13^a; Eth. Korb., p. 60^a (expl. אֵילִים צֹמֵר, II Kings III, 4) פֶּ' (Ar. פֶּרֶבֶטָא, corr. acc.); Pesik. R. s. 16 פֶּרֶבֶטָא פֶּרֶבֶטָא (corr. acc., or פֶּרֶבֶטָא); Yalk. Kings 227 פֶּרֶבֶטָא (corr. acc.).

פֿריבטא v. פֿרוזבמט, פֿרוובמט, פֿרובמייט

פארב'י, v. פֿרובי

פִּירוּג, v. פִּרוּג.

פְּרֻגִּיּוֹת, Yalk. Gen. 101, v.

פְּרוֹגִיתָא, v. פְּרוֹגֵייתָא.

פרהי, Midr. Till. to Ps. XII, end, ed. Bub., v. יא.

פרובגירון, v. פרוגינר.

פרוגיטה pr. n. pl. *Pr'ugitha*, a place in northern Palestine known for its wine. Sabb. 147^b (late ed. פרוגייטא); comp. פליגותא II.

פֶּרֶד, v. פֶּרֶדוּר.

פרוד pr. n. pl., v. פארר.

פֿרִידָא, פֿרִידָא, v. פֿרִידָא I.

פרודי, Y. Naz. VI, 54^d, v. פְּרִידָה.

פרותקינן, פרודתקין, פרודתקיון, Targ. II Esth. VI, 10, a corrupt. for פרוסמקסין (προσμεταξίς) ordinances.

פַּרְוָה, פָּרוּת pr. n. m. *Parva*, name of a Persian builder and magian, from whom a compartment in the Temple was supposed to have been named: לְשֵׁכֶת פָּרוּת or בֵּית פָּרוּת Midd.V, 3. Yoma III, 3; 6; Tosef. ib. I, 20. Yoma 35^a, v. אֶמְנִישָׁא; Hull. 62^b, v. פָּרוּת. [Our w. is perh. identical with פָּרוּר.]

פֶּרֶא, v. פֶּרֶא.

פרוואה pr. n. *Parvaah*, surname of R. Ḥiya. Ab.
Zar. 38^b.

פֿרייבֿטא v. פֿרוּבמא

פְּרִיזֹר, v. פְּרִיז.

פְּרִיָּה, v. **פְּרִיָּה**.

פרומוי, Yalk. Am. 545, v.

פרויטות n.gent.pl.(?) *Parvitoth.* Gen. R.s.37 (expl.
פתרסים, Gen. X, 14).

פְּרִיָּלָא v. פְּרִיָּלָא

פֶּרֶן, פֶּרֶן f. pl. (v. פִּירָא II) *litters*. Targ. Is. XLIX, 22 (h. text כֶּתֶם).

פְּרוֹנָק, פְּרוֹנָק m. (Pers. parwānāḵ) *letter-carrier, forerunner, messenger*. Succ. 48^b וְיֵמָּה דַּרְּ שְׂבָקוֹךָ (Ms. M. שְׂבָקוֹךָ, v. Rabb. D. S. a. l. note) one day they will send thee off (from heaven) and make thee a runner (to show the way). Snh. 38^b אִפְּי' נָמַר לֹא קִבְלִינָהּ אֵפֶי אֵפֶי even as a guide we refused to accept him. Ab. Zar. 28^a, v. עֲנִינָהּ. Snh. 82^a, a. fr. (a proverbial expression) קִרְיָנָה קִרְיָנָה let him who dictates the letter be the carrier, i. e. let him who gives the advice be its executor.

פרוור **פרוור** m. (b. h.; v. Ges. H. Dict.¹⁰ s. v. פּרָפּר; cmp., however, פּרָוּרָא, פּרָן, a. meanings of פּרָי a. פּרָר) [open place,] outwork, court, market. Hall. IV, 11 דקוניה (בפּרָוּרָא; Mish. ed. (Bab. ed. בפּרָוּרָא; Y. ed. בפּרָוּרָא; Ms. M. בפּרָוּרָא) he who owns land in Syria is under the same obligations as if he owned land in the outskirts of Jerusalem; Gitt. 8^b (בפּרָוּרָא; Tosef. Ter. II, 10 פּרָוּרָא ed. Zuck. (Var. פּרָוּרָא; פּרָד, פּרָוּרָא, corr. acc.). Tosef. Ab. Zar. VII (VIII), 10 פּרָוּרָא ed. Zuck. (Var. פּרָד, פּרָוּרָא, corr. acc.) a market to which an Israelite and a gentile bring wine; Y. ib. IV, end, 44^b של עיר (read: פּרָבּוּרָא, or פּרָוּרָא) Gen. R. s. 68 וישב דון (some ed. בפּרָוּרָא; Ar. בפּרָוּרָא) a. with differ. version) they go up to the forum and find him (the king) sitting in judgment; they come out to the outskirts (his country seat) and find him asleep; a. e.—Pl. פּרָוּרָא, constr. פּרָוּרָא, v. supra.

פרוור **פרוור** ch. same. Y. Meg. III, 74^a bot. פּרָוּרָא is it permitted to cross the court (of a synagogue, to use it as a shortcut)? Ib. [read:] עבר פּרָוּרָא crossed the court of a school house.—Pl. פּרָוּרָא. Targ. Ez. XXVII, 28 (h. text מדרשא). Ib. XXVI, 15 (h. text ארים); ib. 18. Targ. Y. Lev. XXV, 34 Ar. (ed. פּרָוּרָא)—Keth. 54^a פּרָוּרָא (the places following her usages); Nehardea (ed. פּרָוּרָא) Nehardea and all her dependencies.

פרוור **פרוור** f. (v. preced. wds.) outworks; port, market place. Targ. II Esth. I, 2, end פּרָוּרָא Var. (ed. Lag. פּרָוּרָא; oth. ed. פּרָוּרָא, Var. פּרָוּרָא, corr. acc.) the outer precincts &c.—B. Mets. 73^b פּרָוּרָא the market of &c., v. פּרָוּרָא; B. Bath. 98^a. Hull. 95^b פּרָוּרָא it was a market attended mostly by gentiles. R. Hash. 23^a; Yoma 77^a, v. פּרָוּרָא.—Pl. פּרָוּרָא. R. Hash. l. c.

פרוור m. (פּרָוּרָא) = b. h. פּרָוּרָא, one residing in an open place, opp. מוקף. Meg. 19^a פּרָוּרָא one living in an open place for that one day (Purim) is called a paruz (bound to celebrate the fourteenth day of Adar, Esth. IX, 19); Y. ib. II, 73^b top פּרָוּרָא (not היה) he is a paruz for the time being.

פרוור v. next w.

פרוור m. pl. (πρεσβευται) ambassadors. Ex. R. s. 5 פּרָוּרָא it was Pharaoh's day of reception of ambassadors &c.; Tanh. Vaera 5 פּרָוּרָא (corr. acc.). Meg. 15^a sq. פּרָוּרָא (Ms. M. פּרָוּרָא) the one (Haman) had come to court as a member of the boulé (senate, πρὸς βουλῇ), and the other (Mordecai) as one of the legates (to plead for the building of the Temple); Yalk. Esth. 1045 פּרָוּרָא (not פּרָוּרָא) and from there they (Mordecai and Haman) went down (to Shushan) as legates &c.; אמרי ישראל; (פרוור) the Israelites said, Mordecai is ..., therefore let him go as our legate against him (Haman); Yalk. Am. 545 פּרָוּרָא (corr. acc.); v. next art.

פרוור v. next w.

פרוור m. (πρεσβευτής, v. preced.) ambassador, legate. Ex. R. s. 42 פּרָוּרָא (not שם ...) a province that sent a legate to offer a crown to the king. Tanh. Vayigg. 6 פּרָוּרָא (corr. acc.) he (Jacob) sent Judah as an ambassador to him (Joseph). Yalk. Esth. 1058 פּרָוּרָא he (Mordecai) is my enemy, since I came down with him (from Palestine) as a legate (to plead against the building of the Temple, v. preced.).—Pl. פּרָוּרָא. Y'lamd. to Deut. I, 1, quot. in Ar. פּרָוּרָא, v. פּרָוּרָא.—Greek pl. פּרָוּרָא q. v.

פרוור m. (an abbrev. of πρὸς βουλῇ βουλευτῶν, v. בּוּלְבֻטִּים) prosbul, a declaration made in court, before the execution of a loan, to the effect that the law of limitation by the entrance of the Sabbatical year shall not apply to the loan to be transacted. Shebi. X, 4; Gitt. 36^a פּרָוּרָא this is the body (formula) of a prosbul, 'I declare before you—, judges in the place—, that I shall collect any debt that I may have outstanding with—, whenever I desire,' and this is attested by the judges or witnesses. Shebi. X, 3 פּרָוּרָא the prosbul has the effect of preventing limitation; כשראה ... when he observed that people refused to loan to one another and thus violated what is written in the Law (Deut. XV, 9), Hillel introduced the prosbul. Gitt. 36^b פּרָוּרָא when Hillel instituted the prosbul, did he ordain it for his time only or for all time to come? Shebi. X, 5 פּרָוּרָא a prosbul written out before the loan is legal, if after the loan, it is illegal. Tosef. ib. VIII, 10; a. fr.—Pl. פּרָוּרָא, פּרָוּרָא. Tosef. B. Bath. XI, 7. Tosef. B. Mets. I, 9.

פרוור ch. same. Y. Keth. IX, end, 33^a פּרָוּרָא found the prosbul of R. J. and ran to hand it to him. Gitt. 36^b, v. עיבן.

פרוור v. פּרָוּרָא.

פרוור Num. R. s. 11, v. פּרָוּרָא.

פרוור v. פּרָוּרָא.

פרוור v. פּרָוּרָא.

פרוור (corr. פּרָוּרָא) adv. (πρὸς βίαν, or βίαιον) by force, against one's will. Cant. R. to I, 2 פּרָוּרָא thou must be the messenger (to go) between us and the Lord (ref. to Ex. XX, 19).

פרוור m. (πρεσβευτήριο = πρεσβεία, formed like πρεσβυτέρειον) embassy. Tanh., ed. Bub., D'barim, suppl. 1 מדברים עמי בלשוני פּרָוּרָא that when an embassy from another place comes, they may speak to it in its own language; Y'lamd. to Deut. I, quot. in Ar. פּרָוּרָא של מלך משיחין עמי בלשוני (read: שאם יבאו פּרָוּרָא) that if ambassadors of a king come, they may converse with them in their language.

פרוזבין m. pl. (πρέσβις, later form for πρεσβυτέτης) *ambassadors*. Gen. B. s. 74, end ושלו פ' לפניו he took some of each party of angels and sent an embassy before him; Yalk. ib. 130.

פרוזבין, Targ. Ruth IV, 20, v. פרזבין.

פרוזג, v. פרזג.

פרוסדאות, פרוסדאות . . . f. pl. (an adapt. of praesidia) *posts, guards*. Taan. 28^a על הדרכים 'פ' חושיבו פ' (Ms. M. פרסידאות; Ms. M. 2 פרסידאות v. Rabb. D. S. a. l. notes 7, 9) they placed guards on the roads as Joroboam had done to prevent pilgrims &c.; Tosef. ib. IV (III), 7 פרסידאות, פרסידאות (Var. פרסידאות); Y. ib. IV, 68^b bot. פרסידאות; Yalk. Prov. 946 פרסידא. Taan. 30^b ריח (פרסידאות) on the day that Hosea . . . removed the guards which Joroboam &c.; B. Bath. 121^b פרסידאות (Ms. R. פרסידאות); Gitt. 88^a פרסידאות. M. Kat. 28^b פרסידאות.

פרודוגמא, פרודוגמא, פרודוגמא, v. פרוסגמא.

פרודור (פרוסדור) m. (πρόδρομος; ὄ rendered by וד) *verandah, vestibule*. Targ. I Kings VII, 7 פרוסדא (ed. Lag. פורסדא; corr. acc.).—Ab. IV, 16 הזולם הזה דומה לפ' (Ar. פרוס) this world is like a vestibule to the world to come; prepare thyself in the vestibule &c. Cant. R. to IV, 12 בא וישב עליה ב' he (the king) came and sat down in judgment over it on the verandah (in the sight of all people).—Transf. *the forepart of female genitals, the lower end of the vagina or uterus*. Nidd. II, 5. Tosef. ib. III, 9 פרסדור ed. Zuck. (Var. פרודור). Y. ib. II, 50^a; a. e.

פרודיגמא, v. פרוסגמא.

פרודיק, פרוזדיק pr. n. m. (Πρόδικος) *P'rozdiki, P'rozdaf*. Yalk. Ps. 842; Num. R. s. 12, beg.

פרוטוגמא, Yalk. Ps. 663, v. פרוסגמא.

פרוזמא, v. פרוזמא a. פרוזמא.

פרוזמיא, v. פרוזמיא.

פרוזא m. (פרז) 1) *mosquito or gnat*.—Pl. פרוזא. Nidd. 17^a, v. ב'אלי. —2) *flying hair, curl*.—Pl. as ab. Sabb. 57^b, v. פרזא I.

פרוטגמא, v. פרוסגמא.

פרוזתא f. (פרז) 1) *small change, in gen. money*. Snh. 97^a (the Messiah will not come) מן הכיס פ' עד שחכלה פ' until the money is gone from the bag (general poverty will prevail). Pesik. Bahod., p. 101^b; Yalk. Ex. 271 בראשונה ו' (not בראשון) formerly when money was plentiful, people were anxious to hear a word of the Mishnah &c. (legal discussions), ו' מצויה ו' but now when money is scarce (Israel is poor) . . . , people

want to hear a word of the Bible &c. (cheering the soul); a. fr.—Esp. *p'rutah*, a small coin; one eighth of the *as* (אִסָּר). Kidd. I, 1. Shebu. VI, 1; B. Mets. IV, 7 שוה פ' the value of a P'rutah; a. v. fr.—Ned. 33^b הרב פ' יוסק he gains the poor man's penny of R. Joseph (who considers the keeper of a lost object a paid guardian, because, while engaged in one religious work, he is exempt from every other religious duty that may arise).—Pl. פרוטות. Y. Kidd. I, 58^d bot. B. Mets. l. c. there are five cases in which the value of a P'rutah is legally recognized. Ib. 55^a אין אונאה לפ' there is no redress in cases of overreaching where the claim is only P'rutahs (less than one *as*). Ib. 46^a Ar. (ed. פרוטות). Pes. 50^b ארבעה פ' in four pennies (ways of earning a livelihood) there is never a sign of blessing &c.; a. fr.—2) *drop*.—Pl. as ab. Kel. II, 6 מציא פ' a vessel letting liquid out in drops, *dropping-bottle*.—[Y. Kil. VIII, 31^c bot., v. פרוטות].

פרומג', פרוטוגמא f. (προτογμα, emp. πρωτογμα) 1) *being just married*. שבת של פ' the first Sabbath after a wedding. Y. Dem. IV, 24^a top.—2) (by confusion with προγμα) *sacrifice before the wedding*, in gen. *wedding preliminaries*; transf. *preliminary events*. Midr. Till. to Ps. XIV, end וקבעו פ' ביום פלני (not פרוס) and they appointed a certain day for the *progamia*; ומה מנע פ' and what is the cause of the delay (of the wedding)? The *progamia*; Yalk. ib. 663 פרוטוגמא (corr. acc.). Lev. R. s. 11, beg. (ref. to Ez. XXXIX, 9) פ' ואורן שבע שנים הן הן (not פרטוגמא) and these seven years (preceding the advent of the Messiah) are the *progamia* of the righteous in the days to come; ואכל משרות פ' and thy mne-monical sign be, he who prepares (takes part in) the *progamia* will have a share in the wedding festival; Yalk. Prov. 944 פרוטוגמא (corr. acc.); ו' ראל פ' he who eats of the *progamia* &c.; Y. Shebi. IV, end, 35^c.

פרוטמו, read:

פרוטומי f. (προτομή) *bust, esp. the imperial bust* of the Roman standards, to which divine honors were paid (v. Sm. Ant. s. v. Signa, a. Joseph. B. J. II, 9; 2). Ex. R. s. 15 [read:] שלח המלך פ' שלו למדינה ו' the king sent his bust to a province that they should put up his images (copies of that bust) &c.; ו' אנו כורעין לפני אלא בשביל פ' ו' we do not bow before it (the wood) for its own sake, but for the sake of the king's bust which is portrayed on it.—Pl. פרוטומין. Tanh. Shof'tim 9 (read as ed. Bub. 8) בשעה שחב"ה ירדן את אומות העולם חופשן לרין הן ואלהיהן ומעמיד פרוטומין. (ed. Bub. פרטומין, some ed. פרטומין, corr. acc.) when the Lord shall judge the nations of the world, he will arrest them and their gods, and put up their busts, and bring in the tablets with the ten commandments, and ask them, did they (the nations) ever care for you? &c.

פרוטמות f. pl. (פרוזתא) [*drops*] *uncoined pieces of metal used for change*. B. Mets. 46^a (Ar. פרוטות).

פרוזי f. (πρωτή) *first (class)*. Y. Yoma III, 40^d top פ' משם מילה דשמעה פ' is not second class Pelusium linen better than first class Indian? but

(the latter is preferred) because of the thing which is named 'first.' Ib. (as regards oil, ref. to Men. VIII, 5).

פרומיגמא, v. **פרומיגמא**.

פרומיגמא c. pl. a sort of *hybrids, mules of which it is unknown whether their sires were horses and their mothers asses or the reverse* Kil. VIII, 5; Y. ib. 31^c bot. הפרומיגמא (corr. acc.).

פרומיקאטור, read:

פרומיקאטור m. (protector) *one of the royal life-guard*. Ex. R. s. 37 Mus.

פרומימ m. (פרט) *units, odd sum, detail number*. Midr. Till. to Ps. XXIII ופר אלק עשר חמשה אלף fifteen thousand and an odd sum (less than one thousand); [read:] וכמה וחסע and how much was that odd sum (over fifteen thousand)? Seven hundred and eighty-nine. Y. Taan. IV, end, 64^c ופר... עצמן היו מוצאין עצמן (not עצמו) they found that they had lost upwards of fifteen thousand; Midr. Sam. ch. XXXII, end ופר אלק כפר (corr. acc.); Lam. R. introd. (R. Z'era) (corr. acc.). Y. Naz. V, beg. 53^d; Y. Shek. II, 46^c, sq. כפר במנחם (not פרומימ) when he piles up the coins one by one. Bekh. 5^a כפר לא מנאן הכרחב אלא כפר by single Manehs (not by Kikkars); Y. Snh. I, end, 19^d ופר... ליה it is counted by single Manehs. Tosef. B. Mets. IV, 17 if he says, חילך מנה here is a Maneh for thee (as thy share in the profits), but is unable to give a detailed account; Y. ib. V, 10^b כפר... שאינו (corr. acc.). Tosef. Maas. Sh. II, 10 פרומימ אלא אם כן יש עמו פראטות (corr. acc.) unless he has with him an itemized account (of the ready money and of the value of the products).

פרוי, v. **פרוי**.

פרוי, v. **פרוי**.

פרוי m. = **פרוי**.—Pl. **פרוי**, **פרוי**, **פרוי**. Targ. Y. I, II Num. XXXV, 2-5 (ed. Amst. **פרוי**, **פרוי**, **פרוי**, corr. acc.; h. text **פרוי**, **פרוי**, **פרוי**). Targ. I Chr. VI, 40; a. fr.

פרוי pr. n. (b. h.) *Parvayim*, name of a district or place known for its gold mines. Num. R. s. 11 שחיה פרוי why is it named gold of P.? Because the trees made of it in the Temple bore fruit (v. Yoma 21^b). Ib. s. 12; Cant. R. to III, 10 ופרוי לרם הפר it was red and looked like the blood of a bullock. Snh. 103^b לוי פרוי we have Parvayim gold ..., let him take away his light; a. e.—[Num. R. s. 12 פרויים read: **פרויים**.]

פרוי, v. **פרוי**.

פרוי, v. **פרוי**.

פרוי, v. **פרוי**.

פרוימוס, Y'lamd. to Num. XXIII, 7 quot. in Ar., a corrupt. prob. for פרופיטוס.

פרוי, v. **פרוי**.

פרוי, v. **פרוי**.

פרוי f. (b. h.; **פרוי**) *curtain*, (also collect. noun) *curtains*. Yoma V, 1 אלא פר אחד only one curtain was there (in the Second Temple, between the Holy and the Holy of Holies). Ib. 4; a. fr.—**פרוי**, **פרוי**, **פרוי**. Ib. 1 (51^b) שתי הפר המבדילות וכ' (Talm. ed. הפרוי, Ms. L. הפרוי) the two curtains which formed the partition between ..., and between which was a space of one cubit (v. **פרוי**). Shek. V, 1 הפרוי (Y. ed. הפרוי) superintendent over the manufacture of the Temple curtains; Y. ib. 49^a פר אורי פר ממונה על אורי. Keth. 106^a פר פרוי היו וכ' there were thirteen curtains in the (Second) Temple; Yoma 54^a פרוי. Ib. רבבי פר the curtains at the Temple gates; a. fr.—Pirké d'R. El. ch. XLI פרוי שחוריה black curtains.

פרוי ch. same. Targ. O. Ex. XXVI, 31; a. fr.—Pl. **פרוי**. Targ. II Sam. XXI, 19 Kimhi (ed. Lag. **פרוי**, constr.; ed. Wil. **פרוי**, read **פרוי**).

פרוי m. (פרם) *p'ruma*, a small liquid measure. Kidd. 52^b, v. **פרוי**.

פרוי m. (פרם) *house-breaker, burglar*.—Pl. **פרוי**. B. Mets. 42^a פרוי ושכחיו and nowadays when burglars are frequent (who split joists to hunt for money hidden in them).

פרוי f. h. a. ch. (φορβεία) *halter*. Sabb. V, 1, v **פרוי** I. Y. ib. V, end, 7^c; a. e.—Targ. Ps. XXXII, 9 (h. text **פרוי**). Targ. Job XLI, 5 **פרוי** (Var. in Ms. **פרוי**).

פרוי, v. **פרוי**.

פרוי, v. **פרוי**.

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פרוי, Y. Keth. IX, end 33^c, v. **פרוי**.

פרוי, v. **פרוי**.

פרוי m. (פרק, with anorg. כ) [torn off,] 2) *rag* used to cover wine casks &c. Ab. Zar. 30^a כפר צירנה they tied a shred around it. Sabb. 48^a מאי שנא מפ' wherein is this different from covering the cask with a rag? Ib. 139^b 'אפגא וכו' to spread a shred over a part of a cask is permitted. [Ar. reads **פרוי**.]

פרוי (πρός) prepos. *before, with*; (in ed. mostly combined with the noun). Gitt. 36^b בוטי ובוטי Ar. (ed. **פרוי**), v. **פרוי**. Meg. 15^a Ms. M., v. **פרוי**.

פרוי, v. **פרוי**.

פרס m. (פרס) *broken piece, part, half*. Men. VII, 2 (77^b) (ref. to Lev. VII, 14) פ' שלא יטול this indicates that he shall not take a piece of a cake; a. fr.—Shek. III, 1 בפרס חפסה וכו' (Y. ed. בפרס) at half the period of preparation for the Passover &c. (during which the laws of the respective festival are expounded); v. Y. ib. III, beg. 47^b פלגא בשלשים יום half of the thirty days.

פרס, Bekh. 40^a, v. פרס I.

פרוסבול, פרוסבומיס, פרוסבומי, v. sub פרוזב.

פרוסביטוס, Ex. R. s. 15, read: פרוסביטוס.

פרוסבלא, v. פרוזבלא.

פרוסדא, Targ. I Kings VII, 7 (ed. Lag. פרוסדא), v. פרוזדור.

פרוסדאות, v. פרוזדאות.

פרוסדוגמא, v. פרוסדוגמא.

פרוסדור, v. פרוזדור.

פרוסדיות, v. פרוזדאות.

פרוסה f. (פרס) *piece, esp. piece of bread, bread*. R. Hash. 29^b, v. פרס. Tosef. Peah IV, 10 לקופה פרושה עני שנותן פרושה לקופה (ed. Zuck. פרושה לחמתי ופרושה לקופה, corr. acc.) a poor man that contributes a P'ruṭah to the charity fund or a piece of bread to the public crib. Hull. 7^b, v. בצע. Pesik. R. s. 33 'הפ' the bread (livelihood, v. פרוגסה); a. fr.—Pl. פרוסות. Dem. V, 5 פת פ' פ' pieces of bread. Tosef. Ter. V, 14; a. e.—Esth. R. to I, 3 (play on פרס) את פרושה היא (Persia) obtained rulership piecewise, once in the days of T'radah (Xerxes?), and once in the days of Artaban (the Parthian empire).

פרוסופא, v. פרוסופא.

פרוודגמא, פרוסמגמא (variously corrupted) f. (πρόσταγμα) *ordinance, proclamation*. Tanḥ. Ekeb 11 פרוודגמא (corr. acc.), v. פרוודגמא I. Pesik. Shor, p. 77^a; Tanḥ. Emor 10 חר' שלי וכו' like a king that sent his proclamation to a province &c.; חר' שלי וכו' this reading of the Sh'm'a (Deut. VI, 4) is my (God's) proclamation &c.; Lev. R. s. 27. Gen. R. s. 42 פרוסמגמא. Pesik. Bahod., p. 102^a וכו' שלא יחו דברי חור' בעיניך כפ' וכו' that the words of the Law be not in thy eyes like an old proclamation, but like a new one, which all run to read; Yalk. Prov. 960. Pesik. R. s. 33 [read:] פרושה בחר' פ' שלי פרושה בחר' his (Haman's) decree was promulgated in the first month &c. (Esth. III, 12); Yalk. Is. 336 (corr. acc.); a. fr.—Pl. פרוסמגמא. Lev. R. s. 17 של' וכו' Joshua sent three proclamations to the Canaanites: whoever wishes to emigrate &c.; Y. Shebi. VI, 36^b bot. פרסמגמא (corr. acc.). V. פרוסמגמא.

פרוסמגמא, Midr. Till. to Ps. XIV, v. פרוסמגמא.

פרוסמומא, Pesik. R. s. 33, read פרוסמגמא.

פרוסמוקמולין, Y. Sabb. VI, 7^d bot. Ar., v. גוק.

פרוסמיה, Deut. R. s. 5, quid?

פרוסמוקוסרין, v. פרוקוסרין.

פרוספא, read: פרוסופא m. pl. (πρόσωπα) *faces*. Y'lamd. to Deut. IV, 4, quot. in Ar. (ref. to כרובים פ' he carved the faces of the cherubim. I Kings VI, 35).

פרוסקופי, v. פרוקופי.

פרוע m. (פרע) *uncovering*. Keth. 72^a bot. (ref. to Num. V, 18) פ' שלא יצאו ב' ראש זהוזה this implies a warning for the daughters of Israel not to go out bareheaded. Ib. פ' ראש אינו בו משום פ' ראש is does not come under the category of bareheadedness. Ber. 62^a את פ' פ' ... כל זמן so that his neighbor may not see him uncover himself.

פרוע m. ch. (preced.)=h. פ' פ', *wild, neglected growth of the hair*; (adv.) *in a wild, neglected condition*. Targ. Ez. XLIV, 20. Targ. Lev. X, 6 (not פ'); a. fr.—[Lam. R. to I, 16 פ' פ' read: פ' פ', v. פ' פ'.]

פרופס', פרופסימוס m. (praepositus, πραιποσίτος) *praepositus, a title of several imperial officers, esp. (=magister militum) chief of the army*. Num. R. s. 1, end (not ס'טוט ...) he says to the praepositus, go and count all legions except &c. Ex. R. s. 15 נכנס וכו' פרוסביטוס (corr. acc.) the praepositus with his suite went in &c. Ib. פרוסביטוס (corr. acc.).—Pl. פרוסביטוס. Num. R. s. 7 ב' י' ש' פ' פ' (read: פ' פ') a human king has praepositi (to muster the army), and so the Lord has (ref. to Num. I, 2). Y'lamd. to Num. X, 1, quot. in Ar. פ' פ' פ' פ' the praepositi came first (to the headquarters), and then the legions.

פרופסלה, v. פרוספלה.

פרופקפוא, v. פרוקופי.

פרוקא, v. sub פיר.

פרוקא, פרוקא m. (פרק) *redeemer*. Targ. Ruth IV, 3. Targ. Y. Ex. XV, 18; a. fr.—Lev. R. s. 32, end, a. e., v. גואל. Lam. R. to I, 16 פרוקא פרוקא (some ed. פרוקא) the redeemer of the Jews was born; a. e.—Pl. פרוקא. Targ. Y. Gen. I, 25; a. e.

פרוקיסמורין m. pl. (proquæstores) *proquæstores, magistrates associated with the procurator in the administration of a province*. Midr. Till. to Ps. XVII שמה אם פ' פ' (not פרוסמקוסרין) but if a king sends proquæstores to a province to collect from them one hundred litras of gold ..., are they empowered to allow a reduction?

פרוקפי f. (προκοπή) *promotion, preferment*. Gen. R. s. 12, end פ' פ' פ' פ' (not פ' פ' פ' because this legion was the first to proclaim

פְּרוּזְמָה **פִּרְיָ**, *m. h. a. ch.* (περιζώμα) *girdle, apron*; (also collect.) *aprons*. Succ. 11^a רמא ... לִפְיָ דִּיאֲנִישִׁי בִּיתֵיהּ (Ms. M. פְּרוּזְמָה; Ms. M. 2 פְּרוּזְמָה) attached show-fringes to the aprons (of the women) of his household; Men. 43^a (Ms. M. פִּרְיוֹ; Ms. K. פִּרְיוֹ). — Pl. (Hebr.) פְּרוּזְמֹת, פְּרוּזְמִיּוֹת. Sabb. 125^a פְּרוּמִי פְּרוּמִי early eds. (Ms. M. פְּרוּמִי, later ed. פְּרוּמִי, Ar. פְּרוּמָה). — V. פְּרוּזְמָה. פִּרְיוֹ.

פִּירוּמָא **פִּיר**, **פִּירוּמָא** m. (**פִּירוּם**) *juice, brewage*, 1) *beer of figs, thorns &c.* Pes. 107^a **וּכְּ פִּיר דְּבַעְתָּא** Ar. (ed. **פִּיר**); **Ms. M. פִּירוּמָא**, **Ms. M. 2 פִּירוּמָא**; the words in ed. a. **Mss.** between **פִּיר** a. **דְּבַעְתָּא**, are a gloss to **פִּיר**, read as in **Ms. O.** (**שְׂכַר תַּאֲיִנִי וְאֲסִינִי** since I asked . . . even with regard to **pīrzuma** (which is superior to barley beer) &c.—2) **פִּיר** **דְּבַעְתָּא** *the second run of barley beer.* Kidd. 52^b Ar. (**Rashi** **פִּירוּמָא**; ed. a. **Var. Ar. פִּירָמָא** q. v.).

פֶּרֶזִילָא v. פֶּרֶזִילִין.

פָּרַזַל (*Parel* of פֹּזַל) *to turn, twist.*

Ithpar. אִתְּפָר to twist one's self, to struggle. Gitt. 68^a
הוּא קָא מִיְפָרֵר he struggled (to get rid of the chain).

פְּרִזְלָא, פְּרִזְלָא I, פְּרִזְלָא m. = h. בְּרִזְלָא. Targ. Esth. V, 14.
Targ. Deut. VIII, 9 (O. ed. Berl. (בְּרִי); a. fr. — *PL*. פְּרִזְלָא.
פְּרִזְלָא iron tools. Lev. R. s. 24 וב' דיוון מקשין ב' (ed. Wil.
מקשיין, corr. acc.) let them rattle with the iron
tools and say &c.; וב' דיוון מקשין (ed. Wil. בְּרִזְלָא, corr.
acc.) they rattled with &c. Y. Nidd. II, end, 50^b פְּרִזְלוּ
פְּרִזְלוּ his tools are sharp (he is an ingenious scholar, and
does not need consultation with others, v. תרד).

פָּרְז'לָּא II, מִיּוֹר פ' pr. n. pl. *Tavvar Parz'la* (Iron Mount), name for Kadesh. Targ. Y. Num. XXXIII, 36, v. קָדֶשׁ.

פָּרַץ (Parel of פּוּם, cmp. פָּצַח) to burst open, press. Gitt. 69^a (?) אֶתְרִיזְמִינְהוּ לְמִיָּא מִיִּנְיָה Ar. (not found in ed.) I shall press the juice out of it.—V. פְּרוּמָא.

רָקָא בַּעֲרִי ... רַבִּי pr. n. m. *Parzak*. B. Mets. 49^b רַבִּי רִפְיָא that one of the men of lieutenant P. intended to take it by force.

פָּרַח (b. h.) [to break through,] 1) to bloom, sprout. Ber. 47^b, sq. קָטַן פּוֹרֵחַ a boy developing signs of puberty (before the usual age). Num. R. s. 18, end וְיִצְמַח פֶּ' and it (the staff) blossomed of itself (without being planted); a. fr.—Esp. (with ref. to Lev. XIII, 12) to become white, spread all over. Neg. VIII, 1 הַטָּמֵא הַזֶּה הוֹרֵחַ a leprosy that 'blossoms' after the person has been declared unclean, is clean. Ib. 2 פִּרְחָהּ בְּכֻלּוֹ if it spread over the entire body. Ib. VII, 5 עַד שֶׁתִּפְרָח בְּכֻלּוֹ until it spreads over &c.; a. fr.—2) to fly, fly off; to swim. Kinn. II, 1, sq. B. Mets. I, 4 פִּרְיוֹ unfledged pigeons. Hull. III, 7, v. קִנְפֵּיר. Y. Taan. IV, 68^e top לְפָרוֹחַ הָיוּ מִבְּקֶשֶׁן הַלְּחִיחוֹת the tablets wanted to fly (off Moses' hands); הכֹּהֵן עֲצָמוֹ פֶּ' only the letters flew off; כִּיִּן שֶׁ' הִכָּהוּ וּכְ' when the letters had flown off, the tablets became too heavy for Moses' hands. Ab. Zar. 18^a (of a martyr dying on the pyre) פּוֹרְחָהּ ... גּוֹרֵלִין I see the sheets of the book of the Law burn, and the letters fly off. Hag. 15^b; Shh. 106^b בָּאוּרָה בָּאוּרָה מִגֵּדֶל, v. מִגֵּדֶל. Hag. I, 8 בָּאוּרָה, v. הִתְחַר; a. fr.—Gen. R. s. 93, a. e. פִּרְחָהּ נִשְׁמָחַן their soul fled, i. e. they were shocked by surprise, fear &c.

Hif. הִפְרִיחַ 1) to bloom, blossom. Num. R. l. c. ב' ו' ה' בלילה וב' the same night it blossomed and brought forth

fruit; Tanh. **אֶחָדָם** פִּירוֹתָו וְעֵשׂוּ פִּירוֹתָו Lev. R. s. 23; Cant. R. to II, **מִפְּרִיתָהּ**, v. **בְּמַעַשׂ**; a. fr.—2) *to cause sprouting, produce*. Gen. R. s. 37 **אֶתְמוֹל מִפְּרִיתָהּ מִצֹּת וּכ'** yesterday producing *meritorious* and noble deeds, and to-day so selfish! v. **בְּנָן**; Yalk. ib. 62; Yalk. Ps. 832.—3) *to be able to fly, be fledged*. Hull. XII, 3 (140^b) **מִפְּרִיתֵיהֶן מְאֻרָּיוֹת** full-fledged birds; ib. 141^a. B. Mets. l. c.; a. fr.—4) *to cause to fly; to chase*. Snh. III, 3 **מִפְּרִיתֵי יוֹנִים**, v. **יוֹנֵם** II. Gen. R. s. 67; Yalk. Prov. 950 **וּמִפְּרִיתָן** and let them fly off, v. **כִּסְסָהּ** I. Y. Yoma II, 38^c **תִּפְרִיתָהּ הָרוּחַ** the wind drove it off (the altar). Y. Erub. I, 19^b **בֹּת מִפְּרִיתָהּ** and a wind came and carried it (the Succah) off; a. fr.—5) *to place beyond due limits, to cause to protrude*. B. Kam. 29^b; sq. **לֹא שָׁנוּ** **לִמְסָרָהּ** **לִמְסָרָהּ** **לִמְסָרָהּ** this has been taught (that he is responsible for damage) only when he places the thorns on his ground so that they protrude into the public road, opp. **מִצְמָצֵם** when he puts them exactly where his limits end. Tosef. ib. II, 5 **לִרְשֵׁוֹת הָרִבִּים** ... **הַמְפְּרִית גִּירָו** he who causes his fence of thorns or stones to protrude into the public road.

פָּרַח I ch. same, 1) *to bloom*. [Targ. Y. Gen. XXX, 37
דִּפְרַח לֵבָן, prob. name of a tree; h. text לבונה; cmp. פָּרַח.]—
2) *to move swiftly, fly, swim, run*. Targ. O. Gen. I, 21.
Targ. Y. Deut. XIV, 9 (ed. Amst. לָקַח, *Af.*). Ib. 19; a. fr.—
Yalk. Deut. 938, a. e., v. וְהָאֵרֶץ. Keth. 105^b, v. גִּדְּשָׁא. Gen.
R. s. 22 פֶּרַח חֲלוּץ וְרֵין אֲמֵר the one (Abel) said,
take thy dress off (the wool is mine), and the other (Cain)
said, fly in the air (the earth is mine). Koh. R. to I, 8
בְּרִיחַ וְרֵין פֶּרַח he ran, and they ran after him;
a. fr.—3) *to palpitate*. Gitt. 69^b לִיבְרַח כָּל שֶׁכֶּן דֶּף his heart
will palpitate still more.—4) *to cause to flee, keep off*. Pes.
111^b פֶּרַח נִפְשֵׁי רַב keep thyself off the service-tree.

Pa. פָּרַח *to cause to fly, carry off.* Ib. 110^b top (in an incantation) פָּרְחִיהָ וּזְקָא וּב' Ms. M. a. Rashi (ed. פָּרַח) let the wind carry off &c.; ib.^a bot. פָּרְחִיכִי פ', v. פָּרַח.

Af. אָפּרַה 1) *to produce blossoms, to bloom.* Targ. Gen. XL, 10. Targ. Y. II Num. XVII, 23; a. e.—2) *to fly, v. supra.*—3) *to cause to fly, carry; to chase off.* Targ. O. Gen. XV, 11 (ed. Berl. וּפָרַח, v. Berl. Targ. O. II, p. 6). Targ. Num. XI, 31 (not וּפָרַח; h. text וּפָרַח). Targ. Is. XXVIII, 28. Targ. Prov. VII, 23 (h. text וּפָרַח); a. fr.—Midr. Sam. ch. XXIII (expl. רִיעַט, I Sam. XXV. 14) אֲפָרְחֵיךְ בְּמִלִּין he chased them off with (harsh) words; Y. Snh. II, 20^b top אֲפָרְחֵי (corr. acc.). Shebu. 30^b בְּרַ' אֲפָרְחֵי עָלַי בר' let a duck fly over me; a. e.—Y. Sot. III, beg. 18^c [read:] חֲמֵי דִידֵךְ אֲפָרְחֵי see how I make this thy argument fly off (I refute it).

פֶּתַח m. (b. h.; preced.) 1) *blossom, flower, an ornament in the shape of a flower.* Gen. R. s. 91, end, v. **פֶּתָחוֹר**. Kel. XI, 7 והבסיס חפ' the calyx of a candlestick and the shaft. Esth. R. to I, 6 'עָרְחוֹ שֶׁל וָכ' I slept on the flower (capital) of one of those columns, and there was room for a body at full length, with outstretched hands and feet. Men. 28^b; a. fr.—*Pl.* **פְּתֻחִים**. Ib. כַּמִּין . . . **פְּתֻחֵיהֶם** what did the flowers of the candlestick look like? Like the blossoms on the capitals of columns; a. e.—2) **פ' לבן** *White Blossom*, name of an aromatic shrub. Deut.

R. s. 6, beg. **פרח** **לכן הוא שכרו וכו'** this is a White Blossom, the wages for working at it are half a goldpiece. Y. Shebi. VII, beg. 37^b; Tosef. ib. V, 7 **לכן פ'** ed. Zuck. (Var. פרחבלין, פרחבלי, פרחבלי, corr. acc.).—3) *youth*.—Pl. as ab. Midd. I, 8, a. fr. כהונה פרחי, v. פרחיה. —4) *young chicken*.—Pl. as ab. Keth. 59^b Ar. (ed. אפרוחים). Y. Ab. Zar. III, 42^d top (expl. בטה, II Kings XVII, 30) **פרחיה** ופרחיה a hen with her chickens.

פרח II, **פרחא**, **פרחא**, **פרח** ch. same, 1) *flower*. Targ. Y. Gen. XXX, 37 (v. פרח I). [Targ. Job XX, 3, v. פרחא].—Esp. *caper-blossom*, also *caper-tree*. Ber. 40^b (expl. אדנא דפ' פרחו (Ms. F. פרחא). Ib. 36^a **פרחיה** for the sake of the caper. Ib. ^b, v. בושחא. a. e.—Pl. פרחי. Pes. 111^b **רוחי ב' פ'** (the demons dwelling in) the shade of caper-trees are named *ruḥē*.—2) a species of locusts. Targ. Joel I, 4 (h. text וילק).—3) *palpitation of the heart*. Gitt. 69^b.—4) **that which is blown off, particle, crumb*.—Pl. פרחיא. Pes. 110^a bot. (in an incantation) פרח פרחי פרחי the wind carry off your crumbs (with which you conjure; v., however, Rashi a. l.).

פרחא m. (preced.) *fast-running, flying*. Macc. 5^a; Yeb. 116^a, v. גמלא I.—Pl. פרחי. Keth. 61^a **אוריה ופ'** guests and transient visitors.—Fem. pl. פרחיין. Koh. R. to IV, 6 טבא פ' better one bird tied than one hundred flying.

פרחבלי, **פרחבלי**, **פרחבלי**, v. פרח.

פרחח, v. פרח II.

פרחינון, Y. Meg. II, beg. 73^a, v. פרחינא.

פרחחא f. (פרח) *bird*. Targ. Prov. I, 17. Ib. XXVI, 2.

פרט (b. h.) 1) *to split, open*. Lev. R. s. 5 (ref. to Am. VI, 5) **שדו פוחים פיהם וכו'** they opened their mouths wide (with cynical speech. Maasr. II, 6 **פוחט**, אכיל he splits (the pomegranate) and eats (a slice). Ib. III, 9.—2) (emp. פרח) *to break into small change, to change money*. Maas. Sh. II, 8, sq. **הפוחט סלע וכו'** he who breaks (changes at the banker's) a Sela of second-tithes money. B. Bath. 8^b **גבאי פוחטין** charity treasurers that have no poor among whom to distribute, may exchange for others (at a fee for the benefit of the fund), but not for themselves. Ex. R. s. 35 **יש אדם פוחט דחוב וכו'** a man changes one gold piece, and covers with it many expenses; a. fr.—3) *to single out, specify*. Mekh. Mishp., s. 5 **עד** ... **שירפוח** כאחר ... **שירפוח** the Vav conjunctive may mean both together (and), or each separately (or), unless the text explicitly states 'together' (as Deut. XXII, 10, sq.); Snh. 85^b, a. e. **שירפוח** (Pi.). Pes. 21^b **עד שירפוח** כל מקום ... **עד שירפוח** wherever the Law says, ye shall not eat &c., it implies the prohibition of both eating and using, unless the text explicitly permits the use as it does with reference to carcasses (Deut. XIV, 21). Mekh. Bo, s. 5 **פרט** (or **פרטיו**) the Scripture publishes and specifies him (by name); a. fr.

פרט 1) *to be split, separated*. Peah VII, 3 **לארץ** if a cluster fell to the ground and was separated into single grapes (פרט); Sifra K'dosh., Par. 1, ch. III.—2) *to be specified, examined singly*. Taan. 11^a ... **פרט** בשעת פטירתו.

פרט (נחריין) when man departs to his eternal home, all his deeds are called up before him one by one, and they say to him &c.

פרט *to divide, specify &c.*, v. supra.—Part. pass. **פרט**. Tosef. Kel. B. Bath. V, 10 **במפרט** ed. Zuck. (Var. **במפרט**) that part which is torn off (and attached only at one point; prob. to be read: **במפרט**, v. **פרט**).—[Pesik. R. s. 23-24 **מפרט**, read: **מפרט**, v. **מפרט**.]

פרט ch. same, 1) *to break, divide*. Ned. 91^b **פרט**, v. **פרט** I.—Part. pass. **פרט**; f. **פרטי**; pl. **פרטיין**. B. Kam. 117^a bot. **דפריטן שפוחיה וכו'** Ms. R. a. Ar. (Ms. M. **דפריטן**; ed. Sonc. **דפריטן**; ed. **דפריטן**, corr. acc.) he saw that his (R. Kahana's) lips were parted, and thought he was laughing at him.—2) *to specify*. M. Kat. 16^a **דפריטן** that we must specify his offence in a public proclamation.—3) *to belittle, talk against, sneer at*. Lam. R. to II, 10 Ar., v. **פרט**.

פרט m. (b. h.; preceded.) *single grapes, esp. peret, grapes fallen off during cutting, poor man's share* (Lev. XIX, 10). Sifra K'dosh., Par. 1, ch. III; Peah VII, 3 **הנשר** **פרט** is that which drops &c. Ib. VI, 5 **שני ברגרים** **פרט** two berries fallen at a time are **פרט** (belong to the poor), three are not **פרט** (may be picked up by the owner); a. fr.

פרט ch. same. Targ. Y. II Lev. XIX, 10.

פרט m. (preced. wds.) 1) *that which is singled out, specification, explicit statement*, opp. **כלל**. Sifra introd., v. **פרט**. B. Kam. 54^b (ref. to Deut. V, 14) **מה דפ' מפורש בעל** as the explicit specification (thy ox and thy ass) mentions animated beings, so the general expression (and all thy *v'hemah*) refers to all kinds of animals (including birds). B. Bath. 123^a **בפרטן** in the detailed account of them, v. **כלל**. Gen. R. s. 94 (ref. to I Chr. XXV, 3) **ובכללן** in the specification there are five (sons of Jeduthun), and in the summing up it says 'six'; Midr. Sam. ch. XXXII **פרטים**, **פרטות** a. v. fr.—Pl. **פרטות** general principles were proclaimed at Sinai, and detailed laws in the Tabernacle; Hag. 6^a sq. Ex. R. s. 32, beg. Midr. Sam. l. c.; a. fr.—2) **פרט** [this is especially mentioned as against], to the exclusion of. Arakh. 30^b; Snh. 86^a, v. **מפא**. B. Kam. 64^b **פרט** this excludes (exempts from the fine) him who accuses himself; a. v. fr.

פרטא I ch. same. B. Kam. 54^b **הר** **פרטא** if this were so, the text (Deut. V, 14) ought to have stated only one specified object (either ox or ass); ib. 63^a (ref. to Ex. XXII, 8); a. fr.—Pl. **פרטי**. Ib. **לחני פ'** **פרטי** the text ought to have made these specifications ('money or vessels', Ex. XXII, 6) in connection with this (verse 8). Ib. **כל חני פ' למד לי** what are all these specifications for (what do they exclude)? Hull. 66^a **בכללי** **פרטא** ... generalizations and specifications of such a nature the Tanna ... makes use of for interpretation; B. Kam. 64^a; a. fr.

פרטא II pr. n. m. *P'ratā*, father of R. Eleazar. Gitt. III, 4. Ab. Zar. 17^b; a. e.—[Lev. R. s. 23 **פרטא**, v. **פרטא**.]

פָּרָא, v. פָּרָאָה.

פָּרָאָה, v. פָּרָאָה.

פָּרָאָה, Lev. R. s. 30 Ar., v. פָּרָאָה.

פָּרָאָה m. (פָּרָא) a fraction, a small portion. Sifré Deut. 358 פ' זה קטן ... has Joshua conquered so many lands? Did he not conquer only this small portion (of the earth)?; Yalk. ib. 959 (not פָּרָאָה).—[Tanh. Shof'tim 9 פָּרָאָה, v. פָּרָאָה.]

פָּרָאָה m. pl. (prætoriani, sub. milites) *prætorians*, *imperial body-guard*. Esth. R. to I, 3 Mus. (ed. פָּרָאָה).

פָּרָאָה m. (an abbrev.: Pr. T. T.) *pro titulo* or *titulus*, whatever be the title. Gen. R. s. 1; Yalk. ib. 2 פ' such and such a name followed by the title.

פָּרָאָה, Lev. R. s. 28 פ' לוחן, a corrupt., v. אֶנְכָּסִי.

פָּרָאָה, v. פָּלָאָה.

פָּרָאָה, Tosef. Erub. IX (VI), 25 Var. (ed. Zuck. a. מִשְׁתַּפְּלִיחַ, v. מִשְׁתַּפְּלִיחַ, prob. a corrupt. for מִשְׁתַּפְּלִיחַ, a. מִשְׁתַּפְּלִיחַ).

פָּרָאָה, v. פָּרָאָה.

פָּרָאָה, v. פָּלָאָה.

פָּרָאָה I, v. פָּרָאָה.

פָּרָאָה II, פָּרָאָה f. (פָּרָא) *split*; (= h. פָּרָא) a split (i. e. fully ripened) *pomegranate*. Tanh. Vaëra 14 וכ' דר' כפ' like the split pomegranate whose seeds are visible from without (v. Löw, Pfl., p. 364), v. פָּרָאָה; Pesik. Vayhi, p. 3^b; Ex. R. s. 12 פָּרָאָה (corr. acc.); Cant. R. to III, 11 פָּרָאָה (corr. acc.); Yalk. Ex. 186; Yalk. Job 912 פָּרָאָה.—[Cant. R. l. c. פָּרָאָה, read: פָּרָאָה.]

פָּרָאָה (פָּרָאָה) (b. h.; comp. פָּרָאָה) [to break through,] to grow, increase, be fruitful. Gitt. 57^a וכ' כלומר פָּרָאָה ורבו וכ' 'multiply and increase like chickens'. Num. R. s. 11 גדול לנור ורבה פָּרָאָה be thou fruitful and grow to be a great nation. Ib. דוּחַ פָּרָאָה ורבה whatever existed in the Temple grew and increased (v. פָּרָאָה). Hag. 16^a אדם פָּרָאָה they increase by propagation like human beings. Hull. 92^a (ref. to כפרות, Gen. XL, 10) הגיע לפרות ולרבות the time has come for Israel to grow and increase (as a nation); a. fr.

פָּרָאָה 1) to cause to grow, make fruitful. Ber. 40^a מפרין דגים קטנים מפרין ומרבין ומברין כל גופו וכ' small fish make fruitful (increase the sexual vigor) and strengthen the whole body of man; ib. 57^b מפרין מפרין ומרבין (read: מפרין ומרבין); Ab. Zar. 29^a מפרין (read: מפרין); a. e.—[2] to increase the rent above the original stipulation in consideration of a loan, v. פָּרָאָה. B. Mets. V, 5 (89^b) ואין חושש Ar. (Y. ed. חושש ואין חושש) which indicates that מפרין is singular, fr. פָּרָאָה q. v.)]

פָּרָאָה ch. same, 1) to increase, grow. B. Bath. 18^b it will grow again; ib. 19^a top.—2) (comp. פָּרָאָה) to run. Lam. R. to III, 7 פָּרָאָה ופָּרָאָה Ar. (ed. his cow ran off, and he ran after her. Y. Sabb. VI, 8^c bot. חוּרָא פָּרָאָה a serpent is running after thee. Y. Maas. Sh. V, 56^a top וכ' חוּרָא פָּרָאָה she (the cow) ran, and he ran after her &c.; a. fr.

פָּרָאָה m. (b. h.; preced. wds.) *fruit, produce; fruition, usufruct; profit, interest*. Ber. VI, 1 (35^a) על פירות ... over fruits of trees you must say, (blessed be thou &c.) who has created the fruit of the tree; על פירות הארץ ... over growths from the ground you must say; ... who has created the products of the soil. Y. Sabb. VII, 10^a פָּרָאָה, v. פָּרָאָה II. Hull. 79^a פ' the copulation of a hybrid issue with its mother; a. v. fr.—Pl. פָּרָאָה, פָּרָאָה. Ber. l. c., v. supra. Gitt. 47^b, a. e. if a man sells his field for the usufruct (for a number of years). Ib. כְּנִיין דְּמִי possession of the usufruct is like ownership of a field (for the time being). Keth. IX, 1 בְּחַיִּיהָ פ' he has the usufruct (of her property) during her lifetime. Ib. פָּרָאָה the usufruct of the produce of the produce, i. e. of the income invested. Peah I, 1 פָּרָאָה פ' these are the things of which a man enjoys the interest (for which man is rewarded) in this world, whereas the principal remains for the hereafter. Tosef. ib. I, 2 פ' וכו' יש לה קרן ויש לה פ' a good deed yields a principal (for the hereafter), and bears interest (in this world); ib. 3 פ' וכו' יש לה קרן ויש לה פ' sin creates a capital, but bears no interest; פ' יש לה פ' a sin which bears fruit (influences other people for bad) bears fruit (is punished in this world); Kidd. 40^a; a. v. fr.—Midr. Sam. ch. IV פָּרָאָה its fruits.

פָּרָאָה m. pl. (privata, sub. balnea) *private baths*. Y. Shebi. VIII, 38^b bot. Cant. R. to III, 7 (ref. to Koh. II, 8 פָּרָאָה בני האדם פָּרָאָה) (read פָּרָאָה) this means the private baths; Num. R. s. 11 פָּרָאָה (corr. acc.).—Hebr. pl. פָּרָאָה. Gen. R. s. 1. Ib. s. 8; Yalk. Gen. 13 פָּרָאָה, read: פָּרָאָה; a. e.

פָּרָאָה f. (v. פָּרָאָה) *young bird, chicken*. Lam. R. to I, 1 (רבתי) בין פ' he divided a chicken between his host and his wife. Y. Ber. VI, 10^c top וברך and said the blessing over the chicken, saying &c.; a. e.—Pl. פָּרָאָה, פָּרָאָה. Gen. R. s. 17; Lev. R. s. 34; Yalk. ib. 665; Yalk. Is. 352. Lam. R. l. c.; a. e.

פָּרָאָה pr. n. m. *P'rigori*, an Amora. Y. Ter. XI, 47^d.

פָּרָאָה I c. (פָּרָא) [broken loose, brittle,] 1) (collect. noun) *pebbles, coarse sand*. Targ. Lam. V, 5.—Pl. פָּרָאָה, פָּרָאָה. Ib. III, 16. Targ. Job XXXVIII, 10 ed. Lag. (oth. ed. פָּרָאָה). Targ. Is. XLVIII, 19 כְּפִירָאָה (ed. Lag. כְּפִירָאָה).—2) *single berry*.—Pl. as ab. Targ. Y. Lev. XXV, 5 רִדְפוֹכִין, read: פָּרָאָה.—3) *jujube berry*. Gitt. 69^a (oth. opin. *lazarwort*; Rashi פָּרָאָה).

פְּרִיבוֹרִין m. pl. (περιχωρα, τὰ; v. LXX Deut. III, 4) *district*. Deut. R. s. 11 בפ' שלך וי' ... אחוה נפגשה (not בפ' ריב) (בפ' ריב) thou (Jacob) didst meet the angel in thine own territory (on earth), but I (Moses) went up to the angels into their territory; (Yalk. Deut. 951 באפ' ריב) v. פְּרִיבוֹרִין.

פְּרִימָא, v. פְּרִימָא.

פְּרִימָא f. (פָּרַם) *tearing, rending of garments*. Meg. I, 7 בלבד there is no legal difference between the locked up and the definite leper, except with regard to letting the hair grow wild and tearing the garments (Lev. XIII, 45). Sifra. Thazr., Par. 5, ch. IX וטורי מן 'he is clean' (Lev. XIII, 34), that is, he is free from the duty of &c. Hor. 12^b (ref. to Lev. XXI, 10) שאתי בפריעה ופ' כל עיקר that he must not let his hair grow wild or tear his garments at all; a. e.

פְּרִימִיתָן, Y. Keth. IX, end, 33^c, read: פרי מיתן, v. פְּרִימִיתָן.

פְּרִינָא, v. פְּרִינָא.

פְּרִיסָא curtain, v. פְּרִיסָא. — [Y. Gitt. VI, 48^a bot. פריסא, v. פְּרִיסָא II.]

פְּרִיסָדִיקָא, v. פְּרִיסָדִיקָא II.

פְּרִיסָדָא f. (פָּרַס) *spreading, cover, layer*; פ' החרבא the layer of fat which is spread over the cut throat of the sacrifice (v. Hull. 27^b). Targ. Y. Lev. I, 8; III, 3; 14.

פְּרִיסָתָא f. pl. (denom. of פְּרִיסָא, cmp. Lat. velarius; Syr. פרסיתא, P. Sm. 3281; 3283) *curtain-guards, chambermaids*. Targ. Jud. V, 29 (h. text שרות; Pesh. עלמחא).

פְּרִיסָתָא m. (v. פְּרִיסָתָא I) *soldier, orderly, policeman*. Gitt. 56^b עליה מדורי פ' עליה ארא פ' a courier came for his sake from Rome and said, Rise, for they have elected thee Cæsar (Ar. a message). Ber. 58^a פ' שדר עליה he (the king) sent an orderly for him (summoning him to appear; Ms. M. קיסר קרייה. B. Mets. 86^a בתריה שדרו פ' רמלא בתריה (Ms. M. פ' only) they sent a policeman after him (to arrest him). Keth. 62^a ופ' רמלא פ' ולא חליק פ' a royal officer never passed his door (to molest him with execution &c.; Ar. דיוקא). — Pl. פְּרִיסָתָא. Meg. 7^a שדרו פ' רמלא (Ms. O. perhaps they sent word through orderlies; Yalk. Esth. 1059 (sing.).—Hebr. form פְּרִיסָתָא Gen. R. s. 41 ילך (פְּרִיסָתָא) ויביא לי שני פ' מן ופ' in two soldiers (common men) from the street and make them his heirs; Yalk. ib. 70.

פְּרִיעַ I (formed fr. part. pass. of פָּרַע I) *to be uncovered, deprived of; to forfeit*. Targ. Y. I Ex. XXXII, 25 ... פְּרִיעַ ית ופ' (Y. II פְּרִיעַ, incorr.) they had forfeited the crown &c.

פְּרִיעַ II m. (פָּרַע II) *speed; quickly*. Num. R. s. 19 (transl. סרו מהר, Ex. XXXII, 8) סטו ב' Y. Kidd. I, 59^a bot. you might have recovered quickly. M'norath Hammaor, ed. Stettin, Nr. 9 quot. fr. Kallah אמאי לא תירי, why dost thou not come quickly?

פְּרִיעָא, Targ. Prov. XXV, 18, v. פְּרִיעָא. — [Lam. R. to I, 16, end פְּרִיעָא, read: פְּרִיעָא, v. פְּרִיעָא.]

פְּרִיעָא f. (פָּרַע) 1) *letting the hair grow in neglect*. Meg. I, 7, a. e., v. פְּרִיעָא. M. Kat. 15^a ופ' אלא ופ' p'ri'ah (Lev. XIII, 45) means, to let the hair grow (opp. to the

opinion that par'a means, to uncover, remove the head-dress, v. infra).—2) *uncovering, removing the mourner's wrap* (v. פְּרִיעָא). Ib. 24^a פְּרִיעָא הראש taking off the mourner's wrap (on the Sabbath); Gen. R. s. 100.—3) *uncovering the corona at circumcision, splitting the membrane and pulling it down*. Yeb. 71^b ופ' מילה ופ' Abraham was not commanded to tear &c. Deut. R. s. 6, beg. (ref. to Ex. IV, 26) מכאן למילה ומכאן לפ' from this we derive circumcision and also uncovering. Ib. (ref. to Gen. XVII, 13) שני מילות מילה ופ' two operations, circumcision and uncovering; a. e.—4) *paying a debt*. B. Bath. 174^a, a. e. פריעת בעל חוב מצוה ופ' paying a creditor is a religious obligation, and minors (the debtor's children) are not subject to religious obligations (therefore the guarantor who paid for them must wait until they are of age).

פְּרִיפּוּסִימָא, v. פְּרִיפּוּסִימָא.

פְּרִיץ m. (b. h.; פָּרַץ) 1) [he that breaks through, cmp. פְּרִיץ, leader, prince, conqueror.—Pl. פְּרִיץ, Gen. R. s. 85; Yalk. ib. 145, v. רָבָה Pi.—2) *unbridled, licentious, impudent*.—Pl. as ab. Y. Ber. I, 4^b bot. פְּרִיץ דורו the impudent (scorners) of that generation. Kidd. 71^a משרבו ופ' when the bold (indiscreet) became numerous, the secret of the Divine Name of twelve letters was entrusted only to the discreet &c.; a. fr.—Uks. III, 6 פְּרִיץ וזרו חסלות שלהם כפ' וזרים Num. R. s. 19 וזרים כפ' וזרים (Og who escaped when the Refaim were beaten) was the refuse among them, like the hard olives that escape being mashed &c.; Yalk. ib. 765.

פְּרִיץ I ch. same, 1) *unbridled, licentious*.—Pl. פְּרִיץ. Ber. 3^b, opp. כשירי.—2) *wild, vicious*. Ib. 54^a גמלא (some ed. פְּרִיץ; Ms. M. פְּרִיץ).

פְּרִיץ II m. (פָּרַץ) *breach*.—Pl. פְּרִיץ. Targ. II Esth. III, 8 (ed. Lag. פְּרִיץ).

פְּרִיזָא f. (v. פְּרִיזָא I) *licentiousness, obscenity*. Sot. 48^a פ' ופ' זמרי וזמרי when men sing, and women respond, it is licentiousness. Ib. 26^b ופ' ופ' this is merely an act of obscenity (not real adultery), and has the Law forbidden a wife to her husband because of an act of obscenity?; Yeb. 55^b. B. Mets. 91^a ליכא ופ' and it is not even considered an obscenity; a. e.—Trnsf. a bold, licentious woman. Meg. 12^b ופ' ופ' (Vashti) being a licentious woman ... why did she refuse to appear?; Yalk. Esth. 1049 (not ופ').

פְּרִיָא I m. (פָּרַע) 1) *redeemer*. Targ. Num. V, 8. Targ. Ruth III, 12. Ib. IV, 1; a. fr.—Lam. R. to I, 16, v. פְּרִיָא.—Pl. פְּרִיָא. Targ. Y. Ex. VI, 16.—2) (part. pass.) *redeemed*, v. פְּרִיָא.

פְּרִיָא II c. (פָּרַע) *broken, loose, remote*. Targ. Prov. XIII, 19 ופ' מן ופ' (h. text מרע v. LXX a. Pesh.).—Ber. 54^a גמלא Ms. M., v. פְּרִיָא.

פְּרִיקָא f. (פָּרַק) *taking apart, breaking up; untying*. Num. R. s. 4 בשעת פְּרִיקָא at the taking apart of the

tabernacle and its furniture &c., v. פֶּרֶשׁ. Sabb. 73^b אֵין דִּין כִּי הוּא כִּי הוּא this is not a way of disjoining.—Esp. *untying and relieving a broken-down animal, unloading*, opp. טָעִינָה. B. Mets. 32^a בְּחֵם פֶּ' for unloading you must ask no remuneration; ib. 31^a; a. fr.

פֶּרֶשׁ, פֶּרֶשָׁא, v. פֶּרֶשָׁא.

פֶּרֶשָׁא I *pebble*, v. פֶּרֶשָׁא I.

פֶּרֶשָׁא II, פֶּרֶשָׁא pr. n. m., v. פֶּרֶשָׁא II.

פֶּרֶשׁ I m. name of a fruit, quince. Tosef. Succ. II, 9; Succ. 31^a.—Pl. פֶּרֶשִׁין, פֶּרֶשִׁין. Kil. I, 4 (= חֲבֵשִׁין Maim.); Y. ib. I, 27^a, expl. אֶסְפְּרִילָא, v. אֶסְפְּרִילָא. Ib. שְׂאִין פֶּ' וְלִמָּה... פֶּ' שְׂאִין why are they called *p'rishin* (set aside, excellent)? Because there is no species of fruit so well adapted for cooking as this.

פֶּרֶשׁ II m. (פֶּרֶשׁ) set aside, excellent. Y. Kil. I, 27^a (R. S. to Kil. I, 4 פֶּרֶשׁ, v. preced.

פֶּרֶשׁ, פֶּרֶשָׁא m., c. ch. same, separated, set aside, 1) lonely. Targ. Jer. XV, 17 (h. text נִפְלָא).—2) *different*. Targ. Job XII, 3 (h. text נִפְלָא = נִפְלָא).—3) *remote, extraordinary, wonderful, distinguished*. Ib. XXXI, 11; 28 (h. text פְּלִילִי, פְּלִילִי). Targ. O. Gen. XLIX, 26 (h. text נִזְרִי). Targ. Ps. CXVIII, 23 (h. text נִפְלָא); a. e.—Ib. CXXXIX, 14 (h. text נִפְלָא).—Pl. פֶּרֶשִׁין; f. פֶּרֶשִׁין. Targ. Ez. I, 11 (h. text פֶּרֶשִׁין). Targ. Ps. CXXXI, 1; a. e.—V. next w.

פֶּרֶשָׁא f. (preced.) *wonderful deed, wonder*.—Pl. פֶּרֶשִׁין, פֶּרֶשִׁין. Targ. Ps. CXXXIX, 14. Targ. Ex. XXXIII, 16 (not פֶּרֶשִׁין). Targ. Y. ib. XIII, 8 (ed. Vien. פֶּרֶשִׁין masc.). Ib. XXVI, 28. Targ. Job XXXVII, 14, a. e. פֶּרֶשִׁין Ms. (ed. P'rishah q. v.). Targ. Y. Deut. IV, 35 (not פֶּרֶשִׁין); a. fr.—[Targ. Job XXXVI, 29, v. פֶּרֶשִׁין.]

פֶּרֶשָׁא I f. (פֶּרֶשׁ) 1) *separation, retirement, preparation*. Yoma 8^b הוּא פֶּרֶשִׁין לְקוֹדְשֵׁהּ וְכִי הוּא (the high priest) is isolated for sanctification (to prepare himself for the functions of the Day of Atonement), and this one (the priest designated to burn the red cow) is isolated for the sake of levitical cleanness. Hull. 72^b פֶּרֶשִׁין מֵאֲבִירָא אֵין כִּי הוּא כִּי הוּא at the moment when they are cut loose from the main body (the garment); פֶּרֶשִׁין מֵאֲבִירָא when a piece of the embryo is cut loose from the limb to which it belongs; a. e.—2) *withdrawal, abstinence*. Pes. 22^b כִּשְׁמִי שְׂקִילָא כִּשְׁמִי שְׂקִילָא as I am rewarded for explaining (every אֵין in the Scripture), so I shall be rewarded for abstaining (from interpreting the אֵין in Deut. VI, 13); Kidd. 57^a. Sabb. 87^a בְּאַרְבַּעַת עֲבוּדֵי פֶּ' on the fourth day of Sivan they began to observe abstinence (Ex. XIX, 15); a. e.

פֶּרֶשָׁא II pr. n. f. (?) *P'rishah*. Sot. IX, 9 (47^a) הַחֵיבָה בִּן שֵׁם פֶּ' name of a reputed assassin.

פֶּרֶשִׁין f. (פֶּרֶשׁ) 1) *separation, parting*. Gen. R. s. 70, a. e., v. נִשְׁקָה. —2) (פֶּרֶשׁ) *abstinence, restriction, self-restraint, piety*. Yoma 74^b אֵין דִּין כִּי הוּא the enforced ab-

stinence from marital connection. Num. R. s. 10, a. e., v. נִזְרִיָּה. Sot. IX, 15 מִשְׁמַח... מִשְׁמַח with the death of... ceased the dignity of the Law, and levitical purity and abstinence died out. Ib. וְכִי... וְכִי levitical cleanness leads to self-control, and self-control to sanctity; a. e.

פֶּרֶשִׁין f. (פֶּרֶשָׁא) *wonderful deed, wonder*. Targ. Job XXXVII, 14 (Ms. פֶּרֶשִׁין); a. fr.—Pl. פֶּרֶשִׁין, פֶּרֶשִׁין. Targ. Y. Ex. III, 20 (O. פֶּרֶשִׁין, read רִי...; ed. Berl. פֶּרֶשִׁין, read רִי...; v. Berl. Targ. O. II, p. 20). Targ. Ps. LXXXVII, 12; a. fr.

פֶּרֶשִׁין pr. n. pl., v. פֶּרֶשִׁין.

פֶּרֶשִׁין, פֶּרֶשִׁין, v. פֶּרֶשִׁין.

פֶּרֶשִׁין f. (פֶּרֶשׁ, v. פֶּרֶשׁ) *spread, curtain*.—Pl. פֶּרֶשִׁין. Targ. Job XXXVI, 29 Ms. (ed. פֶּרֶשִׁין; h. text מִפְּרֶשִׁין).

פֶּרֶשׁ 1) *to split, divide off*. Denom. (cmp. מִפְּרֶשֶׁת). —2) *to split* (grist &c.); *to crush, rub, grind*. Ber. 37^b פֶּרֶשׁ, v. infra. Ex. R. s. 31 וְכִי בִירוּ אֶת הַכֶּסֶף אֵין כִּי הוּא at last (when silver has been worked over several times) one may crumble it in one's hand, and it is no longer fit for any work. B. Mets. 89^b פֶּרֶשׁ Ms. R., v. infra; a. e.—Part. pass. פֶּרֶשִׁין, פֶּרֶשִׁין. Midr. Till. to Ps. CXVIII, 10-13 (ref. to אֵין ib., v. מִפְּרֶשֶׁת) and they were (shall be) crushed.

פֶּרֶשׁ 1) *to split, demolish*. Yalk. Gen. 39, v. פֶּרֶשׁ. —2) *to crush, grind; to crack; to husk*. Men. 75^b פֶּרֶשׁ, v. Ber. 37^b פֶּרֶשׁ he crushes them until he has reduced them to the fineness of the flour of which they had been made. Bets. 12^b מִפְּרֶשֶׁת לְקוֹדְשֵׁהּ וְכִי הוּא you may husk peas on the Holy Day. Sabb. 53^b אֵין כִּי הוּא Ar. a. early eds. (v. Rabb. D. S. a. l. note 70; ed. a. Mss. מִפְּרֶשֶׁת, v. מִפְּרֶשֶׁת I) you may oint a sore and scrape the scab off for a human being (on the Sabbath), but not for a beast; a. e.—[Ib. 155^b מִפְּרֶשֶׁת חֲבִיב, v. פֶּרֶשׁ II.]

פֶּרֶשׁ same, *to smash, crack &c.* B. Mets. 89^b וְכִי מִפְּרֶשֶׁת... מִפְּרֶשֶׁת (Ms. R. מִפְּרֶשֶׁת) the laborer may not smash fruits against a rock and eat them, but he may smash them one by one (with his hand) and eat; a. e.—[Yalk. Gen. 130 מִפְּרֶשֶׁת, read: מִפְּרֶשֶׁת, v. פֶּרֶשׁ.]

פֶּרֶשׁ *to be crumbled; to be cracked; to be scraped, peeled*. Bekh. 37^b פֶּרֶשׁ כִּי שִׁיבָה כִּי שִׁיבָה a sore is called dry, when it can be scraped. Hull. 46^b וְכִי שִׁיבָה וְכִי שִׁיבָה that it can be scraped off with the nail. Ber. 25^a כִּי שִׁיבָה וְכִי שִׁיבָה when he throws it down, and it is not crumbled. Pesik. R. s. 11 שִׁיבָה, v. פֶּרֶשׁ; a. e.

פֶּרֶשׁ *to be crumbled, threshed*. Y. B. Mets. X, end, 12^c וְכִי שִׁיבָה בְּרִגְלָא וְכִי שִׁיבָה in order that it (the dung) be trodden down by the feet of men and beasts; (Bab. ib. 118^b שִׁיבָה נִשְׁבָּה; Tosef. ib. XI, 8 שִׁיבָה).

פֶּרֶשׁ I ch. same, *to break, smash, crumble*.—Part. pass. פֶּרֶשִׁין, פֶּרֶשִׁין. Targ. Lam. IV, 8 (h. text רִיב, v. Bekh. 37^b, quot. in preced.).—Lev. R. s. 8, beg., v. אֵין. Pes. 68^b אֵין כִּי הוּא a dry wart is scraped

off (and not cut). B. Mets. 70^a פֶּ' רֶהָבָא broken gold-ware (gold dust); B. Bath. 166^a; a. fr.—Transf. *to refute, raise an objection*. B. Kam. 5^b, a. fr. *to refute* it may be objected (against this analogy) &c.; v. infra.

Pa. פָּרָה, פָּרָה same. [Targ. Koh. III, 3. v. פָּרָה] Targ. Y. II Num. XXXIII, 52 תִּפְרָכִין (not רִחֲפִי).—Y. Sabb. VII, 10^a bot. מִפְּרָךְ בְּרִישֵׁיִיא when he husks the heads of garlic. Bets. 12^b וְכִי מִדּוּ לְפָרֹךְ דָּרֵה דָּרֵה dare one husk by rubbing and eat the seeds?; a. e.—Transf. *to refute, raise an objection*. Kidd. 13^a, a. fr. רַב אָחָא פִּי רַב אָחָא &c. Ned. 51^a וְכִי פָּרָה... כל whatever interpretation of *to'ebah* Rabbi offered, Bar K. refuted it. Sot. 7^a וְפָרָה Rashi a. Tosaf. (ed. פִּירְכִיָּה Hebr. form) and he refuted it. Pes. 69^a; a. fr.

Ithpa. אִתְּפָרָה, *Ithpe.* אִתְּפָרָה, *אִתְּפָרָה* to be crushed; to be dry, parched, easily peeled. Targ. Is. XXIV, 7 (h. text (אמלל) Targ. Ps. XC, 5. Ib. LXXX, 17 מִפְּרָכָא Ms. (ed. מופרכא, corr. acc.; ed. Wil. מִפְּרָכָא Part. pass. *Pa.*; h. text (כסוחה).—[Targ. Y. II Num. XXXIII, 52, v. supra.]—Sabb. 20^b אִתְּפָרָה מִפְּרָכִין (or מִפְּרָכִין) they are brittle (unfit to be twisted into wicks). Pes. 68^b, v. supra; a. e.—Transf. *to be refuted*. Hor. 14^a וְכִי מִפְּרָכִין וְלֹא מִפְּרָכִין וְלֹא מִפְּרָכִין whoever will say something and not be refuted, let him be the chief; וְכִי מִפְּרָכִין what every one of them said was refuted, what A. said was not; a. e.

פָּרָה II (v. פִּירְכִיָּה), *Pa.* פָּרָה 1) *to tie dry ears; to bind sheaves*. Targ. Y. Gen. XXXVII, 7 (v. פִּירְכִיָּה II).—*2) *to untie sheaves or bundles*. Sabb. 15^b חֲבֹן מִפְּרָכִין חֲבֹן (מִפְּרָכִין) Ms. M. (מִפְּרָכִין) Ms. O. (מִפְּסָפְסִין) we may untie bundles of straw and of clover and mix them.

Ithpe. אִתְּפָרָה to be tied up. Y. Hag. II, 77^c (ref. to חֲפָרָה, Ps. XXXI, 19) תִּפְרָכִין let them (their lips) be tied up (with ref. to חֲפָרָה, Gen. XXXVII, 7, v. supra); [v. חֲפָרָה, a. correct tied for crushed]; Gen. R. s. 1 אִתְּפָרָה.

פָּרָה m. (פָּרָה) 1) (b. h.) *tyranny, rigor*, v. פִּירְכִיָּה. Y. Sot. V, 20^c top וְכִי בִּפְרָה שֶׁעָבְדוּן בְּהִין בִּפְרָה who had made them serve with rigor and hard labor. Ex. R. s. 5, a. e., v. פִּירְכִיָּה; a. e.—2) *that which is easily crushed, brittle shell, husk*. Orl. III, 7, a. fr. מִפְּרָכִין אֲגוּזֵי נֹטְסִים *nuts with brittle shells, crack-nuts*. Pesik. R. s. 11 וְכִי מִינֵיהֶם אֲגוּזֵי פֶּ' וְכִי there are three kinds of nuts: soft-shell nuts, middling nuts &c.; *perekh* nut which bursts open of itself; פֶּ' מִעֲצָמָא אֲלוֹ שֶׁל פֶּ' so are the Israelites: those among them who do good of their own accord are the crack-nuts; Yalk. Cant. 992.—Pl. פֶּרָכִים, פֶּרָכִין. R. Hash. 13^b פֶּ' עֲשִׂיָּין they (the peas) are husked as you need them.—3) pl. as ab. [crushers,] *bars of a grate* (through which the poking is done). Kel. XII, 3; Tosef. ib. B. Mets. II, 10.

פִּירְכִיָּה, v. פָּרָה.

פִּירְכִיָּה, v. פָּרָה.

פִּירְכִיָּה, v. next w.

פִּירְכִיָּה pr. n. (cmp. Pers. Varkani, Bact. Vehr-kāna for Hyrcania, a. Βαρξάνοι = Ὑρξάνοι, Kiepert Atl. d. Alt. Welt 1860, p. 4) *Park'vi*, name of a country in

Northern Arian. Targ. Y. II Gen. X, 3 (ed. Vien. פִּירְכִיָּה); Targ. I Chr. I, 6 (not פִּירְכִיָּה; h. text רִיפֶה).—Denom. פִּירְכִיָּה m. pl. *inhabitants of P.* Targ. Lam. IV, 21.

פִּירְכִיָּה m. (παπαρχύτης) *bathing master* (who also kept a restaurant; v. Becker-Göll Gallus I, 157, III, 156), *tavern-keeper*. Lam. R. to III, 16 וְכִי אָצַל חֵרֶף פִּי וְכִי (Ar. אָצַל חֵרֶף פִּי, v. מִיָּדִים) she took her son to a tavern-keeper, and said to him, teach my son the trade &c.; Koh. R. to I, 8 פִּירְכִיָּה (ed. Leipz. פִּירְכִיָּה; corr. acc.).

פִּירְכִיָּה, v. פִּירְכִיָּה.

פִּירְכִיָּה, v. פִּירְכִיָּה.

פִּירְכִיָּה, v. sub פִּירְכִיָּה.

פִּירְכִיָּה, v. פִּירְכִיָּה.

פִּירְכִיָּה m. = פִּירְכִיָּה, *bathing master*. Gen. R. s. 63 'כֹּהֲדִין פִּי שְׂוֵהָא מִשְׁתָּךְ וְכִי (ed. פִּירְכִיָּה, corr. acc.) like the bathing master that first scours the bath &c.; Yalk. ib. 110 'כֹּהֲדִין, (corr. acc.).

פִּירְכִיָּה, Y. Ab. Zar. IV, end, 44^b, v. פִּירְכִיָּה.

פִּירְכִיָּה m. (פִּירְכִיָּה) [limb,] *twig with grapes*. Ukt. I, 3 הֶפֶ' הֶפֶ' the handle (stem) of a vine. Ex. R. s. 15 שֶׁל עֲנָבִים פִּירְכִיָּה. Bets. 30^b; Succ. 10^a, a. e. פִּירְכִיָּה עֲנָבִים (Tosef. ib. I, 7 שֶׁל עֲנָבִים). Y. Bicc. I, 64^b top פִּירְכִיָּה עֲנָבִים.

פִּירְכִיָּה, v. פִּירְכִיָּה.

פִּירְכִיָּה, v. פִּירְכִיָּה.

פִּירְכִיָּה I (enlargement of פִּירְכִיָּה) *to rub, scrape*. Sabb. 53^b, v. פִּירְכִיָּה.—Esp. *to grind colors, rub with paint, paint* (hair, skin); transf. *to give a deceptive appearance to*. Lam. R. to II, 1 וְכִי מִפְּרָכִין בְּרֵם וְכִי the men of the country painted (themselves) with the blood of his (the king's) enemies. Sabb. 34^a וְכִי אִתּוֹ אֲדָרִיסִין harlots paint one another, how much the more must scholars (be regardful of one another's honor)! B. Mets. IV, 12 (60^a) אִתּוֹ מִפְּרָכִין (Y. ed. a. Mish. Nap. מִפְּרָכִין) you must not give a deceptive appearance to a human being (slave to be sold) or to a beast or to vessels, v. פִּירְכִיָּה I. X. ib. IV, end, 9^d צוּר גִּרְמֵךְ... מִדּוּ מִדּוּ אִין מִפְּרָכִין... what is meant by 'you must not paint (a slave)?' You must not tell him, paint thyself (to appear younger); a. e.

פִּירְכִיָּה II (preced.) [to rub, grind,] *to move convulsively, to struggle, kick*. Ohol. I, 6 שֶׁמֶפְרָכִים וְכִי if their heads have been cut off, they are unclean (as corpses), although they still move convulsively; שֶׁמֶפְרָכִים... like the tail of the lizzard which moves (after being separated); Tosef. ib. II, 1. Y. Sot. IX, beg. 23^b חָלַל וְכִי מִפְּרָכִים it says 'slain' (Deut. XXI, 1) but not struggling. Hull. II, 6 עַד שֶׁמֶפְרָכִים בִּידֵי וְכִי unless the animal (when slaughtered) kicks with the foreleg and the hindleg (v. פִּירְכִיָּה II). Gen. R. s. 63 יַעֲקֹב מִפְּרָכִים לְצֹאֵן Jacob (in his mother's womb) struggled to come out; a. fr.

פֶּרִים, פֶּרָנִים ch. same. Targ. Y. Gen. XXII, 10.—

B. Bath. 142^b, v. פִּירְפוּסָא.

פּרַכְסִין f. (πραξις) *practice, public life*. Y. B. Mets.

II, 8^c bot. 'פ' דידכון וכ' (ed. פרוכטין, פרוכטין, corr. acc.) I have come only to see your ways, how you deal, how you judge.

פֶּרֶרְגָּמָא m. (παράχαραγμα) *false coin, counterfeit.*

Par. I, 3 Ar. (ed. 'פרכריג', corr. acc.), v. ניקד.

פֿרוֹכְתָא, פֿרוֹכֶת, v. פֿרוֹכְתָא, פֿרוֹכֶת.

פָּרַם (b. h.) *to tear open; to strip*. Sot. III, 8 הארש

the (leprous) man must let his hair grow and tear his garments, but a woman should not &c.; Sifra Thazr. Par. 5, ch. XII; Y. Sot. III, end, 19^b. Hor. III, 5 כהן גדול פורם מלמטה ול' the high priest in mourning tears his lower garments; ib. 12^b פורמין... אינו פורם he does not tear his garments in the manner ordinary people in mourning do; Sifra Emor ch. I, Par. 2; Yoma 73^a; a. fr.—*Part. pass.* פורם; f. פורמה; pl. פורמים. פורמיות; פורמין, פורמים *exposed, bare*. Gitt. 90^b משני צדדיה ופ' bare on both her shoulders; Y. ib. IX, end, 50^d צדדיה פורמין; Y. Sot. I, beg. 16^b מפורמין.

Pi. פִּי same. Part. pass. מְפֹרָשׁ; *pl.* מְפֹרָשִׁין, v. supra.—
[Gen. R. s. 22, end כמפריס some ed., v. פִּרַס.]

פָּרַם ch. same, *to cut, split, break into; to chop, hash.*

Sabb. 74^b טללן מאן דעקייס טילקא (Var. in Ar. דעקייס) he who minces beets (on the Sabbath). Ber. 39^a פֿרִימֵי רַבָּי (פֿרימא רבא, Ar. פֿרימי, Ms. M.) if he chopped them into large pieces. M. Kat. 25^a וְכִי פִּירוֹם בָּבָא וְכִי (Ar. ed. פִּירוֹם; Ms. M. 2 פֿריץ) they broke through the gate, and carried the body out; a. e.—V. פֿרומא.

Ithpe. חוֹיִן גִּדְפִי *to be cut, chopped*. Hull. 30^b sq. רָמִיָּם we see that the feathers (of the throat) are cut through.

פֶּרֶמָּה, v. פִּירְמָה.—*Pl.* פִּרְמִי, v. פִּדְאֲמִי.

פּרמוֹעָה, v. פּרמוּמָה

פרוטומי v. פרמוטיין

*פרמזיסקא m. (supposed to mean) *chief of police*;

ר'פ'מ' *pollicemen*. B. Mets. 93^b ed. (Ar. 'רפימ'; Ms. M. ד'פרימסקא; Alf. ed. Cost. ד'פרימסקא; Ms. R. 2 ד'פולמוסא; Ms. H. ד'פולמוסא; Ms. R. 1 ד'פולמוסא; Tosaf. ד'פולמוסקי). [Prob. a Babyl. corrupt. of פולמרשא *polemarch*.]

פרמועה f. *parmo'ah*, a sort of *lupine*. Y. Kil. I, 27^a

ed. Zyt. (ed. Krot. 'פרמ'; R. S. to Kil. I, 3 פרמוחה; Or Zar. Kil. 254 פרמוטה), v. פלסלוס.

פרמות, v. preced.

פֶּרְמָקוֹס m. (φαρμακός) *sorcerer*. Gen. R. s. 77 Var.

(text פרקמוס, incorr.); Cant. R. to III, 6.

פרמשתק, פרמשת m. (Pers. *parmâstakh*, *contrec-*

tatus or *extensus*, Fl. to Levy Talm. Dict. IV, 229^a) *mem-*

brum virile. M. Kat. 18^a פְּרִמְשֶׁתְּקוּ (Ms. M. פְּרִמְשֶׁתְּוּ); Yalk. Ex. 182 פרמשתו; Yalk. Dan. 1062 פרמשתקו.

פֶּרֶץ m. (פָּרַץ) *a building with a gateway leading from street to street* (cmp. פֶּלֶשׁ). Toh. VI, 9 (interch. with בְּסִילִיקִי v. Maim. a. l.).—[R. H. G. reads פֶּרִיץ and explains *light-house* (φάρος)—which, however, does not fit the context.]

פָּרַךְ (cmp. פָּרַם, פָּרֵם) *to cut, divide*; cmp. פָּסַק,] *to assign*.

Hif. הִפְרִין *to assign, provide, endow.* B. Mets. V, 5 והוּי וּמִפְרִין עַל שְׂדֵהוּ Var. (v. פָּרַז) and may make an arrangement for his field; expl. ib. 69^b רַי יִלְיֵי וְאִמְרֵי הַיִּשְׁבִּיר ... וְאִמְרֵי הַיִּשְׁבִּיר if one rents a field at a rent of ten Kor of wheat a year, and says, lend me two hundred Zuz and I shall improve the field, and I offer thee twelve Kor a year (v. פָּרַז *Hif.*).—Esp. *to endow a bride, to promise a dowry.* Gen. R. s. 60 (ref. to Gen. XXIV, 60) they were poor בְּפֶה וְלֹא הָיוּ מִפְּרִינִים אֲלָא בְּפֶה and endowed (the bride) only with their mouth (with a blessing); Yalk. ib. 109 מִפְּרִינִים (ואֲרוּחֵם) וְלֹא הָיוּ מִפְּרִינִים אֲחֵהֶם וְכִּי מִפְּרִינִים (v. פָּרַז) Gen. R. s. 74 and endowed (the bride) only with their mouth (with a blessing); Yalk. ib. 130 מִפְּרִינִים (corr. acc.; Ar. מְפִרִים, v. פָּרַז).

פָּרַן *ch., Af. אָפֶרן* same, esp. (of the husband) *to endow the wife, settle the dowry* (מִוְהָר or מִתְּנָה). Targ. Y. I Ex. XXII, 15 מִפְּרָנָה (Y. II יִרְפָּנָה; h. text יִמְחֵר (מחור). Targ. Y. Deut. XXI, 13 (h. text יִבְעֵלָהּ).

פֶּרֶן, פֶּרֶנָּה, פֶּרֶן, פֶּרֶנָּה, פֶּרֶן m. (preced.) *the wife's settlement, dowry* (corresp. to b. h. מִהָרָא a. later מִהָרָבָה). [The phonetic coincidence with $\varphi\epsilon\rho\eta\gamma$ gave rise to the forms פֶּרֶן, פֶּרֶנָּה, a. to combination with פֶּרָא, v. פֶּרֶאֶפֶרֶנָּה.] Targ. Y. II Gen. XXXIV, 12 פֶּרֶן וְכִחוּבָתָא (h. text וּמָחַר וּמָחַר).—Y. Keth. VII, 31^c top חִיפִיק בְּכִלְגִּית פֶּ' אֵרָא (not בֵּלָא) the case came before R. J., and he decided, let her be sent away with half her dowry; אֵין שׁוּטָא חֵיָא בֵּלָא פֶ' אֵין חִסִּיב פֶ' שְׁלִים ... if she is a faithless wife, let her be sent away without any dowry, and if she is not, let her receive her full dowry!; אֵייחוּן פֶּרְנָה וּכ' they produced her deed of endowment (K' thubah) and found &c. Ib. VI, beg., 30^c פֶּרְנָה, v. מִרְקָא. Ib. IX, 33^c top אֵי אֵבֶר פֶּרְנָה וּכ' (corr. acc.) if the deed of endowment shall ever get lost, you may write another. Gen. R. s. 80 פֶּרֶן, v. פֶּרֶאֶפֶרֶנָּה; Yalk. ib. 134 פֶּרֶן. Gen. R. s. 17; Lev. R. s. 34, a. e. פֶּ' לֵעֲלִי וּכ' 'her endowment is too large for me, and I cannot divorce her. Y. Keth. XI, 34^b רִבְעָתָא פֶּרְנָה וּכ' as soon as the widow asks for her dowry, she loses the right of alimentation. Bab. ib. 67^a (in Hebr. dict.) מֵהֶם פֶּ' אִשָּׁה גִּיבָה פֶ' אִשָּׁה may seize them for her dowry; a. fr.—*Transf. an endowment, good luck*. Ib. 54^a bot. (if outfit articles have become cheaper) לִירְחֵמִי פֶ' it is the heirs' good luck (i. e. they furnish the outfit as defined by the deceased, at present prices).

שִׂירָאָה פ' (prob. a geographical term) פֿרִיגֶיגן, פֿרִיגֶיגן
p'ranigan (parnigan) silk. Targ. II Esth. V, 1; ib. VI, 10
 פֿרִיגֶיגן ed. Lag. (oth. ed. פֿרִיגֶיגן, corr. acc.). V. next w.

פְּרָנְדָּא f. (v. preced.) שִׁירָה פ' (*p'randa silk*).
 Sot. 48^b וְכ' פ' בַּטְלָה ש' . . . מִשְׁחָרָב when the first Temple

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פֶּרֶס II f. (b. h.; פֶּרֶס) *split hoof; foot; toes* (v. אֶפְרֶס). Hull. 59^a, v. פֶּרֶס I. Ib. 68^b (ref. to בְּחֵמָה 'in the animal, Lev. XI, 8) פֶּ הַחֵיָר ו' if the embryo, having put forth its feet, withdrew one foot, you may eat it (when the mother is ritually slaughtered); if it withdraws 'feet', you may eat it; a. fr.—Mikv. V, 6 פֶּרֶס הַחֵיָר ו' the water

gathered in the depression created by asses marching in the valley; (Tosef. ib. V, 1 פרסות רגלי בהמה).—*Pl.* פרסות. Hull. l. c. Ib. 59^a פרסותיה חתוכות its hoofs were cut off. Sifré Deut. 2 שאלו זכו ... שעלו פרסות רגליהם וכו' if the Israelites had been good, they would have entered Palestine as soon as their feet had come up from the sea; a. fr.—*the legs.* Hull. 55^b; Y. Pes. VII, 35^a bot.; (Hull. IX, 2 חפ' only).

פרסוי, v. פרסי.

פרסום m. (פרסם) *publicity*; 'בפ' *in public*. Pesik. R. s. 31 ולא בפ' publicly, and not secretly.

פרסומי, v. פרסומי.

פרסומי infin. of פרסם.

פרסונה I m. (a corrupt. of *praepositus*, cmp. our *provost* and German *Profoss*) *executive officer, executioner*. Y'lamd, to Gen. XXXVIII, 1 quot. in Ar. כלשני מסר לפ' בלשני v. בלשני.

פרסונה II *face*, v. פרצונה.

פרסמקין, v. פרסמקין.

פרסי, *Pali* of פרס; v. פרס. I.

פרסי m., *Persian*. Esth. R. to I, 22 פ' נושא ... מדברת בלשון פ' when a Persian marries a Median woman, she must speak Persian. Ib. to I, 11 לא פ' אלא כשדית neither a Median nor a Persian woman, but a Chaldean; a. e.—*Pl.* פרסיים, פרסים. Kidd. 72^a. Ber. 8^b אני אוהב את הפ' ... בשלשה I love the Persians. Esth. R. l. c.; a. e.—Shebi. V, 1 הפרסיות Ms. M. (ed. הפרסאות) *Persian figs* (or dates); Sifra B'har, Par. 1, ch. I; Tosef. Shebi. IV, 1 הפרסאות.

פרסאה, פרסוי, פרסי ch. same. [Targ. II Esth. I, 8 פרסאה, read: פרסאי].—Y. Ber. VI, 10^b bot. פרסי ed. Lehm. (oth. ed. פרסי, read פרסי) a Persian Jew. B. Kam. 59^a דקלא פ' Shebu. 34^b הוא פ' דקלא פ' that is Persian law (arbitrariness); B. Kam. 58^b דינא פרסאה (Ms. R. דינא פרסאה; Rashi דפרסאי; a. e.—*Pl.* פרסאי). Targ. II Esth. l. c. Targ. Esth. I, 14; a. e.—Ab. Zar. 24^b by what authority do the Persian Jews call a book *d'bir*? Ib. v. דפרסא II. Yoma 77^a, v. במלכותא II; Yalk. Ez. 347. Ib. בשני דפ' (Yoma l. c. during the years of the Persian Rabb. D. S. a. l. note 3) during the years of the Persian rule; a. e.—*Fem.* פרסאיתא. Targ. II Esth. I, 16.—*Pl.* פרסאיתא, פרסאיתא. Ib. 12.—Ber. 44^b, v. אופי. Sabb. 143^a ודפרסאיתא Rashi (ed. ודפרסאיתא) and the stones of Persian dates.

פרסים, v. פרסם.

פרסיקא, פרסיק, v. פרסקא, פרסק.

פרסכנא m. (פרס, v. פרסקא; cmp. formation of *curtain-like, net-like*. Sabb. 154^b פ' בגוזאזא (אישפוכנא) Ms. M. v. Rabb. D. S. a. l. note), v. פרוזא I.

פרסם, *פרס* (enlargement of פרס) *to spread, divulge, publish; to uncover, expose*. Yoma 86^b מפרסמין v. נהג. Sot. 9^a פרסמה בגלוי ... פרסמה בגלוי she acted in secret, the Lord exposes her in public. Y. Meg. I, 70^b top רבי דידה רבי used to make himself conspicuous (act ostentatiously) on two days in the year (as a protest against certain ritual restrictions). Num. R. s. 21 כשם שחוקב"ה ... לפרסמן as the Lord busies himself with the praise of the righteous in order to make them known in the world, so &c. Ib. פנחם פרסמין לשבח וכו' he published Phineas for praise, and Zimri for blame. Ib. אר ברזר. Tanh. Ki Thissa 16 מזה כלזה ... ואינה מפרסמת עצמה וכו' as the bride is retired in her father's house and does not unveil herself (show herself in public) until she is about to enter the bridal chamber ... so must a scholar be retired, and be revealed (renowned) by his good deeds; Ex. R. s. 41; a. fr.—Part. pass. מפרסמין, מפרסמין; f. מפרסמין; pl. מפרסמין. Ib. Lev. R. s. 32 מפרסמין when he is not generally known (as a bastard). Yalk. Ex. 391 במעשרי מפרסמין ... well-known by his deeds, as the bride is unveiled (on her wedding day), v. supra; a. fr.—Gen. R. s. 36 וכלב מפרסמין Ham came out of the ark black, and the dog disgraced by the mean way of his copulation; Y. Taan. I, end, 64^d מפרסמין (Snh. 108^b כלב (נקשר).

Hithpa. מפרסמין, *Nithpa.* מפרסמין *to be published, made known, exposed*. Lev. R. l. c. (ref. to Lev. VI, 18) במקום ... כרי שלא יתפרסמו החטאים 'in the place where the burnt offering is killed shall the sin offering be killed', ... in order that the sinners be not exposed to shame. Ib. אבל אם ... but if he is known (as a bastard); a. e.

פרסים, פרסם ch. same. Targ. II Esth. I, 12 לא תפרסמין do not defame thy name &c. Targ. Y. Num. XVI, 26. Targ. Y. Ex. XXVIII, 30. Targ. II Chr. VI, 30 (differ. in I Kings VIII, 39); a. fr.—Part. pass. מפרסמין; f. מפרסמין; pl. מפרסמין. Targ. Y. I Gen. XXXVIII, 25 (v. פרס I). Targ. Job XXVI, 6 (ערום). Targ. Cant. II, 17 מפרסמין uncovered (unprotected); a. e.—Y. Snh. VII, end, 25^d אנא I shall expose (denounce) thee. Pes. 112^a מפרסמין to make public the wonderful event (by a symbolical act); Sabb. 24^a; a. fr.

Hithpa. מפרסמין, *Athpa.* מפרסמין *to be spread, revealed, exposed*. Targ. Y. Ex. II, 14. Targ. Y. Num. XXII, 41 (v. Targ. Cant. l. c.). Targ. Koh. XII, 13. Targ. II Esth. III, 15; VIII, 14 (v. פרס I); a. fr.

פרסניח f. (denom. of פרס II) *run-about*. Gen. R. s. 18, a. e., v. פרסניח. —*Pl.* פרסניח. Ib. s. 45 Ar. (ed. פרסניח), v. פרסניח.

פרסיק, פרסק m. (Περσικόν, sub. ἄγρον) *peach; peach tree*. Gen. R. s. 42 תפוח ופרסק apple and peach trees; Yalk. ib. 72. B. Mets. 116^b זה וכו' I sell thee a grape vine overhanging this peach tree; Y. ib. X, 12^c גי' ... ע"ג פ' Y. Kil. I, 27^a bot. פרסיקו a gentile who engrafted a shoot of a nut tree on a peach tree; a. e.—*Pl.* פרסיקין, פרסקין. Kil. I, 4 (Bab. ed.

פָּרַע I ch. same, 1) *to disarrange; to tear open, uncover*. Targ. Y. Gen. XLIII, 16 (v. Hull. 91^a quot. in preced.). Targ. Num. V, 18; a. e.—Part. pass. פָּרֵיץ, פָּרִיץ, pl. פָּרִיְצִי. Targ. O. Lev. XIII, 45. Targ. Y. Ex. XXXII, 25; a. e., v.

מְפַרֵּר ch. same. Targ. Y. Gen. XLII, 21 מְפַרֵּר קִרְמָן (מפריס לנא. ברוחאנונו, comp. תָּבַט; ed. מפיס לנא).—
Cant. R. to III, 4 כָּבֵד וּמְפַרֵּר כָּל הַדָּוָה לַיְלָה (not יָרִיב) he
spent the entire night moving about restlessly, v. רָמַם.

פֶּרֶת, v. פֶּרֶאֱוֹת.

פַּרְפֵּרֶה f. (פַּרְפֵּר I) [*crumbs*,] a minor dish, salad, hash

פרץ (b. h.) 1) *to break through, make a breach, invade.*

expense of marriage for the sake of his gratification, with the intention of charging his bride with faithlessness afterwards). Cant. R. to IV, 12 בערה אחר פ' נמצא בהן אחר פ' not one of them was of immoral conduct; Lev. R. s. 32 שְׂרָוֶן עֵרָוָה Gitt. 46^a וְכ' פ' וְכ' שלא יהו בנות . . . פ' that the daughters of Israel may not be loose in moral conduct or in vows (v. supra). Gen. R. s. 70 (ref. to Gen. XXIX, 21) אִינוֹ וְכ' אדם אפר' אדם פ' even the most shameless man would not use such language. Sot. 7^a אכל פ' אבל but if they are known to be of dissolute habits, opp. כשרין. Keth. 2^b, sq. משום פ' on account of loose women, opp. צנועות; a. fr.— 3) *spread, increase*. Sabb. 13^a; Tosef. ib. I, 14 הִרְבָּה פְּרָצָה ר' ער דיבן פְּרָצָה ר' how far the observance of levitical cleanness has spread in Israel!; a. e.

Nif. 1) to be broken through, torn down. Tosef. Kil. III, 3 *החכם שנתפצה* if the partition of a vineyard has come down; *גדרה* if he repaired it, and it came down again. Erub. IX, 2 *החצר גדולה שנפרצה לקטנה* if the partition between a large court and a smaller one has been broken into. Yalk. Ez. 352 a good shepherd *גדר צאנו* the fold of whose flock was broken into; (Ruth R. introd. *שנפלה*). Tanh. Bal. 13 *ראה ישראל נתפצים שם* he (Balak) saw that the Israelites would be broken into (sustain a great loss) there; Num. R. s. 20 *שיש פרצים* (corr. acc.). Ab. d'R. N. ch. V *ונתפצו ונ' פרצה*, a. fr.—2) *to be unrestrained, dissolute.* Tanh. Vayera 9 *לפי שנפרצו מעשריהם* because their doings were unrestrained in matters of sexual morality; a. e.—3) *to be spread, increased.* Gen. R. s. 73 (ref. to Gen. XXX, 43) *נתפצה לו פרצה מעין ו'* an (abnormal) increase of wealth was granted to him similar to that expected in the days to come (v. Yalk. Mic. i. c.); Yalk. Gen. 130; Yalk. Koh. 989; a. e.—4) *to be broken off, severed.* Succ. III, 1 *נפרצו עליו* if its leaves are severed (and only kept together by a band), v. פדר.

Hif. הפריץ (denom. of פָּרִיץ) *to be defiant*. Tosef. Macc. V (IV), 13 עִיבֵר וּמִפְּרִיץ וּב' even if he stands up defiantly (saying, he did not mind more lashes), you dare not add &c.

Hithpa. הִתְפַּרֵּץ *to become dissolute, be unrestrained, licentious.* Y. Sabb. III, 6^a bot. שְׁלֵא הִתְפַּרֵּץ *that she may not assume immoral habits; ib.* שְׁלֵא יִתְפַּרְצוּ *that people may not be unrestrained; Y. Bets. II, 61^c.*

פָּרַץ ch. same, 1) *to break through, open &c.* Targ. II Kings XIV, 13. Targ. II Esth. III, 8; a. e.—[Targ. Prov. XXV, 28 **חִירָה** Var. ed. Lag., corrected by Bxt. **פִּרְיָה**, read **חִירָה**.]—2) *to be reckless, sport.* Taan. 24^b **קָא הוּי בִּירֵפָתָא פִּרְצֵי בִּרְפָתָא** were recklessly sporting with bread (throwing pieces of bread to one another).

פֶּרֶץ m. (b. h.), v. פָּדַץ.

פִּירְצָא v. פִּרְצָא

I. פֿרייַזא, v. פֿרעזא

פֶּרֶץ, v. פֶּרֶץ.

פֶּרֶץ, פִּרְצָה f. (פָּרַץ) 1) *breach, opening*. B. Bath. 53^a
 פִּרְצָהּ if he widened the opening in the fence to go

in and out by it. Succ. 26^a פ' קוראה לנגב a breach (occasion) invites the thief. Tanh. Vayishl. 5 פ' אין נותנין פ' we must not leave an opening (offer a temptation) to an honest man, how much less to a thief. Y. Gitt. III, 45^a פ' אחרי שם פ' דורה if there was a single gap (for the besieged to escape), it saves all (justifies the presumption that they are alive). Peah VII, 1 בצר פ' (Y. ed. הפרצה) by the gap (entrance) in the fence; a. fr.—Trnsf. *inroad, calamity*. Tanh. Bal. 13 פ' גדולה פ' יש פ' גדולה a greater calamity than this (the death of Moses)? Yalk. Ps. 888 (ref. to פרץ, Ps. CXLIV, 14) של פ' של פ' the calamity of divine visitation (pestilence, with ref. to Ps. CVI, 29 והפרץ פ' של גלות; Ruth R. introd. של מפנה פ' של גלות; Lev. R. s. 34, end (ref. to Is. LVIII, 12) ה' הואר עלי דיה לגוררה ו' the Lord says, it was for me to repair that breach (to remedy the evil of poverty), and thou roset to repair it (by charity); a. fr.—2) *lawlessness, licentiousness, demoralization*. Gen. R. s. 26 פ' אינה פ' שאינה כל פ' demoralization which does not proceed from the leaders, is no real demoralization; a. e.—Pl. פְּרָצוּת. Pes. 56^a, v. פָּרָץ. Midd. II, 3 שלש פ' there were thirteen breaches in the Temple palisades (סִרְיָה) made by the Greek kings; Y. Shek. VI, 50^a top. Ber. 19^a פ' פְּרָצוּת ו' פְּרָצוּת ו' B. Bath. 91^b (ref. to גדרה, I Chr. IV, 23) סנהדרין שגדרו ו' פְּרָצוּת ו' this refers to the Sanhedrin that healed the breaches of Israel. Yalk. Ez. 352; Ruth R. introd. שאלי ו' if you had stood in the breaches as Moses did &c.; a. fr.—[Num. R. s. 20 פְּרָצִים, v. פָּרָץ.—3) *sect*.—Pl. as ab. Ab. d'R. N. ch. V פ' ונפרצו מהם שור פ' and two sects proceeded from them.—4) *spreading, increase*. Gen. R. s. 73, a. e., v. פָּרָץ.

פְּרָצִימָא, v. פְּרָצִימָא.

פָּרָץ m. (an adapt. of πρόσωπον, as if it were פָּרָץ) face, visage, front. Yeb. XVI, 3 פנים פ' the full face, v. הוֹסֵם. Ib. 120^a פנים ולא פדחה פ' if the face is left, but without the forehead. Erub. 18^a, v. הִפְרִיטוֹסָה. Ber. 61^a (ref. to הצלע, Gen. II, 22) פ' אחד פ' one says, it means one of the two faces of Adam (v. הִפְרִיטוֹסָה). Snh. 103^b פ' אחד ו' first he made it (the idol) with one face, and afterwards with four. Yoma 72^b פ' אחד ו' by *rohem* (Ex. XXVIII, 39) needlework is meant and therefore one front (design on one side), by *hoshebh* (ib. 15) embroidery is meant and therefore two fronts (designs on both sides); a. fr.—Pl. פְּרָצוּת, פְּרָצוּת, פְּרָצוּת. Ib. פ' שני פ' Tosef. Shek. III, 14 פ' שני (fem.). Ab. Zar. 42^b פ' מותרין ו' you are permitted to sculpture all faces except the human face. Ib. 12^a פ' המלקחין מים ו' sculptures of human faces which throw forth water in the large cities (fountains). Y. ib. III, 42^c bot. פ' חותמין בפרסופות used seals on which human faces were engraven. Ib. פ' כל פריס היו בירושלם ו' all kinds of statuary existed in Jerusalem except human faces. Y. Snh. IV, 22^b bot. פ' שינה פְּרָצוּת ו' the Lord made the faces of men to differ from one another; a. fr.

פְּרָצִימָא ch. same. Targ. Ps. XXXIV, 17. Ib. XVII, 15; a. e.—B. Mets. 86^a פ' הדר פְּרָצִימָא ו' his face was turned

backward (by demons); a. e.—Pl. פְּרָצִימָא, פְּרָצִימָא. Targ. Ps. LXXIII, 7 (ed. Wil. sing.) Targ. Prov. XXVII, 19.

פְּרָצִימָא, v. פְּרָצִימָא.

פְּרָצִימָא m. (v. פְּרָצִימָא, r inserted) 1) *cut, trench*, v. פְּרָצִימָא.—2) (cmp. פְּרָצִימָא) *kernel, stone*. Taan. 4^a פ' האר צורבא פ' the kernel under a clod. Ib. צורבא ו' a young scholar is like the kernel &c. (v. נִכְבֵּשׁ), i. e. when his reputation begins to spread, it spreads wider and wider.—Pl. פְּרָצִימָא, פְּרָצִימָא. B. Mets. 84^a פ' דרומנא ו' the seeds of a red pomegranate. Sabb. 21^a פ' מפרציה ו' from its kernels they produce oil.

פֶּרֶק (b. h.) *to break, separate; to untie, loosen; to unload*. Sabb. 138^a פ' לפרק ו' ומוחר לפרקן ... it is permitted (on the Sabbath) to stretch a curtain and also to untie (remove) it. Ib. top. Y. Shebi. III, beg. 34^c פ' לפרק ו' לא יפרק ו' Hif., v. infra.] Cant. R. to I, 5 מבענא ו' she loads (becomes pregnant) and unloads (delivers); a. fr.—Trnsf. *to redeem, deliver*. Gen. R. s. 44 פ' לפרקן I shall redeem them; a. e.—עול פ' *to untie the yoke, cast off an obligation*. Ab. III, 5, v. עול. Tosef. Sot. XIV, 4 פ' פֶּרֶק ו' they cast off the heavenly yoke, and made flesh and blood rule over them; a. fr.—Tanh. Huc. 25 פ' אינן פֶּרֶק ו' they do not cast off the fear (of having lost the divine grace through their sins); Yalk. Num. 765 פ' אינן פֶּרֶק ו' (corr. acc.).—Part. pass. פֶּרֶק, פֶּרֶק, פֶּרֶק; pl. פֶּרֶק, פֶּרֶק, פֶּרֶק. Y. B. Kam. III, 3^d פ' אחד פ' ואחר שטון ו' if (on meeting on the road) one animal is without a load, and the other is laden, the unladen must make room for the laden; דיו שחיהן if both are laden or both unladen. Ib. פ' if both wagons are without a load; a. fr.—Esp. *to help to unload an animal broken down under its burden* (Ex. XXIII, 5). B. Mets. II, 10 פֶּרֶק ... מצוה, v. מִצְוָה. Ib. אם פֶּרֶק ו' if thou desirest to unload, do so (without my assistance); a. fr.

Pi. פֶּרֶק *to sever, strip; to take off, release; to take apart*. Shebi. II, 2 פֶּרֶק ו' you may release (trees in the Sabbatical year); Y. ib. 33^d top בעלין מ' 'release' refers to (a too luxuriant growth of) leaves. Ukts. II, 5 פֶּרֶק when he has begun to strip (vegetables). Tosef. ib. II, 13 פֶּרֶק ו' when he has begun to strip nuts (of their burs). Sabb. 88^a פֶּרֶק ו' one hundred and twenty myriads of angels of destruction came down and took them (the crowns) off their heads. Ib. פֶּרֶק ... בחורב (Pirki) at Horeb they loaded (angels put crowns on their heads), and at Horeb they unloaded (angels took their crowns off). Men. 8^a; 9^b פֶּרֶק before he took it (the pile of the show bread) apart. Y. Yoma I, 38^c top מעמיד ומפרק ו' put it (the Tabernacle) up and broke it up again; Num. R. s. 13, beg.; Sifra Tsav, Milloim, Par. 1 end.—Y. M. Kat. I, 80^b bot. פֶּרֶק ו' you may take the shoe off the block. Y. Ab. Zar. III, 43^b, v. פָּצִים; a. fr.—Sabb. 95^a חולב חייב פֶּרֶק ו' one milking (on the Sabbath) is guilty of an act resembling unloading; Keth. 60^a פֶּרֶק כלאחר ידו releasing the cow by sucking is unloading in an unusual way (v.

(אחר). Lev. R. s. 13 עמד ופרקום לישראל he rose and took them off the back of the gentiles, and put them on Israel.—Sabb. 156^a לפרק to take food from before one animal and place it before another, Rashi; [Tosaf.: to empty from vessel to vessel in order to procure a thorough mixture; other defn., v. Ar. s. v.].—*Part. pass.* מפרק *a*) unloaded. B. Mets. 33^a (ref. to Ex. l. c.) 'under its burden', ולא מפ' but not when it is unloaded (and the owner requires assistance to load it again). Ib. לא מפ' when it is unloaded, one need not assist in loading without remuneration.—*b*) taken apart, broken up. Tanh. P'kudē 11 ויהיה מינה ומפ' and it (the Tabernacle) lay in parts (uncombined) during &c.

Hithpa. התפרק, *Nithpa.* נתפרק 1) to be taken apart, broken up. Y. Yoma l. c. Sabb. XVII, 1 שנתפרקו אע"פ שנתפרקו although the doors are detached (when the piece of furniture is moved). Tosef. Kel. B. Mets. III, 2 נתפרקה זו וב' נתפרקה זו וב' if the blades of scissors are separated, each may become unclean for itself; a. fr.—Gen. R. s. 36 (ref. to Gen. IX, 24) ירנו מעליו the load of his wine was taken from him (he became sober).—2) to be loose, movable like a link or joint (v. פרק). Yoma 72^a מתפרקין וואן וב' they (the bars in the ring) were movable but could not slip off. Nidd. 9^a (of a woman after confinement) איבריה מתפרקין וב' her limbs are loose (shaky), and her full strength does not return to her before &c.; Bekh. 6^b איבריה מתפרקין ודמנה she feels as tho' her limbs were dropping off. Yalk. Num. 708 מתפרקת חזה מתפרקת she shall lose limb after limb; Num. R. s. 9 מתפרקת (corr. acc.); a. e.—[Yalk. Cant. 986 מתפרקות some ed., read: מתרפקות; v. פרק.]

Nif. נפרק (denom. of פרק) 1) to be out of joint, dislocated, sprained. Sabb. XXII, 6 מי שנפרקה ידו וב' he who sprained his arm or foot.—2) to be removed. Tosef. ib. XIII (XIV), 5 שנתפרקו ed. Zuck. (Var. שימדו) that they be removed (cut out).—[*Hif.* הפרק as *Kal* and *Pi*. Tosef. Ber. II, 7 שנתפרקו ed. Zuck. (Var. שנתפרק). Y. Shebi. III, beg. 34^c, v. supra; prob. to be read: יתפרק.]

פרק ch. same, 1) to separate, remove, take off. Targ. Ex. XXXII, 2 sq. (O. ed. Berl. Pa.). Targ. Y. Num. IV, 5 (O. Pa.); a. fr.—V. פריקא II. *2) to fall apart. B. Mets. 86^a אשיחא פ' the frame wall fell apart (v., however, infra).—3) to untie; to redeem, deliver. Targ. Ex. XXI, 8 (O. ed. Amst. read: ויפרק). Targ. Lev. XXVII, 13. Targ. Ps. XXXIV, 23 פריק Ms. (ed. פרוק, corr. acc.); a. fr.—Part. pass. פריק; f. פריקא; pl. פריקין. Targ. Y. Lev. XXV, 42; 55. Targ. Is. XXXV, 9; a. fr.—Keth. IV, 8 (in a marriage contract) אם תשחבאי אפרקיןא if thou art captured, I shall redeem thee; ib. 51^b. Ib. 47^a מימנע ולא פריק he might refuse to redeem her. Y. Maas. Sh. IV, 55^a bot. אפרוק לך וב' I will redeem it for thee with this Sela; a. fr.

Pa. פריק 1) to remove, take off. Targ. O. Ex. XXXII, 2; a. fr.; v. supra.—Transf. to alienate. Targ. Prov. XVII, 9 (h. text מפריד; ib. XVI, 28 מעדיק).—2) to divide, split, strip. Targ. O. Lev. I, 17. Targ. Y. II Deut. XXXIII, 20 (some ed. מפרק, corr. acc.). Targ. I Kings XIX, 11; a. e.—Hull. 93^a, v. infra.—3) [to break,] to solve a problem; to reply, opp.

אקשר. B. Mets. 84^a מפרקנא וב' v. פירוקא. Sabb. 145^a הוא מפרק לה מורוב he raised an objection, and himself answered it. Ab. Zar. 50^b דרפרקנא v. נפרא; a. fr.—4) to redeem. Y. Maas. Sh. IV, 54^d פומיה על פומיה redeems according to his estimation; a. fr.

Af. אפרק to cause a falling off of limbs. Gitt. 69^b אפרק because it causes &c.

Ithpa. אפרק, *Athpa.* אפרק 1) to be broken, fall apart. Ber. 54^a אפרקא ליה אשיחא (v. supra) the frame wall fell apart before him, and he went in.—2) to be redeemed, released, delivered. Targ. Lev. XIX, 20. Targ. Ps. XXXIII, 16; a. fr.—Yalk. Esth. 1046 אפרקו כיון ולא אפרקו ... when he (Ahasver) saw that the seventy years were full, and they were not delivered, he thought, since they are not now delivered, they will never be delivered; Meg. 11^b מפרקין ... אפרקין Ms. M. (v. Rabb. D. S. a. l. note); a. e.—3) to be out of joint, dislocated. Hull. 93^a פרוק מפרקא ... בחמה (or מפרקא part. pass. Pa.) an animal while alive makes movements by which the limbs are temporarily dislocated.

פרק m. (b. h.; preced.) [division, section; (b. h.) cross-road,] 1) period (of time), period of maturity, season. Keth. 59^b סמוך לפרקא near her period of puberty. Y. Yeb. XIII, 13^d bot. עד שתגדיל ותגיד לפ' וב' until she be grown up and arrive at a marriageable age and be married. Taan. 16^a שלא יצא whose youth is becoming, expl. ib. ב' whose youth is of unblemished repute; Tosef. Hag. II, 9 ופרקו טוב Var. (ed. Zuck. ופרק). Pes. 117^a על כל פ' at every important epoch. Ib. 43^a לפרקן וב' שחגיתו לפרקן ... not the legal age (prematurely developed). Tosef. R. Hash. I, 12 שזורים פ' the season of the barley crop; גשמים פ' the rainy season. Deut. R. s. 9 הוצע פריק ליטול וב' his (the child's) time has come to be taken away (he is destined to die) at the age of thirty days. Ib. את פרקן לי אה פרקן show me my time (when I am to die); a. fr.—Pl. פריקים constr. פריק ברכות ... ושל פ' R. Hash. 35^a פריק prayers for the New Year, the Day of Atonement and periodical prayers (for feasts, fasts &c.). Ib. כפ' רמי as he prayed only once in thirty days, it was to him like a periodical prayer. Shek. III, 1 בשלשה פ' at three periods of the year. Y. Shebi. I, beg. 33^a שני פ' הראשונים the two beginning periods (shortly before the beginning of the Sabbatical year, and before the beginning of the new Sabbatical period); ib. III, end, 34^d. Y. Shek. III, beg. 47^b פירקי לידה the seasons when animals give birth. Gen. R. s. 70, a. e. פ' נשיקה של פ' the kiss on meeting after a period of separation; a. fr.—2) (of writings) section, chapter. R. Hash. 30^b מפני שחזר because in that case he would have to recite the same psalm again on the same day. Ber. 14^a בין פ' פוסק וב' between one section (of the Hallel) and another he may interrupt himself, but in the middle of a section he must not do so. Ab. VI אחר פ' he that learns from his neighbor one chapter or one halakhah. Erub. 54^b פירקן משה לו משה taught him (Aaron) his lesson; פירקן ... פירקן taught them their lesson; a. v. fr.—Pl. as ab. Ber. II, 1 שואל וב' between the sections (of the Sh'm'a) one may interrupt one's self

to extend a greeting &c. Ib. 2 אלו הן בין חפ' these are the pauses between the sections: between the first and the second benediction (preceding the Sh'm'a) &c. Hag. 13^a פ' the headings of chapters (or subjects, leading words). R. Hash. 31^a מהרהר ר' ע' לחלק בין חפ' הללו Ms. M. (ed. R. Hash. 31^a) what reason had R. 'A. to make a distinction between these psalms (by referring six of them to past events and the seventh to the hereafter)?; a. fr.—3) *link, limb, joint*. Hull. 106^a sq. נשילח ידים לחולין עד חפ' וכ' washing of hands for secular food must be done up to the (second) joint (of the fingers), for T'rumah to the (third) joint; חפ' קידוש sanctification of hands (and feet) up to the joint (of the hand); Arakh. 19^b; Tosef. Yad. II, 1; Yad. II, 3; Y. Ber. VIII, 12^a. Hull. X, 4 מן חפ' from the joint of the knee to the shoulder-blade of the forefoot. Ib. חפ' של לחי the joint of the jawbone. Sifra Tsav, Milluim, Par. I האמצע פ' the middle joint (of the thumb); a. fr.—Pl. as ab. Tosef. Kel. B. Mets. III, 2, v. מְסַפְּרָה. Deut. R. s. 3 beg. מנורה שעשויה מ' האמצע בין פרקי צואר between the joints of its neck. Y. Ber. I. c. bot. פ' (שולחן) של פ' a table that can be taken apart; a. fr.—4) **load*. Pl. as ab. Yalk. Lam. 1000 ויש עליי וכ' the camel has two loads (hanging down on its sides), one of wine, and one of vinegar (Lam. R. to I, 1 רבתי 6) חד מחיטין וזקין (טעניה חרין וזקין).—[פרק אינסין].—Esth. R. to I, 6, v. אינסין.]

פֶּרָקָא פ' ch. same, 1) *cross-road*. Targ. Ob. 14.—2) *period*.—Pl. פֶּרָקִין, פֶּרָקִי, פֶּרָקִי. Targ. Y. Lev. XIX, 29 near their period of puberty. Targ. Y. Num. XXII, 4 לפ' at periods (alternately).—3) *joint*. Targ. Y. Lev. VIII, 23, sq. Ib. XIV, 14; a. e.—Tosef. Neg. IV, 12 *neck*, v. פֶּרָקָא I.—Pl. as ab. Y. Taan. II, 66^a bot.; Y. Meg. I, 70^d top גרמיה פ' יאיה סבא ידע the old scholar knows well the joints of his bone (the vertebrae of his spine), i. e. he knows what he talks about; Y. Yeb. IV, 6^b top גרמיה פ' גרמיה (corr. acc.).—4) *section, chapter, lesson*. Pes. 117^a, sq. פ' ריש פ' the beginning of a chapter (psalm); in the middle of a psalm.—Y. Keth. VII, beg. 31^b (read: רישא) וזהי ראשה פ' this would be the same case as that treated in the beginning of this chapter (v. R. Nissim to Keth. VII, 1). Y. Ned. VIII, beg. 40^d פֶּרָקִי עד ראחל פֶּרָקִי until I have finished my chapter. Sabb. 67^a (פרק אמ' Ms. M. (ed. R. Hash. 31^a)) v. אֲמֹרָאָה. Y. Kil. I, beg. 26^d פ' אתאמרה על כל פ' does this rule refer to the entire chapter?; a. fr.—5) *school held at periods, session*. Kidd. 31^b פ' כי היה דרש בב' when he lectured at college sessions. Ib. 71^a. Pes. 100^a פ' אנה איקלעי לפֶּרָקִיה ו' I happened to be present at the session of R. &c.; a. fr.—Pl. פֶּרָקִי. Y. Keth. 62^a פ' בני פ' students at circuit sessions (who need not leave their homes for the sake of studying). B. Mets. 64^a פ' ררב (פרקין) היה יחיבנא בשלחי פ' ררב I took my seat towards the end of Rab's sessions (having missed the beginning of the discussion); a. e.

פֶּרָקָא Gen. R. s. 45 מפרקוהו Ar., v. רָפָא.

פֶּרָקִיד פֶּרָקִיד, אִתְּפֶּרָקִיד (denom. of פֶּרָקִיד, enlargement of פֶּרָקִיד, neck) 1) to turn backward. Targ. Y. I

Gen. XLIX, 17.—2) to lie on the back; to be slanting. Merl. 96^b פֶּרָקִידִי היה מִפֶּרָקִידִי it (the rim) was slanting (nothing could rest on it).

פֶּרָקִידִין, פֶּרָקִידִין, Cant. R. to III, 6, read: פֶּרָקִידִין.

פֶּרָקִידוֹס Pesik. Bahod., p. 104^b (Ar. פֶּרָקִידוֹס); Yalk. Ex. 273 פֶּרָקִידוֹס, a corruption; perh. פֶּרָקִידוֹס m. (ficarius) dealer in figs (and other dried fruits)(?).

פֶּרָקִידִין, v. פֶּרָקִידִין.

פֶּרָקִידִיסִין Pesik. Bahod., p. 104^b (Ar. פֶּרָקִידִיסִין); Yalk. Ex. 273 פֶּרָקִידִיסִין, a corruption; perh. to be read: פֶּרָקִידִיסִין m. pl. (ficus) figs (and other dried fruits)(?), v. פֶּרָקִידוֹס.

פֶּרָקִידִין m. (v. פֶּרָקִידִין) one lying on his back. Ber. 13^b; Nidd. 14^a.—Pes. 108^a חטִיבָה פ' לא שמייה חטִיבָה פ' lying on the back (at the Passover meal) is not called reclining.—V. אֲפֶרָקִיד.

פֶּרָקִידִין a species of peas, v. פֶּרָקִידִין.

פֶּרָקִילָה פֶּרָקִילָה f. (furcilla, furcula) fork, an instrument of torture put on the culprit's shoulders with his hands tied to it (v. Sm. Ant. s. v. Furca). Yalk. Prov. 961 end (ref. to Prov. XXVIII, 13) הוּדָה ... משל ללסטים like the case of a robber (rebel) who is judged before the questionarius; as long as he is stubborn, he is smitten, but when he confesses, he gets the *furcilla* (and is put to death); אבל חפ' אינו כן אלא עד שלא הוּדָה; but not so acts the Lord; as long as the offender does not confess, he gets the *furcilla* (is doomed to die), but when he confesses, he is pardoned; Yalk. Ps. 854 ניהן פ' הוּדָה נוחה פ' he (the questionarius) has the *furcilla* put upon him, when he is taken out and put to death; ib. הוּדָה ניהן ליה פ' he (the Lord) places the *furcilla* upon them (condemns them, Hos. XIV, 1), and then he allows them to come back (ib. 2); Yalk. Hos. 532.

פֶּרָקִידִין m. (פֶּרָקִידִין) redemption. Keth. IV, 4 ... חייב פ' ופֶּרָקִידִין is bound to support her, to redeem her (when she is captured), and to bury her. Ib. 47^b ופֶּרָקִידִין they instituted the duty of support as an equivalent for her handiwork, and that of redemption as an equivalent for the privilege of usufruct (of her property). Y. Maas. Sh. IV, 55^b [read:] פֶּרָקִידִין the mark Pé on a vessel means *perakon* (redemption, i. e. second tithes).

פֶּרָקִידִין ch. same. Targ. Y. Num. III, 51. Ib. XVIII, 16; a. e.—Pl. פֶּרָקִידִין, פֶּרָקִידִין. Ib. III, 46; 48, sq.

פֶּרָקִידִינִים, פֶּרָקִידִינִים, Koh. R. to I, 8, v. פֶּרָקִידִינִים.

פֶּרָקִידִין, v. sub פֶּרָקִידִין.

פֶּרָקִידִין f. (פֶּרָקִידִין) [joint] neck. Targ. I Sam. IV, 18 (Ar. אֲפֶרָקִידִין, q. v.).

פֶּרָקִידִין m. pl. (פֶּרָקִידִין) Parel of פֶּרָקִידִין, torrents, freshets, fountains (corresp. to h. מְבִישִׁים). Targ. Y. Gen. XIV, 3. Targ. Y. I Num. XXI, 34 (מבועין). Ib. XXIV, 6 (מבועין). Targ. Cant. VII, 5 (פֶּרָקִידִין).

פֶּרְקִיד, v. פֶּרְקִי.

פֶּרְקִילָא, v. פֶּרְקִילָא.

פֶּרְקִילִינִין, v. פֶּרְקִילִימִין.

פֶּרְקִינָא, v. פֶּרְקִינָא.

פֶּרְקִלְמִין, Tanh. R'eh 8, read: פֶּרְקִלְמִין.

פֶּרְקִלְמִין m. (παράκλητος) *advocate; intercessor*. Ab.

IV, 11 קינה לו פ' אחד he that does a good deed, acquires an advocate for himself, opp. קטגור. Sifra M'tsor'a, Neg., Par. 3, ch. III שנכנס לרצוה ל' חטאה דומה לפ' שנכנס לרצוה a sin-offering is like an intercessor that enters (the royal palace) to appease (the king); when the intercessor has succeeded, the present is sent in (the burnt-offering follows); Zeb. 7^b; Tosef. Peah IV, 21 (v. infra); a. e.—*Pl.* פֶּרְקִלְמִין. Sabb. 32^a פ' גדולים וכ' כל העולה ... פ' גדולים וכ' פ' גדולים וכ' when one ascends the scaffold to be put to death, if he has prominent intercessors, he is pardoned &c. ואלו הן; יאלו הן these are man's intercessors (before divine judgment): repentance and good deeds. B. Bath. 10^a כל שלום ופ' גדולים בין וכ' all acts of charity and benevolence ... are great peace (makers) and intercessors between Israel and his Father in heaven; (Tosef. l. c. (פרקליט גדול ושלום). Y. Taan. I, beg. 63^c למים פ' intercessors praying for rain; a. e.

פֶּרְקִלְמִין ch. same. Targ. Job XXXIII, 23 (h. text מליץ).—*Pl.* פֶּרְקִלְמִין. Ib. XVI, 20.

פֶּרְקִלְמִין m. pl. (περικλυμια = περικλυμια) *leggings, greaves*. Kel. XXVI, 3 (הפרקל' (R. S. S. head-bands). Ib. XXIV, 15 שלשה פרקלימין הן וכ' ed. Dehr. (ed. פֶּרְקִלְמִין) there are three kinds of greaves (with regard to levitical cleanness): those worn by hunters &c. (v. Sm. Ant. s. v. Ocrea); [comment: *gloves*]; Tosef. ib. B. Bath. II, 11 פֶּרְקִלְמִין ed. Zuck. (oth. ed. פֶּרְקִלְמִין, פֶּרְקִלְמִין).

פֶּרְקִלְמִין, v. preced.

פֶּרְקִמִּים, v. פֶּרְקִמִּים.

פֶּרְקִמְיוּמִים, v. פֶּרְקִמְיוּמִים, sub פֶּרְקִמִּים.

פֶּרְקִמְיוּמָא f. (preced. wds.) *trading woman*. Targ. I Chr. II, 3 (h. text כנענית).

פֶּרְקִין, v. פֶּרְקִין.

פֶּרְקִין f. (פֶּרְקִין, *Pales*) = פֶּרְקִין, *underwear, shirt*. Treat. Der. Er. ch. X פֶּרְקִין הַתַּחְתּוֹנָה (פֶּרְקִין) his undershirt.

פֶּרְקִין, v. פֶּרְקִין.

פֶּרְקִין, read:

פֶּרְקִין f. (πράξια) *business*. Y. Ab. Zar. I, 39^d משם

'if he decorated his store for business' sake (to attract customers), opp. עֲשֵׂה, q. v.

פֶּרְקָה, v. פֶּרְקָה.

פֶּרְ (b. h.) *to break*.

Pl. **פֶּרְ** *to crumble*. Pes. 10^b ררכו של חינוק לפֶּרְ it is a child's way to crumble bread (and leave it on the ground). Ib. II, 1 כִּפְרָר וזורה וכ' he may crumble (the leavened bread) and cast it to the wind; a. fr.—Tosef. Shebi. VI, 29 מִפְרִירִין, v. פֶּרְ.

Hif. **פֶּרְ** *to break, destroy; to thwart*. Ab. III, 11 כִּפְרָר הַמִּפְרָר he that breaks the Abrahamic covenant (omits or effaces circumcision, v. מִשְׁחָר). Gen. R. s. 98 (play on פֶּרְתָּה, Gen. XLIX, 22) לְאֹדִי the son that broke (faith) with his brothers; ib. לְאֹדִי to whom his brothers were faithful; ib. לְאֹדִי to whom she broke faith with, and distressed his (God's) children (Var. לפֶּרְתָּה, Gen. II, 14) פֶּרְתָּה Edom (Rome) is called P'rath, because she broke faith with, and distressed his (God's) children (Var. לפֶּרְתָּה); because I (the Lord) shall in the end thwart her plans; Yalk. ib. 22; a. fr.—*Esp.* *to make void; to disallow a vow* (Num. XXX, 2-16). Ned. X, 1 אבירה ובעלה 1 אבירה ובעלה both her father and her husband must declare her vow void; Ib. 2 ה' האב וכ' if only the father protested, and the husband did not. Ib. 2 הבעל כִּפְרָר בבגד וכ' in the case of an adult the husband has the right of disallowing, but not the father. Ib. 4 אִינוּ יָכוֹל לְהַפֵּר he has no power to disallow her vows. Ib. 5 יָפֵר he has the power &c. Ib. 7^{2a}, a. e. בְּקוּדִמִּין מִפֶּרְ the husband cannot invalidate vows made before marriage. Ib. XI, 12 (90^b) חֶלְקוֹ יָפֵר he may invalidate her vow for his share (as far as it concerns him). Ib. 7 אִינוּ יוֹדֵעַ שִׁישׁ I did not know that there are invalidating powers (vested in the husband); a. v. fr.—Part. pass. מוֹפֵר, *pl.* מוֹפֵרִין. Ib. X, 1 אִינוּ מִ' her vow is not made void. Ib. 4 הָרִי הָיָה מִ' whatever vows thou mayest have made in my house, shall be void. Ib. 7^b לִיכִי מִ' thy vow is void; a. fr.

פֶּרְ ch. same.

Ithpa. **פֶּרְ** *to be broken, crushed, crumbled*. Targ. Ps. XXII, 15 Ms., v. פֶּרְפֵּר I.—Pes. 74^b כְּמִדָּא (Ms. M. רִמְיָפֵּר, Ms. O. רִמְיָפֵּר), v. פֶּרְפֵּר.

Af. **פֶּרְ** *to make void, invalidate*. Ned. 73^a לִכִּי שָׁמַע אִפֵּר when he hears of the vow, why does he not disallow it himself (what need has he of the agent)? Ib. 70^a מִצִּי מִפֶּרְ he has no power to invalidate her vows. Ib. ^b מִצִּי מִפֶּרְ אב her father has no power &c.; a. e.

פֶּרְ, v. פֶּרְ I.

פֶּרְשׁ, v. פֶּרְשׁ.

פֶּרְשׁ (b. h.) *[to divide, separate,]* 1) (neut. verb) *to go away, go aside, depart; to keep off*. Yoma I, 5 פֶּרְשׁ וְהָא פֶּרְשׁ ... פֶּרְשׁ וְהָא פֶּרְשׁ ... he turned aside and wept, and so did they. Y. Keth. I, 25^d bot. פֶּרְשׁ מִצִּיפִּירִין they saw him come out of Sepphoris (so that he is presumably an in-

habitant of Sepphoris); פירש מן הבתים they saw him leave one of the houses of Sepphoris. Num. R. s. 9 אה פִּרְשָׁתָּהּ thou didst depart from the way (disregard the customs) of Israel's daughters. Zeb. 113^a (play on פרשהו there where she departs for death, she shall be burnt. Y. M. Kat. I, 80^b bot. (ref. to Lev. XIII, 45) פִּרְשׁ ... שְׂרָחָה מִמָּוֶה that the uncleanness itself may cry out ..., 'keep off'; Y. Maas. Sh. V, beg. 55^d; a. fr.—2) *to pass, cross*. Yalk. Prov. 946; Yalk. Num. 738 הספינה פִּרְשָׁתָּהּ the ships make their way through the sea.—3) (act. verb) *to separate, keep off*. Num. R. s. 10 כשם שאדם פִּרֵּשׁ את עצמו וכו' as a person keeps himself away (abstains) from the fruits of Orlah, so will those who misbehave towards their handmaids, be separated from the virtuous on the day of judgment.; a. fr.—Part. pass. פִּרְשָׁהּ, q. v.—4) (cmp. פִּרֵּשׁ) *to single out, specify, speak distinctly*. Ib. (expl. יִפְּלֵא, Num. VI, 2) כשרפִּירֵשׁ לנדור וכו' when he speaks out his vow, to the exclusion of him who thinks it in his heart; a. fr.—Sifré Num. 24 כדרך שפִּירֵשׁ לך ... כדרך שפִּירֵשׁ וכו' (Yalk. ib. 710 שפִּירֵשׁ ... שפִּירֵשׁ, v. שפִּירֵשׁ).

Nif. פִּרְשָׁהּ to be separated, kept away. Lev. R. s. 22 ויהן וזה נִפְרָשִׁים מעבודה וזה נִפְרָשִׁים מעבודה and thus they will be kept away from idolatrous worship; a. e.

Pi. פִּירֵשׁ (1) (neut. verb) to depart, withdraw; to abstain. Snh. 82^b פִּירֵשׁ ולא פִּירֵשׁ ... לפרש ולא פִּירֵשׁ Zimri might have withdrawn (from the woman), but he did not. Ib. 3^a וכו' אם פִּירֵשׁ if Z. had withdrawn, and Phineas had slain him &c. Pes. 87^b פִּירֵשׁ פִּירֵשׁ withdrew from contact with his wife. Gen. R. s. 20 פִּירֵשׁ חוה מאדם that Eve was separated from Adam.—Sabb. 86^b פִּירֵשׁ כֵּן דאִישׁ the semen issued from a man.—Pes. 49^b פִּירֵשׁ ופִּירֵשׁ קשה וכו' he that studied and gave it up, is the worst of all (in hostility to scholars); a. fr.—2) *to go on a voyage; to cross the ocean* (cmp. פִּלַּג *Hif.*). Y. M. Kat. III, beg. 81^c אסור לפרש לים הגדול it is forbidden to start on a sea voyage (during the festive week). Y. Yeb. XVI, 15^d פִּירֵשׁ עשירי ימים פִּירֵשׁ I was crossing &c. Y. Meg. II, 73^b פִּירֵשׁ voyagers on the sea; a. fr.—3) (act. verb) *to separate*. Gen. R. s. 22 אילו רצה המלך פִּירֵשֶׁן ולא רצה המלך לפרשֶׁן if the king desired it, he would separate them (the fighters), but the king does not wish to separate them; Yalk. ib. 38.—4) *to specify, express clearly*. Ib. לפה לפרשֶׁן when he no mouth can express it. Men. 91^a פִּירֵשׁ (in making his vow) specified ('sheep' or 'cattle'), opp. בסמוך. Gen. R. s. 6 פִּירֵשׁ אִישׁוֹ the men of the Great Assembly said it plainly. Snh. VII, 5 עד שיפִּירֵשׁ השם until he mentions the Name expressly (uses the Tetragrammaton), opp. בְּיָנוּי. Gitt. 36^a פִּירֵשׁ שְׁמוֹתָם that witnesses must sign their full names; a. fr.—Part. pass. פִּירְשָׁהּ, f. פִּירְשָׁהּ; pl. פִּירְשָׁהּ. B. Kam. 54^b, a. fr. מה הפרט מפִּי. B. Mets. 94^b פִּירֵשׁ בְּשׂוֹאֵל מִפִּי that the third paragraph treats of a borrower, is explicitly stated (Ex. XXII, 13). Sot. 38^a, a. fr. שֵׁם הַמֶּלֶךְ the special Name (the Tetragrammaton), v. supra. Zeb. 53^a, v. כִּתְּם. Hag. 22^b וכו' מִפִּי ... ומה סתומות ... ומה פִּירֵשׁ וכו' the Mishnah

begins with *kinnuyim* ..., and goes on explaining *yadoth!* Zeb. 13^a לֹא לִפְרֵשׁ וְאֵין לִי לִפְרֵשׁ and I am unable to explain (the reason of the distinction between receiving and sprinkling the blood); אֲנִי אֶפְרֹשׁ I shall explain it. Ned. 81^a דבר זה ... ולא פִּירְשָׁהּ עד שפִּירְשָׁהּ וכו' that question (Jer. IX, 11) was asked of prophets and scholars, and they could not explain it, until the Lord himself explained it (ib. 12). M. Kat. 16^b; Ber. 18^a לֹא פִּירְשָׁהּ לָךְ they did not interpret (the verse) to you; v. שָׁנָה I. Gen. R. s. 31 פִּירֵשׁ וכו' ולא פִּירֵשׁ וכו' and did not explain (of what material the serpent was to be made); Y. R. Hash. III, end, 59^a; a. fr.—Part. pass. as ab. Meg. 3^a, a. e. (ref. to Neh. VIII, 8) הַרְגִּים מִפִּי *m'forash* means interpretation.

Hithpa. פִּירְשָׁהּ, Nithpa. פִּירְשָׁהּ to be specified, defined; to be explained. Lev. R. s. 6 כֹּהֵן כָּל נְבִיא שְׁנֵיהֶם וכו' a prophet whose name is stated. Gen. R. l. c. וְאֵין לִי לִפְרֵשׁ in three places (in which פִּירְשָׁהּ occurs) the command is specified, but in the fourth (Num. XXI, 8) it is not specified, v. supra. Yalk. Gen. 20 דבר שאינו מִפְּרֵשׁ בְּמִקְוֵהוּ וכו' a thing which is not defined in its original place but is defined in another passage; a. e.

Hif. פִּירֵשׁ 1) to separate; to set aside, dedicate. Yoma I, 1 הַמִּפְּרִישֶׁן they removed the high priest from his house to the cell &c. Ter. IV, 1 הַמִּפְּרִישֶׁן מִקְצָה וכו' he who sets aside one portion of what is due of T'rumah or tithes. Num. R. s. 10 (ref. to Num. VI, 11, ויעשה) שִׁפְרִישֶׁן (יעשה) that the priest when offering them designates them, one for a sin-offering &c. Ib. (ref. to Prov. XXIII, 32) כֹּה הֵינִי מִפְּרִישֶׁן ... כֹּה הֵינִי מִפְּרִישֶׁן as the adder divides between life and death, so wine removes from the ways of life to those of death; Lev. R. s. 12 כֹּה הֵינִי מִפְּרִישֶׁן so wine caused a separation between Adam and Eve; הֵינִי בֵּין נֹחַ לְבָנָיו לעבודה wine caused a division between Noah and his sons with regard to slavery; הֵינִי בֵּין אַהֲרֹן וּבָנָיו למיתה wine caused a division between Aaron and his sons with regard to death; Yalk. Prov. 960. Tam. IV, 3 מִפְּרִישֶׁן ... מִפְּרִישֶׁן the lungs from the liver; a. fr.—Part. pass. מִפְּרִישָׁהּ. Ned. I, 1 מִפְּרִישֶׁן מִמֶּךָ I will be separated from thee (will have no dealings with thee, accept no favors &c.); ib. 5^a; a. e.—2) *to go to sea*. Gen. R. s. 13 הָיוּ מִפְּרִישֶׁן לִים וכו' were crossing the ocean; a. e.

פרש ch. same, 1) (neut. verb) to keep off, abstain &c. Targ. Y. I Num. VI, 3. Ib. 2 פִּירֵשׁ. Ib. XXV, 8 [read:] דְּהוּא לִיה מִפְּרִישֶׁן וְלֹא פִּירֵשׁ (v. Snh. 82^b, quot. in preced.); a. fr.—Part. פִּירְשָׁהּ, f. פִּירְשָׁהּ. Ib. XIX, 16; 18; a. fr.—Hull. 45^b כָּל דְּפִירֵשׁ one artery branches off to the heart, the other to the lungs &c. Zeb. 73^a, sq. שְׂרָחָה מִמָּוֶה whatever comes out of a mixed multitude, is presumed to have come from the majority, i. e. has the legal status of the majority; Keth. 15^a; a. fr.—2) *to cross the ocean*. Gen. R. s. 6 בָּעָא דִּפְרִישֶׁן, v. infra. Koh. R. to III, 6 הוּא אֹזֵל פִּירֵשׁ בִּימָא דִּיהוּא was about to go to sea; a. e.—3) *to set aside, distinguish*. Targ. Y. Deut. IV, 34; a. e.—4) *to explain*. Part. pass. פִּירְשָׁהּ. Hull. 52^a לִיבֵי מִיִּנְיָהּ let him be asked one question by which both cases will be made clear to us; a. e.

Pa. פִּירֵשׁ 1) (neut. verb) to depart, keep off. Targ. Prov. XIX, 27 (ed. Lag. a. oth. Pe.).—[Targ. Y. Num. XXV, 8

פָּרַשׁ Hebraism, v. supra.]—2) *to go to sea*. Gen. R. I. c. was about to undertake a sea voyage. Ib. **פָּרַשׁ** ... בַּעַל he wanted to go to sea; said the matron, do people go to sea at this season?; a. e.—3) *to separate, divide, distinguish*. Targ. O. a. Y. II Deut. XXXII, 8 בְּפָרְשֵׁיהֶם (Y. I באֲפָרָא, Af.); a. e.—Y. Ab. Zar. II, end, 42^a אֵיךְ יֵרֵד I can tell the roe of clean fish from that of unclean fish.—4) *to express clearly, define*. Targ. O. Gen. XXX, 28. Targ. O. Lev. XXII, 21 (Y. Af.). Ib. XXIV, 11; 16; a. e.—Part. pass. מְפָרֵשׁ. Targ. Y. II ib. XXIV, 11 שְׁמֵא מְפָרֵשׁ (= h. המפורש, v. preced.; Y. I *Ithpe.*). Targ. Y. II Gen. XXX, 22; a. e.—Yoma 3^b וְכִּי מְפָרֵשׁ וְכִי it is clearly indicated in the text that it is 'from thine own' (the high priest's private property); a. e.—5) *to distinguish, make wonderful*.—Part. pass. as ab. Targ. Jud. XIII, 18 (h. text פִּלְאִי).—6) *to explain, interpret*. Targ. O. Deut. I, 5 (h. text באר).—B. Bath. 121^a וְלֹא יָדַע לְפָרְשָׁהּ ... גַּמְרִי he learned the Boraitha by heart, but knew not how to explain it. Y. Kil. I, 27^a bot. וַיִּפְרֹשְׁנוּהָ חֲמֵן and we explained it there (to B. Kam. V, 10); ib. וּפְרֹשְׁנוּהָ (corr. acc.). Erub. 54^a ... לֹא וְכִי thou shalt not rest on thy legs (sit down) until thou hast explained these verses to me. R. Hash. 26^a וְכִי לְפָרְשֵׁי מֵאֵה וְכִי it is important for the explanation of *meah k's'itah* (Gen. XXXIII, 19) &c.; a. fr.

Af. אֲפָרֵשׁ 1) *to separate, divide, make a distinction; to set aside, dedicate*. Targ. Gen. I, 4; 6. Ib. XXX, 40. Targ. Is. LVI, 3. Targ. O. Num. XVIII, 24 (Y. ed. Vien. Pe.); a. fr.—2) (neut. verb) *to keep aloof, abstain*. Targ. Y. Num. VI, 2 (v. supra).—3) *to warn off, keep away*. Sabb. 40^b וְאַפְרֹשִׁי מֵאִיסוּרָא (ל) to warn a person off from doing wrong.—4) *to speak out, declare*. Targ. O. Num. VI, 2 (ed. Berl. Pa.). Targ. Lev. XXVII, 2 (O. ed. Berl. Pa.); a. e.—5) *to distinguish, make wonderful*. Targ. O. Deut. XXVIII, 59; a. e.—Part. pass. מְפָרֵשׁ; f. מְפָרֵשָׁה; pl. מְפָרֵשִׁין. Targ. II Sam. I, 26. Targ. Is. XXIX, 14; a. e.

Ithpa. אֲפָרֵשׁ, אֲפָרֵשׁ; אֲפָרֵשׁ, אֲפָרֵשׁ 1) *to be separated, to part, depart; to be set aside, dedicated*. Targ. Gen. X, 32. Targ. Is. LIII, 11. Targ. Lev. IV, 10 (O. ed. Berl. *Ittaf.*). Targ. Ex. XXIX, 27 (O. ed. Berl. *Ittaf.*); a. fr.—2) *to be distinctly expressed, declared; to be explained, interpreted*. Targ. Num. I, 17. Targ. Y. Lev. XXIV, 11 (v. supra); a. fr.—Meg. 3^a לְרִידֵי מִרְפָּשָׁא לִי מִינִיָּה a. fr. B. Kam. 112^b a. fr. וְכִי לִי to me it was explained by &c. Y. Keth. IV, 28^d bot. made clear (solved); f. אֲרֵחֶבָה וְכִי it was raised and met.

Ittaf. אֲפָרֵשׁ *to be set aside, dedicated; to be distinguished*. Targ. O., ed. Berl., Lev. IV, 10; a. e., v. supra.—Targ. Y. I Gen. III, 18 וְיֵהָאֲפָרֵשׁ let there be a distinction.

פָּרַשׁ, constr. of פָּרֵשָׁה.

פָּרֵשׁ f. (b. h.; פָּרֵשׁ) *secretion, excrements* (found in the entrails). Pes. 20^a בְּפִי מִצְחָה בִּפְּיָא if the liquid is found in the excrements of the slaughtered animal. Ib. (in Chald. dict.) וְכִי לִי וְלִיהֹדֵר פִּי why should not the excrements again make the flesh unclean? Ib. עֲבָה פִּי thick, substantial excrements, רֵכָה פִּי soft, viscid secretions. Ab. Zar. 34^b מוֹתֵר פָּרֵשׁוֹ its discharge may be used. Y. ib. II, 41^c bot. מוֹתֵר פָּרֵשׁוֹ an animal's discharge is part of its body; a. e.

פָּרַשׁ m. (b. h.; פָּרַשׁ *to chase, be fast*, v. Fried. Del. Proleg. p. 95, note; cmp. פָּרַר II) *horseman, knight*. — Pl. פָּרָשִׁים. Sbh. 95^b פִּי וְהַשָּׂר פִּי and the rest of the army were horsemen; a. e.

פָּרֵשָׁה ch. same. Targ. Nah. III, 3.—Sabb. 109^b כִּי אֵלִיָּהוּ he (Elijah) appeared to him as a horseman. Yeb. 121^b וְכִי לִיָּהוּ alas, for the brave horseman (city guardsman) that is dead! B. Bath. 8^a לֵפִי Rashi (ed. פָּרֵשָׁה) towards maintaining the city guard, v. מְפָרֵשׁ. Ab. Zar. 18^a מְפָרֵשׁ נִקְטַת נִפְשִׁיהּ כְּדֵי פִי רַמְלָכָא Ms. M. (ed. only כִּפִּי; Ar. מִן פָּרֵשִׁיָּה) he (R. Meir) assumed the disguise of a Roman knight.—Pl. פָּרָשִׁיָּה, פָּרָשִׁיָּה, פָּרָשִׁיָּה. Targ. Jud. XV, 8. Targ. Ex. XIV, 28. Ib. 17; a. fr.—Ab. Zar. I. c., v. supra. B. Mets. 86^a, v. מְפָרֵשׁ I; a. e.

פָּרֵשָׁה I m. (v. פָּרֵשׁ) [*driving*,] *goad*. Targ. Jud. III, 31 פָּרֵשׁ constr. (Ar. פָּרֵשִׁיָּה).

פָּרֵשָׁה II m. (פָּרַשׁ, cmp. פָּרַר) [*breaker, crusher*,] *ploughshare*. Targ. I Sam. XIII, 20 (ed. Wil. פִּי; h. text מוֹדֵרָה). — B. Mets. 80^a מְשַׁלֵּם פִּי דִנְקִיטָה he that handles the share is responsible for the damage, contrad. to בִּנְתָא, coulter.

פָּרֵשָׁה, v. פָּרֵשָׁה.

פָּרֵשָׁה f., v. פָּרֵשָׁה — [Ber. 8^b פָּרֵשִׁיָּהוּ Ms. M., v. פָּרֵשָׁה]

פָּרֵשָׁה, v. פָּרֵשָׁה.

פָּרֵשָׁה, v. פָּרֵשָׁה.

פָּרֵשָׁה I f. (פָּרַשׁ) 1) *separation, branching off*.—פָּרֵשָׁה עֵיבָר, *cross-road*. Ber. IV, 4, v. עֵיבָר. Sot. 21^a וְכִי הֵגִיעַ לֵפִי דִרְכֵּיהֶם when the traveller reaches the cross-road (where there is a guide-post), he is saved from all dangers. Ib. וְכִי מִדֵּי פִי דִרְכֵּיהֶם what is meant by cross-road (in this parable)? A scholar on his dying day.—Hull. 46^a פִּי הַרְשָׁה the first branching off of the spinal column towards the legs, שְׁנִיָּה the second branching off in the prolongation which forms the tail. Ib. פִּי הַרְשָׁה the starting point of the branching off; פִּי עֲצָמָה the branch itself; a. e.—Pl. פָּרֵשָׁה. Ib. 45^b עַד בֵּין פִּי הַרְשָׁה how far does the spinal cord go (the severance of which causes the animal to be *f'refah*)? ... To 'between the ramifications'; show us the place called 'between the ramifications'; a. e.—2) *crossing the ocean, sea-voyage*. Lev. R. s. 35, v. אֲפָרֵשָׁה.—3) (in writing) *division, section, Parashah, the weekly Scripture lesson*. Ber. 9^b הֵיא פִּי חֲדָה ... אֲשֶׁרִי Ashrē (Ps. I) and *Lammah rag'shu* (Ps. II) are one section (psalm). Ib. 63^a אִיזִירָה פִּי אִיזִירָה which is the small section (verse) on which all essentials of the Law depend? (Answ. Prov. III, 6) 'In all thy ways &c.' Ib. II, 2 (13^a) וְכִי שְׁמַע שְׁמַע B. Bath. 14^b בִּלְעָם פָּרֵשָׁה the section treating of Balaam (Num. XXII, 2-XXIV, 25); a. v. fr.—Pl. פָּרֵשָׁהוּ (fr. פָּרֵשָׁה). Ber. 9^b יִזְרָה eighteen psalms. Gen. R. s. 90. Lev. R. s. 24.

Tosef. Sabb. I, 12 פֶּרְשֵׁי חֲתָנֵי קוֹחַ children and teacher may prepare their verses by lamp-light &c.; (Y. ib. I, 3^b bot. ראשי פסוקיהן. Ber. 8^b המשלים פֶּרְשֵׁי חֲתָנֵי עַם). he who finishes the reading of the weekly lessons so as to keep up with the public reading in the synagogue. Meg. 29^b הוא חוזר לסדר פ' הוא חוזר the interrupted order of Scriptural reading is taken up again; a. v. fr.

פֶּרֶשָׁה II (preced.) pr. n. pl. *Parashah* (*Crossing*); פֶּרֶשַׁת אֲשַׁקְלוֹן the Crossing of Ashkalon. Tosef. Shebi. IV, 11; Y. ib. VI, 36^c פ' חומיה וכו' (insert אשקלון); Sifré Deut. 51; Yalk. ib. 874.

פֶּרֶשְׁוֹתָא, v. פֶּרֶשְׁוֹתָא.

פֶּרְשֻׁנְיָא (פֶּרְשֻׁנְיָא) pr. n. pl. *Parshunia*, (*Pash- runia*), in Babylonia. Erub. 104^a פרש early eds. (Ms. M. פרשוהא; late eds. פשר; v. Rabb. D. S. a. l. note); Pes. 91^a פרשנא (Ms. M. פרשוניא, v. Rabb. D. S. a. l. note).

פֶּרְשֻׁתָּא f. = h. פֶּרְשָׁה, *separation*; פֶּרְשֻׁתָּא אֹרֶחַ *cross-road*. Targ. Ez. XVI, 25. Ib. XXI, 24; 26 (ed. Wil. פ'). Targ. Koh. X, 8 פֶּרְשֻׁתָּא.—Targ. O. Gen. XXXVIII, 14 פרשוהו (ed. Berl. ענינים), v. ענין ch.; Y. פֶּרְשֻׁתָּא אֹרֶחַ. — V. פֶּרְשֻׁתָּא.

פֶּרְשָׁע, v. פֶּרְשָׁע.

פֶּרְשָׁתָא f. = h. פֶּרְשָׁה, 1) *cross-road*, v. פֶּרְשֻׁתָּא. — 2) *interpretation*. Targ. Y. Deut. XVII, 18 פֶּרְשָׁתָא אֹרֶיחָא (not פרשאה; h. text משנה). — 3) *section of writing*, *Parashah*, *weekly Scripture lesson*. Meg. 4^a (interpret. ולשנותה, ib.) כגון דאמר אינשי אעבור פ' דא וכו' as people say, I will peruse this section and read it over again. Y. Ned. VIII, beg. 40^d עד דמיסל פֶּרְשָׁתָא until I have finished my *parashah*; a. e. — Pl. פֶּרְשָׁתָא (fr. פרשוהא). Ber. 8^b, v. פֶּלָה. Ib. פֶּרְשָׁתָא (Hebraism. for פֶּרְשֻׁתָּא); Ms. M. פֶּרְשָׁתָא, v. פֶּרְשָׁה.

פרשתבינא, v. פֶּרְשֻׁתָּא.

פֶּרַת (b. h.) pr. n. *P'rath*, 1) the river *Euphrates*. Gen. R. s. 16 פ' שפיה ורבה וכו' it is named *P'rath* (the growing), for its waters grow and increase, until people pass it on ships; פ' שמימי פ' רין ורבה וכו' P'rath, for its waters are fruitful (fructifying); פ' שכלה במגריפה (Rashi) (ed. שמפרש) it is named *P'rath* (v. פֶּרַת), because it goes on dividing (branching off in channels), until it ends under the (digging) spade; Yalk. Deut. 801 שכלה במגריפה (corr. acc.); Sifré Deut. 6 שכלה במגריפה (corr. acc.); it goes on fructifying (irrigating), until the spade ceases to dig it; Yalk. Gen. 22 שהוא כלה פ' שפיה וכו' goes on dividing, until it disappears, and they open it with the spade. Bekh. 55^a; a. fr. — Denom. פֶּרַת, מים הם ומתים פ' CXXXVII Midr. Till. to Ps. CXXXVII they drank Euphrates water and died; (Pesik. R. s. 28 פֶּרַת, name of certain districts or towns. Yoma 10^a רמישן עיר (= רחבת עיר, Gen. X, 11); פ' דבורסיה (= כלה ib.); Kidd. 72^a (expl. ימא רחבת) v. דבורסיה, v. פֶּרַת.

פֶּרַת (cmp. פֶּרַר, פֶּרַר) *to divide, crush, crumble*.

Pi. פֶּרַת same, trans. (with ב) *to belittle, make light of*. Koh. R. to III, 11 הוא פ' בממונו של עולם וכו' ... if any one else had said, 'vanity of vanities &c.' (ib. I, 2), I might have thought, one that never owned two pennies in his life, made light of the wealth of the world &c.

פֶּרַת I ch. same.

Pa. פֶּרַת 1) *to divide, dismember* (of the basilisk whose look is believed to cause a person's limbs to fall apart, v. פֶּרַשׁ, a. Gen. R. s. 10, a. e., quot. s. v. נָשַׁל; cmp. פֶּרַשׁ Prov. XXIII, 32). Targ. Is. XIV, 29 מִפֶּרַת (some ed. מִפֶּרַת Af.; Var. ed. Lag. מִפֶּרַד; ed. Wil. מִפֶּרַת; h. text מִפֶּרַת). Ib. LIX, 5 מִפֶּרַת ed. Lag. (ed. Wil. מִפֶּרַח). — [Targ. Prov. XXIII, 32 מִפֶּרַת, ed. Lag. מִפֶּרַח, prob. to be read: מִפֶּרַת, Part. Pe.; h. text פֶּרַשׁ, v. supra.] — 2) *to belittle, make light of*. Lam. R. to II, 10 וּמִפֶּרַח לִיהָ ... וּמִפֶּרַח לִיהָ (read: מִפֶּרַח) five kings were sitting and sneering at Nebuchadnezzar in the presence of Zedekiah; (Ar. פרשה, Var. פֶּרַח, corr. acc.) he, likewise, sneered &c.

Ithpe. פֶּרַת *to be broken off, separated*. Bets. 2^a אוכלא היא the egg is considered as a broken-off piece of food (part of the hen, not as an independent creation). Pes. 85^a כמאן דמִפֶּרַח דמי they are to be considered as if they were separated; Hull. 73^a.

פֶּרַת II m., v. פֶּרַח.

פֶּרַח m. (preced. art.) = h. פֶּרַח. Targ. Y. Deut. XXI, 8 (ed. Amst. פֶּרַח). Targ. Y. Num. XIV, 37 (ed. Amst. פֶּרַח). — Gen. R. s. 99 (expl. דפרשוהו, Jud. III, 22) פֶּרַח his excrements (came out). Shh. 67^b מי הוא? were there any traces of blood and secretions? Hull. 18^a, v. מִסְמֵס. Gitt. 56^a וכו' פ' ארירב לה dirt settled on her foot.

פֶּרַח m. (פֶּרַח) = h. פֶּרַח, *branching off, division*, esp. פֶּרַח (or sub. כרסא) *partition of the belly, navel*. Targ. Job XL, 16 פ' דכ' ed. Lag. (oth. ed. פֶּרַח, read: כ'). Targ. Cant. VII, 3. Targ. Y. Num. XI, 31. — Pl. constr. פֶּרַח. Targ. Job III, 9 (10) ed. Lag. a. oth. (Ms. פֶּרַח, v. פֶּרַח II.

פֶּרַח or **פֶּרַח**, v. פֶּרַח.

פרחויא, v. next w.

פֶּרְחָנְיָא m. (= h. פֶּרְחָנִים, pl.) *nobleman*. Targ. II Esth. VI, 9 (ed. Lag. פֶּרְחָנְיָא, some ed. פֶּרְחָנְיָא, corr. acc.; ed. Amst. פֶּרְחָנְיָא, corr. acc.). — Pl. פֶּרְחָנְיָא. Targ. Esth. I, 3.

פֶּרְתִּיָּא m. pl. (Πάρθια) *Parthians*. Targ. Esth. VIII, 15 פֶּרְתִּיָּא Parthian (red) socks (v. Harp. Lat. Dict. s. v. Parthia, a. פֶּרְתִּיָּא).

פֶּשֶׁן, v. פֶּשֶׁן.

פֶּשָׁה, v. פֶּשָׁה.

פֶּשֶׁט, v. פֶּשֶׁט.

פֶּשֶׁט m., פֶּשֶׁטָּה f. (part. pass. of פֶּשַׁט) 1) *straight*,

plain, simple. R. Hash. III, 3 של יצל פ' a straight horn of the mountain-goat, opp. כפוף. Sabb. 104^a, v. כפוף. Ib. 106^a, v. קרט. Men. 35^b פ' אחא מחור ר' Ms. M. (ed. אשר) R. A. showed the index finger straight, i. e. the strap must reach from the arm to the tip of the index finger, when straightened, opp. כפוף (v. Tosaf. a. l.; Rashi: the strap must be as long as the distance from the thumb to the index finger, stretched as wide as possible, opp. כפוף the distance from the index to the middle finger). Mekh. B'shall. beg. לא לא הבריאן הק"ב דרך ר' וב' the Lord did not lead them on the direct road to Palestine; Yalk. Ex. 226 בפשוטה (sub. דרך). Mekh. l. c. לא הבריאן המקום בפישותן (corr. acc.). Cant. R. to I, 16 פ' בלשון with a single expression (of praise), opp. כפול. B. Bath. X, 1, a. fr. פ' גט a plain, open document, opp. מקופש; Tosef. Gitt. VIII (VI), 9 פ' ed. Zuck. (Var. פ' גט). Y. R. Hash. III, 58^a top פשוטה (sub. חקיעה) the plain note (opp. the tremulous note; a. fr.—2) (noun) פשוט the plain, literal sense. Sabb. 63^a, a. e. אין פשוט (sub. יורש) an heir entitled to a single share, opp. גבול. Bekh. 52^b פ' מה חלק וב' as the share of the plain heir is an inheritance, so the share of the firstborn is an inheritance and a gift affected by the jubilee laws; B. Bath. 124^a. Ib. 126^a בכור שחלק 29^b, ותר; Y. Keth. IV, end, בכור בני פ' (read כפ' in its flattened condition (when the bag is unrolled), it is not susceptible to uncleanness; a. fr.—Pl. as ab. Kel. II, 1 פשוטתן those of them which are flat, opp. מקבלתן which have receptacles. Sabb. 123^b, a. e. פשוט flat wooden implements (boards &c.). Y. ib. X, end, 12^d פ' when they are flat, opp. מקופשין folded; a. fr.

פשוטא m. (preced.) 1) *flat, plain.*—Pl. פשוטא. Targ. Y. Num. XXXI, 22 *flat vessels.*—2) *plain sense,* v. פשוטא.—[Yalk. Is. 352 מפשוטא, v. פשוטא.]

פשוטא v. פשוט.

פשוטא v. פשוט.

פשוטא m., pl. פשוטא = h. פשוט, tepid (water). Targ. Koh. II, 8 ed. Lag. (ed. Vien. פשוט; oth. ed. פשוט).—Hull. 46^b; 47^b. Ib. 84^b כסא דפשוטא some ed. (read: ר' ..., or ר' ...). B. Mets. 29^b דפשוטא (some ed. פשוטא). v. פשוט; a. e.—2) (v. פשוטא) *rifts formed by thawing snow.* Ab. Zar. 34^b, v. פשוטא. Kidd. 73^b פשוטא (Rashi: פשוטא) if a child is found in shallow water formed by melting snow (where no ship can pass), it is legally considered a foundling.

פשוטא Ar., v. פשוט.

פשוטא m. name of a bird.—Pl. פשוטא. Lev. R. s. 22 מחכשין פ' חרין Ar. (Ar. s. v. כחש) saw two *pashoshin* fight (ed. ציריין מחכשין).

פשוטא (b. h. Pi.) *to split, tear off, strip.* Y. Yeb. XVI, 15^d ופשוטא ... נתלה he suspended himself from a branch of an olive tree and tore it off (for a weapon); Bab. ib. 122^b; Tosef. ib. XIV, 10.—[Tosef. Neg. V, 13 מן הנימין, פשוטא read with R. S. to Neg. XI, 10 פשוטא.]

Nif. פשוטא to be stripped, split. Shebi. IV, 6 'וב' if a tree is split, you may tie it up in the Sabbatical year, not that it may grow together again, but that it may not split farther. Ukts. III, 8; Tosef. Kel. B. Kam. I, 13; Hull. 128^b, v. פשוטא II. Ib. 127^b ובו פירות if a tree is stripped, and on it (on the branch torn off) are fruits; a. e.

פשוטא ch. same. Targ. I Sam. XV, 33 (h. text פשוטא). Targ. Ps. VII, 3 (h. text פשוטא).—M. Kat. 10^b ר' דיקלא he that strips a date palm (cuts shoots off); B. Bath. 54^a.

Pa. פשוטא same. Targ. II Esth. III, 8.—Bets. 33^b דורה 'וב' broke a branch off, and gave us each several sticks.

Ithpe. פשוטא 1) to be torn loose, separated. Targ. Y. Lev. XI, 32; 39.—2) (cmp. פשוטא Hif.) *to part one's feet, to force one's self to stand still.* Kidd. 81^a מנא לפלגא (ר) when he arrived at half the ladder, he stemmed his feet.

פשוטא (b. h.) 1) *to stretch, straighten.* Sabb. I, 1, sq. 'וב' if the recipient puts his hand forth to within (the house). Pes. 118^b, a. e. פשוטא v. פשוט II. Gen. R. s. 28 לא פשוטא יריחם במצות they (the Sodomites) never stretched their hands forth for good deeds (charity); Lam. R. to IV, 6; Yalk. Ez. 351. Ber. 3^b; Snh. 16^a פשוטא he stretches his fingers so as to reach his wrist. Lev. R. s. 2 פשוטא ל' ר' we must reach forth our hands to him, v. פשוטא. Keth. XIII, 5 פשוטא if a man promises a certain amount to his intended son-in-law, and shows him the foot, i. e. refuses to give it to him; a. v. fr.—Y. R. Hash. III, 58^d top (ref. to פשוטא, ib. III, 3) כר פשוטא (or פשוטא, Pi.) (the horn is straight), intimating that they must straighten their hearts through repentance.—Part. pass. פשוטא, q. v.—2) *to strip;* (sub. בנרי) *to undress.* Yoma III, 4; 6. Ib. 31^b מקדש ... פשוטא he (the high priest) undresses first and then sanctifies (washes his hands and feet). Ib. 32^a אלא פשוטא אלא can a man put off anything except what he has put on? Tam. I, 1; a. fr.—Part. pass. פשוטא. Y. Yoma III, 40^c bot. פשוטא ל' whether he undresses or dresses, in either case the sanctification follows the act.—3) *to make plain, to explain.* Num. R. s. 18; Tanh. Huck. 1 דורה יושב ופשוטא ר' was sitting at the gate of his town and explaining (teaching); (Gen. R. s. 10 ודורה). Ex. R. s. 47 ופשוטא אורחא ר' he learned (the Torah) in day-time and explained it to himself at night; a. fr.—Part. pass. as ab. Lev. R. s. 16 (ref. to Ps. XXXIV, 13) פ' דורכן הוא ... כל ימי I have read this verse (question), but I never knew where

it is answered.—4) (neut. verb) *to spread, be published*. Hor. 3^b וְכַּיּוֹן שֶׁתְּפִשֵּׁט הוּרָא בְּכָל וְכַּיּוֹן until the decision is spread (adopted) in the whole congregation of Israel. Ab. Zar. 36^a; a. fr.

Pi. פִּשֵּׁט 1) *to stretch, straighten out*. Y. Snh. III, 21^a bot. וְכַּיּוֹן הַחֲרוּל מִפְּשֵׁט (interch. with פִּישֵׁט) he began to put forth his hands and deal in fruits of the Sabbatical year. Tosef. Neg. I, 8 וְכַּיּוֹן אֶת קוֹמָתוֹ אֶת הַפְּשֵׁט the creases are straightened out, and then the leprous spot is examined; a. e.—Tosef. Nidd. VI, 4, v. infra.—Part. pass. מִפְּשֵׁט. Y. Naz. IX, 57^d רַגְלָיו מִפְּשֵׁט וְיָדָיו וְכַּיּוֹן if the corpse is found with its feet stretched and its hands on the heart, opp. קָמָצוּץ.—2) *to strip, take off*. Tosef. Kel. B. Kam. IV, 17 מִשֵּׁי פִשֵּׁט (חֲלוּקִין) from the time that the coat (the plaster of the stove) is taken off.

Nif. פִּשֵּׁט 1) *to be straightened out, be unfolded, become flat*. Kel. XXVI, 2 כְּדוּרָר נִי when it (the bag) is straightened out (so as to be a plain piece of leather, v. פִּשֵּׁט), it is not susceptible to uncleanness. Tosef. Neg. I, c. כְּקָמָצוּץ שֶׁנִּי like a creased garment that has been straightened out; a. e.—2) *to be stripped*. Pirké d'R. El. ch. XIV צְפוּרָן כִּי עוֹר הַקֶּרֶן הָיָה נִי taken from Adam, and he saw himself naked. Midr. Till. to Ps. XCII, v. infra.

Hif. פִּשֵּׁט 1) *to strip, flay*. Pes. V, 9 הֵיכָן הָיוּ מְשַׁפְּטִים הָאֵלֶּיךָ how did they suspend and flay (the Passover lamb)? Ib. וְלֹא הָיוּ מְשַׁפְּטִים ... מִי he that could find no place where to suspend and flay. Tam. IV, 2. Pesik. R. s. 28 אֶת עַבְדֵּיהֶם וְכַיּוֹן they undressed their men servants and maid servants and presented them &c.; a. fr.—2) *to shed the skin*. Pirké d'R. El. I, c. שֶׁנִּי אֶת עוֹר הָאֵלֶּיךָ that it (the serpent) should shed its skin once in seven years. Midr. Till. to Ps. XCII הֵנָּח וְכַיּוֹן ed. Bub. (oth. ed. שֶׁנִּי) of the skin which the serpent shed the Lord made garments of honor &c.; Pirké d'R. El. ch. XX; Yalk. Gen. 34.

Hof. פִּשֵּׁט *to be stripped*. Zeb. XI, 3 עַד שֶׁלֹּא הָיָה נִי before the hide was taken off. Ib. 93^b; a. e.

Hithpa. פִּשֵּׁט, *Nithpa.* נִפְשֵׁט *to be straightened, become even; to flatten*. Hag. 9^a וְכַיּוֹן ... הֵיכָן if he was lame on the first day and became straight &c. Y. Yeb. I, 2^d bot. עַד שֶׁתְּפִשֵּׁט הָקָה, פִּשֵּׁט; Tosef. Nidd. VI, 4 עַד שֶׁתְּפִשֵּׁט הָקָה the wrinkles became even, and her beauty returned &c.; a. e.

פְּשִׁיטָה ch. same, 1) *to stretch, stretch forth; to straighten*. Targ. Y. Gen. XXII, 10. Ib. XXXVIII, 28. Targ. Prov. XXXI, 19; a. fr.—Ib. XXVI, 18, v. פִּשֵּׁט.—R. Hash. 26^b כְּמֹה רִפְשִׁיט אִינִישׁ וְכַיּוֹן the more man straightens his mind (removes all duplicity, v. preced.), the better it is, opp. בִּיחָה bends, humbles.—Part. pass. פִּשֵּׁט; f. פִּשִּׁיטָה. Targ. Y. Ex. XXVI, 28 (ed. Amst. פִּשִּׁיט). Targ. II Esth. V, 1.—2) *to strip, tear, flay*. Targ. Y. II Num. XXIII, 24.—Pes. 113^a פִּשֵּׁט; B. Bath. 110^a, v. נִשֵּׁט I.—3) (neut. verb) *to be stretched forth, reach out*. Y. Peah VIII, end, 21^b יָדֵיהֶם וְכַיּוֹן may these hands which did not reach out to give thee, be cut off.—4) *to explain, teach; to deduce*. Gen. R. s. 17 הוּן יָרְבִּין פִּשִּׁיט וְכַיּוֹן he and R. ... sat teaching; Lev. R. s. 34. B. Mets. 18^b רַבָּא וְדוּרְרָא וְכַיּוֹן Raba decided that restitution must be made. Kidd. 9^b

after having raised the question, he met it again himself. Ber. 2^b מְבַרְרִיחָא לֵה מְבַרְרִיחָא and then they solved the question by deduction from a Boraitha. Hor. 13^b פ' גֵּרָם וְהָנָא וְכַיּוֹן he explained (the subject to himself), and committed it to memory again and again. B. Mets. 90^b מֵהָא חֲרָא פִּשֵּׁט derive from this (Boraitha) one answer to the questions before us. Kidd. 25^a מִי בְעִירָו ... וְכַיּוֹן did you ever ask me anything that I did not explain to you?; a. fr.—V. פְּשִׁיטָה.

פְּשִׁיטָה m. (preced.) 1) *plain wording; plain sense*. Keth. 111^b כְּרִיב דְּקָרָא וְכַיּוֹן what does the plain text (not homiletically changed) refer to?; Erub. 23^b פִּשִּׁיטָה וְכַיּוֹן what is the plain sense (not homiletically forced) of the text?; Kidd. 80^b; a. e.—Y. Snh. I, beg. 18^a פִּשִּׁיטָה דְּקָרִינָא the plain sense of the text. Y. B. Bath. VIII, 16^a בְּעִי מִימָר (not פִּשִּׁיטָה) wanted to give the meaning (of the verse) and could not find it.—2) *extension, natural course* (of a river). Gitt. 60^b; Hull. 18^b; 57^a, v. נִי II.

פְּשִׁיטָה, v. פִּשִּׁיטָה.

פִּשִּׁי, v. פִּשִּׁיטָה.

פִּשִּׁי, v. פִּשִּׁיטָה.

פִּשִּׁיטָה, v. פִּשִּׁיטָה.

פְּשִׁיחָא f. (פִּשִּׁיטָה) *stripping*. Sabb. 109^b אֶת דְּרִיקְלָא (אֶת פְּשִׁיחָא) on that portion of a date palm which shows the signs of having been stripped.

פִּשִּׁיטָה, v. פִּשִּׁיטָה.

פְּשִׁיטָה c. (preced.) 1) *explanation, teaching*.—*Pl.* פִּשִּׁיטָה Yalk. Lev. 665 מִן פְּשִׁיטָהוֹן when they had finished their studies; Yalk. Is. 352 מִפְּשִׁיטָהוֹן.—2) *plain, self-evident truth; is it not a matter of course?* Meg. 3^b פ' דָּא I have no doubt. Y. Pes. VII, 34^b bot. פ' דָּא מִלְתָּא this is clear, that &c. Y. Sabb. X, end, 12^d וְכַיּוֹן דְּצִרְיָא לֵר' י' פ' לֵר' what to R. Jeremiah is doubtful, is clear to Isaac ben U. B. Bath. 137^a וְכַיּוֹן is not this a matter of course (what need was there to say it)? (Ans. I might have thought &c. B. Mets. 16^a it is undisputed, if he sold it ... but if he made a present of it (to the robber), there is a difference of opinion &c.; a. v. fr.—*Pl.* פִּשִּׁיטָה Y. Bets. I, 60^b כִּי לִכּוֹן פ' וְכַיּוֹן things doubtful to the Rabbis are clear to you; those clear to the Rabbis, are doubtful to you.—3) (fem.) *Ps'hita*, a small coin. Hull. 54^b כִּי פ' דְּפִימְבִירָא like a small P.—*Pl.* פִּשִּׁיטָה. Ib. רִפְמְבִירָא the small coins of Pumb'ditha. B. Mets. 16^b רִפְמְבִירָא the writer's fee, v. זִיר ch.—Trnsf. *flat and round blisters*. Gitt. 67^b קָאִי בִירָא פ' פ' his body was full of blisters.

פְּשִׁיטָה f. (פִּשִּׁיטָה) 1) *stretching forth*. Y. Yoma V, 42^b bot. פִּשִּׁיטָה reaching out with the hand.—2) *undressing*. Ib. III, 40^c לְבִישָׁה דְּקִיפָא וְכַיּוֹן draw an analogy between (the high priest's) taking off and (his) putting on his garments; Bab. ib. 31^b; a. e.—V. בִּישָׁה.

פְּשִׁיטוֹת f. (v. פְּשִׁיט) *the plain heir's right, single share*. Y. B. Bath. VIII, 16^b top אביו פ' ליתול to take the plain share to which his father would have been entitled, opp. כפילות.

פְּשִׁיטוֹתָא ch. same. Sot. 13^a, v. בְּכִירוֹתָא.

פְּשִׁיטָנָא m. (פְּשִׁט) *a low, spreading plant, fern*. Sabb. 110^b ו' ליתר פ' Mss. (v. Rabb. D. S. a. l. note; ed. פְּשִׁטָנָא; Ar. Mets. 94^b) let him take a fern and boil it in wine &c.

פְּשִׁיעָתָא f. (פְּשִׁע) *trespass, negligence*. Y. Sabb. XIV, 14^c bot. מרים ב' ו' ninety-nine persons die through their own fault against one through the hands of heaven (a natural death); Lev. R. s. 16.—Esp. *negligence in guarding a trust, indictable neglect* (Ex. XXII, 8). B. Mets. 94^b אבירה שקרובה לפ' a loss through carelessness that occurred in the presence of the owner (Ex. l. c. 14). B. Kam. 21^b, a. e. וסופי באונס if there was neglect in the start, but the final injury came about through an unforeseen accident; a. fr.

פְּשִׁיעוֹתָא ch. same. B. Mets. 42^a גנבי נטירוהא although this was proper care as regards thieves, it was carelessness as regards fire. Ib. every 'I do not know' (plea of ignorance) is considered an admission of indictable neglect; a. e.

פְּשִׁיפָּש v. פְּסִיפָּס.

פְּשִׁיפְשִׁין v. פְּשִׁפְשָׁא.

פְּשִׁיטָנָא v. פְּשִׁיטָנָא.

פְּשִׁטָּא v. פְּשִׁטָּא.

פְּשִׁל (cmp. פְּשִׁל) *to twist, knot*, v. infra.

Hif. **הַפְּשִׁיל** 1) *to knot and fasten*. Tosef. Sabb. IV (V), 2 and fasten the strap under its tail; Y. ib. V, 7^b bot.; Bab. ib. 53^a יפְשִׁיל Ms. M. (ed. Tosef. ib. VI (VII), 9 לאתוריד ו' do not twist thy hands on thy back, lest we be prevented from work (a superstitious belief); Yalk. Lev. 587.—Esp. *to twist or knot a bundle and throw it over one's shoulder*. Succ. 27^b ו' טליתו R. El. tied up his cloak and threw it over his back and went off; Tosef. ib. I, 9 רגליו ו' (read בנדריו, v. infra) R. El. bundled up his garments &c., i. e. went off in an ostentatious manner). Tosef. Hull. VIII, 4 [read:] וּמְשַׁלְּלִין נוחקן he may wrap them up with the peddler's bundle and strike, and cast them over his shoulder. Men. 85^b ו' כליו he tied up his implements and threw them &c. Kil. IX, 5 Y. ed. הצנועים מְשַׁלְּלִין לאתוריהן במקל the scrupulous carry (the garments of mixed material, כלאים) in bundles over their shoulders. Y. ib. IX, beg. 31^d (ref. to Lev. XIX, 19) I might have thought, לא יפְשִׁיל (not) one dare not throw the bundle (containing forbidden garments) over one's shoulder; Sifré Dent. 232 לא יפְשִׁילָנָה בקופה ו' (לקופה); Yalk. Lev.

614 לא יפְשִׁילָנָה בקופה ו' a. fr.—Gen. R. s. 22, end; Yalk. ib. 38 ו' דברים לאתוריו ו' he (Cain) threw the words (which he had heard) over his shoulder and went off, i. e. was petulant. Pesik. Shub., p. 160^a ו' רצא כמפְשִׁיל דברים ו' he went off like one that casts the words &c.; Lev. R. s. 10 בנדריו לאתוריו ו', v. supra.—Part. pass. מוּפְשִׁל; f. מוּפְשִׁלָּה. Y. B. Kam. II, 3^a ו' דורה קופתו ו' if his bundle (of grain &c.) was hanging over his back &c. Ber. 62^b; a. e.—2) *to twist (wicks)*, (v. פְּזִילָה). Y. Succ. V, 55^b bot. (expl. מְפָשִׁילִים they make wicks of them, v. פָּקַע. Keth. 75^a ו' הַפְּשִׁילָה דורה ו' she twisted her breasts back of her and gave suck to her child; a. e.

פְּשִׁלָּה v. פְּסִילָה.

פָּשַׁע (b. h.) [to pass beyond,] 1) *to be wilful, rebellious*.

Yoma IV, 2 פְּשִׁעָתִי; ib. VI, 2 פְּשִׁעָתִי, v. פָּזָה; a. fr.—פְּשִׁעָתִי *a wilful transgressor, rebel, apostate*. Gitt. 57^a פ' ישראל apostate (the censor's disguise for Jesus). Ib. חזי מה בין Jewish apostates and gentile prophets. R. Hash. 17^a פ' כשאתה אומר פ' gentile sinners with their bodies (disregarding the ceremonial laws intended to guard the purity of life); Midr. Till. to Ps. LI אומר פ' gentile sinners with their bodies (lustful and violent). Ib. כשאתה אומר פ' gentile sinners with their bodies (disregarding the ceremonial laws intended to guard the purity of life); when thou sayest to the sinners, why have you not repented? (they may plead ignorance of thy goodness, but) if thou receivest me, all sinners will make peace with thee; a. fr.—2) *to be faithless*. Gen. R. s. 52 (ref. to Prov. XVIII, 19) פְּשִׁעָתָא thou (Lot) wast faithless to Abraham; Num. R. s. 18 ו' כרה ש' ברויה ו' this refers to Korah who was faithless to the Law, which is called 'strength'; a. fr.—Esp. (with ref. to Ex. XXII, 8) *to be negligent in guarding a trust*. B. Mets. 36^b ו' בה ו' if he was careless in guarding the animal, and it went out &c. Ib. 34^a כיון ו' שואמר פְּשִׁעָתִי ו' as soon as he says, 'I have been at fault', he surrenders the eventual fine (of the thief) to the owner. Ib. 58^a ו' לוקר לוי פושע ו' in order that they may not be called faithless guardians; a. fr.—Ber. 28^a ו' ונקרא פושע and he is called negligent (because he delayed his prayers).

Hif. **הַפְּשִׁיעַ** *to cause to transgress*. Num. R. s. 9 (ref. to Ex. XXII, 8) ו' ישראל בדיבור לא ירהו it alludes to Aaron who caused Israel to transgress the commandment, 'thou shalt have no other gods &c.' (Ex. XX, 3).

פְּשִׁעָתִי cb. same. Taan. 24^a ו' מה שדנינא ו' if a child rebels (refuses to study), I bribe him by giving him &c. Gitt. 36^a ו' הוה פְּשִׁעָתִי ביוקר he was faithless to (maltreated) the children; Macc. 16^b.

פְּשִׁיעָתִי m. (b. h.; preced.) *rebellion, sin*. Gen. R. s. 22 ו' מה פשעי I have I done?; a. e.—Pl. פְּשִׁיעִים. Yoma III, 8; IV, 2. Ib. 36^b ו' פ' אלו המרדים by p'sha'im are meant rebellious acts; Y. ib. III, 40^d bot. פְּשִׁיעִים; Tosef. ib. II, 1; a. e.

פְּשִׁפּוּשׁ m. (פְּשִׁפּוּשׁ I) 1) *investigation*. Targ. Y.

Lev. XIX, 20 (h. text בקרה).—2) *that which has been, or is to be searched out, depth, recess.* Targ. Job VIII, 8 (h. text חקר). Ib. XXXVIII, 16; a. e.—Pl. פִּשְׁטִין. Targ. Ps. XCV, 4.

פִּשְׁטִין, v. פִּשְׁטֵשׁ.

פִּשְׁטֵשׁ I פִּי [to split, enter into, comp. פָּדַק] to examine, investigate. Sifré Deut. 306 (ref. to Deut. XXXII, 2) מִהּ as the rains come down upon the plants and cleanse and permeate them &c.; כֵּן הָיוּ so do thou enter into the words of the Law &c.; Yalk. ib. 942. Ber. 5^a רִפְשֵׁשׁ בַּמַּעֲשִׂי אִם if man sees that troubles are coming upon him, let him investigate his conduct; וְכִּי אִם if he has investigated and can find nothing (wrong) &c. Erub. 13^b, v. מִשְׁמֵשׁ. Y. Keth. I, 25^a bot. וְכִי אִם if it be a case when he searched and found (tokens of virginity) &c. Ex. R. s. 25 שְׂטָרוֹתָיו a human being examines his papers. Tanh. Huck. 6 וְשֹׁאֲלָתִי וְפִשְׁטֵשְׁתִּי I searched and inquired and investigated. Tosef. Shek. II, 1 מִפְּשֵׁשְׁתִּין in (the treasury) and on leaving. Tosef. Yeb. XIV, 8 מִפְּשֵׁשְׁתִּין בְּאֶרְצָה חֵדֶר investigation is held in that town. Tosef. Neg. VI, 7 צֵא וְכִי go and examine thyself (thy conduct) and do repentance; a. e.

פִּשְׁטֵשׁ I ch. same. Targ. Y. Gen. XXXI, 34 (h. text מִשַּׁח). Ib. 35 (h. text חפש). Targ. Ps. CXXXIX, 1 (h. text חקר); a. fr.—Lev. R. s. 22 וְפִשְׁטֵשְׁתִּי אֹתוֹ they went and searched him; Gen. R. s. 10. Ib. s. 49 וְכִי אִם go and investigate the case. Lam. R. to I, 2 (ref. to Ps. LXXVII, 7) וְכִי אִם I speak to my heart and investigate my doings; a. fr.

פִּשְׁטֵשׁ II (comp. preced. a. פִּשְׁטֵר) [to divide, spread,] to dissolve. Yalk. Lam. 1000 הָיוּ מִפְּשֵׁשְׁתִּין וְנוֹפְלִין they melted and fell apart.

פִּשְׁטֵשׁ II (transpos. of פִּשְׁשֵׁשׁ) to rub against, let glide down. Sabb. 154^b וְכִי אִם Ms. M. (ed. דקא) he let his son glide down the back of an ass (to amuse him).

פִּשְׁטֵשׁ I פִּי c. (פִּשְׁשֵׁשׁ I) wicket. Midd. I, 7 שְׂדֵי הַגֶּתִּי the gate which opened into the court had a small wicket by which they entered to patrol &c. Tam. I, 3. Ex. R. s. 42 פִּי מִחוּצָה וְכִי פִּי הַלֹּדִי opened unto him a wicket under his throne of glory. Num. R. s. 13; Pesik. R. s. 5 וְשִׁילָה וְכִי he entered the palace through a wicket, and sent his crier forth saying, the king has entered the palace. Gitt. 54^b (in Chald. dict.) וְכִי אִם perhaps one saw him (the high priest) through the wicket; a. e.—Pl. פִּשְׁטִין. Shek. VI, 3. Zeb. 56^a; 55^b שְׁנֵי פִּי הָיוּ (Ms. R. 2 מִשְׁפָּטִין, Ms. K. פִּשְׁטִין, v. Rabb. D. S. a. l. note 80) two wickets, eight handbreadths high, were in the Temple chamber for the knives; Tosef. ib. VII, 1 פִּשְׁטִין ed. Zuck. (Var. פִּשְׁטִין, corr. acc.). Zeb. I. c. פִּשְׁטִין שְׁנֵי it was different as regards the height of wickets. Gen. R. s. 1; Yalk. ib. 2 וְכִי אִם

how to arrange the chambers, how to arrange the wickets (doors between the rooms).

פִּשְׁטֵשׁ II m. (פִּשְׁשֵׁשׁ I, comp. בָּקָא) [searcher,] bed-bug. Ter. VIII, 2. Nidd. 58^b. Y. Ber. IX, 13^c bot., v. גִּלְבָּקָה.

פִּשְׁטֵשׁ III m. (פִּשְׁשֵׁשׁ II) melting, dissolving. Yalk. Lam. 1000 (ref. to למס, Lam. I, 1) לֶשֶׁן מִס אֵלָּא לֶשֶׁן אין לשון מס אלא לשון mas means melting, as we read (Ex. XVI, 21) &c.

פִּשְׁטֵשׁ m., pl. פִּשְׁטִין, v. פִּשְׁשֵׁשׁ.

פִּשְׁטֵר [to divide, to spread,] 1) to melt, dissolve. Mekh. B'shall., Vayass'a, s. 4 (expl. וימס, Ex. XVI, 21, comp. פִּשְׁשֵׁשׁ III) הָיָה פִּשְׁטֵר וְרוּלָךְ וְכִי when the sun shone upon it (the manna), it melted and formed rivulets which ran &c.—2) to be stale, tepid. Tanh. Vayesheb 4 כּוֹס פִּשְׁטֵר (prob. to be read פִּשְׁטֵר) a cup of wine mixed with stale water. Sifra M'tsor'a, ch. I מִיּוֹת פִּשְׁטֵר מִיּוֹת מִיּוֹת (from pools), opp. מִיּוֹת חַיִּים. Par. VIII, 9 (מִיּוֹת) salty water and pool water.—In gen. tepid liquids. Y. Sabb. XX, 17^c bot., opp. צוּרִין. Gen. R. s. 86 when his master said to him mix the wine with tepid water, it was tepid, opp. רוֹחוּץ. Ber. 16^b; Y. ib. II, 5^b bot.; v. פִּיָּה. Y. Nidd. II, beg. 50^c; a. fr.—[Y. Keth. X, end, 34^a, v. פִּי. —Yalk. Gen. 38 וּפִשְׁטֵר, v. נִיחָפָה.

Hif. הִפְשִׁיר 1) to make tepid; to temper, cool. Sabb. 40^b because (by standing against the fire after a cold bath) he tempers (warms) the water on his body. Ib. III, 5 (41^a, sq.) כָּדִי לְתַפְשִׁירֵן enough to temper the cold water, opp. בִּשְׁבִּיל שִׁירָמוּ to get hot. Y. ib. III, 6^b top מִיּוֹת לְתַפְשִׁירֵן בְּמִקְוֵה שְׁלֵמָה you may temper (cold water, on the Sabbath) by contact with a temperature which the hand can endure. Lev. R. s. 26 (ref. to Ez. X, 7) הִפְשִׁירֵן וְנָתַן וְכִי he lowered the temperature of the coals and handed them to him; Yalk. Kings 220; Tanh. Emor 3; Midr. Sam. ch. XXIV (Yoma 77^a נִצְטַנְנוּ). Pesik. R. s. 12 (ref. to תִּקְרָה, Deut. XXV, 18) הִפְשִׁירָה 'who cooled thee', he (Amalek) made thee lukewarm, he made thee cold like water (so that others were encouraged to attack thee); a. fr.—2) (v. פִּשְׁטֵר) to compromise. Y. Sot. V, 20^c bot. עֲמִי וְכִי אִם ... רָחֵל עֲמִי Abraham changed the evil inclination within him into good ..., he compromised with it, (as we read, Neh. IX, 8), and he made a covenant with it (his heart); Y. Ber. IX, 14^b bot. וְכִי אִם (corr. acc.).—Tosef. Erub. XI (VIII), 11, v. infra.

Nif. נִפְשֵׁר to be dissolved; to be tempered. B. Kam. 28^b even if the vessel fell apart (and its contents made the ground slippery). Sabb. 40^b לֹא בִשְׁבִיל שִׁירָמָה ... not that it (the oil) be heated to boiling, but only that it be tempered (or be made more liquid).

Pi. פִּישֵׁר 1) to separate, tear loose, disengage. Tanh. Ki Thissa 1 thou disengage it (the thorn sticking to thy garments) here, and it sticks there; Pesik. R. s. 10 beg. וְכִי אִם (אִתָּם). Y. Sabb. VII, 10^a bot. וְכִי אִם he may pick them (the thorns) out, ... provided he does not tear the garment; Tosef. Erub. XI (VIII), 11 מִפְּשֵׁר בִּידוֹ Var. (ed. Zuck. מפשיר). Pesik. R. s. 13

עמד ופֶּשֶׁרִי הִימְנוּ he stood up and tore it (the dog) away from him. Ib. זכור הִיאָךְ פִּישְׁרִי הִימְךָ וְכ' remember how I tore the dog away from thee; a. e.—2) to *temper*. Lam. R. to I, 12 פֶּשֶׁרִי ... הָיָה הָיָה הָיָה the glowing wrath of the Lord lasted one day; if Israel had repented, he would have cooled it off.—3) to *compromise, arbitrate*. Y. B. Mets. VI, 11^a top בְּאוֹרֵי שִׁכּוּל לִפְשֵׁר in a case of seizure for service (אֲנִיָּרָא), when he might have compromised (pay a certain amount and release the seized animal). Y. Snh. I, 18^b bot. שְׁנֵים שִׁפְשְׁרוּ וְכ' when two judges have arbitrated, the parties cannot retract. Y. Keth. X, end, 34^a [read:] פִּי מִן הַשְּׁנֵי חֻזָּק וְכ' if he compromised with the second creditor, it is taken for granted that the first creditor has a right to seize the debtor's property (without regard to the claims of the second); מִן פִּי מִן הָרִאשׁוֹן if he compromised with the first creditor ..., he has compromised (the compromise is binding, and the second creditor cannot seize that portion of the property which the first would have had a right to claim, v. Asheri to Keth. 91^b).

Nithpa. פֶּשֶׁרִי לִי to be disentangled; trnsf. to be acquitted, pardoned. Gen. R. s. 22 עֲשִׂיתִי חֲשׁוּבָה וְנִתְפְּשֶׁרִי I repented and was pardoned; Lev. R. s. 10; Midr. Till. to Ps. C; Yalk. Gen. 38 וּפְשַׁרְתִּי (corr. acc.).

פֶּשֶׁר I ch. same, 1) to *melt, be dissolved*. Targ. O. Ex. XVI, 21.—Trnsf. (of a charm) to *vanish, be broken*. Snh. 67^b וְכ' כִּי מָצָא לְאַשְׁקוּרֵי מִיָּדָא when he came (to a river) to let the ass drink, it disappeared (the charm was broken), and there stood a landing board (v. אִישְׁתְּרִיָּתָא).—2) [to *dissolve*,] to *chew the cud*. Targ. Y. Lev. XI, 7. Targ. Deut. XIV, 8.—3) to *solve a riddle or a dream; to interpret*. Targ. Gen. XI, 16. Ib. XLI, 12; a. fr. (in O. ed. Berl. interch. with *Pa.*).—Lam. R. to I, 1 רְבִירָא (דְּרָא אִירֵחָא) רְבִירָא וְכ' דַּלְמָא דִּירְחוֹן (דְּרָא אִירֵחָא) רְבִירָא וְכ' do you understand how to interpret a dream which I had as well as your master?; a. e.

Pa. פֶּשֶׁר 1) to *disengage, tear loose*. Pesik. Shek., p. 11^a וְכ' רָאָה מִפְּשֵׁר לָהּ (לִי) which thou makest loose here &c., v. preced. a. פִּישְׁרָא; Yalk. Prov. 953; Yalk. Ex. 386.—Snh. l. c. פֶּשֶׁרָהּ (Ms. K. פִּישְׁרָהּ) she released (disenchanted) her.—2) to *solve (a riddle), interpret (a dream)*. Targ. O. Gen. XLI, 15 וְנִתְפְּשֶׁרִי ed. Berl. (ed. Amst. וְנִתְפְּשֶׁרִי). Ib. XLI, 16; a. fr. (v. supra).—Targ. Cant. II, 5 (some ed. אִפְּשֵׁר *Af.*).—Yoma 28^b הֲוֵא מִפְּשֵׁר דִּידָא did he dream and himself interpret?, i. e. did he answer his own query? Ber. 56^a מִפְּשֵׁר חֲלֵמֵי הוּא was an interpreter of dreams; ib. 1) דִּרְ כֹּרֵה (כֹּרֵה) רְבִירָא Lam. R. to I, 1 מִפְּשֵׁר לִי וְכ' a certain Samaritan professed to be an interpreter of dreams; a. fr.—Part. pass. מִפְּשֵׁר. Ber. 55^b וְכ' דַּלְמָא דִּירְחוֹן a dream not interpreted is like a letter not read (has no effect).—3) to *release, settle with*. Y. Keth. X, end, 34^a [read as Asheri to Keth. 91^b] קוּם פֶּשֶׁר (or פִּישְׁרִין) rise and settle with me; יִכְבֵּל מוֹמֵר לִי פִּישְׁרִין וְכ' he may say to him, settle with me, and if he (the prior creditor) should seize (what you give me in settlement), he may seize it. Pesik. Shub., p. 164^b פֶּשֶׁר פִּישְׁרִין settle thy account; a. e.

Ithpa. אִתְפְּשֵׁר to be released. Ib. דִּמְפְּשֵׁר פִּישְׁרִי.

until he has redeemed his debt; וְכִיּוֹן דִּתְפְּשֵׁר וְכ' (read: פֶּשֶׁר) and when his account was settled (v. סִפֵּן).

פֶּשֶׁר m. (preced.) *interpreter*. Targ. O. Gen. XL, 8 ed. Berl. (oth. ed. פִּישְׁר). Ib. XLI, 15.

פֶּשֶׁר II m. (preced.) *interpretation*. Targ. Y. Gen. XL, 8 לִי לִי לִי (O. פֶּשֶׁר, v. preced.).

פִּישְׁרָא v. פִּישְׁרָא, a. פִּישְׁרָא.

פִּישְׁרָהּ f. (פֶּשֶׁר) [*division, cmp. בְּצֵעַ, compromise, settlement* (cmp. Samar. מִשְׁפָּעַת for פִּישְׁרִיָּה, Ex. XXI, 1, a. fr.). Keth. X, 6 בִּינְיָהּ פִּי שִׁיעֵנוּ עַד until they agree to a division among them. Tosef. Snh. I, 2 כִּדְּהָפִי כַּשְׁלֵשָׁה as three judges are required for legal judgment, so are three required for arbitration; Bab. ib. 5^b שְׁנֵים וְכ' a compromise is valid if made before two judges. Ib. שְׁנֵים וְכ' when two judges have arbitrated, the parties cannot retract (v. פֶּשֶׁר). Y. ib. I, 18^b, v. הִקְרָעָהּ. Ber. 10^a; a. fr.—Sifra Num. 95 וְכ' הָיָה זֶה וְכ' this is to be a compromise (between God and ourselves), he cannot give us what we demand.

פִּישְׁרִיָּא ch. same. Targ. Y. Deut. I, 16.

פֶּשֶׁת Lam. R. to II, 2, v. פִּישְׁת ch.

פֶּשֶׁתִּיכְנָא v. פִּישְׁתִּיכְנָא.

פֶּשֶׁתִּים pl. (used as sing. f.; b. h. also פֶּשֶׁת a. פִּישְׁתָּהּ; cmp. פֶּשֶׁת, to *spread*; cmp. בֹּדֵן) *flax, linen*. Kil. IX, 1 אֵלָא צִמְרָא וְכ' ... אֵלָא צִמְרָא no mixed web is forbidden as *Kilayim*, except wool and flax. Sabb. 27^a. Men. 39^b. Y. Kil. IX, beg. 31^d (ref. to Lev. XIII, 47) וְכ' כְּבִרְיִיתָהּ as by 'flax' the material in its natural color is meant, so 'wool' is meant &c.; Sifra Thazr., Neg., Par. 5, ch. XIII וְכ' כְּבִרְיִיתָהּ; a. fr. (interch. with next w.).

פֶּשֶׁתִּין f. same. Kil. IX, 1. Y. ib. 31^d כְּבִרְיִיתָהּ v. preced. Ib. שֶׁל יָם (Maim. to Kil. IX, 1 פֶּשֶׁתִּים) sea-flax (tangle). Kel. XVI, 6 פֶּשֶׁת עֹשִׂי workers in flax. Sifra Thazr., Neg., Par. 5, ch. XIII אֲוִינִים שֶׁל פֶּשֶׁת v. אֲוִינִין. Ib. ch. XV, אֲוִינִין v. אֲוִינִין. Gen. R. s. 32; Cant. R. to II, 16 וְכ' פֶּשֶׁתִּינִי when his flax is hard, the flax-worker does not beat it too much וְכ' כִּשְׁפִּישְׁתָּהּ קֶשֶׁת וְכ' but when his flax is good, the more he beats it, the better it grows; so the Lord tries not the wicked &c.; a. fr.

פֶּשֶׁתָּנִי m. (preced.) *flax-worker, dealer in flax*. Y. Yeb. XIII, 13^c. Gen. R. s. 32, a. e., v. preced.

פֶּת two. Snh. 4^b פֶּת כֹּאפְרִיקִי שְׁחִים *pth* in Afriki means two; Men. 34^b; Zeb. 37^b.

פֶּת c. (b. h.; פֶּתָה) *a piece of bread, in gen. bread, food, sustenance*. B. Mets. 107^b פֶּת שְׁחִירָא breakfast. Ib. (ref. to Ex. XXIII, 25) וְכ' פֶּת בְּמֶלֶח וְכ' that is the morning bread with salt and a ladleful of water. Ab. Zar. II, 6 וְכ' וְכ' הִפְתּוּ וְכ' הִפְתּוּ their (the gentiles') bread and oil; ib. 36^a וְכ' וְכ' שִׁלָּא בִשְׁלָא Hor. 13^b וְכ' פֶּת פֶּתִינִי bread not sufficiently cooked (baked). Ib. פֶּת פֶּתִינִי

bread baked on coals. Gen. R. s. 67 פִּתְיָהּ אֶפְרַיִם, v. אֶפְרַיִם; a. fr.—[פִּתְיָהּ מִרְיָן, v. פִּתְיָהּ מִרְיָן].—*Pl. pieces*. Men. III, 2 מְרִיבוֹת פִּי אוֹ שֶׁפָּרַחְתָּם אוֹ שֶׁפָּרַחְתָּם in too many (small) pieces; ib. 18 בְּפִתְיָהּ שְׂרִיבָה בְּפִתְיָהּ 'many pieces' means that he parted the pieces repeatedly; Sifra Vayikra, N'dab., Par. 10, ch. XII (ref. to Lev. II, 6) פִּתְיָהּ לֶפֶת אוֹרָה לֶפֶת וְאֵין פִּתְיָהּ לֶפֶת thou shalt part it in pieces, but not its pieces again in pieces; Yalk. Lev. 450, v. פִּתְיָהּ.

פִּתְיָהּ, v. פִּתְיָהּ.

פִּתְיָהּ, v. פִּתְיָהּ I, a. פִּתְיָהּ.

פִּתְיָהּ, v. פִּתְיָהּ, a. פִּתְיָהּ.

פִּתְיָהּ, v. פִּתְיָהּ.

פִּתְיָהּ c. (פִּתְיָהּ) *width; wide, open place* (h. רָחֹב). Targ. Job XXIX, 7. Targ. O. Deut. XIII, 17 פִּתְיָהּ (Var. פִּתְיָהּ; ed. Vien. פִּתְיָהּ; v. Berl. Targ. O. II, p. 53); a. fr.—*Pl. constr.* פִּתְיָהּ, פִּתְיָהּ. Targ. Is. VIII, 8. Targ. Job XXXVIII, 18 פִּתְיָהּ ed. Lag. (ed. Wil. פִּתְיָהּ). Targ. Prov. V, 16. Targ. Zech. VIII, 5 פִּתְיָהּ her open places; a. e.—*Fem. pl.* פִּתְיָהּ, פִּתְיָהּ. Targ. Cant. III, 2 (ed. Vien. פִּתְיָהּ).—*Constr.* פִּתְיָהּ, פִּתְיָהּ. Targ. Lam. II, 11 (ed. Vien. פִּתְיָהּ, corr. acc.). Ib. 12 (ed. Vien. פִּתְיָהּ).

פִּתְיָהּ c. (preced.) 1) *enlargement*. Targ. Ps. CXVIII, 5, v. פִּתְיָהּ.—2) *open place*, v. preced.

פִּתְיָהּ adv. (b. h.; פִּתְיָהּ) *unawares, suddenly*. Nidd. 16^b וְהַנֶּכֶם לְבֵית חֲבֵירוֹ who enters his neighbor's house without notice. Ib. וְהַנֶּכֶם לְבֵיתוֹ four the Lord hates, and I do not love; him who enters his own house suddenly (after a long absence), not to speak of him who enters his neighbor's house &c.; Lev. R. s. 21; Yalk. Ex. 382; Pesik. Ahārē, p. 177^a. Ib.; Lev. R. l. c. אֵל אֶל חֲכָם לְעִיר do not enter a city (in official capacity) without notice. Num. R. s. 10 (ref. to פִּתְיָהּ, Num. VI, 9) as in Num. XXXV, 22, *pithom* means an unavoidable accident; v. פִּתְיָהּ דְּבַר אֲחֵר פִּתְיָהּ another explanation: *pithom* means in heat (being carried away by passion, as אני מְשַׁלֵּחַ לָהֶם מַלְאָכִי פִּתְיָהּ Prov. XXII, 3). Ib. s. 16 פִּתְיָהּ I will send them my messenger suddenly (by surprise); a. e.

פִּתְיָהּ, v. פִּתְיָהּ.

פִּתְיָהּ, v. פִּתְיָהּ.

פִּתְיָהּ m. (פִּתְיָהּ) *to cut, divide*; cmp. etymol. of *piece of cloth, sheet, cloak*. Targ. Prov. XXXI, 24 (h. text פִּתְיָהּ). Targ. Ps. XXII, 19 פִּתְיָהּ Ms. (Ar. פִּתְיָהּ; ed. Lag. פִּתְיָהּ pl.; ed. Wil. פִּתְיָהּ, read פִּתְיָהּ).

פִּתְיָהּ, v. פִּתְיָהּ.

פִּתְיָהּ, v. פִּתְיָהּ.

פִּתְיָהּ m. (b. h. פִּתְיָהּ; v. פִּתְיָהּ, cmp. a. derivatives) *decree; word; affair, event* (=h. פִּתְיָהּ). Targ. Num. XXI, 24, a. fr. דְּחָרַב (כֹּפֶּה) according

to the law of war (h. text לֶפֶת).—Targ. Is. VIII, 10. Ib. IX, 7. Targ. Deut. XXIV, 1 פִּתְיָהּ (h. text דְּבַר פִּתְיָהּ). Targ. Gen. XX, 10; a. fr.—*Pl. פִּתְיָהּ, פִּתְיָהּ*. Targ. O. Ex. XXXIV, 27; a. fr.

פִּתְיָהּ, v. פִּתְיָהּ.

פִּתְיָהּ, Targ. Is. III, 17, v. פִּתְיָהּ I.

פִּתְיָהּ (b. h.) pr. n. m. *Pethuel*, father of the prophet Joel. Midr. Till. to Ps. LXXX; a. e.

פִּתְיָהּ pr. n. pl. (פִּתְיָהּ) *P'thugta (Division, cmp. מִפְּ שְׁהִיָּה יִינָם II), a place in Galilee*. Lev. R. s. 5 מִפְּ שְׁהִיָּה יִינָם they got their wine from P., for their wine opened the body to lust, v. פִּתְיָהּ; Num. R. s. 10 פִּתְיָהּ (some ed. 'פִּתְיָהּ'); Yalk. Am. 545.

פִּתְיָהּ, v. פִּתְיָהּ.

פִּתְיָהּ, Targ. II Esth. III, 3 פִּתְיָהּ, prob. a corrupt dittography of the preceding פִּתְיָהּ.

פִּתְיָהּ, pl. of פִּתְיָהּ II.

פִּתְיָהּ m. (פִּתְיָהּ) *opening, open top*. Sifré Num. 126 (ref. to פִּתְיָהּ, Num. XIX, 15) דֶּרֶךְ פִּתְיָהּ a vessel that receives uncleanness through its open top; ib. עַל פִּתְיָהּ I speak (the text speaks) only of the open top (inside), but not of the entire vessel; (Yalk. Num. 762 פִּתְיָהּ).—[Ib. זֶה הַעֲוֹרָה, read: פִּתְיָהּ.]

פִּתְיָהּ, v. sub פִּתְיָהּ.

פִּתְיָהּ m. (פִּתְיָהּ) *extended; a flat-headed person*; [Rashi: *elf-locked*]. Ber. 58^b Ms. M. (ed. פִּתְיָהּ pl.; Alf. פִּתְיָהּ).

פִּתְיָהּ, v. פִּתְיָהּ.

פִּתְיָהּ, v. פִּתְיָהּ.

פִּתְיָהּ, v. פִּתְיָהּ.

פִּתְיָהּ I m., פִּתְיָהּ f. (פִּתְיָהּ) *to extend*, cmp. Assy. paššaru *dish*, v. Fränkel, Lexicogr. p. 53) *table*. Targ. Ex. XXV, 23; a. fr.—Targ. Prov. IX, 2 פִּתְיָהּ.—Targ. Y. Gen. XXIII, 16 פִּתְיָהּ (ed. Vien. פִּתְיָהּ) *money-changer's table*.—Sabb. 36^a פִּתְיָהּ פִּתְיָהּ פִּתְיָהּ what formerly was called *pathora* (a small table, plate) is now called *pathorta*, and *vice versa*. Taan. 25^a פִּתְיָהּ (Ms. M. תֵּכָא) a golden table. Sabb. 129^a, v. יִרְעָה; a. fr.—B. Kam. 19^b bot. פִּתְיָהּ it means a domestic animal eating from the table, v. פִּתְיָהּ.—*Pl.* פִּתְיָהּ, פִּתְיָהּ. Targ. Is. XXI, 5. Targ. Ez. XL, 43; a. e.—Nidd. 20^a פִּתְיָהּ (some ed. sing.) 'dark clothes coming from abroad' refers to those worn at the table (*vestes cenatoria* or *synthesis*), v. אֲוִלָּהּ.

פִּתְיָהּ II m. (פִּתְיָהּ) *interpreter*. Koh. R. to X, 10 חִילְמָא פִּתְיָהּ interpreter of dreams.

פִּתְיָהּ pr. n. m., v. פִּתְיָהּ.

פְּתָחָא m. (denom. of פְּתָחָא I) = h. שוֹלְחָנִי, money-changer. Hull. 54^b.

פְּתָחָא, v. פְּתָחָא I.

פְּתָחָא (b. h.) 1) *to open, begin*. Y. Ber. VI, end, 10^d על 'וב' שהיה פתח כל ... over each cask as he opened it he said the benediction &c. Sabb. 104^a, a. e. לו' (Var. פְּתָחָא, v. פְּתָחָא I. Ib. 48^a לא פותחין ... אבל לא פותחין you may untie the neck-hole of a shirt, but not cut it open (on the Sabbath). Y. Taan. I, 64^b top (ref. to Is. XLV, 8) פְּתָחָא ... נקבה like the female that opens for the male. Ned. III, 4 בנדר לא פתחא he must not begin (offer his willingness) to make a vow (in order to escape robbery &c., v. פְּתָחָא); a. v. fr.—Part. pass. פְּתָחָא; pl. פְּתָחָא; פְּתָחָא, v. פְּתָחָא I. Yeb. 71^b, a. e. נסתר חס', v. פְּתָחָא. Snh. 94^a, v. פְּתָחָא (v. פְּתָחָא). Meg. 3^a, באמצע פ', v. פְּתָחָא. Erub. IV, 6 פְּתָחָא ... three courts opening into (communicating with) one another and into the public road; a. v. fr.—Part. pass. פְּתָחָא, v. פְּתָחָא.—Esp. פְּתָחָא (פרשה) a paragraph in the Torah beginning with a new, indented line, opp. סתומה. Treat. Sof'rim I, 14 'כל שלא וכו' what is an open paragraph? Such as does not begin at the beginning of a line, ורחא נקרא פ' ... וכמה and how much space must one leave ... for a paragraph to be called open?; a. fr.—Trnsf. [to open the door to,] to introduce (into learning). Y. M. Kat. III, 83^b top איורו רבו איורו פ' כל שלא וכו' who is called one's (special) teacher? He who was the first to initiate him; a. e.—Esp. to open an opportunity for retracting a vow, to suggest reasons which, if known at the time, would have prevented the person from making the vow, v. פְּתָחָא. Ned. IX, 1 פותחין לאדם בכבוד וכו' the judges offer suggestions taken from the respect due to parents (saying, if you had known that this vow cast a reflection on your father &c.). Ib. בכבוד לו פתחא why not suggest to him the reverence due to the Lord ('if you had known that he who makes a vow is considered an evil-doer &c.')? Ib. 4 מן הכתוב וכו' פתחין לו מן הכתוב וכו' we offer suggestions to him from what is written in the Law, saying to him, if you had known that (in fulfilling that vow) you would transgress the law forbidding revenge &c.; a. fr.—B. Kam. 27^a וסרים בהבית וכו' the Mishnah begins with *kad* and closes with *habith!* Ber. 10^a אהה פתחא thou wast the first man to speak of saving life; v. פתחא אהה thou wast the first to do repentance, ... one of thy descendants shall rise and be the first (prophet) to call for repentance; a. fr.—Esp. to open a lecture with a (Biblical) text. Pesik. Ahare, p. 170^a לו' פ' ר' לוי R. Levi took up the text (Ps. LXXV, 5) &c. Gen. R. s. 1; a. v. fr.—Pesik. R. s. 33 [an editorial gloss] פ' בכל אלו הפרשיון the author takes his texts from all those (quoted) passages.—2) *to explain, speak plainly*. Shek. V, 1; Men. 65^a (ref. to פתחיה as identical with מרדכי) he was named *Pethahia*, שהיה פתחא (דברים) because he explained words and interpreted them (etymologically) and knew seventy languages.—Part. pass. as ab. Sifre Ahare, beg., v. פְּתָחָא.

Nif. פְּתָחָא 1) *to be opened*. Yeb. 71^b, a. e., v. פְּתָחָא. R. Hash. 16^b פְּתָחָא ... three books are opened (for recording) on the New Year's Day. B. Bath. 125^b, v. פְּתָחָא I, *Nithpa*. Pesik. R. i. c. לְפָתְחָא to have one's bowels opened, v. פְּתָחָא; a. fr.—Ib. [editorial gloss] שם וכו' and furthermore this section (Is. LXI, 1) was used as the opening text; a. fr.—Esp. to have one's eyes opened, to become seeing. Pesik. R. s. 42 'כל סימא ... when Sarah gave birth, every blind person in the world was restored to sight; a. e.

Pi. פְּתָחָא 1) *to open*. Ib. הפילקיהו פ' he opened the prisons. Par. III, 8 חלונות בה חלונות they piled wood in the shape of a tower and opened windows in it. Zeb. 88^b פתחוהו שלא פתחוהו פתח (Ms. K. a. R. 2 נפתחוהו; Ms. R. 1 נפתחוהו, v. Rabb. D. S. a. l. note 5) pomegranates which have not yet burst open; a. e.—2) *to engrave*. Y. Ab. Zar. III, 43^b ביה פתחוהו פ' if he cut designs into it.—3) *to dig, break ground*. Pirké d'R. El. ch. XXVIII; Gen. R. s. 76 כשיצמד ופתחוהו וישדרו וכו' when an ox and a cow are harnessed together, they will break and harrow all valleys.

Hithpa. פְּתָחָא, *Nithpa.* פְּתָחָא 1) *to be opened*, v. supra. Pesik. R. s. 31 נפתחוהו בדם (their cavities) were opened with (discharged) blood; a. e.—2) *to be cut into, graven*. Tosof. Sot. XV, 1; Y. ib. IX, 24^b חלונות פתחוהו וכו' ... ויהיו מפתחוהו (the Shamir, v. שמייר) look at the stones, they were engraven before it like the (wax-covered) tablets &c.—[Y. Kil. VII, beg. 30^d מתפתחוהו R. S. to Kil. VIII, 1, v. פְּתָחָא.]

פְּתָחָא ch. same. Targ. Deut. XV, 11. Targ. Is. XIV, 17; a. fr.—Part. pass. פְּתָחָא; f. פְּתָחָא; pl. פְּתָחָא; פְּתָחָא a) *open*. Targ. Num. XIX, 15. Targ. Josh. VIII, 17; a. fr.—b) *seeing*, v. פְּתָחָא.—Taan. 24^a ולא אחיא למפתחא ... אחיא למפתחא she came to open the door ..., but it could not be opened on account of the wheat pressing against it. Gitt. 69^b וכו' לפתחא חביתא let him open a keg of wine &c. B. Kam. 112^b כגון דפתחוהו ליה בריניה וכו' when they (the court) have opened his case (written a warrant, v. פְּתָחָא II) and sent for him. Ned. 28^a ולא יפתח וכו' he dare not offer to make oath (in order to escape robbery &c.), but make a vow, he may. Num. R. s. 9 פתחא דלא פתחא אכ"נ דפ' ... אכן לא פתחין וכו' although R. Y. offered such a suggestion for retracting a vow, we must not do so; וכו' nor do we offer that other suggestion &c.; a. e.

Af. פְּתָחָא same. Lam. R. to I, 1 רבירי, beg. פתחא וכו' he opened his house to him, and he entered.

Pa. פְּתָחָא same. Targ. Is. XLV, 1. Ib. XLII, 7.—Part. pass. פְּתָחָא *open-eyed, able to see*. Lev. R. s. 22 סמי וחד וכו' one was blind, and the other could see.

Ithpa. פְּתָחָא, *Ithpe.* פְּתָחָא 1) *to be opened; to be released*. Targ. O. Gen. III, 5; 7. Targ. Job XII, 14; a. fr.—Gitt. 69^a bct. לפתחיה (Rashi פתחיה, read: לפתחיה *Pa.*) that the boil may open, let somebody blow &c. Ib. v. פְּתָחָא; Pes. 42^b; a. e.—Esp. to be restored to sight. Lev. R. i. c. וכו' ר' יהודה סמי א' וכו' he who was blind re-

covered sight &c., v. פִּתְיָ; Koh. R. l. c. Ib. אִרְפִּתְהָ the she-ass recovered &c.; a. e.

פִּתָּח m. (פִּתְחָ Pi. 2) engraver. Pl. פִּתְחִים Y. Shek. IV, 48^a top פִּתְחֵי אבִּנֵּי (Ms. M. מִפְּתֵי) stone engravers.

פִּתְחָ v. פִּתַּח.

פִּתָּח m. (b. h.; פִּתְחָ) opening, door, gate. Keth. IV, 3 (ref. to Deut. XXII, 21) וְכִּי אִין לָהּ לֹא פִּי בֵּיתָּהּ וְכִי if she (the faithless betrothed) has no paternal house door. Y. Sabb. VII, 9^c top פִּתְחָהּ שֶׁל תּוֹרָה it can be seen that this man has never passed the gate of the Law (never studied). Koh. R. to III, 11 וְהָפֵךְ הַחֲרוֹם this gate (verse used as introductory text, v. פִּתְחָ) opens to the deep, i. e. leads to deep reflection. Gen. R. s. 85 (ref. to פִּתְחָ עֵינַיִם, Gen. XXXVIII, 14) הִלָּךְ עֵינֶיהָ בֵּפֶ' she lifted up her eyes to the gate to which all eyes are directed (she prayed to the Lord). Ib. s. 38 פִּתְחָ הַיְיָ the Lord opened to them the gate of repentance; a. fr.—Euphem. פִּתְחָ absence of virginity Keth. 9^b פִּי פִּתְחָהּ נִשְׁתָּחָה, contrad. to טַעֲנָה דְּמִים, v. טַעֲנָה. Ib. כְּשֶׁנִּי עֵדִים דְּמִי וְכִי and the husband's statement that he found 'the gate open' is like a statement of two witnesses (to make her forbidden to him as a faithless betrothed); a. fr.—Trnsf. a) an opening for retracting a vow, a suggestion, v. פִּתְחָ. Gen. R. s. 91 מִצָּח לָהֶם פִּי למאה... מצא להם פִּי פִּתְחָהּ he found causes for absolution; a. fr.—b) the starting time of menstruation. Arakh. II, 1 וְכִי אִין פִּי בְּטוּעָה וְכִי for a woman that has lost the account of a prolonged flux, there is no new starting point within either less than seven or more than seventeen days. Ib. 8^a פִּתְחָהּ שְׁבַע עֶשְׂרִי her sure starting point is after seventeen days; a. fr.—Pl. פִּתְחִים. B. Bath. IX, 1 וְכִי יִשְׁאֲלוּ עַל הַפִּי let them go begging at the doors; Keth. XIII, 8 וְכִי יִחְדְּרוּ עַל הַפִּי Cant. R. to V, 2 פִּתְחוּ לִי פִתְחוּ לִי וְכִי וְאֵנִי פִתְחוּ לִכֵּם פִּי וְכִי make for me one opening for return as wide as the point of a needle, and I shall open for you gates through which wagons and coaches can pass; a. fr.—Ab. III, 18 פִּתְחֵי נִדָּה the calculations concerning starting points of menstruants (v. supra).

פִּתְחָ פִּי ch. same. Targ. Ez. XL, 38. Targ. I Chr. XVII, 25 פִּתְחָ פִּי opening of the mouth, courage to speak; a. fr.—Snh. 110^a (ref. to Num. XVI, 30) לִקְרֹבִי פִּי the creation consisted only in bringing the gate (of Gehenna) nearer.—Meg. 10^b, sq., וְכִי לִהְיוֹת וְכִי took his opening text for this (Purim) lesson from here. Ex. R. s. 1 לִהְיוֹת פִּתְחֵי פִּי took as text the following verse; a. fr.—Ned. 22^b לִנְפֹשִׁי פִתְחָ offered himself a reason for absolution from his vow.

פִּתְחוּ פִּי m. constr. (b. h.; פִּתְחָ) opening of the mouth, point of attack, fault-finding; excuse for wrongdoing. Sifra Vayikra, N'dab., ch. II, Par. 2 וְכִי לִיתֵּן פִּי שֶׁלֹּא לִיתֵּן פִּי in order not to give heretics (believers in plurality) occasion for rebellion. Gen. R. s. 8 בְּכָל מְקוֹם שֶׁנֶּחֱמָה שְׂאֵרָה מִצָּח פִּי פִּתְחוּ there is an opportunity for heretics (to find pluralistic allusions), you will find the refutation next to it. Ib. (ref.

to Gen. I, 26) Moses said, Lord of the world, וְכִי לִיתֵּן פִּי שֶׁלֹּא לִיתֵּן פִּי why wilt thou furnish a point of attack to heretics? Lev. R. s. 20; a. fr.

פִּתְחָהּ (b. h.) Pethahia, name of a priest (and a priestly family) during the days of the Second Temple. Shek. V, 1 עַל הַקִּינִי פִּי P. had the supervision of the sacrificial birds. Ib. מִרְדֵּכִי פִּי P. is the same as Mordecai, v. פִּתְחָ; Men. 65^a.

פִּתְחָהּ פִּתְחָ (b. h.; cmp. פִּתְחָ) 1) [to be open, wide,] to be accessible to influences, be compliant. Ex. R. s. 21 (ref. to Hos. VII, 11) וְכִי כִינִיָּהּ הֵם כִּינִיָּהּ פִּתְחָהּ towards me they are like a tame dove, whatever I decree over them, they do and obey, but towards the nations of the world they are intractable like wild beasts.—2) to open; trnsf. to influence, persuade, entice. Snh. 38^a (play on פִּתְחָ Prov. IX, 16) מִי פִתְחוּ לָהּ וְכִי who persuaded this man (Adam)? A woman spoke to him; (differ. in Yalk. Prov. 943).—[Num. R. s. 7 וְכִי פִתְחוּ, read: וְכִי פִתְחוּ, v. פִּתְחָ.]

Pi. פִּתְחָהּ [to open the heart of,] to persuade; 1) (in a good sense) to win, conquer. Lev. R. s. 29 (ref. to Ps. LXXXIX, 16) שֶׁהֵם מְכִירִין לַפִּתְחוּ וְכִי they know how to win the favor of their Creator &c.; (Midr. Till. to Ps. LXXXI לְרִצּוֹנָה; Yalk. Ps. 840; Pesik. Bahod., p. 152^a. Y. Kidd. III, 64^c top וְכִי פִתְחוּ אֹתוֹ they (the court) persuade him to give her a letter of divorce, but they force him to &c.; a. fr.—Gen. R. s. 71 פִּתְחָהּ, v. infra.—2) to gratify; to mislead by gratifying; to deceive. Lev. R. s. 6, beg. (ref. to וְכִי פִתְחוּ, Prov. XXIV, 28) מֵאֲחֵר שֶׁפִּתְחוּ אֹתוֹ after you gratified him at Sinai, saying (Ex. XXIV, 7) &c. Ib. מֵאֲחֵר שֶׁפִּתְחוּ בְּשִׁפְתֶּיךָ וְכִי after thou hast gratified with thy lips (promised to appear as witness) and caused him to go to law; a. e.—Deut. R. s. 7 (play on וְכִי הִמְכֹּחַתָּ אֹתָם וְכִי Deut. IV, 34) וְכִי הִמְכֹּחַתָּ אֹתָם the plagues (by coming at intervals) deceived them (made the Egyptians believe every time that they were relieved forever); Midr. Till. to Ps. LXXXVIII, 43 מִפִּתְחוֹת בֹּהֶן ed. Bub. (oth. ed. שְׁפִירוֹת בֹּהֶן; corr. acc.).—3) to entice. Y. Snh. X, 28^d הַשֶּׁחָרָה הַגּוֹמֵל לִנְיָהּ the strong Moabite wine which opens the body to lust; Num. R. s. 10, a. e., v. פִּתְחָהּ; a. fr.—Esp. to seduce. Keth. III, 9 (41^a) הָאִישׁ פִּתְחָהּ אֶת הַבִּתּוּלָה if one declares, I have seduced that man's daughter. Ib. 4 הַמְּפַתֵּחַ הַנִּשְׁתָּחָה the seducer pays three fines, opp. to שְׂחָה פִתְחָהּ; a. fr.—Y. Keth. III, 27^b שְׂחָה פִתְחָהּ, read: שְׂחָה פִתְחָהּ when she seduced him.

Pu. פִּתְחָהּ to be persuaded; to be seduced. Gen. R. s. 71; Yalk. ib. 127 פִּתְחָהּ (not פִּתְחָ), v. יָסַח.—Part. f. מְפִתְחָהּ a seduced woman. Keth. 39^b; a. fr.

Hithpa. נִתְּחָהּ, Nithpa. נִתְּחָהּ 1) to be widened. Yalk. Is. 302 וְכִי הִיא מִתְּחָהּ ... וּמִרְחֶבֶת וְכִי it (Gehenna), too, grows every day wider and broader and deeper (with ref. to וְכִי רִחְבָּהּ, Is. XXX, 33).—2) to be persuaded; to be enticed. Gen. R. s. 17 וְכִי הָאִישׁ נֹחַ לִתְּחָהּ וְכִי why is man easily appeased and woman is not?; v. פִּתְחָ.—Num. R. l. c. וְכִי דִּינִי נִתְּחָהּ וְכִי through wine they were enticed and they committed whoredom. Erub. 19^a (play on וְכִי supra) הַמְּפַתֵּחַ בְּלִי יָסַח וְכִי whose evil desire falls into it (Gehenna). Yalk. Is.

1. c.—Keth. IV, 1 **וְכִי יִשְׁתָּחֲתָהּ** *if a young girl has been seduced* (v. **יִשְׁתָּחֲ**); a. fr.—3) *to insinuate one's self, to make one's self popular*. Esth. R. introd. (play on **אֶפְרַחִם**, Ezra IV, 13) **וְכִי דְבָרִים שֶׁהַמְּלִכּוּת מְתַפְּחָה בָּהֶם** *even with those things by which the (Roman) government makes itself popular, as theatres and circuses, it does harm*.

פָּתַח I, **פָּתָח**, ch. same, *to be wide, open*. Targ. Is. LX, 5 (h. text רחב).—Part. **פָּתַח** (פָּתָח); f. **פָּתַח**; *pl.* **פָּתַח**, **פָּתַח**. Targ. Ps. CIV, 25 **פָּתַח** constr. (some ed. **פָּתַח**; ed. Lag. **פָּתַח**, corr. acc.). Targ. Y. Gen. XXXIV, 21 **פָּתַח** constr. Targ. Jer. LI, 58. Targ. Ps. CXIX, 96. Ib. XXV, 17; a. e.

Af. אַפּהּ to widen. Targ. O. Gen. IX, 27 רִפְּהָ (some ed. רִפְּהָ). Targ. Ex. XXXIV, 24. Targ. Deut. XII, 20; a. fr.

Pa. פתה to persuade, seduce. Targ. Prov. VII, 21 תַּפְתִּיהָ (some ed. תַּפְתִּיהָ).

פִּיר II m. constr. (preced.) *widening*, 1) פִּירָא (emp. patella) *knee-pain*. Targ. Gen. XXXII, 26 (Y. II בָּקָה); ib. 33.—2) *width, distance*. Hull. 139^b שִׁשִּׁסר דרר בִּפְ מִילָא sixteen rows, each extending over one mile.—3) פִּירָמְשָׁא v. אִפְשָׁא II.

פְּתִי m. (b. h.; פֶּתַח) *one easily persuaded, credulous; inexperienced, simple; fool*. Midr. Prov. to I, 4 **אמר שלמה פ' הייתי וכן** Solomon says, I was simple, and the Lord has &c. Ex. R. s. 3 beg. (ref. to Prov. XIV, 15) **מחו פ' נער שכן** *pethi* means (here) a lad, for in Arabia they call a lad *pathia* (v. next w.). **פְּתִי** *pethi* has the meaning of being enticed (with ref. to Ex. XXII, 15). Tosef. Kel. B. Mets. VII, 8 **פ' מכתש של פ'** (ed. Zuck. פֶּתֶר, read: פֶּתֶרֶי) the fool's mortar (v. Prov. XXVII, 22), *an implement of torture* (v. חֲמוּר).—**פְּתִי**, **פְּתִי**, **פְּתִי**, v. supra.

פְּתָיִם I ch. same, *inexperienced, child, lad*. Ex. R. s. 3, v. preced.; Gen. R. s. 87, beg. (ref. to פְּתָיִם, Prov. VII, 7) פְּתָיִם לְמִיטָקָא ... אֱלֹהֵי הַשְׁכֵּנִים (some ed. פְּתָיִם) *p'thaim* means the tribes (sons of Jacob) ... in Arabia they call a child *pathia*; Yalk. ib. 145; Yalk. Prov. 940; Snh. 110^b (ref. to פְּתָיִם, Ps. CXVI, 6).

פְּתִירָא II c. 1) part. f. of פְּתַר.—2) *a wide earthen vessel*, *pot*. Gitt. 69^b ר' דמיוני פ' (masc.) a pot containing fish-brine. Ab. Zar. 16^b; Ber. 50^a; Pes. 88^a; Meg. 14^b פ' אוֹרְכָא thou black pot! (i.e. scholar with an unattractive appearance; cmp. Taan. 7^a, quot. s. v. פְּתַר).—*Pl.* פְּתִירָא. Ab. Zar. 33^b פ' רבי מיכסי (Ar. ed. Koh. פְּתִירָא, oth. ed. פְּתִירָא, read: פְּתִירָא) pots of Be Mikhsé.—3) *open place, street*. B. Bath. 8^a, יִפְרִיא; (Rashi refers to 2) *drinking vessel* at the well).—4) *enlargement*. Targ. Ps. CXVIII, 5, v. פְּתִירָא.

I. פתחא, v. פתחא.

פְּתִיחָא f. (preced. wds.) 1) *width, room*; פְּתִיחַת יֵרֵךְ *ample space*. Targ. O. Gen. XXXIV, 21 (ed. Vien. פְּתִיחָה Y. פְּתִיחַת רְחוּמֵיךְ, v. פְּתִי I). Targ. Jud. XVIII, 10; a. e.—2) = פֶּתַח *open space, street*. Targ. Ps. CXLIX, 45 פְּתִיחַת אֲרֻרִיחָה (ed. Wil. פְּתִיחַת, corr. acc.) the highway of the Law (h. text רְחֹבָה). Targ. II Chr. XXXII, 6 (ed. Lag.

(פְּתָחָהּ). Ib. XXIX, 4 פְּתָחָהּ (ed. Lag. פְּתָחָהּ, constr. of פְּתָחָהּ).—[Ab. Zar. 33^b פְּתוּחָהּ, Ar., v. פְּתָחָהּ II.]

פִּתּוּחַ m. (פִּתּוּחַ) *ploughed land, furrow*. Tosef. Peah I, 8 פִּתּוּחַ שלשה תלמים של פ' three ridges of a furrowed field; Y. ib. II, beg. 16^d; ib. III, 17^c top; Kil. II, 6; Tosef. ib. II, 13 שלשה פ' תלמים שפודים הם (prob. to be read: תלמים של פ' שלשה של פ'; תלמים של פ'; Y. ib. II, 28^a top.

פִּתְיָא, פִּתְיָא I m. (part. pass. of פִּתַּח) *open-eyed*,
seeing. Targ. Y. Ex. IV, 11.—Lev. R. s. 22, a. e. וְיֹהֵא הַחֹהֵא
 וְיֹהֵא הַחֹהֵא and the seeing man led the blind man; וְיֹהֵא
 וְיֹהֵא he that was seeing became blind, v. פִּתְיָא. Gitt. 69^a, a. e.

פְּתִיחָא II (**פְּתִיחָה**) m. (פְּתַח) [*opening*,] *preliminary legal proceeding*, esp. *summons to appear before, or to obey the decision of the court* under penalty of excommunication; *warrant*. R. Hash. 31^b כָּתַב פ' עֵילוּיָהּ (Ms. M. 2 פִּירְחָא) he wrote a warrant out against her. B. Kam. 112^b פְּתִיחָה עֵילוּיָהּ וּב' . . . פְּתִיחָה עֵילוּיָהּ לִיהּ we wait for him a Monday and a Thursday and another Monday; if he does not appear, we write a warrant against him, giving him ninety days &c. Ib. וְהָיָה מִלִּי לְשִׁמְתָא אֲבָל לִפ' וּב' this is the case with reference to decreeing excommunication, but for writing a warrant (at the defendant's expense) it is not so (the court messenger's statement is not so valid as the testimony of two). Ib. 113^a מֵאַן דְּכֹתִיב (Ms. M. רִנְקִיט) if a warrant has been issued against a person; a. e.

פְּתִיחָה f. (פָּתַח) 1) *opening*. B. Kam. 49^b (ref. to Ex. XXI, 33) **פְּתִיחָה עַל כְּרִיב** על פ' **אִם** על פ' **חַיִּיב** על כְּרִיב **וְ** **אִם** if he is responsible for opening a pit, how much more is he so for digging! **אִב**. **עַל עֲסָקִי פ' וְ** for the act of opening &c. (the pit itself being on private ground). Ib. 50^a. Pes. 54^a **פְּתִיחַת פִּי הָאֵרוֹן** the opening of the mouth of (Balaam's) ass; **פ' פִּי הָאֵרֶץ** the opening of the mouth of the earth (to swallow Korah). Sabb. 129^a, v. **תִּכְבֵּר**. Gen. R. s. 13 **פ' בָּזוּ פ' בָּזוּ** with reference to the one (substance) *opening* (the stem **פָּתַח**) is used (Deut. XXVIII, 12), and with reference to the other (resurrection) *opening* is used (Ez. XXXVII, 12); a. fr.—2) **פְּתִיחָה נֹדֵר** (v. **פָּתַח**) *offering reasons for regretting a vow*. Y. Ned. VIII, end, 41^a; Y. Naz. VII, 52^a top; a. e.—3) *introduction to a lecture, text*. Cant. R. to I, 2 **רִבְבָן** **עֲבָדֵינוּ יַחְזֹקוּ פ' לִוְיָהוּ** the Rabbis used them (the verses Cant. I, 2 sq.) as a text for a lecture on Vayhi &c. (Num. VII).—4) v. *preced.*

פְּתִיָּא, v. **פְּתִיָּא**.—[Y. Shek. II, end, 47^a בְּרִי פְּתִיָּא, v. **פְּתִיָּא**.]

פְּתִיחָא, pl. of פְּתִיחָא II.

פֶּתִיל m. (b. h.; פְּתָל) 1) *twisted thread, border, edge.* Gen. R. s. 85 (ref. to וַתֵּיטֹךְ, Gen. XXXVIII, 18) זו סנהדרין מוציאת זה ב מצוריתו ב distinguished by the (blue) cord (v. גְּזֵרֹת). Sifrē Num. 115 ref. to Num. XV, 38) פ' על מקום האדום ולא על מקום פ' snow-fringe must be attached to the woven part of the garment, not to where the edge begins. Men. 39^b פ' בעיני נריה the cord must be twisted, opp. גְּזֵרֹת plaited; a. e.—2) *the*

twisted rim of an earthen vessel; 'צמיד *closely covered with a lid*. Sifré Num. 126 (ref. to Num. XIX, 15) זה פ' זה הדיפן (העירוף) *pathil* is the neck of the vessel, *tsamid* the lid; Yalk. Num. 762 וכן הדיפן (corr. acc.). Ib. וכן פ' / צ' פ' they keep uncleanness off when closely covered, though lying in a tent where there is a corpse. Gen. R. s. 39 פ' מוקפת צ' a bottle closed with an air-tight lid. Hull. 25^a; a. fr.—Tosef. Kel. B. Kam. VII, 7 ולא צמיד פ' because a tin rim is twisted, but not close.

פתילה, v. פתילתא.

פתילה f. (preced. art.) 1) *twisted cord, wick*. Sabb. II, 1 פתילה האדון פ' the wick of the desert, v. שברא. Ib. הבנר פ' the wick made of rags of a garment. Ib. 5 חוץ מן חפ' except when he has the intention of saving the wick; a. fr.—Pl. פתילה. Ib. 20^b עד פ' so far the Mishnah refers to wicks unfit for use on the Sabbath. Ib. 21^b; a. fr.—Gitt. 58^a בנר פ' שני two wicks in one lamp (euphem. for adultery).—2) *string; bar*. Snh. VII, 2 וכן פ' ומדליק את חפ' and (the executioner) lights (heats) the string and throws it into his mouth; expl. ib. 52^a של אבר פ', v. אבר; Y. ib. VII, 24^b bot. פ' של פ' a bar of plumbum album; (oth. opin.) של פ' a wick dipped in naphtha. Yeb. 6^b בישול פ' boiling (melting) a bar of lead; Sabb. 106^a. Ned. 49^b שוין דומין פ' (not לפתילה) which burn in the stomach like a molten bar of lead.

פתילה, פתילה ch. same, *wick; bar*. Y. Sabb. II, 4^d top פ' used a wick dipped in unclean T'rumah; a. e. [Ned. 49^b, v. preced.].—Pl. פתילה. Y. Sabb. l. c. צבע פ' (not מן) I dip wicks in vinegar (of T'rumah). Gitt. 69^a ויגדול חרתי פ' let him twist two strings; a. e.

פתילה, Y. Kil. I, 27^a top, v. פסילה.

פתין m. (פתה) *the principal or king-beam*, common to two adjoining buildings, opp. to ראשים the cross-beams. Neg. XIII, 2 בית הבני ראש פ' if a (twin-) house is built with cross-beam and king-beam common to both compartments.—[Tosef. Kel. B. Mets. VII, 8 פתין ed. Zuck., v. פתי.]

פתירה pr. n. m. = פתירה. Tosef. Naz. V, 1 יהודה פ' ed. Zuck. (Var. ב'); Tosef. Ohol. IV, 14 פתירה (Hull. 54^a; v. Fr. Darké, p. 97). Tosef. Sot. V, 13; VI, 1 פתירה (Var. פתירה). Tosef. Eduy. III, 2 פתירה; ib. פתירה (Eduy. VIII, 1 sq. ב'); Y. Shek. III, 47^c פתירה.

פתירוש, v. preced.

פתור, Nidd. 20^a Ar., v. פתורא I.

פתור m. (פתה) *broken piece*.—Pl. פתורים. Men. 75^b (ref. to Lev. II, 6) לא ולא פתורא thou shalt break it in pieces, but not a piece of it again in pieces (v. פת). Ib. VI, 4 (75^b) וכולן פתורין בכור (Bab. ed. פתור; Mish. פתורים; and all of them

must be broken in pieces of the size of an olive; Y. Ber. VI, 10^a bot. Men. 18^b פ' תורה the duty of breaking in pieces; a. e.

פתירה f. (preced.) *breaking in pieces*. Sifra Vayikra, N'dab., Par. 10, ch. XII בכורים וכל פ' v. preced. Men. VI, 4 אין בהם פ' require to be broken in pieces; a. e.—breaking in pieces is applied to them; Sifra l. c.; a. e.—B. Kam. 19^b bot. בבהמה פ' (ed. ובפתורה) it means a domestic animal when it ate pieces in a broth.—Pl. פתירות *the function of the breaking in pieces of the meal-offering*. Men. 18^b; Hull. 132^b.

פתך to break, distribute; to stir, knead. Gen. R. s. 4, end ופתך זה בזה נטל... the Lord took fire and water and worked them into each other; (Hag. 12^a וטרפך). Gen. R. s. 10, beg., v. פקצה.—Part. pass. פתוך, pl. פתוכים a) *worked up, mixed*. Num. R. s. 12; Cant. R. to III, 11 (ref. to Ex. IX, 24) וברד פ' זה בזה fire and hail worked into each other; Yalk. Job 912.—b) *variegated*. Neg. I, 2 הפ' שבשגל וכן הפ' the variegation of the snow-white leprosy looks like red wine mixed with snow (before the latter is dissolved); הפ' שבסיד וכן the variegation of the lime-white leprosy looks like red wine mixed with milk (before being stirred); Sifra Thazr., Neg., ch. II, Par. 2.

פתך ch. same. Targ. Y. Gen. XVIII, 6 פתוך (not פתוכי; פתוכי, פתוכי, פתוכי, pl. פתוכי; f. פתוכה; Part. pass. פתוך. לומר).—Part. pass. פתוך, pl. פתוכים. Targ. Y. Ex. XXIX, 23; 40. Targ. Y. Lev. II, 4, sq. פתוך. Targ. Job XXV, 2 ed. Lag. (ed. Wil. פתוכי, corr. acc.); a. e.—Nidd. 7^a פתירה ברה רומיה T'rumah is kneaded up with them. Pes. 63^a ביה מולין פתירי circumcised persons were included in the act of slaughtering.

פתכה, פתכה m. (preced.) 1) *mixture*. Targ. Y. Gen. II, 7.—2) *bundle*. Hull. 105^a, v. אפיס; B. Mets. 30^b.

פתכומרון* m. (comp. of פתך, v. preced. wds., a. גומרון, v. כומרון; v. Syr. פתכא, P. Sm. 3342) *embroidered cloth over the heads of idolatrous statues*. Targ. Ez. XIII, 18 ed. Lag. (ed. גומרון, some ed. פת, corr. acc.; h. text מספוח); ib. 21. Ib. XVI, 16.—[Targ. Zeph. I, 5; Targ. Am. V, 26, v. פתכר.]

פתכריתא f. pl. (פתך) *variegated trinkets (of glass)*. Kidd. 9^a, v. חמקא II.

פתכר m. (also pl. form פתכרי) (denom. of פתכר, v. פתכומרון) [*painted thing*], a contemptuous expression for idol. Targ. Am. V, 26 פתכריון ed. Lag. (ed. פתכריון; h. text מלככס). Targ. Zeph. I, 5 פתכריון ed. Lag. (some ed. כומריון; h. text מלככס). Targ. Is. VIII, 21 פתכר (h. text מלככס).—[For another derivation of our w., see Fl. to Levy Targ. Dict. II, 5742.]

פתל (b. h.; cmp. פשל) to twist. Men. 39^b עשה גריל פתל make a fringe and twist a part of it; Yeb. 5^b וזהו פתל. Tanh. Sh'lah 15 (expl. פתל, Num. XV, 38) ופתלן פתלן and one must twist them. Gen. R. s. 94 (play on פתל) [read:] ע"ב נר פתלן פתלן they

(the sons of Naphtali) were perverted; another explanation, they twisted (wove curtains) on seventy two leashes, v. יר. IV.

Pi. **פחל** same, *transf. to pervert*. [Sifrē Deut. 308 מִפְּחָלִי, read with Yalk. ib. 942 מִפְּחָלִי, v. פִּחָל.]—Part. pass. **מִפְּחָלִי**; **מִפְּחָלִי**. Gen. R. l. c. (some ed. מִפְּחָלִי *Hof.*), v. supra.

פחל ch. same; **Pa.** **פחיל** *to pervert*. Part. pass. **מִפְּחָלִי**; **מִפְּחָלִי**. Targ. Prov. II, 15 (ed. Wil. מִפְּחָלִי *Ithpa.*; h. text מִפְּחָלִי). (נלווים).

פחלגא, v. **פחלגא**.

פחל m. (preced. art.) *perverter*.—**Pl.** **פחלגים**. Yalk. Deut. 942 (not פחל); v. **פחלגול**.

פחלגא (פחלגא) ch. same. Targ. Y. II Deut. XXXII, 5 (not פחלגא).

פחלגול m. (b. h.; **פחלגול**; reduplic. of פחל) *perverse; perverter*.—**Pl.** **פחלגולים**. Sifrē Deut. 308 (ref. to Deut. XXXII, 5) אהם עוקמים אהם you are tricksters, you are perverters; (Yalk. ib. 942 פחלגים, v. פחלג). **פחלג**.

***פחמנא**, read: פחמנא m. pl. (denom. of פחל) *adder-like*. Targ. Y. II Deut. XXXII, 33, v. פחל ch.

פחן, Tosef. Kel. B. Bath. IV, 8, read: פחן.

פחן m. (b. h.; פחן, cmp. פחל, *to wind*) *asp, adder*. Num. R. s. 19 וְעָקַרְבִּי אִפְּרִי even he who was bitten by an asp or a scorpion, &c. (was cured when looking at the brazen serpent); Yalk. ib. 764; Tanh. Huck. 19 נשדך וְעָקַרְבִּי. Sifrē Deut. 323 (ref. to Deut. XXXII, 33) [read:] אלו הראשונים שבכם שהם כפ' הוא אכזרי that means the foremost among you who are like the asp, the cruel; Yalk. ib. 946; a. e.—**Pl.** **פחנים**. Pirkē d'R. El. ch. XIV מְרוּרַת אִפְּרִי the venom of asps and death are in its (the serpent's) mouth; Yalk. Gen. 27.

פחן, **פחנא**, **פחן** ch. same. Targ. Is. XI, 8 פחן (ed. Wil. פחן) a winding serpent (h. text פחן). Targ. O. Gen. XLIX, 17 (h. text שפין); a. e.—**Pl.** **פחני**, **פחני**. Targ. O. Deut. XXXII, 33 ed. Berl. (oth. ed. פחני, פחני; Y. I פחני; v. פחני).

פחע (b. h.) *coming unawares, sudden*. Num. R. s. 10, v. פחע.

פחפח m. (next w.) *breaking, smashing*.—**Pl.** **פחפח**, **פחפח**, only in בצים פ' mashed eggs, a phrase for *confusion*. Cant. R. to II, 5 יש כאן פ' there is a confusion (of names) here; Y. Snh. XI, 30^b bot.

פחפח (reduplic. of פחל) *to break, smash*.

Hithpa. **פחפח** *to be broken, crumbled*. Y. Kil. VII, beg. 30^d רכיבה מִפְּחָפְחָה הוּא the soft rock crumbles (and the seeds above suck from the vine under it; R. S. to Kil. VII, 1 מתפחפת).

פחל *to divide, distribute, esp. to dig or open a channel*.

Y. Snh. IX, 27^a וְאִם הָיָה עָלָיו וְאִם הָיָה עָלָיו if he opened a sluice near a person, and the water came and swept him off. Tosef. Sabb. I, 23 וְאִם הָיָה עָלָיו you may conduct water into a garden on the eve of the Sabbath shortly before dark &c.; Bab. ib. 18^a; Y. ib. I, 3^d bot. Tosef. B. Kam. II, 8 אֵילֵי הַפּוֹחֵקִין בִּיבְיָהּ וְאֵילֵי הַפּוֹחֵקִין those who conduct their gutters . . . into the public road. Gen. R. s. 16, v. מְנוֹפֵחִין. Tem. 12^a [read:] וְפּוֹחֵקִין לְמִקְוֵה . . . מִמֶּלֶךְ he may draw a quantity of nineteen S'ah of water and let it run through a gutter into the bath. Yalk. Prov. 961 שֶׁפָּחַקָה רִיחָן when he cut its supply off by diverting the channel; Yalk. Gen. 16 שֶׁפָּחַקָה; Gen. R. s. 10 שֶׁפָּחַקָה; a. e.

Pi. **פחל** same. Ib. s. 51, end (ref. to Deut. II, 9) אָבִל בָּרְכִי אֶת הַנָּחַל וְאֶת הַיָּרְדֵּן but you may divert their rivers.—Denom. **פִּחָקִין**.

Nif. **פחל** *to be cut off, divided; esp. to be conducted, diverted*. Tosef. Mikv. III, 6 וְנִפְחָקִין וּבָא לְחִבְרִי ed. Zuck. (oth. ed. וְנִפְחָקִין) and the water of one pond was diverted and came into the other pond; ib. וְנִפְחָקִין R. S. to Mikv. III, 1 (ed. וְנִפְחָקִין).

פחל I ch. same, v. פִּחָקִין.

פחל II *to aim, thrust*. Targ. II Chr. X, 18. Targ. Y. I Gen. XLIX, 8; a. fr.—[Targ. Y. II ib. VIII, 22 פחלן some ed., read פחלן]—Snh. 95^a בָּהּ גִּירָא פ' he shot an arrow at him. Ib. פִּחָקָה בְּרִישׁ מוֹדָא וְאִם (not פִּסְקָה) he threw it (the distaff) on the top of her head and killed her. Gitt. 68^b פִּחָקָה אֶרְבַּע וְאִם he hurled him a distance of four &c.; Ab. Zar. 17^b; a. e.

פחל, v. פִּחָקִין.—[Tosef. Ab. Zar. IV (V), 12 מִן הַפ' v. פִּחָקִין.]

פחלגא, v. sub פִּחָקִין.

פחל (b. h.; cmp. פחל) [*to divide, spread*], *to solve; to interpret*. Ber. 55^b כִּד פּוֹחֵרִי חֲלוֹמוֹתַי וְכִד twenty-four interpreters of dreams existed in Jerusalem, אִם וְאִם שֶׁ לֹא פ' and not two of them interpreted my dream alike. Pesik. Par., p. 33^a פִּרְשָׁה פִּרְשָׁה פ' explained the verse (Ps. XII, 7) as referring to the lesson concerning the red cow; Num. R. s. 19; a. fr.

Nif. **פחל** *to be interpreted, solved*. Ber. l. c. שֶׁ נִפְחָר דִּמְיוֹן וְאִם a dream which was interpreted in a dream. Y. Shek. IV, 48^b וְאִם הִפְחָר שְׁפוּרִין it may be explained that they redeem unblemished sacrifices, and when afterwards they are blemished, (the money paid for them is secularized). Y. Ber. VII, 11^a bot. הִפְחָר הַדִּיפְחָר the difficulty may be solved in agreement with R. Ishmael's opinion; a. fr.

פחל I ch. same. Targ. Y. II Gen. XL, 12; 18. Targ. Y. Num. XXII, 5 פִּחָרִי חֲלוֹמֵי . . . בִּפְדָן in Paddan which is named Pethor after him (Balaam), 'interpreter of dreams'; Targ. Y. Deut. XXIII, 5 מִן פִּחָרִי חֲלוֹמֵי (corr. acc.).—Tam. 32^a בְּדִד פִּחָרִי . . . כָּל . . . בְּדִד פִּחָרִי . . . כָּל whatever you asked of us, we all explained in the same way. Keth. 107^b הֵאָרְבָּה בְּהַיָּה הֵאָרְבָּה have you gone so far in your interpretation? Y.

Ber. II, end, 5^d יכיל אנא פֶּתַר ו' (= לְמַפְתָּר) I can explain this in agreement with the opinion of &c. Pesik. Shek., p. 10^b ורבנן פֶּתְרִין קרא ברואנ ו' and the Rabbis explain this verse (Ps. III, 3) as a reference to Doeg &c.; a. fr.

Pa. פֶּתַר to mollify, steep (in water &c.). Y. B. Mets. IV, end, 9^d ו' חוה מִפְתָּר ו' v. סְרַחֲטָא.

פֶּתַר II, פֶּתְרָא I m. (preced.) *solution, interpretation*. Y. Ber. I, 2^d bot., a. fr. פ' לָהּ ו' there is an explanation for it (you can meet this difficulty by saying), that it refers &c. Tam. 32^a פ' אֵין לָהּ פ' this problem is insolvable. Yeb. 97^b [read with Ar.] פ' נישל לכו סתר פ' we shall ask you something too mysterious for solution. Y. Shebu. I, 32^e sq. פ' חוּרִין פ' offered a different solution for it. Y. Dem. VII, end, 26^e אלא כהוּרִין פ' there is nothing left to thee but to agree with the first interpretation. Y. Naz. V, 53^d bot. כְּפִתְרָה פֶּתְרִין as R. J. has explained it; a. fr.—Pl. פֶּתְרִין פֶּתַר לָהּ חוּרִין פ' Y. Erub. IV, end, 22^a פ' offered two explanations. Y. Peah IV, 18^b top פֶּתַר לָהּ פ' פֶּתַר he explained it in accordance with those explanations (given above); Y. Gitt. VIII, 49^e top פֶּתְרִיתָא (corr. acc.).

*פֶּתְרָא II פ' m. (cmp. פֶּתְרָא I. a. פֶּתְרָא II) a certain kind of *wine vessel*.—Pl. פֶּתְרִיתָא פ' Y. Ab. Zar. II, 41^e top פ' רַבְרִייתָא concerning those large vessels (used by gentiles).

*פֶּתְרוֹן I m. (cmp. preced.) *plate, tablet, merchant's dish* (in which the various coins are arranged). Tanh. Ki Thissa, ed. Bub. 1 (expl. אֵין חֶסֶד, Cant. VII, 3, with play on סֶדֶר and סֶדֶר) פ' the plate used in business, whatever one needs, comes out of it; [read:] פ' ואֵין הִלְשֹׁן אֵין אֵלָא לִשְׁוֹן פ' and the word *aggan* means dish (ref. to Ex. XXIV, 6); Yalk. Cant. 992 פֶּתְרִין.

פֶּתְרוֹן II m. (b. h.; פֶּתַר) *interpretation*. Ber. 55^b כל פ' each was shown his own dream and the interpretation of the other man's dream. Gen. R. s. 89; a. e.

פֶּתְרוֹנָא ch. same. Targ. Y. II Gen. XL, 12; 18. Ib. כֵּן חִלְמָא read: וּפֶתְרוֹנִיהּ.—Gen. R. s. 89 חִלְמָא וּפֶתְרוֹנִיהּ ... חִלְמָא וּפֶתְרוֹנִיהּ here (in Pharaoh's case)

he knew the dream and wanted its interpretation of him (Joseph), but there (in Belshazzar's case) he wanted to be told the dream and its interpretation; Yalk. ib. 147 וּפֶתְרוֹנִיהּ (corr. entire passage accordingly).

פֶּתְרוֹן, Yalk. Cant. 992, v. פֶּתְרוֹן I.

פֶּתֶן m. (פֶּתַר to spread, relax; v. Fl. to Levy Targ. Dict. II, p. 574²) *weak, lean*. Targ. Ps. CIX, 24 (h. text כַּחֲשׁ).—Pl. פֶּתְרִין Targ. Y. I Num. XIII, 20 (Ar. אֶפְתְּרִין; h. text רִוּחַ).

פֶּתְרִינָא f. (preced.) *leanness*. Targ. Ps. CVI, 15 (h. text רִוּחַ).

פֶּתְרִינָא, Yalk. Gen. 147, v. פֶּתְרִינָא.

פֶּרְשָׁנָא, פֶּרְשָׁנָא m. (late b. h.; Persian) *repetition, copy, abstract*. Targ. O. Deut. XVII, 18 פֶּרְשָׁנָא (ed. Berl. (משנה) פֶּרְשָׁנָא; Targ. Josh. VIII, 32 (ed. Lag. פֶּרְשָׁנָא; h. text מִשְׁנָה). Targ. Ps. LX, 1 פֶּרְשָׁנָא (h. text מִכְתָּב). Targ. II Chr. XXIV, 27 (h. text מִדְרָשׁ). [Targ. Esth. III, 14, a. e. translates our w.: מִדְרָשׁ *ordinance*, v. Oppert Rev. des Et. Juives XXVIII, p. 40; v. אֶפְתְּרִינָא]

פֶּתְשָׁנָא, פֶּתְשָׁנָא m. (preced.) *second in rank* (h. מִשְׁנָה). Targ. I, II Esth. X, 3. Targ. II Esth. VII, 9.

פֶּתַח I (b. h.) *to break, crumble*. Men. III, 2 ... לֹא פ' if he omitted to break the meal offering to pieces, ... or he broke them (the large pieces) into many small pieces, v. פֶּתַח. Ib. VI, 4 (75^b) פֶּתַח וְכֹלֵן פֶּתַח Bab. ed., v. פֶּתַח. Num. R. s. 7 וְאִיכְלִין פֶּתַח וְכֹלֵן (not וְפֶתַח) and we ate biscuits and broke them into the soup; a. fr.

*פֶּתַח ch. (preced.) *to break off, diminish*. Part. פֶּתַח. Targ. Ps. XIX, 3, v. פֶּתַח.

*פֶּתַח II (v. פֶּתַח) *to persuade, seduce*.—Part. pass. f. פֶּתַח. Y. Keth. I, beg. 24^d פ' סֶפֶק אִתְּסָה סֶפֶק פ' there being a doubt whether she was outraged or seduced; [prob. to be read: וְפֶתַח]

פֶּתַח, v. פֶּתַח.

פֶּתַח, Y. Keth. XII, 35^a top, v. גִּבְרִיתָא.

צ

צ *Tsadé (Sadé)*, the eighteenth letter of the alphabet. It interchanges with ז, ט, א, ס, q, v.; dialectically with ז, q, v.

צ, as a numeral letter, *ninety*, v. א.

צִאָר, v. צִאָר ch.

צִאָר, v. צִאָר.

צִאָר, v. צִאָר.

צִאָר, v. צִאָר II.

צִאָר, צִאָר (v. צִאָר) *to soil*. Part. pass. צִאָר *dirty, unwashed (wool)*. Tosef. Hull. X, 5 (ed. Zuck. צִאָר, v. צִאָר).

Pi. צִאָר *to treat as excrement*. Y. Sabb. IX, 11^d (ref. to צִאָר, Is. XXX, 22, v. LXX) צִאָר, v. צִאָר; Y. Ab. Zar. III, 43^a bot. צִאָר.

צאי, v. צואי.

צאי m. = h. צואי, *soiled, unwashed*.—Pl. צאין. Y. Ter. XI, end, 48^b על ידי דמניה צאי וכו' because they (the mourners) wear unwashed garments, they do not hesitate to handle lamps themselves, opp. נקין. ib. צואין (h. form). Y. Taan. I, 64^a top מאנין צאין לבשה she wore soiled garments; ib. צאין. Lev. R. s. 5, end מניה צואין (some ed. צאין, corr. acc.) his garments unwashed; a. e.

צאיר, v. ציר II ch.

צאן f. pl. (b. h.) *flock, small cattle*. Gen. R. s. 73 צאנו אס אין חישים אין צ' אס Laban's flock. Ib. s. 42 אס אין צ' where there are no bucks, there is no flock, and where there is no flock, there is no shepherd; Lev. R. s. 11; Esth. R. introd.; a. fr.—ברזל צ', v. ברזל.

צאצאים m. pl. (b. h.; צאצא) *offspring*. B. Mets. 107^a שיהו צאצאי מעד כמותך (Deut. XXVIII, 6) בצאצאך, that the offspring of thy bowels be like thee; Taan. 6^a; a. e.

צאיר, v. ציר II ch.

צאיר, v. ציר.

צארה f. = h. צואה, *filth, turpitude*. Targ. Prov. XXX, 12. [Ib. XI, 7 some ed., oth. צארה.]

צב I m. (b. h.; צבב to *swell, be soft*, cmp. צבה) a species of lizard. Sifra Sh'mini, ch. VI, Par. 5 (ref. to Lev. XI, 29) [read:] צב tsab means the species of lizard, 'after its kind' is to include the sub-species of lizard; Hull. 127^a, חרברב. Ib. חרש שהוא צב a serpent wound around (coupling with) a tsab. Ex. R. s. 15, end; a. e.—Num. R. s. 12 (ref. to צב, Num. VII, 3) צב tsab means here (wagons) painted in the colors of the lizard; Cant. R. to VI, 4 צבויורה, Yalk. Num. 713 צב (corr. acc., and add צב).

צב II m. (b. h.; preced.) *bolstered litter*; עגלות צב *upholstered wagons*. Num. R. s. 12; Sifré ib. 45, v. טקס a. אקספסטי; a. e.—Pl. צבים. Yalk. Is. 372.

צבא (צבא) ch. = צב I. Targ. O. Lev. XI, 29 (v. Berl. Targ. O. II, p. 34).

צבא, v. ציבא.

צבא, v. צבא h. a. ch.

צבא m. (b. h.; צבא to *join, follow*; v. צנה a. צבא) *service; army, host*. Gen. R. s. 10 לשמים וצ' לשמים וצ' there are three kinds of services, there is a service for heaven and earth (ref. to Gen. II, 1); צ' לחמדים there is a service for students (ref. to Job XIV, 14); צ' ליסורים a service (message) for sufferings (ref. to ib. VII, 1). Ib. וצ' if he is favored, a host (of divine powers) is for him; if not, a host (of hostile forces) is against him. Cant. R. to II, 7 (ref. to צבא, ib.) של צ' by the host above (the angels) and by the host below (humanity). Ib. של צ' של מלה. אס תשמרו ... כצ' של מלה.

וכ' if you guard mine oath, I will make you resemble the host above; if not, I will make you resemble the host below (the animals). Keth. 3^b לעיר צ' בא לעיר it was said, a (Roman) general is coming to the place (and will seize things for his maintenance); a. fr.—Pl. צבאים, (fem.) צבאות. Gen. R. l. c., v. supra. Ib. הרבה צ' מינה וכו' the Lord has appointed many hosts (messengers) to revenge the wrongs &c. Cant. R. l. c. וצ' בשתי צ' he adjured them by the two hosts (v. supra). Ib. ששני צביוני וכו' 'by the hosts', that means the patriarchs who did my will &c. Num. R. s. 2 וחס צבאותי and they (the Israelites) are my hosts. Ib. שהם היו צבאותיו וכו' they were his hosts, and he wanted to count them &c. Ib. יש לי בעלמי כצ' יש לי בעלמי so and so many troops have I that do my will; a. fr.—צבאות (אלהים) the Lord of Hosts. Targ. Jer. V, 14; a. e.—Ber. 7^a.—[צבאי, pl. of צב, q. v.]

צבאות, v. צבא.

צבאות, v. ציבא.

צב, v. צב.

צב f. (צב) *will, desire; willingness*. Targ. Y. Lev. VIII, 15 (ed. Vien. צבו). Targ. Y. Gen. XXIV, 5. Targ. Job XXXI, 16 ed. Lag. (oth. ed. צבא); a. e.—Yoma 86^b בצ' נפשיה לקטלא נפיק וצ' ביהיה וכו' of his own free will he (I, the judge) goes to meet death (divine punishment for wrong judgment), and the desire of his household he does not do (he must neglect his own affairs), and empty-handed he comes to his home again; Snh. 7^b ברעות נפשיה ... וצב ביהיה וכו'.

צב m. (צב) 1) part. pass. of צבע, q. v.—2) [the checker-ed,] *tsabu'a, leopard, or the striped hyena* (?), v. אפא. B. Kam. 16^a צ' וצר לאור ... נעשה נקבה וכו' Ms. M. (v. Rabb. D.S.a.l. note) the male *tsabu'a* after seven years is changed into a female, the female ... into a bat; Y. Sabb. I, 3^b bot. Gen. R. s. 7, end וצ' הוה מטה של וצ' the *tsabu'a* is formed from a white drop, and has 365 colors. Tosef. B. Kam. I, 4; B. Kam. l. c.; Y. ib. I, end, 2°. Ib. וצ' לו שעה. וצ' it refers to the male *ts*, which at certain times is as fierce as a lion; a. e.

צבעים pr. n. (b. h. צבעים) (הר) *the mountain of Zeboim*. Hall. IV, 10 (Ms. M. צביעין, without ור; Bicc. I, 3 (Ms. M. צבועין); [prob. identical with צבועים, near Ono, Neh. XI, 34].

צבירא, v. sub ציב.

צבירה, v. צבירה.

צב, v. צב.

צב m. (prob. fr. a root צבח, with format. ור or ר; cmp. next w., a. e. צב I) [a grab,] a little, few. Targ. II Chr. XXIV, 24 (h. text מצער). Targ. Job XXXVI, 2 (h. text וצ'ר). Targ. Is. V, 18; a. fr.—Y. Ber. I, 3^b top. מן גו ראינו צ' because they (the verses) are few; Y. Sabb. I, 3^a bot. Y. Yoma VI, 43^d צ' אוריכו endure a little while yet. Gen. R. s. 48; Lev. R. s. 10, v. ור; a. fr.—

בְּעִינָן צ' לשמה II f. (צַבֵּעַ II) *dyeing*. Men. 42^b the show-fringe must be dyed for that purpose (to be

צָבַר (b. h.) *to join; to pile up* (cmp. חָמַר I); *to collect*.
 om. V, 1 צָא אֵה קְטֹרֶת וּב' he heaped the frankincense
 upon the coals. Tam. I, 4. Y. B. Bath. III, beg. 13^d כִּי
 וְלִזְרוֹר שֶׁצָּא אֵה כְּפִי as soon as he has put into it a pile of fruit,
 he has taken possession (of the building). Pirké d'R. El.
 a. XI אֵה עֲפָר וְאֵה God collected the dust out of which
 create Adam (v. infra); a. fr.—Part. pass. צָבֵר; f. צָבִיר;
 וְאֵה צָבִיר. Y. Taan. II, beg. 65^a ... וְאֵה צָבִיר.

we look upon it as if the ashes of Isaac were heaped upon the altar. Sabb. 127^a צ' fruits piled for storage. B. Bath. 68^a צ' לגרר stones piled up (but not yet arranged and assorted) to build a fence with, contrad. to סדירות (cmp. Tosef. ib. III, 6, quot. s. v. סור).

Nif. צ' to be piled, stored. Y. B. Bath. I. c. פירות צ' fruits fit for storage (not only temporarily deposited).

Hof. צ' to be brought together, collected. Snh. 38^a ה' עפר the dust of which Adam was made, was collected from all parts of the world; ib.^b; Ab. d'R. N. ch. I.

צ' ch. same. Targ. Ruth II, 7; 8; 15, sq. (h. text לקט). Targ. Ez. IV, 2 (h. text שפך); a. fr.

צ' m. (preced.) heap, pile. Ruth R. end, v. פ'ר. Y. Sabb. IV, 7^a top קורח של צ'; Ohol. III, 7 Var., v. סנא. — Pl., v. ציבור.

צ' to join; to attend. Ber. 6^b; Sabb. 30^b כל העולם (לצוות) the entire world has been created for naught but to attend (be subservient) to him (the God-fearing man), [perh. fr. צבתי, cmp. צבא]. — *Part. pass.* צבתי; pl. צבתיים, *coupled.* Men. X, 9 (71^a), v. צבתי. [Liv. R. s. 17 צבתיים, read: צבתיים, v. צבתי].

צ' ch. 1) same, to join, associate. [Targ. Prov. XXIII, 32 some ed., read גכת]. — Y. Keth. V, 30^a bot. אנא הכים (רצבתי) I knew the women that kept my mother company (during her confinement), v. בעיני (2) (cmp. ונר) *to present, outfit.* Hull. 60^a — *צ' I desire to offer bread (to sacrifice) to your God; ו' פוק צ' לגידא go out and offer up at the banks (or landing) of the Rabitha where there is a wide plain.* M. Kat. 27^b צ' לידא ed. (read: צבתי; Ms. M. (חמיש תא ו') prepare a shroud for thy other son.

Ithpe. צ' to be attached. B. Bath. 80^a Ar., v. צ'.

צ' m. (b. h.; preceded.) couple, pair, set. Tosef. Ab. Zar. III (IV), 8 בצ' הראשון (of T'fillin); Erub. 97^a; a. e. — Pl. צבתיים. Ib. X, 1 צ' מצא if he found the T'fillin arranged in sets; expl. ib. 97^a, v. ווי I. Men. X, 9 (71^a) צ' מניח (Talm. ed. צבתיים, v. Rabb. D. S. a. l. note 3; Ms. M. צבתי, corr. acc.) he puts the sheaves down in sets (without tying them). Tosef. Ab. Zar. I. c.

צ' f. (preced.) a pair of tongs (cmp. וצ). Ab. V, 6 (among the things created in the last moment before the Sabbath) בצ' עשויה also tongs which (by human hands) can be made only by means of tongs; Pes. 54^a א' פירות (the first) tongs; v. next w. — Snh. VII, 2 פירות א' they force his mouth open with tongs; Tosef. Sot. II, 3 (v. פלפוס). Erub. X, 15 עין צ' wooden tongs; a. e.

צ' I c. ch. 1) same. Gitt. 56^b שקליק צ' צ' we get a pair of tongs and take the serpent away

... and save the cask. Pes. 54^a ... צ' מצ' our tongs are made with the help of tongs: who made the first tongs? Therefore the first tongs must have been a natural object; Tosef. Erub. XI (VIII), 23 (v. לצי); Tosef. Hag. I, 9 (applied to the numerous laws derived from a meagre text); expl. Y. Erub. X, end, 26^d אחת למדו צבתייה הרבה ו' from handling one pair of tongs (found as a natural object) they learned many manipulations with the tongs: so they derived numerous forbidden Sabbath labors by analogy from one intimated in the text. — *Trans. instrumentality.* B. Kam. 9^b דחיש קטרים צ' (Rashi Var. צ' the deaf and dumb (who was given charge of the fire) was the instrument that caused the damage; ib. 59^b (Ms. R. v. Rabb. D. S. a. l. note 40). — Pl. צבתי, צ' צ' Targ. IKings VII, 49. Targ. O. Num. IV, 9 (ed. Berl. צ' צ' Targ. O. Ex. XXV, 38; XXXVII, 23 צ' ed. Berl. (ed. Vien. a. oth. צ' corr. acc.). Targ. II Chr. IV, 21. — 2) company, v. צ'.

צ' II f. (צ' outfit, esp. cosmetic preparations. Targ. II Esth. II, 12 (h. text 'מרוק' — Denom. צ' f. pl. cosmetics. Ib. 9 (ed. Amst. צ').

צ' chips, v. צ'.

צ' m. (b. h.; צ' to join; cmp. סר) side, border. B. Mets. 11^a עומד בצ' שדהו he was standing at the border of his field. Snh. IV, 2 in capital cases הצד they begin to take the votes from the side bench (the junior judges), opp. הגורל. Ib. 36^a (in Chald. dict.) כוליה ... they began all their voting with the youngest; Gitt. 59^a. Snh. 38^b בצ' פ'ר. Gen. R. s. 8 בצ' v. פ'ר. Nidd. 22^b בצ' v. פ'ר. Kidd. 74^b מצ' (Var. in Ar. s. v. מצ' v. מצ' B. Mets. 63^a, a. fr. אחד בריבית צ' v. רבית. B. Kam. I, 1, a. fr. הצד השור שבתן the points common to both, v. ה' I. Kidd. 78^a, a. e. מה להצד ודושה ו' what is the common point? Ib. במה הצד and proves it by analogy from the common point. Ber. 35^a שכן יש בו צ' what is the common point? that it may eventually be used for the altar?; צ' מצ' and so is 'olive' included, which is eventually used on the altar (as oil). B. Mets. 115^a לצד שני another interpretation. — *צ' sideways, in an unusual manner, indirectly.* Sabb. 43^b, v. ש' h. Ib. 47^b הצד בנין an indirect way of building (putting up a folding bed); a. fr. — *צ' כיוה צד, כאי זה צד.* — Pl. v. צ'.

צ' ch., v. צ'.

צ' v. צ'.

צ' v. צ'.

צ' v. צ'.

צ' Pi. צ' (denom. of צ') to turn sideways, move aside; to arrange. Gen. R. s. 8 מצ' man can look sideways (which other animals cannot); ib. s. 14. Yoma 55^a כשרוא מצ' when he is to sprinkle upwards,

he turns first his hand down &c. Sabb. 102^b **המפציר את** **האבן** he who turns a building stone (makes room for it and sets it in its place). Bets. 32^b **מותר לצידן** you are permitted to arrange them for a seat; a. e.—Part. pass. **מפצירין**, *pl.* **מפצירין**. B. Bath. 99^a **פניהם וכו'** **ומצ'** their faces were turned sideways, like a disciple taking leave of his teacher.

Nif. נִצָּר (for נָצַר) *to be removed* (cmp. צָרָה II). Ruth R. to II, 14 (play on מָצַר ib.) לִישְׁעָה . . . שְׁנִינְצָהּ his government was taken away from him for a time. Ib. שְׁתִּירָה מִלְכוּתוֹ לִישְׁעָה his government was destined to be taken away &c. Gen. R. s. 26 שִׁינְצָה v. צָרָה II.

אין חֲזָר ch., Pa. צָרָר same. Targ. Prov. XXIII, 5 חֲזָר (ed. Lag. (oth. ed. חֲזָר) if thou turnest thy eye (h. text חֲזָרָה, v. Pesh. a. l.).—Targ. Y. Lev. XVI, 24 (cmp. B. Bath. 99^a, quot. in preced.).—Sabb. 102^b חֲזָרָה בְּרִי צָרָרָה וּכ' Ms. M. (ed. חֲזָר) to place the lowest stone it is necessary to make room for it in the ground and surround it with earth (v. preced.). Yoma 37^a רָמַצְרָר אֶצְהָרִי (Rashi צָרָר, *Ithpa.*) he turns sideways. B. Bath. 99^a רָמַצְרָרִי אֶצְהָרִי they (the Cherubim) were turned sideways (so. as to face both the house and each other). Sabb. 141^a לֹא לִצְרָר וּכ' (or לִצְרָר, *Ithpa.*), v. פִּזְבָּא II.

Af. אֶצֶר, *inf.* אֶצְהִיר, *v. supra.*

צָדָד m. = צָר; pl. צָדִידִים. Hull. 8^a והאיכא צ' but are there not the sides (of the heated knife which burn instead of cutting)? Y. Sabb. XIII, end, 14^b צָדִידִי בתמה the sides of a beast. Bab. ib. 154^b לא רצ' this is making use of the sides of a beast, and this the Rabbis have not forbidden. Ib. צָדִידִי the sides of sides, indirect use of the sides of an object (v. צָד). Sifrē Num. 126 בכל צָדִידִי on any of its sides, opp. entrance of the tent. Nidd. 22^b, v. פְּנֵה. Sabb. 8^a צָדִי שְׁוֹת הָרָבִים the sides (the walls &c.) along the public road. Ib. 99^a צָדִי עֲגֻלָּה the sides of a wagon; עֲגֻלוֹת חֲתָרֵיהֶן וּבֵינֵיהֶן וּצְדֵיהֶן the spaces under wagons and between them, and their outsides. Y. Peah VI, 19^c top צ' רַבִּי שְׁוֹתָא חֹזֵר מִשְׁנֵי צ' where a rule works as a restriction both ways; a. fr.—B. Kam. 16^b, a. e. חֲתָרִי לִצ' it is meant in either way, i. e. disjunctively, the one or the other. Y. Yeb. IV, 5^d וּכ' לִצ' ... לִצ' the Mishnah means the Yav in a disjunctive sense, 'or' &c.

צָדִיק ch. same. Targ. Y. Num. XIX, 14 צָדִיקִית (v. Sifré Num. 126, quot. in preced.).—*Pl.* צָדִיקִין, v. preced.—[Y. Sabb. VII, 10^a bot. מְתֵבֵרָא בְּצִדִיקָא, read: מְבִתְרָא בְּצִרְיָא; v. צָרָא II.]

צָדָה, v. צִדָּה. — [Yalk. Lev. 587 לִי צִדָּה, read: צִדָּה, v. צִדָּה.]

צִידָה, v. צִידָהּ, a. צִידָהּ.

צֶדֶד f.=h. צִדְדָה, *provision, food*. Lev. R. s. 33; Yalk.
ib. 661 וְצֶדֶד טָבָא וּב' the best food in the market.

צָרָה, צָרָה f. (צָרָה II) *desolation, confusion, despair*
(corresp. to h. צָרָה). Targ. Is. XIII, 9. Targ. Y. II Deut.
XXXII, 10 (ed. Vien. צָר, corr. acc.). Targ. Ps. CIX, 10 מִצָּרָה

מְרֵחוֹת צָרָתוֹךָ. Ms. (ed. Lag. צָרָתוֹךָ; oth. ed. מְרֵחוֹת צָרָתוֹךָ, corr. acc.). Targ. O. Deut. XXVIII, 37; a. fr.—Pesik. Nah., p. 126^b (Hebr. dict., מְרֵיבָה צ', (צָר) v. פִּיר; Yalk. Job 918. Lam. R. to I, 13 (expl. שׁוֹמֵמָה a. רֵיחַ ib.). שׁוֹמֵמָה לְצ' shomemah means doomed to desolation, *davah*, to execution.

צִדוֹן, v. צִדוֹן.

צד.הוּק. v. צד.הוּק.

צָדוֹק (b. h.) pr. n. m. *Zadok*, 1) the high priest under David and Solomon. Yoma 73^b; Sot. 48^b. Shh. 21^a מִזֶּה צ' as Z. (the high priest) takes one half of the show-bread &c. Koh. R. to I, 4 (ref. to I Chr. VI, 34) לְלִמְדָךְ אֵלֶיךָ הָיָה אַהֲרֹן ... צ' to teach thee that if Aaron and his sons had been alive (in David's days), Z. would have been their superior in his time; a. e.—2) Z., an alleged disciple of Antigonos of Sokho, and founder of the sect of the Sadducees. Ab. d'R. N. ch. V.—3) R. Z., a Tannaï, contemporary with the destruction of the Temple. Gitt. 56^a, sq. Yoma 23^a. Ab. IV, 5; a. fr.—V. Fr. Darkhé, p. 70 sq.

צְדוֹקָה pr. n. pl. *Ts'dōka*, in Galilee. Y. Dem. II, 22^c
top ר' שִׁיבְתִּי רִצְדוֹקִי ר'. Y. Shebi. II, 34^a אֶלְכֶם מִרְדֵּי ר'.

צדוקה, v. next w.

צָדוּקִי. m. (v. צְדוּק. 2) *Sadducee*, a member of the sect of the Sadducees, opp. to Pharisee (פַּרְזֵישׁ). Yoma 19^b מעשה they suspected him to be a Sadducee. Ib. מעשה צ' it happened with a Sadducee (acting as high priest on the Day of Atonement) that he prepared the frankincense without &c.; (Tosef. ib. I, 8 בירוחי). Yad. IV, 8, v. גָּלִילִי. Nidd. 33^b מעשה בצ' אחר יבדוק אותה (corr. acc.); a. fr.—*Pl.* צָדוּקִים; צָדוּקִי; Ab. d'R.N.ch.V על שם צדוק צ' the sect of the Sadducees was named from Zadok. Tosef. Nidd. V, 2 בערת הצי' the Sadducean women; Nidd. IV, 2. Tosef. Hag. III, 35; Y. ib. III, end, 79^d. Hor. 4^a מדין בו שהצי' a decision with which the Sadducees would have agreed; a. fr.—V. מִין III.—*Fem.* צָדוּקִיות; *pl.* צָדוּקִים. Tosef. Nidd. V, 3 (Nidd. 33^b (שני) צדוקים).

צִדּוּקִי, v. צִדּוּקָא.

צדקה, v. הצדק.

צד"י *Tsadé*, name of the eighteenth letter of the alphabet. Sabb. 104^a (symbolization of letters) **צ' כפופה** 'Tsadé bent, Tsadé straitened, righteous when bent, righteous when straitened' (v. **כפף**). Y. Meg. I, 71^d **צ' ב"ר מצבאות** 'צ' if one wrote Tsadé and Beth, intending to write צבאות; a. e.—**Pl.** **צדרי**. Sabb. 103^b, **גריב"ל**.

צָדָה, צִדָּה I (comp. צַד) *to lie in wait, aim; to hunt, capture*. Part. צִדָּה (= אוֹרֵיב) *ambush*. R. Hash. I, 9 'צ אַם לָהֶם if an ambush (of Samaritans) is apprehended. Yalk. Num. 787, v. *infra*.

Pi. צִדְיָהּ *to aim.* Sifrē Num. 160 (expl. צִדְיָהּ, Num.

K'dosh', Par. 3, ch. VI (expl. פֶּאֶר רֵאשִׁים, Lev. XIX, 27)
 K'dosh' וְכִּי יִבְנוּ אֵילָן הֵם הָעֵץ מִכֵּן וְכִי
 sides; Macc. 20^b וְהוּא הַמְשֹׁרֵה צִדְדָיו וְכִי he who makes his
 temples as hairless as the spot back of his ears &c. Nidd.

30^b על שני צדעיו its (the embryo's) hands rest on its two temples; Lev. R. s. 14. Ned. 49^b צדעיו, v. הניח; a. e.

צדעה, צ' ch. same. Targ. Y. Ex. XXVIII, 38. Targ. Jud. IV, 21, sq. (h. text רקה); a. e.—B. Bath. 60^b צ' וברא צ' Ms. R. (ed. only צ' ברא) the depilation of the (upper) temple and of the lower temple; Midr. Till. to Ps. CXXXVII ברא צדעה (ed. Bub. צדעה, Sabb. 80^b צ' וברא צ' (Ar. Var. צדעה, Rashi צדעה, v. Rabb. D. S. a. l. note 30), v. אנהידי.

צדעה, צדעה, צדעה, v. preced. wds.

צדק (b. h.; reduplic. of צדק; cmp. זכה) [to be clear, pure, sincere,] to be right, true, just; to be cleared. Y. Snh. IV, 22^b top בריק וצדק בדיני you may think, if he (the guilty) is cleared in thy court, he will also be cleared in my (God's) court.

Pi. צדק 1) (cmp. זכה) to act in favor of a person; to be liberal. B. Bath. 88^b (ref. to Deut. XXV, 15) צדק משלך וזה be liberal with what is thine own and give it to him, i. e. add overweight and overmeasure (פרימיטיב); Hull. 134^a (ref. to the poor man's share). Num. R. s. 2 (ref. to צדק ואין Job XXVI, 3) צדק the Lord dealt kindly with them in not changing their arrangements.—2) to justify, declare or consider a person right; to defend. Gen. R. s. 49 (ref. to Ps. XLV, 8) וזה אתה אברהם צדק את ברייך וזה (Abraham) lovest to defend my creatures, and hastest to condemn them. Y. Snh. IV, beg. 22^a צדקיהו consider him to be right (a true witness), opp. צדקיהו חקירו cross-examine him; Deut. R. s. 5.—Esp. צדק צ' את הדין to justify God's judgment, to submit to divine dispensation as just, to punishment as deserved. Sifra Sh'mini, introd. וישמע... כן when Aaron heard this, he submitted to divine judgment and kept his peace (Lev. X, 3). Ib. וזה אברהם צדק עליו וזה (Abraham) resigned himself to God's will, for we read (Gen. XVIII, 27), 'I am dust and ashes'. Ib. צדקו עליהם וזה they resigned themselves &c. Y. Sot. VIII, 22^c bot. צדקו עליהם וזה Shallum was surnamed Zedekiah (justifier of God), because he justified God's judgment upon him. Ab. Zar. 18^a ... שיצאו בשעה שצדקו all three of them, when they were taken out for execution, resigned themselves &c. (reciting an appropriate Bible verse); a. fr.—Part. pass. מצדק; pl. מצדקים. Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 8) שונא מצדקים he will hate the justified words (the exhortations to justice) spoken at Sinai; Yalk. Ex. 353 (not דברי).

Hif. צדק 1) to justify, clear, declare to be right; to make virtuous. Snh. 10^a (ref. to Deut. XXV, 1) צדקו שרינו when witnesses denounced an innocent man, and other witnesses came and justified him that was right, and thus exposed those (first witnesses) as wicked men; Macc. 2^b. Gen. R. s. 21 (ref. to Ps. XVI, 15) אני מצדקיך מאותה גזרה when he that is created in thine (Adam's) image shall awake (when the Messiah comes) ..., then I shall clear him from this decree (of expulsion from Eden). Lev. R. s. 4, beg. (ref. to Koh. III, 16) ביום שיהיה שם צדקיהו there where I made them virtuous and called them divine beings ..., there they acted wickedly &c. Gen. R. s. 43 (ref. to Gen. XIV, 18) המקום הזה

this place (Salem-Jerusalem) makes its inhabitants righteous.—עליו את הדין to deal strictly with. Taan. 8^a ... מצדקיך עליו את הדין וזה he who makes himself righteous here below (who strives for righteousness) is judged righteously (strictly dealt with) in the judgment above (cmp. Yeb. 121^b quot. s. v. רקה). Hor. 11^b (play on צדקיהו עליו וזה) אמר לי יהוה צדקיהו אמר לי יהוה צדקיהו (Nebuchadnezzar) said to him, Yah shall deal strictly with thee, if thou wilt rebel against me; a. fr.—2) to treat with liberality, to be liberal towards. Y. Peah IV, end 18^c (alluding to Ps. LXXXII, 3) עני ורש הצדקה במנותחיו (not ורש) treat the poor and needy liberally as regards the gifts belonging to him (v. Hull. 134^a quot. supra).—3) to submit to divine judgment, be resigned (v. supra). Sifra l. c. צדקים שמצדקים וזה the righteous are to will to resign themselves to the will of God. Taan. 11^a מצדק עליו וזה he acknowledges the justice of the verdict and says, you have judged me rightly &c. Ber. 19^a וזה עמד ומצדק וזה he (the mourner) stands up and declares the judgment to be just &c.; a. fr.—Part. pass. מצדק justified, lawfully qualified. Gitt. 86^a (in a Chaldaic formula of sale of a slave) לבעדו מ' צדק, v. צדקה.

Hithpa. צדק to justify one's self, excuse one's self. Gen. R. s. 92 (ref. to Gen. XLIV, 16) מה נצטדק בדינה how can we justify ourselves for what we have done in the case of Dinah (that we killed the Shechemites)? &c.; Yalk. ib. 150.

צדק, צדק ch. same, to be clear, just. Targ. Ps. XIX, 10 צדק Ms. (ed. זכרא).

Af. צדק to justify, do justice to. Ib. LXXXII, 3.—א' צדק to acknowledge the justice of divine judgment. Taan. 22^b דקא מצדק דינא אנפשיה וזה (that he acknowledged the justice of God's decree over him, saying (Lam. I, 18) &c.

צדק m. 1) (b. h.; preced.) righteousness, justice, equity; virtue. Hag. 12^b, v. צדקו I. Yalk. Deut. 907 (ref. to Deut. XVI, 19) אין יוצא ידי צדקו עד שיוצא צ' בהוראיו (he that takes bribes) will not finish his days before he will prove that his (wrong) decision was right; Sifre Deut. 144 שיוצא צ' (corr. acc.). Midr. Till. to Ps. LVIII, ed. Bub. וזה הודה בצדקו ולא הודה בצדקו he would not confess that David was right. Ib. אי בצ' שפטתם? did you pursue me justly? רפרם אתרי מצדק or did you judge me in righteousness?; a. fr.—א' צדק the true Messiah (Jer. XXIII, 6). Pesik. R. s. 37 אפרים צדק Ephraim, my (the Lord's) true Messiah. Ib. צדקנו our true Messiah; a. fr.—2) Tsedek, the planet Jupiter. Sabb. 156^a, v. צדק. Ib. צדקנו בצדק because Ts. stands in the west (thy planet is declining). Gen. R. s. 43 (ref. to Is. XLII, 2) היה מאיר לו צדק the planet Ts. shone on his (Abraham's) way; a. fr.

צדקה ch. as preced. 1. Targ. Ps. IV, 6. Ib. XXXV, 27; a. fr.

צדקה f. (b. h.; preced. wds.) purity, righteousness, equity, liberality, esp. almsgiving. Deut. R. s. 5 (ref. to Prov. XXI, 3) והוא ויהיו מכפרין וזה והוא והיה מכפרין וזה effect atonement only for the involuntary sinner, but right-

ousness (or charity) and justice atone for &c. Pes. 87^b, v. **צדקה**. Tosef. Dem. III, 17, v. **צדקה**. Sabb. 118^b **צדקה** distributors of charity, v. **תלם**. Succ. 49^b **צדקה** deeds of love are worth more than almsgiving; ib. בממנו **צדקה** charity is done at the mere sacrifice of money, deeds of love are performed with one's money and with one's person; **צדקה** almsgiving is only for the poor, deeds of love for the poor and the rich. B. Bath. 10^b (ref. to Prov. XIV, 34) **צדקה** as the sin-offering brings atonement for Israel, so charity is a means of atonement for the nations. Gen. R. s. 49 (ref. to Gen. XVIII, 19) **צדקה** (not **צדקה**) first charity (undiscriminating hospitality), and then justice; a. fr.—**צדקה**. B. Bath. 10^a (ref. to Prov. XI, 4, a. X, 2) **צדקה** why two verses saying the same thing about charity? Treat. Der. Er. ch. II **צדקה** v. supra. Ruth R. to III, 3 **צדקה** 'anoint thyself' (ib.), that means with good deeds and charitable acts; a. e.

צדקה ch., v. **צדקה**.

צדקנותא f. (preced.) *righteousness, justification, justice*. Targ. Koh. II, 21 (h. text כשרות). Targ. Ps. IV, 2 (ed. Wil. **צדקה**). Targ. Prov. II, 9 Ms. (ed. **צדקה**). Ib. VIII, 8; a. fr.

צדקן m. (preced. wds.) 1) *acting justly*; 2) *charitable*. Sabb. 156^a **צדקן** **צדקה** he that was born under the planet Tsedek will be a right-doing man; expl. **צדקה** a charitable man (v. **צדקה**).

צדקניתא f. (preced.) *pious, virtuous, charitable*.—**צדקניתא**. Y. Snh. X, end, 29^d; Bab. ib. 112^a; Arakh. 7^b **צדקניתא** the hair of pious women (in a condemned city, v. **צדקה**). Ex. R. s. 1 **צדקניתא** through the merit of the pious women of the age were the Israelites redeemed from Egypt; a. fr.

צדקה v. **צדקה**.

צדקה f. = h. **צדקה**. Targ. Ps. IX, 9 Ms. (ed. **צדקה**). Ib. XI, 7. Ib. XVII, 1 Ms. (ed. **צדקה**). Targ. Esth. IX, 22 **צדקה** (ed. Lag. **צדקה**) = h. **צדקה** מעשה של צדקה, v. **צדקה**. Targ. Koh. VII, 12; a. fr.—Ber. 6^b **צדקה** **צדקה** the merit of a public fast lies in the distribution of charity.—**צדקה**. Targ. Ps. CIII, 6 (ed. Wil. **צדקה**).

צדקתא v. sub **צדקה**.

צדקה (b. h.; cmp. **צדקה**) 1) *to be bright, shine*. Men. 18^a **צדקה** the face of R. J. brightened up (with joy); Hull. 7^b; a. e.—Part. pass. **צדקה**; pl. **צדקה**. Ned. 49^b **צדקה** thou lookest bright to-day.—V. **צדקה**.—2) (cmp. **צדקה**) *to be defiant*. Sifre Deut. 309 **צדקה** **צדקה** stood up and insulted a senator in the street; Yalk. ib. 942.—Part. pass. as ab. **צדקה**, **צדקה**. Snh. 105^a **צדקה** **צדקה** two watchdogs... who were jealous of each other. Tanh. Vaëra 14 **צדקה** **צדקה** fire and hail are hostile to each other (cmp. **צדקה**).

צדקה 1) *to become shining*. Sifra Vayikra, N'dab., Par. 6, ch. VIII **צדקה** when the feathers of the pigeons begin to be shining, contrad. to **צדקה** (of grown doves) to shine, v. **צדקה**; Hull. 22^b.—2) (of metal) *to be bright, burnished, gold-like*. Midd. II, 3, a. e., v. **צדקה** I.—Part. pass. **צדקה**; f. **צדקה**. Yoma 38^a (some ed. **צדקה** **צדקה**), v. **צדקה** I. [Ib. **צדקה** **צדקה**, Ms. M. 2 **צדקה**].—3) (cmp. **צדקה**) *to grieve*. M. Kat. 24^b **צדקה** **צדקה** if a corpse is carried out on a bier, the people grieve over it (in sympathy) &c.

צדקה ch. same; part. pass. **צדקה** *grieved*. Lev. R. s. 9 [read:] **צדקה** **צדקה** now that you grieve so much, we will go with you &c.

צדקה *to grieve, provoke*. Targ. I Sam. I, 6.

צדקה *to be angry*. Koh. R. to III, 6 **צדקה** **צדקה** he pretended to be angry with his son.

צדקה m., **צדקה** f. (b. h. **צדקה**) *yellow*. Sifra Thazr., Neg., Par. 5, ch. IX **צדקה** **צדקה** if the priest declared him a leper on the ground of yellow hair (Lev. XIII, 30). Ib. **צדקה** **צדקה** one yellow and one black hair. Neg. III, 5; a. fr.

צדקה v. **צדקה**.

צדקה v. **צדקה**.

צדקה m. (**צדקה**) *sheen, light*. Targ. Ps. LXXXVIII, 15 ed. Lag. (oth. ed. **צדקה**).

צדקה v. sub **צדקה**.

צדקה f. (**צדקה**) *jealousy, anger*. Mekh. Mishp. 6; Yalk. Ex. 331 (ref. to Ex. XXI, 18) **צדקה** **צדקה** this intimates that ill-will may lead to death.

צדקה v. **צדקה**.

צדקה (b. h.) *to be bright, shine; (of sound) to shout*.

צדקה *to shout; (of horses) to neigh*. Pesik. R. s. 27-28 **צדקה** **צדקה** and they (the women) neighed after them like war-horses.

צדקה 1) *to be bright, shining*. Gen. R. s. 97 beg. **צדקה** **צדקה** he came forth with a shining face.—2) *to brighten, illumine*. Pesik. R. s. 20 **צדקה** **צדקה** Abraham who illumined the whole world like the sun.

צדקה ch. same, *to be bright, glad; to shout*. Targ. Esth. VIII, 15.—Pesik. R. s. 14 **צדקה** **צדקה** the face of R. P. became bright and shining (Koh. R. to VIII, 1 **צדקה**, v. **צדקה** II).

צדקה f. (preced.) 1) *shouting, rejoicing*. Num. R. s. 10 **צדקה** **צדקה** the joyful shouting at the dedication of the Temple &c.; Midr. Prov. to XXXI, 5, v. **צדקה**. Ib. **צדקה** **צדקה** and joy (on account of the daughter of Pharaoh) and the rejoicing over the dedication &c.—

2) *neighing of war-horses*. Sot. VIII, 1; Sifré Deut. 192.

צֶהַר (cmp. preced. wds., a. זָהָר) *to be bright, shining*.

Hif. **וְצִהְרִי** *to brighten*. Lev. R. s. 5 ... שְׂחוּת מִשֵּׁר **וְצִהְרִי** which removes the hair and makes the body (skin) glistening; v. צִנֵּן.

צֶהַר ch. same; trnsf. *to be clear, to understand*. Kidd. 39^a **לֹא צִהְרִיתָ** you do not understand (the law) clearly; cmp. **הָנֹר**. Bets. 14^b **כִּפִּי צִהְרִי** Ms. M. (ed., v. צִהְרִי) the peeled surface of the grain was very bright (white,—an indication that it was pounded immediately before it was cooked).

צֶהַר m. (preced.) *glossy, white scurf*. Targ. Y. Lev. XIII, 39 (h. text בהק) —Gitt. 86^a Alf., v. **מִצְהָר**.

צֶהַר m. (b. h.; preced.) *light; window*. Gen. R. s. 31 (ref. to Gen. VI, 16) expl. as *window*, and as *jewel*.—**Du.** **צֶהַר** noon-time. Snh. 108^b (ref. to **צֶהַר**, Gen. I. c.) אמר 'מֵאִירוֹת לָכֶם כֵּצ' the Lord said to him, place in it (the ark) jewels and precious stones that they may give you light as bright as noon. Tanh. Kdosh. 9. Men. 18^a. Ab. III, 10 **צ' יין של צ'** drinking wine at noon-time; a. e.

צֶהָרָא, v. צִהְרָא.

צֶהָרָא *to dry up*, v. צִיִּי II.

צֶהָרָא f. (צֶהָרָא) *command, order, verbal will*. B. Bath. 147^a בעלמא 'בִּצ' by mere expression of his will (without symbolical possession); a. e.—**Pl.** **צֶהָרָא** Ber. 15^b וכתובתם 'אפ' ... 'and thou shalt write them' (Deut. VI, 9, XI, 20) the entire section must be written out (in the T'fillin), including the orders ('thou shalt write', 'ye shall bind' &c.). Ib. (ref. to the roll written for the Soṭah, Num. V, 23) אינו כותב 'צ' אלא כותב the priest writes the curses but not the instructions; Sot. 17^a וקבלות 'צ' (not **צֶהָרָא**) the instructions and the affirmations (by the woman saying Amen).

צֶהָרָא f. (b. h.; v. צֶהָרָא II, cmp. צֶהָרָא) *filthy matter, excrement*. Pesik. Dibré, p. 111^a (ref. to צֶהָרָא, Is. XXX, 22) **צֶהָרָא** (the idol) filth; Yalk. Lam. 998; Yalk. Prov. 932 (v. צֶהָרָא). Ber. III, 5. Ib. 25^a 'צ' **צֶהָרָא** the mouth of a swine is like moving filth (you must not pray in its sight). Gitt. 57^a. Bekh. 29^b **צֶהָרָא** wool cleansed of its dirt; a. fr.

צֶהָרָא m. (b. h.; preced.) *dirty*. Bekh. IV, 7 צמר 'מלוכלך (Ar. יצור) washed or dirty wool, (corrected, ib. 29^b מלוכלך ולא 'צ' Hull. XI, 2 מלוכלך מצואה, v. preced.). Hull. XI, 2 (Mish. Cambridge צֶהָרָא) washed, but not dirty wool; Tosef. ib. X, 5 צֶהָרָא ed. Zuck. (oth. ed. צֶהָרָא, v. צֶהָרָא).—**Pl.** **צֶהָרָא** Snh. 93^a (ref. to Zech. III, 3) **צֶהָרָא** וכי רכבו ... בגדים 'צ' was it Joshua's habit to wear dirty clothes?; Yalk. Jer. 309.—Chald. צֶהָרָא, v. צֶהָרָא.

צֶהָרָא m. (סָהָר = צֶהָרָא, v. סָהָר) 1) *pile*. Ohol.

III, 7, v. סָהָר. —2) (b. h.) *neck, esp. the front of the neck, throat*, opp. עוֹרָה. Hull. I, 4. Sabb. 58^a **צֶהָרָא** v. שְׂבָחוֹרִי וְעַל עָלִי upon me and my throat, i. e. I take the responsibility. Y. Snh. VI, 23^b **צֶהָרָא** דְּמִי his blood be suspended from the neck of the witnesses, i. e. they will have to answer for the innocent blood; Bab. ib. 44^b **צֶהָרָא** עֵדִים v. וְיִהְיֶה קוֹלָר חֲלוּי בִצ' עֵדִים Cant. R. to IV, 4 **צֶהָרָא** זֶה בֵּית וְכ' 'thy neck' (ib.) means the Temple; **צֶהָרָא** ... פֶּשֶׁט ... הִיא צֶהָרָא ... שְׂכַל הַיָּמִים ... for as long as the Temple stood, Israel's neck was stretched (uplifted) among the nations &c. Lam. R. to V, 5 [read:] **צֶהָרָא** בֵּא יוֹם צָרָה because we were faithless to our 'neck' (the Temple), the day of distress came; a. fr.—[Sabb. 90^b **צֶהָרָא** דִּקְל Ms. M., v. צֶהָרָא III.]

צֶהָרָא, **צֶהָרָא**, **צֶהָרָא** ch. same; mostly in *pl.* constr. **צֶהָרָא**, **צֶהָרָא**. Targ. Is. III, 16. Targ. Y. Gen. XLV, 14. Ib. O. **צֶהָרָא** (ed. Berl. **צֶהָרָא**; ed. Vien. **צֶהָרָא**; v. Berl. Targ. O. II, p. 16); a. fr.—Sabb. 33^b **צֶהָרָא** וְהָיוּ יוֹשְׁבֵי עַד **צֶהָרָא** (Ms. M. **צֶהָרָא**) they sat in the sand up to their necks; a. fr.—B. Bath. 36^a **צֶהָרָא** (Ms. O. **צֶהָרָא**) *the Neck of Maḥoza*, name of a valley.

צֶהָרָא f. *pl. (denom. of preced.) [throat-ticklers] dainties*. Sabb. 136^a (to a person that observed mourning not required by law) **צֶהָרָא** קִבְעִית **צֶהָרָא** Ms. M. (ed. **צֶהָרָא**, Rashi ed. Sonc. **צֶהָרָא**; Ar. **צֶהָרָא**) dost thou want to eat dainties (which friends send to the mourner)?; M. Kat. 20^b **צֶהָרָא** Ms. M. (ed. **צֶהָרָא**, Rashi ed. **צֶהָרָא**; v. Rabb. D. S. a. l. note).

צֶהָרָא imperat. of **צֶהָרָא**.

צֶהָרָא, v. צֶהָרָא, **צֶהָרָא**.

צֶהָרָא, v. צֶהָרָא.

צֶהָרָא f. = **צֶהָרָא** II. Y. Erub. V, 22^a bot. (expl. משולשים) Mish. ib. 3) **צֶהָרָא** when the three villages are situated in a triangle, opp. שוֹרֵה. Y. Shebi. I, 33^b top **צֶהָרָא** (not **צֶהָרָא**) when the three trees stand in a triangle.

צֶהָרָא (b. h.) pr. n. *Zobah, Zoba*, a portion of Aram. Targ. II Sam. VIII, 3. Ib. X, 6; a. fr.

צֶהָרָא m. (צֶהָרָא II) *dyeing material, plant used for dyeing*.—**Pl.** **צֶהָרָא**, **צֶהָרָא**. Shebi. VII, 1, sq. מִמֵּין הַצ' (Ar. הצֶהָרָא) plants belonging to the class of dyers. Y. ib. VII, beg. 37^b **צֶהָרָא** לִאֵרֶם **צֶהָרָא** to be used by men; **צֶהָרָא** to be used for food of beasts, in the Sabbatical year; a. e.—[Y. Sabb. VI, 7^d **צֶהָרָא** וְהָיוּ צ' v. צֶהָרָא II.]

צֶהָרָא, Y. Shebi. I, 33^b top, v. צֶהָרָא.

צֶהָרָא (b. h.; v. צֶהָרָא) *to lie in wait, hunt, catch*. Gen. R. s. 66 (ref. to Gen. XXVII, 80) **צֶהָרָא** נֶפֶשׁוֹ (not armed to hunt lives (to kill, with ref. to Ex. XXI, 13, a. I Sam. XXIV, 12; v. 'Rashi' a. l.). Ib. s. 67 עֵשָׂו **צֶהָרָא** Esau caught deer and tied them. Ib. s. 63 (ref. to Gen. XXV, 27 sq.) **צֶהָרָא** הָעַר אֶת הַבְּרִיּוֹת בְּפִי he (Esau-Rome) catches men with his mouth (by means of insidious cross-

examination in court); ib. s. 37 בפירום צד catches people through their own mouth. Deut. R. s. 1 לצוד שיצא לצוד when he went hunting. Sot. 4^b (ref. to Prov. VI, 26) היא רחצתה לירנה וכן she will chase him to the judgment of Gehenna. Sabb. XIII, 5 וכן לצוד למגדל he who chases a bird into the tower or a deer into the house. Ib. XIV, 1 הצדן he who catches them (on the Sabbath). Gen. R. s. 63 (ref. to Gen. I. c.) ציד צד בבית צד וכן a hunter, catching (captivating Isaac's good opinion) in the house, catching in the field, in the house (by asking), how are tithes given of salt &c.; a. fr.

Nif. צוד, *to be hunted, caught.* Sabb. 106^b כל שבימינו an animal which belongs to those that are hunted. Bets. III, 2 וידע שצודו וכן he knows that they have been caught on the eve of the festival. Sabb. I, 6 וכן צודו וכן in time to be caught in the net before the Sabbath begins; a. fr.

צוד, ציד ch. same. Targ. Gen. XXVII, 3; 5; 33; a. fr.—Part. **צוד, צוד, צוד, צוד**; f. **צוד, צוד, צוד** &c. Targ. Prov. VI, 26 (Ms. צוד, v. צוד I). Ib. XXIII, 28 וכן צוד צוד ed. Lag. (ed. צוד צוד, corr. acc.) she catches thoughtless youths. Ib. II, 19 צודין (some ed. צודין, corr. acc.; h. text וישגי); a. fr.—Y. Sabb. VII, 10^a וצוד, v. צוד. B. Mets. 85^b וצוד, v. צוד (Rashi וצוד, v. צוד). Gen. R. s. 67 צודין וכן צוד how they caught thee, O hunter! Y. B. Bath. X, end, 17^d וצוד לחברו וכן if a man catches his neighbor in the street (for a debt), and one comes and says, let him go &c. Ib. VIII, 16^b top כלום צוד he catches (obtains) nothing. M. Kat. 11^a צוד ... אזיל all went out and fished; a. fr.

Ithpe. וצוד, *to be caught.* Targ. Prov. VI, 2. Ib. III, 26.—Lev. R. s. 30 וצוד וכן וצוד (ed. Wil. וצוד, oth. ed. וצוד, v. וצוד). Y. Yeb. XVI, beg. 15^c; Y. Sot. IX, 23^c bot. וצוד, v. וצוד; a. fr.

Ithaf. וצוד same. Gen. R. s. 79 וצוד וכן וצוד (the bird) was caught and captured, v. וצוד; a. e.

צודני, v. צודני.

צודנייתא, v. צודנייתא.

צוד, v. צוד.

צוד, v. צוד.

צוד, v. צוד.

צודא m. (צוד, v. צוד; Syr. צוד, P. Sm. 3371)=h. צוד, [pile,] mark. Targ. Ez. XXXIX, 15 ed. Lag. (Var. צוד; ed. צוד).

צודא, צודא, צודא, צודא, s. sub צוד.

צוד, צוד (b. h. צוד) *to cry, shout; to complain.* Keth. 14^b וצוד וכן one that is called a bastard and brings complaint, opp. שורק. B. Mets. 24^b וצוד וכן but does he (the loser) not stand up and cry (which shows that he has not given up the hope of recovery)? נעשה

it is like one crying over his house that has fallen in &c. B. Bath. 138^a וצוד (or וצוד) when he cried out (refused the gift) at the start (when it was offered to him). Sot. 42^b וצוד (better וצוד) they (the gentile soldiers) shout (before they attack) and stamp; Sifré Deut. 192 וצוד; a. fr.

Pl. וצוד same. Y. M. Kat. III, 82^d top (ref. to Ez. XXIV, 17) וצוד (or וצוד) from here we learn that ordinarily a mourner must cry out (lament). Bab. ib. 24^b וצוד Ms. M. (v. וצוד). Tosef. Sabb. VI (VII), 14 וצוד וכן a woman that shouts at the stove that the bread may not fall apart (a superstitious practice). Midr. Till. to Ps. XX וצוד; a. fr.

Hif. וצוד *to cause to shout.* Sabb. 67^b ... וצוד who tells people around her to be silent, when lentils are cooked, or to shout, when grits are cooked (a superstitious practice; Tosef. l. c. 15 וצוד, v. וצוד).

צוד, צוד ch. 1) same. Targ. Gen. XXVII, 34. Targ. Ex. V, 8 (O. ed. Berl. Pa.); a. fr.—Y. Taan. IV, 68^a [read:] וצוד because the people of Sepphoris cry out against him (dislike him). B. Mets. 6^a וצוד when he cried (complained of being wronged). Succ. 31^a וצוד (a. form) she complained, but R. N. did not mind her. Ib. וצוד וכן a woman whose father kept three hundred and eighteen servants is complaining before you. B. Kam. 86^a וצוד Ms. M. (v. Pa.) and he cries (feels pain) on account of the sores; a. fr.—2) (=h. קרא) *to invite.* Lev. R. s. 28 ... מאן וצוד who is he whom we did not invite, and who wrote these words?; a. e.—3) (=h. קרא) *to call, name, surname.* Targ. I Chr. II, 55; a. fr.—Y. Sabb. IX, 11^d; Gen. R. s. 39, end, a. e. וצוד וכן v. וצוד. Ib. s. 87, beg., v. וצוד I; a. fr.—[Pes. 110^b וצוד, v. וצוד II.]

Pa. וצוד 1) same, *to cry.* Targ. O. Ex. V, 8, v. supra. Targ. II Kings II, 12; a. fr.—2) *to cause to cry, to pain.* Sabb. 33^b וצוד וכן (Ms. M. וצוד) the tears fell (upon his sore body) and gave him pain. B. Kam. l. c. וצוד וכן Ar. (Rashi וצוד; ed. וצוד, v. supra) and these sores gave him pain.

Af. וצוד *to cause to cry out, excite to discontent.* Erub. 60^a וצוד וכן (Ms. M. וצוד) see to it that thou do not create discontent with it (me) at college; Ab. Zar. 74^b.

צודא, צודא, צודא, v. צודא.

צודא, צודא f. (b. h.; preced.) *cry.* Midr. Till. to Ps. XX וצוד ... I cannot bear her crying; a. e.—*Pl.* וצוד וכן Pes. 57^a וצוד four cries did the Temple court utter; Yalk. Lev. 469. Sot. VIII, 1 צוד (Y. ed. וצוד) the noise of the shoutings (of the enemy); (Sifré Deut. 192 וצוד); a. e.

צוד, צודא, צודא, צודא ch. same. Targ. Y. Gen. XXVII, 34 (O. ed. Berl. וצוד, ed. Lsb. וצוד). Targ. Ps. CXLIV, 14 וצוד constr.; a. e.—Y. Taan. IV, 68^a וצוד do we act with regard to popular

crying, (are we to be guided by the popular dislike of a person)?

צור, v. צור.

צור, v. צור, צור.

צור, v. צור.

צור m. (denom. of צור) *neck-chain*; trans. (emp. קול) *a gang of men*.—Pl. צור. Kidd. 72^b ... היה ארי Elijah would come and send entire gangs away from us (Var. קול, v. Rashi a. l.).

צור, v. צור.

צור, Cant. R. to VI, 4, v. צור II.

צור, v. צור.

צור (emp. צור a. צור) *to join, attach*. [B. Mets. 29^b Ms. F., צור Ms. R. 2, v. צור].

Ithpa צור *to be attached*. B. Bath. 80^a אמה דמיצורתא (Ar. אברהם) the mother bird will be attached to the daughter bird and to the mate that we leave with her, (רצצות איהי נמי רצצות וק, v. Rabb. D. S. a. l. note 300-400) she (the daughter), too, will remain attached to her mother &c. Ib. אמה אברהם מיצורתא וק the mother remains attached to the daughter, but not so the daughter &c.

צור m. (preced.) *company*. Succ. 52^a ... אורחין (Ar. וצורחין) our way is long, and our company sweet (I am sorry that we have to part); Yalk. Joel 535 ואחריו בצורתא הוא Tam. 27^a וצורחין (משום צורחין) and the second one goes along only for company's sake.

צור, v. צור.

צור, v. sub צור, צור, צור.

צור m. (צור, as נאי fr. נאה) *dirty*, v. צור, a. צור.

צור I, Pa. צור (= צור) *to cry, shout*. Hull. 53^a bot. Ar. (ed. ארי קא מעור, v. צור II.—[Gen. R. s. 65 מצור Ar. s. v. מצור, v. צור.—B. Mets. 29^b מצור Ar. l. c., Ms. F. צור, Ms. R. 2 מצור, v. צור].

צור II, צור, צור (v. S. Sm. 3370) [*to contract*] *to be hot, dry up, wither*. Pes. 56^a צור לארז ed. (Ar. צור) it will at once dry up. Ib. 110^b פקע וצור דיקלא Ar. (ed. צור, Ms. M. צור) the bark burst, and the palm dried up. Ib. 111^a רצור כרעיה his legs shrivelled.

Pa. צור *to burn, desiccate*. B. Bath. 24^b bot. ... דאזל the dust penetrates its heart and desiccates it (the plant).

צור 1) *to join, attend*. Ber. 6^b; Sabb. 30^b צור.

ed. (perh. fr. צור, v. צור; Ar. לצור, v. צור.—[2] *to arrange, pile*; denom. צור.]

Pl. צור (b. h.) *to order, command; to appoint*. Men. 44^a מצור אחת צורנו וק the Lord gave us one command, its name is Tsitsith. Ib. צור עלי ויעשוני וק give orders about me, that they make me a proselyte. Sabb. 23^a, a. e. 'צור אשר קדשנו ... רצנו וק (abbrev. אקב) who has sanctified us through his commandments, and commanded us to &c.; where in the Torah is it intimated? B. Bath. 151^b מצור מיתה one who disposes of his property, because he expects to die. Sifra Tsav, end המצור למי שנצטר the commander was worthy of him who was commanded; a. fr.—Part. pass. מצור. Kidd. 31^a וק גדול מצ' ועושה וק he who is commanded, and does (a good deed, because it is God's will) stands higher than he that is not commanded and does (a good deed); a. e.

Nithpa צור *to be ordered, commanded*. Ib. 38^a שלש וק three commands were given to the Israelites on their entering the land. Ib. כל מצור שנצטר וק whatever command was enjoined upon the Israelites before they entered the land. Y. Meg. I, 70^d bot. אלו המצור שנצטרנו וק these are the commandments which were given us through the mouth of Moses; a. fr.

צור, v. צור, צור.

צור, v. צור.

צור, v. צור.

בית צ' צור m. pl. *inhabitants of Beth-Tsula*. Targ. Mic. I, 11 (Ms. צור; h. text האצל בית).

צור, v. צור.

צור f. = h. צור, *scar*. Targ. Y. Ex. II, 5. Targ. Y. Lev. XIII, 23; 28 (h. text צור).

צור ch. = b. h. צור (emp. צור) *to restrain one's self; to fast*. Targ. II Sam. XII, 16. Targ. Y. Lev. XXIII, 29; a. fr.—Part. צור, צור, צור, pl. צור, צור. Targ. II Sam. XII, 23. Targ. Y. II Lev. l. c.; a. fr.—Y. Hall. I, 57^c top ררי יומין צם fasted two days (observed the Day of Atonement two days). Y. Kil. IX, 32^b bot.—Y. Hag. II, 77^d bot. צור ומפרסמה she used to fast and make it public; a. fr.

Pa. צור same. Targ. Y. Lev. l. c.—Y. Ned. VIII, 40^d bot. 'צ' כל ערבוב וק R. J. fasted every New Year's eve; ib. דצורין ... צ' observed three hundred voluntary fasts; Y. Meg. I, 70^d top (also צם). Y. Sot. III, 19^a מצור וק she fasts and loses her virginity; a. fr.

צור m. (b. h.; preced.) *fast, fast-day*. Treat. Sof'rim XVII, 4 'צ' fast-days. R. Hash. 18^b (ref. to Zech. VIII, 19) 'צ' אין שלום שיש ... when there is peace, these days shall be days of joy &c., when there is no peace, they shall be fast-days; a. e.—Pl. צור, צור, צור. Koh. R. to X, 10 ורצנו צ' let them decree fasts and afflictions. Y. Bets. II, end, 61^d ורצנו ורצנו (not from fasts and &c. Meg. 16^b; a. e.

צוֹמָא, ch. same. Targ. Joel II, 12. Targ. II Esth. III, 8. Targ. Zech. VII, 5 צום חשן a fast of affliction; a. fr.—Y. Hall. I, 57^c top; Y. R. Hash. I, 57^b bot. חשן חשן יומין there (in Babylonia) were such as thought the Great Fast (Day of Atonement) should be observed two days (on account of the uncertainty of the calendar). Y. Ab. Zar. I, 39^b bot. דאח מחשב דאח משבח 'צ' רבה וי' 'צ' for if you make the calculation, you will find that the Day of Atonement would have been on a Sunday (which must not be); a. fr.—Pl. צומא, צומיא, צומין. Targ. Esth. IX, 31; Targ. II Esth. ib. צומא (ed. Lag. sing.). Ib. V, 1; a. e.—Y. Ned. VIII, 40^d bot., v. צום; a. e.

צומוס, Tosef. Bekh. IV, 15 ed. Zuck., v. צומא.

צוֹמָתָא c. (צמח) (*forced*) meeting of tradesmen for public labors, taxation &c. Y. Peah I, 16^a הוה ... חזקא the storekeepers of ... had a meeting (v. כותנא). Ib. 15^c bot. צמח לטחונידא a summons for public work was issued to the millers; Y. Kidd. I, 61^b bot. אהא צמח (read צומחא); a. e.

צוֹמָח m. (צמח) [*grown over*, sub. אזנים] a person without (or with very small) auricles. Tosef. Bekh. IV, 15, expl. ib. 16 אזנים לו שאין לו צ' (ed. Zuck. צומס, corr. acc.) a *tsummah* is an animal which has no external ears; Bekh. VII, 4 (44^a) צמע (Bab. ed. צומס, Ar. צימח, expl. שזאזני קטנות. Ib. (in G'mara) צימע, a. צומס.—[V. צימח.]

צוֹמָחָתָא f. (צמח) *sprouting bulb, seed-onion*. Y. Peah III, 17^c bot. (expl. אימדות של בצלים; Mish. ib. 4) ושמואל אמר צ' Samuel says, it is what we call *tsumah'tah*; v. פורחא.

צוֹמָם, **צוֹמָיִם** m. (אזנים, sub. צמח) [*tied up*,] a person whose auricles are a shapeless mass (instead of being carved out). Tosef. Bekh. IV, 15 צומים, expl. ib. 16 (שזאזני מגופפות (ed. Zuck. צומת שזאזני וי' corr. acc. שזאזני מגופפות, v. נפח; Bekh. VII, 4 (44^a) צמם (Bab. ed. צומס; Ar. צימם, expl. שזאזני דומות לספוג whose auricles resemble a sponge. Ib. (in G'mara) צימם.

צוֹמָלֵע, v. צומח.

צוֹמָצְמָא, v. צומחא.

צוֹמָח, v. preced. art.

צוֹמָתָא m. (צמח; cmp. צומח) *junction*; *a bunch of converging sinews in the thigh*. Hull. IV, 6; expl. ib. 76^a מקום שהגידים צומחין בו there where the sinews converge. Tosef. ib. III, 6; a. e.

צוֹנִין, v. צון.

צוֹנִיחָא, v. צוֹנִיחָא.

צוֹנְמָא, **צוֹנִים** m. (צנן) *rock, flint; granite*. Y. B. Bath. II, beg. 13^b מורר בצ' against a neighbor's granite wall it is permitted; Tosef. ib. I, 4 ובצוקין (corr. acc.), contrad. to הסתכלו ordinary stones. Num. R. s. 16 אם ... דאח observe their stones and pebbles, if they are

granite-like, the fruits are fat; Tanh. Sh'lah 6. Nidd. 8^b 'צ' (נמצא בה) if flint is found in breaking the ground, it is sure to be virgin soil. B. Bath. 18^a 'צ' a granite block intervenes (preventing the roots from spreading over the neighboring ground). Pes. 47^b 'צ' בר וריעה דהא Ms. M. is flinty ground fit for sowing?; a. e.—Y. Kil. VII, beg. 30^d בהדין צלמא (corr. acc.) in flinty ground, opp. רכיכא; v. פתחא.—[Ber. 39^a 'צ' Ar., v. צנן.]

צוֹנְנָתָא f. (צנן) *something cold*. Pes. 76^a 'צ' בחרס 'צ' if cold meat is put into cold milk. Ib. בחרס 'צ' מעשר ... על V, 3 when the earthen vessel was cold. Dem. V, 3 'צ' (Bab. ed. הצוֹנְנָתָא, corr. acc.) one may give the tithes from the hot bread for the cold, and from the cold for the hot; a. fr.—Pl. צוֹנְנִין, צוֹנִין. Pes. 94^b 'צ' (ומעריניה 'צ' וי' the whole world (the earth) is hot, and the springs are cold &c. Y. Maasr. IV, 51^b top חבשיל צוֹנִין a dish of cold things (not yet cooked). Gen. R. s. 12, end (some ed. incorr. צוֹנִין). Y. Sabb. XX, 17^c bot. צוֹנִין, opp. פוֹשְׁרִין; a. fr.

צוֹנְנָתָא, **צוֹנְנָתָא** ch. same. Y. Sabb. IV, 6^d, v. צנן.

צוֹעָה f. (צעה, denom. of צע, to lie down, to banquet, v. צעא) *banqueting dish, plate*.—Pl. צוֹעִיחָא. Y. Keth. X, 33^d bot. ובלבד מן הצ' באורי הלילה. Ib. נהושת v. וי' וי' but you cannot seize plates prepared for use that same night.—[Tosef. Keth. VII, 11 הצוֹעִיחָא ed. Zuck., read: הצוֹעָה.]

צוֹעַר (b. h.) pr. n. pl. *Zoar*, a town east of the Dead Sea. Yeb. XVI, 7 'צ' עיר הרמרים Z. the palm-town. Tosef. Shebi. VII, 15 עד שיכלה אחרון שבצ' until the last dates in Z. are gone; Pes. 53^a; a. e.

צוֹעַר m. (b. h. צער; צער) *boy, servant*. Mekh. Mishp. s. 16 (ref. to Ex. XXII, 11) 'צ' מיעזר להוציא את הצ' from with him', this excludes the shepherd boy from responsibility; [another vers. 'צ' להביא את הצ' this includes the shepherd's responsibility for the shepherd boy;] Yalk. Ex. 346 הוציער (corr. acc.).—Pl. צוֹעִיר, constr. צוֹעִיר. Arakh. II, 6; Tosef. ib. II, 2, v. צער.

צוֹף (b. h.; cmp. שוף) [*to shine*,] 1) *to come to the surface, float; to lie in a conspicuous place* (on a stone, pillar &c.). Sifré Deut. 205 (ref. to Deut. XXI, 1 (בשרה) ולא שוף but not when found floating on the water; Sot. IX, 2. Y. Peah VI, 19^c (if two hodies are found, one lying on top of the other, the ceremony of breaking a heifer's neck is not performed) שוף ... משום not for the lower one, because it is hidden, nor for the upper one, because it lies in a conspicuous place; Sot. 45^a (referring to two sheaves lying one upon the other) מפני שהיא צף (Ar. צף) and the upper is not considered a forgotten sheaf, because &c. Ib. 'צ' עומדין לחוד וי' (Ar. צפ) if sheaves floated into a neighbor's field; ib. 'צ' אפ' only when they came to lie in a conspicuous place, and not when they rested on the ground? Ib. bot. 'צ' מין במינו לא הוי צף one thing lying on another of the same kind is not considered as above the ground. Cant. R. to VII, 9 צף הכבשן the furnace (in the ground) came

(v. פִּלְטָא II). Ab. II, 6 שְׂפָפָה רִב' (v. פִּלְטָא II). Ab. II, 6
 the water. Makhsh. IV, 5 וְהַצֵּפִין
 irted out of, and that which overflows
 12^a וְהַצֵּפִין Rashi, a. Ms. O. (ed. וְהַצֵּפִין
 -2) *to stick to the surface*. Sot. 48^b; Y.
 שְׂפָפָה; Tanh. Ekeb 1 fine flour שְׂפָפָה
 hich sticks to the sieve; Yalk. Ps. 676
 orr. acc.).—V. צָפָה.

to bring to the surface, cause to float;
 w; to flood, inundate. Tanh. B'shall. 2
 he iron axe to float. Gen. R. s. 38 (ref. to
 וַיַּצֵּף אֵין וַיַּצֵּף אֵלָה וַיַּצֵּף ה' עֲלֵיהֶן הַיָּם
 he made the sea flow over them, and
 ilies to flow (issue) from them. Lev. R.
 וַיַּצֵּף שֶׁלָּה that it (the deep) may not
 ld; Midr. Till. to Ps. XXXVI; Yalk. Ps.
 מִבְּקַעַת בֵּית כֶּרֶם וַיַּצֵּף (מִיַּם אֲרָמָה expl.
 from the valley of Beth Kerem, upon
 water float; Y. ed. מִיַּצֵּף עֲלֵיו מִים (fr.

Pa. צִיר 1) to form, shape, paint, engrave. Targ. Job X, 8. Targ. Jer. XXII, 14; a. e.—Part. pass. מְצִיר, מְצִירָה. Targ.

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VII, 23 (h. text ויפן, v. פנה). Targ. I Sam. XXIV, 4; a. e.—Y. Dem. VI, 25^d bot. לון ו' לון ו' both conditions are required. Y. Hag. I, 76^a top ו' להורא ו' therefore we need the opinion of &c.—Y. Shebi. III, 34^c bot. דאזיל ליה לזורקא who goes out to ease his bowels.—Y. Peah II, beg., 16^d [read] ו' רחוק רחוק רחוק מה' (v. Asheri to Peah II, 1) since the Mishnah mentions private roads, what need was there to add 'and public roads'? It is to tell thee &c.—Ib. [read:] it was only necessary to discuss, whether or not he sanctified it as the share of the poor &c. Y. Pes. VII, 34^d sq. לא ו' ולא אמר. לא ו' it is needless to say (it is self-evident) that not (that we do not listen to him), and if he says . . . , we surely do not &c. Ib. II, end, 29^c ו' ולא הכהנים ו' it is self-evident that not (that they dare not use tepid water), but how about the priests themselves, dare they &c.? Y. Ber. II, 5^b bot. (on the text Cant. VI, 2) לא ו' אלא (on the text Cant. VI, 2) there would have been no need to say any more than 'my beloved went to his garden to feed in the gardens' (leaving out הבשם). Y. Succ. V, beg. 55^a (ref. to Jon. I, 3) לא ו' דילא וירד עכו' it ought not to read otherwise than 'he went down to Acco' (the nearest harbor to Zarephath, why, then, does it say, he went to Japho?); Yalk. Jon. 550 כתיב ולא צורבא דלא צורבא (corr. acc.); a. fr.—V. צורבא—Pl. צורבא. Targ. Y. Deut. XXIV, 6. Targ. I Kings V, 23; a. e.—2) needed repair. Targ. Ez. XXVII, 27 (h. text ברק).

צורן pr. n. pl. *Tsoran*, a Samaritan place. Y. Dem. II, 22^c bot. דאזי בקסרין ו' (not 'בא') and Tsoran, to be sure, is legally like Caesarea.

צורניא, v. צורניא.

צורעא, **צורעא**, **צורעא** f. = h. *צורעא*, *leprosy*. Targ. Y. Lev. XIII, 51; 55 (ed. Vien. 57). Targ. Y. I. Num. XII, 16 (XIII, 1) *צורעא* (ed. Vien. *צורעא*; corr. acc.). Targ. Ps. CI, 5 *צורעא* ed. Lag. (ed. Wil. *צורעא*; Ms. (צורע); a. e.—Pl. *צורעא*. Gen. R. s. 20; Yalk. ib. 30; Ex. R. s. 3 אינן ו' are leprous spots, v. סלקא.

צורק m. (b. h.; *צורק*) *smelter, goldsmith*. Y. Keth. VII, end 31^d, a. e. נחושא ו', v. צורק.—Pl. *צורק*. Kidd. 82^a (Ar. *צורק*); a. e.

צורקא, **צורקא**, **צורקא** f. = h. *צורקא*. Targ. O. Deut. IV, 16. Targ. Y. Ex. XX, 4 *צורקא*. Targ. O. ib. XXVI, 1. Targ. Ez. XXVIII, 12; a. fr.—B. Mets. 69^b דצור בה ו' to put a painting on (as a sign), which people like, and by which trade is increased. Yoma 54^a, v. קריב I. B. Bath. 54^a אלא ב' Rab took symbolical possession of the garden of the school-house merely by drawing a figure. B. Mets. 45^b רצורא ו' his mind is on the figure (the legend on the coin which determines its value), and the legend is liable to abrogation. Sabb. 63^a דשמעא ו' the form (general outlines) of the subject to be discussed; a. e.

צור (or **צור**) (cmp. *צור*) to join, follow; to attend. Sabb. 30^b, v. צור.

Hif. to incline (the ear); to listen. Midr. Till. to Ps. XXX, end הקב"ה מציע לבריהם the Lord listens to their words (ref. to Mal. III, 16).

* *Polel* **צור** (cmp. *שבע* *Hif.*) to proclaim. Y. Sot. IX, beg., 23^b כי ימצא לא שחמא חזר וצורחא 'if there be found' (Deut. XXI, 1), this intimates, that thou need not go around and issue a proclamation about it (calling upon the people to inform the authorities of any slain body found).

צור ch. same, to listen, obey. Targ. Jer. VI, 10 וברצור (imperat.). Targ. Is. LIII, 5 *צור* (ed. Wil. (v. *צור* I) and when we listen &c.; a. fr.—Part. *צור*, *צור*, *צור*. Targ. Prov. XVII, 4. Targ. Ps. CXXX, 2; a. fr.—Keth. 63^a ו' לריר ו' if he heeded my advice. Ab. Zar. 28^b ו' להורא ו' who heads what Judah the Sabbath-breaker says? Yeb. 89^a לא ו' in the case of two vessels, if you tell him that he must give T'rumah from each, he will obey; in the case of one vessel, if you tell him that he must give T'rumah twice, he will not obey. B. Kam. 113^a לרירא ו' a warrant issued because he did not heed the decision of the court; Zar. 28^b כיון דאמר צורבא (Ms. M. צורבא, v. Rabb. D. S. a. l. notes 5, 6) as soon as he says, I shall obey, we tear up the warrant (v. פתירה); a. e.

Af. צור (with *אורא*, or sub. *אורא*) same. Targ. Y. Ex. VI, 28. Targ. Deut. I, 45; a. fr.—B. Bath. 74^a אצור א' listen! what dost thou hear?; Snh. 110^a bot. Ab. Zar. 38^b ליה צורא ו' heed him not. Keth. 60^a, v. פלגא; a. fr.

Pa. צור to cause to listen. Y. Taan. I, 64^a bot. ובסופא ו' אף ו' and finally thou madest him listen (to thee), and he said &c.

צור, v. צור.

צורקא m. (contr. of *צורעא* = *צורעא*, cmp. *צור*) very little, shrivelled. Lam. R. to I, 5 ו' ו' מן קדם הדין סבא ו' (הדין צורקא) do you get up before this shrivelled old man?

צח m. (b. h.; *צח*) 1) *bright, resplendent*. Cant. R. to V, 10 (ref. to ואדום ib.) ו' ואדום ו' bright (propitious) to me (Israel) in Egypt, but red (threatening) to the Egyptians; ib. [read:] ואדום למצרים ו' צח לי בים ו' ib. צח לי בעה"ו ו' צח לי ביה"ו ו' Yalk. Cant. 988 (corr. acc.). Yalk. Sam. 109 (play on *צח*, I Sam. X, 2) ו' צח לי ביה"ו ו' bright is the shadow of the day (of Saul); ו' צח לי ביה"ו ו' bright was the shade (declining day) of the patriarch (to whom it was said at Bethel), 'and kings shall proceed from thee' (Gen. XXXV, 11); Midr. Sam. ch. XIV *צח* ו' צל ו' (read: *צח* ו' צל ו') a shade bright as the brightness of the (full) day.

צח, v. צח.

צחונא, **צחונא** m. (preced.) *drought*, (with *ביר*, or sub. *ביר*) *parched ground*. Targ. Job XXIV, 19 second.

צִידָה f. (b. h.; preceded.) 1) *hunting, laying a trap*. Sabb. XIII, 5 צ' **מחוסר** that which requires catching (in a trap, chasing into an enclosure &c.). Tosef. ib. XII (XIII), 3 צ' **שנייה** the second act of catching; a. e., —2) (cmp. **וידא**)

outfit for travelling, provision. Yalk. Josh. 7 (ref. to Josh. I, 11), quot. fr. Tanna d'bé El. וְכִי צָרָה הָיְתָה צָרִיכָה שֶׁם וְכִי was provision necessary there? did they not have the manna &c.? Ex. R. s. 25 הָצַ' שְׂהוּצִיאוּ וְכִי' the provision which they brought with them from Egypt; a.e.

צִידֹן, צִידָן, צִידֹן (b. h. צִידֹן) pr. n. pl. *Zidon, Sidon* (*Zaidan*), in Phœnicia. Tosef. Dem. I, 10; Y. ib. I, 22^a bot. צִידֹן. Tosef. Erub. VI (V), 8; Y. ib. V, 22^b bot. Tosef. Yeb. XIV, 7 צִידֹן אבא אבא אבא Abba Judan of Z. Gitt. VII, 5 צִידֹן (Y. ed. צִידֹן). Tosef. Zeb. I, 5 בצִידֹן (ed. Zuck. צִידֹן, read: בָּצָא; a. v. fr.—Denom. צִידֹן m.; pl. צִידֹנִים. Midr. Sam. ch. XXIII צִידֹן אבא Abba of Z.—Kel. IV, 3 הצִידֹנִים ed. Dehr. (ed. הצִידֹנִים); Tosef. ib. B. Kam. III, 11 הצִידֹן.—Ch. יוסי צִידֹן צִידֹן, צִידֹן. Y. Yeb. IX, beg. 10^a צִידֹן יוסי צִידֹן. Y. Naz. VII, end, 56^d, יוסי צִידֹן (insert יוסי); Y. Ter. XI, end, 48^b צִידֹן (corr. acc.).

צִדִּיק, צַדִּיק m. (צָדַק) *justification*; צִדִּיק אֶת הַיָּהוָה *acknowledging the justice of divine judgment, resignation*. Ab. Zar. 18^a הָיָה בְּשַׁעַת הָרִיק שָׁל צִדִּיק הָרִיק כְּמָה Ms. M. (v. Rabb. D. S. a. l. note) how great are those three righteous persons to whom these verses expressing resignation came to mind at the moment of judgment (when suffering a martyr's death)!; Sifrē Deut. 307 שָׁל צִדִּיק הָרִיק וְכֵן at the time of their distress they made these three verses of resignation grow forth, the like of which is not to be found in all the Scriptures; Yalk. ib. 942. Tanh. R'eh 16; a. fr.

צידד, v. **צידדון**.

צִידְנִי *m.* (ציד) *hunter*; *transf. flatterer, hypocrite*. Gen. R. s. 63; Yalk. ib. 110 צִידְנִי; v. שִׁידְנִי.

צִידוֹן, v. צִידָנִיא

צִידְקָתָא, צִידְקֵיכֶּם, צִידְקָה, v. sub צִדְקָה.

צֹהַר *m. (צָהַר) becoming shining.* Sifra Vayikra, N'dab., Par. 6, ch. VIII; Hull I, 5 חֲזָרָה a pigeon in the incipient stage of brightening plumage; ib. 22^b. [Sifra Thazr., Par. 5, ch. VIII וְהָצִי אֵיטָא מִצֹּהַר, read: וְהָצֹהַר.]

צִדְקָה, v. צִדְקָה.

צִירְרָא m. 1) *bright appearance*. Bets. 14^b חִירְרָא קִלְיָהּ רִירָהּ he saw that its appearance was that of a recently peeled object (v. צָהָר).—2) *a clear, translucent liquid*, as oil, brine &c. Kidd. 48^b הָא בְּצֵ' הָא בְּצֵ' in the one case, it means a cup filled with dark wine, in the other a cup filled with a translucent liquid (which allows the cup containing it to be examined and valued).—[Bekh. 40^a ר' Z. Ḥan.: *the red ring surrounding the dark of the eye*; ed. חִירְרָא; Nidd. 23^a צִירְרָא, q. v.].

ציר, Y. Yoma I, 38^b, v. next w.

צִוְיָהּ, צִוְיָהּ m. (צִוְיָהּ, *Pi.*) *command*. Y. Kil. I, 27^b top
אין כחוב בצ' אלא בחוצאה (בצירי) 'after its kind' (with

reference to herbs) is not written in the command (Gen. I, 11), but only in the 'bringing forth' (ib. 12). Y. Sabb. XVI, 15^c רבר אמירה מאה ... one hundred and seventy-five sections in the Torah are introduced by *dabber*, *ḥmôr*, or *tsav*. Y. Yoma I, 38^b לֹא (לציוו) as to the execution of the order (Lev. VIII, 5 sq.), opp. לְמַצוּה as to the general command (Ex. XXIX, 9). Num. R. s. 7 צ' כל מקום שנאמר צ' צ' wherever the word *tsav* is used, the order refers to the immediate present and to the future; אין ציווה *tsav* has everywhere the meaning of encouraging; ... חסרון אין צ' *tsav* always refers to a loss of money (material sacrifice); ... אזהרה אין צ' *tsav* means warning. Gen. R. s. 20, beg. מפי מה הניחו ציווה. ... why left they they command unheeded, and followed my command? Ib. s. 19 עברו על ציווה they transgressed my command. Ib. s. 63 (play on *tsav*, Gen. XXV, 22) זה מוצר ציווה של רב' each annuls what the other commands; a. fr.—*Pl.* ציווהין, ציווהין, צ' Lev. R. s. 1; Y. Ber. IV, 8^a top ר"ח צ' רב' eighteen executions of the orders ('as the Lord commanded') are contained in the second record of the Tabernacle (Ex. XXVIII, 23-XL, 38).

מִצִּיבֵהָ א. צִיבֵהָ v. צִיבֵהָ

צוּרְחָא, v. צוּרְחָא.

צִיּוֹן (b. h.) pr. n. *Mount Zion, Zion* (= Jerusalem).
Midr. Till. to Ps. XLVIII אֵינוֹ בִּצְיֹן but this is not
the case with the city of Zion. Ib. to Ps. LXXXVII צִיּוֹן
שֶׁלִּי Zion which is my (the Lord's) palace;
a. fr.

צִיּוּן m. (b. h.; צָנָה; cmp. צִנּוּאָה) *heap of stones, mark*, esp. *the mark put up to indicate the neighborhood of an unclean place*. Erub. 54^b מֵאֵלֶּיךָ וְרִמְיָנָה הוּא צִיּוּן *what evidence is there that this tsiyyun* (Jer. XXXI, 20) *means sign?* Answ. ref. to Ez. XXXIX, 15. Y. Shek. I, 46^a לְצִיּוֹן *from here* (Ez. I. c.) *we have an evidence for the custom of marking sunken graves;* M. Kat. 5^a. Ib.^b אֵינָם כֹּה מְבִינִים צִיּוֹן בְּמִקְוֵה *we must not put up a mark on the very spot of uncleanness*. Ex. R. s. 52 (play on צִיּוֹן, Cant. III, 11) הָיָה מֵהָרֹצֵף *as a mark is seen* (pointed at) *with the finger, so is Israel (distinguishable by his features);* a. e.—*Pl.* צִיּוּנִים, צִיּוּנִים. Erub. I. c. (ref. to Jer. I. c.) לְחֹרֶה עָשׂוּ צִיּוֹן *make marks (mnemonical notes) for the study of the Law,* v. סִימָן; Yalk. Jer. 315.—Denom. צִיּוֹן.

צִיָּנָה ch. same. Targ. Ez. XXXIX, 15, v. צִיָּנָה—
Denom. צִיָּנָה.

ציוקי, read: סידקי=צידקי; q. v.

* צִיּוּר m. (צַר) *drawing, figure, plastic moulding* (above the door). [Koh. R. to II, 12, v. צִיּוּר h.]—Pl. צִיּוּרִין. Tosef. Ohol. XIV, 10, contrad. fr. פִּרְחֻרִין.

צִיּוּר, צִיּוּרָא ch. same, esp. *embroidery*. Targ. Y. Ex. XXVI, 1. Ib. XXVII, 16; O. ed. Berl. (oth. ed. צִיּוּר; h. text

רקם. Ib. XXVIII, 39; O. ed. Berl. (oth. ed. צִיּוּר; a. fr.—Pl. צִיּוּרִין. Targ. I Kings VI, 29. Targ. Jud. V, 10; 30; a. e.

צִיּוּרֹת, v. צִיּוּר.

צִיּוּרָא, v. צִיּוּרָא.

*צִיּוּרִין m. pl. (צִיּוּרָה, v. צִיּוּרָה) *a preparation of small fish*. Ned. 51^b מאי עלי צ' if one vows abstinence from *tsikin*, how is it (is he allowed brine and *muries*)?

צִיּוּרָה, v. sub צִיּוּרָה.

צִיּוּר, צִיּוּר m. (b. h.; צִיּוּר) *hunter, fowler, fisher*. Gen. R. s. 19 ביד צ' ... לצפור this is to be compared to a bird in the hand of a fowler. Erub. 54^b (ref. to Prov. XII, 27 (לחורץ) the student whose object is to dazzle people with his erudition) shall not live and prolong his days; ib. צ' צ' the shrewd hunter (the student that tries to learn and retain as much as possible) will roast his game (will become a scholar); Ab. Zar. 19^a. Ib. משל לצ' Ms. M. (ed. לאדם) like a fowler that catches many birds &c.; Erub. l. c.

צִיּוּרָא, צִיּוּרָא ch. same. Gen. R. s. 79 חמא חור צ' saw a fowler stand catching birds; Y. Shebi. IX, 38^d. M. Kat. 11^a אדא צ' Ada the fisher; a. fr.—Pl. צִיּוּרִין. Targ. Is. XXXIII, 21. Targ. Jer. XVI, 16.

צִיּוּרָא, v. צִיּוּרָא I, II.

צִיּוּרָא, צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָה pr. n. pl. *Ts'yadta*. Y. Meg. I, 70^a bot. (transl. הנקב, Josh. XIX, 33 (prob. Bethsaida, v. Neub. Géogr. p. 225).

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא f. (צִיּוּר) *faster, self-afflicting*. Y. Sot. III, 19^a צ' היא רעמא צ' היא רעמא they added to them (the false Pharisees) a self-afflicting girl (Bab. ib. 22^a צִיּוּרָא).

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּר, צִיּוּר m. (צִיּוּר) *artist, designer, painter, sculptor*. Gen. R. s. 1, v. סִמְכָן. Ber. 10^a (ref. to צִיּוּר, I Sam. II, 2) אין צ' there is no artist like our God; a. fr.—[Koh. R. to II, 12 נאה צ' the Creator (v. צִיּוּר) is a fine artist; prob. to be read: הוצור הוא צ' this creature (man) is a fine creation].—Pl. צִיּוּרִין. Tosef. Kel. B. Bath. II, 9 של צ' (עריסות) (ed. Zuck. a. oth. צִיּוּרֹת) the frame of the embroiderers (or painters).

צִיּוּר, צִיּוּר ch. same, esp. *embroiderer*. Targ. O. Ex. XXVI, 36 (ed. Berl. צִיּוּר, read צִיּוּר, v. Berl. Targ. O. II, p. 28). Ib. XXXV, 35 (ed. Berl. צִיּוּר; Y. צִיּוּר, v. צִיּוּר ch.).

צִיּוּר I pr. n. pl. *Ts'yar*, in the district of N'vay. Tosef. Shebi. IV, 8 צִיּוּר וצ' Y. Dem. II, 22^d top צִיּוּר וצ'.

צִיּוּרָא, צִיּוּרָא m. *siege*, v. צִיּוּרָא.—[Targ. Y. Lev. XI, 17 צִיּוּרָא, v. צִיּוּרָא II.]

צִיּוּרָא, צִיּוּרָא m. (צִיּוּר) *listening*. Targ. Y. Deut. XXXII, 1.—Targ. I Chr. I, 30 (transl. of משמע, pr. n. pl.), v. צִיּוּרָא.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא f. (preced. art.) *listener, eavesdropper*. Gen. R. s. 18 I will not create her out of Adam's ear וצ' she may not be an eavesdropper; וצ' and now she is an eavesdropper (ref. to Gen. XVIII, 10); Deut. R. s. 6 צִיּוּרָא; Tanh. Vayesh. 6; a. e.—Pl. צִיּוּרָא Gen. R. s. 45; Deut. R. l. c. צִיּוּרָא; a. e.

צִיּוּרָא (v. צִיּוּרָא) *to be clear*. Part. צִיּוּרָא, צִיּוּרָא Sabb. 66^b כי היכי דצייל הא מישמא ליצייל וכ' as this oil is clear, so may the wine of—be clear (that our minds may not be affected by the wine); ib. היכי דצייל הא מישמא ליצייל וכ' Ms. M. (ed. שיעמא) read: וצייל; Ms. O. (דצייל) as this sealing clay is bright, so may the wine &c. Ib. 75^a, v. צִיּוּרָא ch. Erub. 64^a צִיּוּרָא דעמא Ms. M. (ed. צִיּוּרָא; Yalk. Noah Ms. צִיּוּרָא; v. Rabb. D. S. a. l. note 70) my mind is not clear (I am not clear in my mind). Pes. 110^b הוא צייל וצ' he remained clear in his mind, and was on his guard. Sabb. 23^a ציל נחוריה טפי Ms. M. (ed. ציל) its light is brighter. Hull. 55^b דצייל when the fluid in the ulcers is clear, opp. עכורי.

Ithpe. to become clear (in mind), be rational. Gitt. 70^b לכי מקצייל לא וכ' when he is rational again, he need not retract what he said when delirious.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא m. (preced. art.) *clear*. B. Mets. 40^b רחא ליה בצ' he prefers clear wine (without dregs).—Fem. צִיּוּרָא. Yeb. 113^a sq. הוא רעמא צ' Ar. (ed. צִיּוּרָא) whether his mind is at all times equally clear (though weak) or &c. Gitt. 70^b הוא רעמא צ' (ed. צִיּוּרָא) there his mind was clear, only that weakness befell him, opp. שגישמא.

צִיּוּרָא f. = צִיּוּרָא *shade, esp. the shade from the covering of the Succah*. Succ. I, 1 מצִיּוּרָא מרובה מצִיּוּרָא a Succah which has more sun (light) than shade. Ib. 4^a צִיּוּרָא אם צִיּוּרָא if they have more shade than sun; a. fr.

צִיּוּרָא m. (צִיּוּרָא) *part*.—Pl. צִיּוּרָא. Targ. Ps. CXXXVI, 13 (ed. Wil. צִיּוּרָא; Ms. צִיּוּרָא).

צִיּוּרָא f. (v. צִיּוּרָא) *clearness (of mind)*. Meg. 28^b a Talmudic decision בעמא צ' requires a mind as clear &c.; Erub. 65^a צִיּוּרָא Ms. M. (ed. צִיּוּרָא, corr. acc.). Yeb. 113^a sq.; Gitt. 70^b, v. צִיּוּרָא.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא pr. n, v. מְקַרְחָא.

צִיּוּרָא, v. צָלָם ch.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא, pl. of צָלָם.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא, v. sub צָלָם.

צִיּוּרָא, v. צִיּוּרָא.

צִיּוּרָא, v. צָלָם.

צִיּוּרָא, v. צִיּוּרָא, a. צָלָם.

צִיּוּרָא, v. צָלָם.

צִיּוּרָא, v. צָלָם.

צִיּוּרָא m. = h. צָמַד, yoke; a yoke of oxen. B. Bath. 77^b וְכִי צִיּוּרָא דְקָרוּ לֵבָי where they call a yoke *tsimda* and the oxen *baḥar* &c.; וְכִי צִיּוּרָא לֵבָי נָמִי לְבָקָר where they call also the oxen *tsimda*, there (in selling the צָמַד) he sold him the whole (the yoke and the animals).

צִיּוּרָא m. (צָמַד) sprouting, growth. Tosef. Neg. IV, 2 לְהַצִּיל בַּצִּיּוּרָא to save (relieve from the leper's restrictions) by the growth of black hair (Lev. XIII, 37).

צִיּוּרָא, ch. same, growth. Targ. Am. VII, 1, Targ. Is. XL, 31.

צִיּוּרָא, v. צָמַד.

צִיּוּרָא m. (b. h.; צָמַק) raisin. — Pl. צִיּוּרָא, v. צָמַק. Maasr. I, 6; Y. Ter. I, end, 41^a. Lev. R. s. 36 וְכִי צִיּוּרָא ... עֲנָבִים וְיֵשׁ בָּהֶם צִיּוּרָא as on the vine there are (green) grapes and dried up grapes, so there are in Israel students of the Scripture &c.; a. fr. — [Taan. 19^b צִיּוּרָא, v. צָמַק.]

צִיּוּרָא ch. same. — Pl. צִיּוּרָא. Y. Dem. II, 22^d top וְכִי צִיּוּרָא a load of raisins. Y. Sabb. VII, 10^a bot., v. מִסְבָּלָה.

צִיּוּרָא m. (צָמַד) 1) v. צָמַד. — 2) a goat with long hair lumps and long, dependent ears. Bekh. 44^a וְכִי צִיּוּרָא (Ar. הַצִּיּוּרָא) it has been taught (in addition to the blemishes mentioned) also a person looking like a *tsim-meah*; וְכִי צִיּוּרָא the Rabbis did not know what *ts.* was, when they heard an Arab (trader) call out, 'who wants a *ts.*?', and it was found to be a shaggy goat (v. הַצִּיּוּרָא II).

צִיּוּרָא, v. sub צָמַד.

צִיּוּרָא, v. צָמַד.

צִיּוּרָא, v. צָמַד, a. צָמַד.

צִיּוּרָא, v. צָמַד.

צִיּוּרָא m. pl. (v. צָמַד) scarce things, curiosities. Sabb. 63^a וְכִי צִיּוּרָא מְשֻׁכָּח בִּי גִזָּא Ms. M. (ed. 'מ' בְּגִזָּא דְרִי'; Ms. O. 'מ' (רַצְמִי) it is to be found in the queen's collection of curiosities. [Comment.: of queen *Tsimts'mai*.]

צִיּוּרָא m. (צָמַד) heat, fever. Pes. 55^b פָּרָה צִיּוּרָא her heat has left her (the breeding hen's desire to hatch is gone). Hull. 51^a וְכִי צִיּוּרָא בְּעֵלְמָא הוּא וְכִי צִיּוּרָא it is merely the fever (from the inflicted wound) that has seized them (and we need apprehend no injury to a vital organ). Gitt. 69^b בְּרָא צִיּוּרָא outside fever (eruption); גִּזָּא צִיּוּרָא inner fever; a. e. — Pl. צִיּוּרָא. Ib. צִיּוּרָא Rashī (ed. צִיּוּרָא, corr. acc.) it is good for all kinds of fever.

צִיּוּרָא (denom. of צָמַד) to put up a pile, to mark. Shek. I, 1; M. Kat. I, 2 (2^a) וְכִי צִיּוּרָא על הקבורות Y. ed. (Bab. ed. a. Mish. ואח; v. Rabb. D. S. a. l. note 2) graves are marked (with lime). Ib. 5^b קָבֵר וְצִיּוּרָא ... שְׂרָה (not 'צִיּוּרָא) a field in which a grave was lost, and which they marked. Maas. Sh. V, 1 כְּרִם רַבְעִי מִצִּיּוּרָא וְכִי a vineyard in the fourth year is marked with clods of earth, ... and graves with lime &c. Y. Shek. I, 46^a top (ref. to M. Kat. I, 2) וְכִי צִיּוּרָא לא כָּבֵר צִיּוּרָא had they not marked them in Adar? Ib. (ref. to שְׂמִינִי עִ"ג אֵבֶן Ez. XXXIX, 15) וְכִי צִיּוּרָא from this we learn that the mark is put on a fixed stone; a. fr. — Part. pass. צִיּוּרָא, v. צָמַד; f. צִיּוּרָא, v. צָמַד; pl. צִיּוּרָא, v. צָמַד. Ib.; Tosef. ib. I, 5 וְכִי צִיּוּרָא if one found a single stone marked, although this ought not to be done (several stones surrounding the marked spot being required by law) &c.; M. Kat. 6^a. Ib. 5^b וְכִי צִיּוּרָא if one found a field marked, and knows not for what purpose; a. fr. — [Lev. R. s. 6 מִצִּיּוּרָא, v. צָמַד.] — Transf. to distinguish, make prominent, adorn. — Part. pass. as ab. Gen. R. s. 85, v. פָּרָה צִיּוּרָא. Sabb. 145^b וְכִי צִיּוּרָא why are the scholars in Babylonia distinguished (in their dress)? Ber. 8^a (ref. to Ps. LXXXVII, 2) בְּהַלְכָּהּ הַצִּיּוּרָא gates prominent for learned decisions. Sifré Deut. 43 (ref. to Jer. XXXI, 20) וְכִי צִיּוּרָא distinguish yourselves by observing (in exile) religious laws (meant for Palestine), so that they be not new to you, when you return; a. fr. — [Cant. R. to VI, 4; Yalk. Num. 713, read: מִצִּיּוּרָא, v. צָמַד II.]

Hithpa. צִיּוּרָא to distinguish, adorn one's self. Lam. R. to I, 19 (ref. to Jer. I. c.) וְכִי צִיּוּרָא adorn thyself with the religious observances by which Israel was distinguished (in Palestine), v. supra.

צִיּוּרָא ch. same. B. Bath. 58^a וְכִי צִיּוּרָא but I want to mark the burial cave; a. e.

צִיּוּרָא I m. (v. next w.) basket (of palm leaves). Targ. Y. Deut. XXIII, 25 צִיּוּרָא (ed. Vien. צָנָה). — Pl. צִיּוּרָא. Ib. XXVI, 3 (Bxt. צָנָה). — V. צִיּוּרָא.

צִיּוּרָא II m. (צָנָה) = h. צָנָה II, [stinging] palm, stone-palm (of great endurance). — Pl. צִיּוּרָא. Targ. Y. I Num. XXXIV, 11 וְכִי צִיּוּרָא II. Targ. Am. IX, 2

צ'פ', צ'פ', צ'פונא m. = h. צפון, *north*. Targ. Ex. XXVI, 20 (ed. Berl. 'צ'פ'. Targ. Is. XIV, 13 (ed. Wil. 'צ'פ'); a. fr.—Yoma 32^b (transl. Jer. XLVI, 20) עממין קטולין מצ' 'murderous peoples from the north &c. (see Targ.). Y. Taan. II, 65^b top צפונא, v. יצא. B. Bath. 25^b דארטא 'לצ' 'to Ms. M. (ed. בצפונה דארץ יב') north of Palestine.

ציפורא, ציפור, v. ציפורא.

ציפורא, v. ציפורא.

ציפורא, v. ציפורא.

ציפורי, I m. pl. (II) *whirling* waters. M. Kat. 29^a בכ"ב, v. ציפורי; [Rashi: like a knotted rope passing through a loop-hole in the mast]; Lev. R. s. 4; Koh. R. to VI, 7 כציפורין, v. ציפורין.]

ציפורי, II pr. n. pl. *Sepphoris* in Upper Galilee. Meg. 6^a וז' Kitron (Jud. I, 30) is Sepphoris, and why is it named S.? Because it is perched on the top of a mountain like a bird (*tsippor*). B. Bath. 75^b בשלוחה צ' אני ראיתי צ' I have seen S. in her prosperous days. Sabb. 121^a, v. ציפורא. Y. Kil. IX, 32^b top וז' Rabbi lived in S. seventeen years. Arakh. IX, 6 של ציפורים קצרה ... של ציפורים (a fortification dating from the days of the Israelitish conquest); Bab. ed. (32^a) ציפורי; a. fr.—Ex. R. s. 3, a. e. ציפורין (corr. acc.).

ציפורי, ציפורא, ציפורי m. (preced.) *Sepphorite, of Sepphoris*. Y. Ter. XI, end, 48^b; Cant. R. to VI, 8 וז' R. Hiya of S.; a. fr.—Pl. ציפורא, ציפורי. Y. Keth. XII, 35^a top; Y. Kil. IX, 32^b top ציפורא. Y. Sabb. IV, end, 7^a; a. fr.

ציפורין, ציפורין, v. ציפורי I, II.

ציפורי f. (II) *of Sepphoris*. Tosef. Maas. Sh. IV, 13 וז' if a man lends his neighbor a Tiberian *Tressis*, he must accept in return a Sepphorite *Tressis*, and vice versa.

ציפורין, v. ציפורין.

ציפורי m. (preced. art.) *Sepphorite*.—Pl. ציפוריני. Y. Bicc. I, 63^d bot. וז' you must not offer first-fruits belonging to Sepphorites or to Beth Sheanites.

ציפורתא, ציפורתא, v. sub ציפורתא.

*ציפורתא f. (צפה); cmp. Syr. צפירותא, P. Sm. 3429) *clearness, the liquid parts of honey cells*. Sot. 48^b רבש the honey which comes from the inner portions of the cells (= טופח צופים), v. טופח. Y. ib. IX, 24^b bot. רבש honey which comes in a state of clearness.

ציפורתא, v. ציפורתא.

ציפור, ציפור, v. sub ציפור.

ציפורתא, v. ציפורתא.

ציפורתא, v. sub ציפורתא.

ציפורין, Y. Sabb. XVII, beg. 16^d הציפורין, read: ציפורין.

ציפורתא, v. ציפורתא.

ציפורתא f. name of a clean bird, *tsipparti*. Hull. 65^a.

ציפורתא, f. = ציפורתא II, *matting, mat*.—[Targ. Y. II Deut. XXXII, 9 בב' ed. Vien., read: בציפורתא.—Sabb. 140^b a student at the school house should not sit down on new matting, because it ruins the garments. Ned. 50^a top וז' he lifted up the mat (on which he had been sitting), and said &c. Kidd. 12^b צ' a braid of myrtle twigs (worth less than a P'rutah). Gitt. 68^a עילוריה צ' Rashi (ed. ציפורתא) they threw a mat over it (the pit). Ib. רשוריה צ' I see a map that is thrown down.

צינץ, צינץ, v. צינץ.

צינץ I to come forth; to glisten, bloom, v. צינץ.

צינץ ch. same, 1) to stand forth, shine, bloom. Targ. Koh. XII, 5 וצינץ Var. (for וצינץ, v. צינץ; h. text וצינץ, Targ. Ps. CXXXIX, 6 (Ms. וצינץ; h. text שלם).—2) to look for, search. Targ. Prov. II, 4 ed. Lag. (v. בצינץ).

צינץ II m. (b. h.; preced.) 1) *something glistening, foil*. Tanh. Vayetsé 12 (describing the Teraphim) ... מביאין they get a firstborn man and slaughter him ... and write the name of a spirit of uncleanness on a golden plate, and put the plate under his tongue with sorcerous ceremonies &c.—Esp. the highpriest's front plate. Succ. 5^a רומה כמין טס וז' the front plate was something like a gold foil &c.; Sabb. 63^b. Zeb. 88^b ... the plate procures forgiveness for sins committed by effrontery. Gen. R. s. 71 ובוה צ' (the tribe of Levi) is the sheen (of the high priest's frontlet), and in that (the tribe of Judah) is the splendor (of the crown, Ps. CXXXII, 18); a. fr.—[Pl. צינץ. Tosef. Sot. III, 4 ed. Zuck. with fineries, v. צינץ].—2) *blossom*. Gen. R. s. 53 (ref. to Is. XL, 8) ויבלי ציצו the flower of Abimelech was dried up, and his blossom faded (his procreative faculty was lost); Yalk. Is. 309.—Pl. ציצים. Sabb. 145^b (ref. to Is. XXVII, 6) ערש צ' this refers to the scholars in Babylonia who create blossoms and flowers for the Torah (revive learning); a. e.—3) *filament, thread, thread-like shred, fringe*. Ib. 131^a Ms. M., v. צינץ.—Pl. as ab. Ib. 94^b; Tosef. ib. IX (X), 12 וז' a nail, and shreds (of skin) the largest portions of which are severed from the body. Sabb. XIX, 6 shreds of the corona which make the circumcision invalid. Y. ib. XIX, 17^a; a. fr.—Tosef. Ab. Zar. V (VI), 2 (describing a scarab or dragon used as an emblem of idolatry, v. הקרקון) יוצאין מצוארו from whose neck fringes come forth; Y. ib. III, 42^d top; Bab. ib. 43^a.

ציצא ch. same, 1) *gold plate*. Targ. Y. Gen. XXXI, 19 (describing the Terafim, v. preced.).—Esp. the highpriest's front plate. Targ. Ex. XXVIII, 36. Targ. O. ib. XXXIX, 30 (Y. ציצא, constr. fem.); a. e.—2) *jewels*. Targ. II Esth. I, 2.—3) *blossom*. Targ. Job XIV, 2 ed. Lag., v. צינץ I ch.—4) name of a bird of prey, night-hawk. Targ. O. Lev. XI, 16; Deut. XIV, 15 (cmp. צינץ II; h. text חחם).—Pl. ציצין a) *pins*. Targ. Lev. XI, 9, sq.; Deut. XIV, 9, sq.; v. ציצין b) *wings*. Targ. Ps. CXXXIX, 9 (Ms. ציצין).

צִיר IV m. (b. h.; צִיר; [one going around,] messenger, agent. Pirké d'R. El. ch. XXIII לשוואחו צִיר נאמן כשולח ביד צִיר נאמן לשוואחו like one sending through a messenger faithful to those who send him (Prov. XXV, 13); Yalk. Gen. 58. Ab. d'R. N. ch. XXXIV.

צִיר, **צִירָה**, **צִירָה** m. (צִיר) *siege; straitness*. Targ. O.
Deut. XXVIII, 53 (ed. Berl. **צִירָה**); ib. 55; 57. Targ. Ez.
IV, 2 (ed. Lag. **בְּצִיר**; oth. ed. **בְּצִיר**, corr. acc.). Ib. 3 (ed.
Wil. **צִירָה**). Targ. Deut. XX, 19; a. fr.

צִירָא I *brine*, v. צִיר ch.

צִירָא II=h. ציר II, *hinge, pivot; socket; pin*. Y. Hag. II, 77^d bot. 'צ' רחיצה וב' the pin of the gate of Gehenna was fastened to her ear; Y. Snh. VI, 23^c bot. (corr. acc.).—**פְּתִירִין**. Targ. I Kings VI, 34 (h. text פְּתִיעִים, *turning door-wings*). Targ. Ex. XXVI, 17 (Y. ed. Vien. 'ציר', corr. acc.; h. text פְּתִירִין); ib. 19 (ed. Vien. 'ציר', corr. acc.); a. e.—Targ. Y. Gen. XX, 18 צִירֵיהָ בֵּית וְלֹאָה 'צִירֵיהָ בֵּית', read: 'the hinges of the womb of the womb (v. צִיר II).—V. צִירָא.

צִירוּכִין, v. next w.

צִירוף m. (צָרַף) 1) *smelting, reduction through trials*. Keth. 112^b אֶחָד צ' אֶחָד צ' one reduction after the other (ref. to Is. VI, 13).—2) *fusion, the state of being considered as one coherent mass or as one act*. Pes. 19^a רְאוּרִיתָא צ' that things contained in one vessel are to be considered as one mass is a Biblical rule. Naz. 4^a ר"ש לִיה לִיה צ' R. S. does not adopt the rule of fusion (that the various things forbidden to the Nazarite, if partaken of together, combine to make up the legal quantity). Y. Maasr. IV, 51^b לֵמָּה לִי צ' why is it necessary to apply the rule of fusion?; וְכִי וְכִי צ' and if you apply the rule of fusion &c.; a. fr.—Pl. צִירופִין. Y. Naz. II, 54^a bot. [read:] וְלֵמָּה נִכְלָלוּ לִצ' (ed. Krot. לצִירופִין, corr. acc.) and why have they again been stated by implication? To intimate that the rule of fusion applies to them (if eaten together). Ib.^d bot. צִירופִי נִידִי as to the rule of fusion applied to the Nazarite; a. e.

צִירְתָּא, v. צִירְתָּא.

צִירָה, **צִיר**, m. (צִיר I; Syr. צִירָה, P. Sm. 3441) *slit, incision*. Pes. 40^a וּב' כִּיּוֹן דְּאִירָה בְּהוּ צ' as they (the wheat grains) have a slit, the water penetrates them. lb. top (בְּצִירָהּ; read: בְּצִירָהּ) דִּילְמָא ... בְּצִירָהּ דְּחִבְרִיתָהּ maybe one grain moves in boiling and settles in the slit of the other. Nidd. 23^a הָא בְּאִיכְמָא הָא בְּצ' in one case the shape of the black of the eye is meant, in the other, the slit (in which the eye is seated), v. צִירָה.—*Pl.* צִירָה. Ab. Zar. 65^b אֲנֵן צִירָהּ וּכ' אֲנֵן צִירָהּ (צִירָה) on account of their slits, they are considered as if they were burst open.

צִיר m. (denom. of צָר I) *one whose eyes discharge a briny liquid, blear-eyed*; [Rashi: *one whose eyes have a cylindrical shape like a pivot*, fr. צִיר II]. Bekh. VII, 3, expl. ib. 44^a עֵינָיו חֲרוּטוֹת *whose eyes are bleared and granulated*; [Rashi: *reind or pivot-shaped*]; Tosef.

ib. V, 3 עניני מצורניות ed. Zuck. (corr. acc., or read with oth. ed. מצורניות).

צִידוֹן, v. צִירְנִיא

צִירְנִיָּת f. pl. (v. preced. art.) *discharging pus, granulated*. Targ. Y. I Gen. XXIX, 17.

צִירְנִית f., pl. צִירְנִיּוֹת, v. צִירֶן.

צִירְצִיר, צִירְעָא, צִירְעָה, צִירְעָא v. sub. צִירְ.

ציר f. = ציר II, *hinge, pivot*. Targ. Prov. XXVI, 14.

צִיְרָתָא f. (cmp. צָרָר) *anguish*. Targ. Y. Deut. XXVIII, 22
 וְלִיבָא צ' *anguish of heart (incubus?)*.

צִוְתָהּ, v. צוּתָהּ.

צִיר m. (preced.) *joint*; prep. *with, near*; 'צִיר *towards*.
Targ. Gen. XI, 4; XXVIII, 12. Targ. Y. Ex. XX, 18 (O.
לְצִיר (לְצִיר). Targ. Job II, 12. Targ. II Esth. IV, 2 ed. Lag.
(oth. ed. לְצִיר); a. e.

צִיְתָא, v. צִיְתָא.

אבא pr. n. pl. *Tsaythor*. Lev. R.s. 24 **צִיְתוֹר**, **צִיְתוֹר**
Yalk. Ps. 680 **יוֹסֵי אִישׁ צ'** Tanh. K'dosh. 9 **יוֹסֵי אִישׁ צ'**
ר' יוֹסֵי אִישׁ צִיְתוֹר.

צִיִּיתָנִית, v. צִיִּיתָנִית.

צִיְתָרִי, v. צִיְתָרִי.

צִתּוּרָא, v. צְכוּרָא.

צ, v. צל.

צל m. (b. h.; צָלָה, v. שָׁלָה) shade, shadow; protection. Succ. 2^a אָרַם יוֹשֵׁב בְּצֵל כּוֹכָב up to a height (of the walls) of twenty cubits one sits in the shade of the ceiling of the booth; בְּצֵל דַּפְנֵה . . . above twenty cubits, one sits no longer shaded by the ceiling, but shaded by the walls. Ib.^b כִּיֹּן דְּרוֹרָא אִיכָא צֵל סוֹכָה when the Succah is very large, there is the shade of the ceiling (even when the walls are higher than twenty cubits). Koh. R. to I, 2 (ref. to ib. VI, 12) אִם כְּצֵל שֶׁל כּוֹרֵל like what shadow? if like the shadow of a wall, there is some reality in it; ib. כְּצֵלֵן שֶׁל דְּבוֹרִים like the shadow cast by flying bees &c.; Gen. R. s. 96 כְּצֵלֵי וֵי' Pes. 114^a בְּצֵל וְשֵׁב בְּצֵל eat onions and sit in the shade (of thy house in contentment) rather than &c. Y. Ab. Zar. III, 43^b bot. צִיָּה אֲסוּר צֵל צִיָּה the shade of a worshipped tree is forbidden (to be enjoyed), the shade of the shade is permitted; כל שֶׁאֵינִי כֹל שֶׁאֵינִי . . . as far as the tree would reach if felled, so far is its shadow; what is beyond, is the shadow of the shadow; Bab. ib. 48^b צֵל קוֹמְתָהּ the extent of the shadow corresponding to the height of the tree. Midr. Sam. ch. XIV; Yalk. Sam. 109, v. צִוּ. Ex. R. s. 34 (ref. to Ps. XCI, 1) בְּצֵל שֶׁנֶּשֶׂה בְּצֵלָל in the shade which Bezalel has made (the Tabernacle). Ber. 55^a (play on בְּצֵלָל) שָׂמָּה בְּצֵל אֵל דְּרִיחָּ thou hast thou been in the shade of God that thou knowest it?; a. v. fr.

צֶלַח, v. צֶלַח.

צֶלַח (צֶלַח) m. (צֶלַח to stretch, v. צֶלַח II; cmp. מִשְׁכָּח) *hide, leather*. Targ. Y. Lev. XI, 32. Ib. XIII, 48; a. fr.—Ned. 56^b 'עֲרֵסָא דְרַצ' a bedstead covered with skins. B. Bath. 5^a (prov.) אַרְבַּעַה לְצֶלַח four (Zuz) for dressing a large skin, four for dressing a small skin, i. e. do not claim anything for guarding your neighbor's field enclosed within your fields, since you have no more expense by doing so; [oth. opin: four for the skin and four for the **צֶלַח** the tanner, v. comment.].—[צֶלַח, Y. Sabb. VII, 10^a bot., v. צֶלַח.]

צֶלַח, v. בֵּית צ', צֶלַח.

צֶלַח to hang, impale. Esth. R. to I, 8 וְצֶלַח לֹהֵם אֶחָד when thou raisest the one to dignity, thou must decree hanging for the other. Gen. R. s. 30 צֶלַח אֶחָד אֶחָד אֶחָד yesterday he was prepared to be hanged, and now he hangs those who had intended to hang him; a. fr.—Part. pass. צֶלַח; f. צֶלַח &c. Yeb. XVI, 3 'צ' אֶחָד אֶחָד even if witnesses saw him... nailed to the stake (v. צֶלַח h.) Tosef. Gitt. VII (V), 1; Y. ib. VII, 48^c bot. 'וְכ' if a man was impaled or being led to death, and motioned (to his friends) and said, write a letter of divorce &c. Ohol. III, 5; Tosef. ib. IV, 11 שְׂדֵמָה שֹׁרֵרָה 'צ' one nailed to the stake whose blood runs freely. Koh. R. to VII, 26 לְצֶלַח בְּכִיָּה v. בְּכִיָּה; a. fr.

Nif. צֶלַח to be hanged, impaled. Esth. R. introd. (ref. to Deut. XXVIII, 66) וְצֶלַח יִרְצָא לְהַצֵּלֵב that is he who is taken out to be impaled. Ib. to I, 12 כִּשְׁלִי... אִמְרֵי when was his wrath pacified? When Haman was hanged. Ib. to III, 1 לְצֶלַח אֶת סוּפֹר this man, too, will in the end be hanged; a. fr.

צֶלַח, צֶלַח ch. same. Targ. Y. I Num. XXV, 4; Y. II (צֶלַח) (not וְצֶלַח) Targ. Gen. XL, 19. Targ. Esth. VII, 9; a. fr.—Part. pass. צֶלַח; pl. צֶלַח. Targ. II Esth. IX, 24; a. e.—Y. Hag. II, 78^a top וְצֶלַח וְצֶלַח and they impaled them (the sorceresses); a. e.

Ithpa. צֶלַח, Ithpe. צֶלַח to be hanged. Targ. O. Deut. XXI, 23. Targ. II Esth. IX, 14; a. fr.—Koh. R. to VII, 26. Esth. R. to I, 12 מִצֶּלַח, v. יָח. Gen. R. s. 65 end וְצֶלַח אֶת קוֹמֵי שְׂרִירָה (not לְצֶלַח) walked before the beam (on which he was) to be hanged; Yalk. ib. 115. Lev. R. s. 28 לְצֶלַח (corr. acc.) is going to be hanged; Yalk. Esth. 1058 לְצֶלַח.

צֶלַח, v. הצֶלַח.

צֶלַח, v. צֶלַח.

צֶלַח I, v. צֶלַח.

צֶלַח II (b. h.) pr. n. f. *Zillah*, one of the two wives of Lamekh. Gen. R. s. 23; a. e.

***צֶלַח** (v. next w.) to gild. Part. pass. מְצֶלַח. Mekh. B'shall., Vayass'a, s. 2 בֹּהֶב מִצ' הָיָה הַמָּנָה appeared gilt with a gold-like mass; (Yalk. Ex. 258 בֹּהֶב).

צֶלַח (Pale of צֶלַח) 1) to *reddden*.—Part. pass. מְצֶלַח *burnished, red or yellow*. Targ. Ez. I, 7 (h. text קָלַל). Targ. Y. Lev. XIII, 30; 32 (h. text צֶלַח).—2) to *glow, heat, consume*. Targ. Ps. L, 3. Ib. LXXIII, 9. Targ. Y. Ex. XIX, 18; a. fr.

צֶלַח, צֶלַח m. (preced.) *flashing*. Targ. Nah. III, 3 (h. text לָהַב).

צֶלַח, צֶלַח, צֶלַח f. (צֶלַח II) *prayer*. Targ. Gen. XVIII, 22. Targ. II Chr. XXXIII, 13; a. v. fr.—Taan. 12^a; Y. ib. II, 66^a top, v. יָסֵר. Y. Snh. X, 29^c bot. 'צ' לִית הָיָה this is no prayer (need not be prayed for), v. צֶלַח I. Ib. צֶלַח... צ' הָיָה this is a prayer; now, may thy prayer be heard. Y. Meg. I, 71^c bot. 'צ' צֶרִיכָה this thy Torah scroll needs prayer (that it may not be condemned). Yoma 28^b צֶלַח דְּאַבְרָהָם the prayer time of Abraham (the afternoon prayer). Ber. 26^a רַחֲמֵי הָיָה וְכ' since prayer is a matter of love (contrad. to sacrifice), one may pray whenever one desires; a. fr.—Pl. צֶלַח. Targ. II Esth. V, 1 שְׁמַע צֶלַח O hearer of prayers!—Gen. R. s. 26 אִינִי צ' אִינִי (not צֶלַח) both of my wishes are prayers (and not curses); Yalk. ib. 43 צֶלַח.—*hymns*. Targ. Ps. LXXII, 20.

צֶלַח, v. צֶלַח.

צֶלַח I m. (צֶלַח) *stake, gallows*. Gen. R. s. 56 וְצֶלַח v. צֶלַח. Pesik. R. s. 31. Yeb. XVI, 3 וְצֶלַח Y. ed. (corr. acc.) nailed to the stake; Y. ib. 15^c bot. Sabb. VI, 10, v. מִצֶּלַח; a. e.

צֶלַח II m. = h. צֶלַח, *impaled, hanging*. Targ. Y. Deut. XXI, 1.—[צֶלַח, Targ. Y. II Num. XXV, 4 (ed. Amst. צֶלַח, read: צֶלַח, v. צֶלַח.]

צֶלַח, v. צֶלַח.

צֶלַח f. (b. h. צֶלַח) *flask, bottle with a wide belly and a narrow neck*. Par. XII, 2. Mekh. B'shall., Vayass'a, s. 5 וְכ' הֵמָּן וְכ' הֵמָּן וְכ' הֵמָּן the bottle containing the mianna (Ex. XVI, 33), that containing the sprinkling water (Num. XIX, 9) &c.; Tanh. B'shall. 21 וְכ' צֶלַח הֵמָּן וְכ' Pesik. Vayhi, p. 3^b (ref. to Ex. IX, 24) וְכ' a bottle of hailstone filled with fire; a. e.—Pl. צֶלַח. Cant. R. to III, 11; Num. R. s. 12. Y. Bets. IV, beg. 62^b 'צ' bottlewise. Midr. Till. to Ps. XVIII, 16; Yalk. Sam. 161; a. e.

צֶלַח, צֶלַח ch. same. Targ. Ex. XVI, 33 (h. text צֶלַח). Targ. II Kings II, 20. Ib. XXI, 13 (h. text צֶלַח). Targ. I Kings XVII, 16 (h. text צֶלַח).

צֶלַח m. (= צֶלַח, *ricinus tree (Palma Christi)*, v. Löw, Pl. p. 353 sq.). Sabb. 21^a וְכ' I have seen the Kikayon of Jonah; it resembled the ricinus tree.

צֶלַח, v. הצֶלַח.

צלוּחָה, v. next w.

צלוּפָחָה

m. eel. Ab. Zar. 39^a רמי לצ' (Ms. ארירו ... רמי לצ' m. eel. Ab. Zar. 39^a Ar. (צלב) they brought before him a fish that looked like an eel.

צלוּחָה, צִלְוִי, v. צִלְוִי.—[Erub. 65^a, v. צִלְוִיחָה.]

צִלְחַ (b. h.) [to split, pass through,] to succeed, prosper.

Ber. 46^a וירצח מאור ו' נכסים, v. וירצח מאור ו' a. e.

Hif. הִצְלִיחַ 1) same. Ib. 64^a עלה ור' he went and succeeded; M. Kat. 29^a. Ab. Zar. 19^b לו נכסיו מצליחין his business enterprises will prosper. Y. R. Hash. III, end, 59^a (ref. to Dan. VIII, 12) whenever Israel casts truth to the ground, חסות ומצליח, גוירות ומצליח, that wicked (Roman) government decrees (persecution) and succeeds; Lam. R. introd. (R. Abba 2). Midr. Till. to Ps. I, 3 וימצליחון v. מצליח II; a. fr.—2) to cause to prosper. Sabb. 63^a חקב"ה מצליח להם the Lord helps them to success.—Part. pass. מוצליח; pl. מוצליחין. Ber. 46^a מצ' מצ' (Ms. M. מצליחין, v. נכסיו מצליחין, a. e. נכסים, v. a. e.)

צִלְחַ ch. same, 1) to split, pass through. Targ. I Chr.

II, 54. Ib. XI, 18 ארומ' צ' (h. text וירבוקו).—2) to be successful, prosper; to become fit. Targ. Jer. XX, 11. Targ. Prov. XXVIII, 13; a. fr.

Pa. צִלְחַ to split. Targ. O. Gen. XXII, 3. Targ. I Chr. XXI, 23.—B. Mets. 79^a ו' לצ' let him chop it into chips and use it. B. Kam. 113^b לצ' לקח' a palm, in partnership with a gentile, to chop it up (and divide it). Sabb. 119^a ו' מצ' Rabbah and R. J. used to chop wood themselves (in preparation for the Sabbath). Ib. 129^a; a. e.

Af. אֶצְלַח 1) to pass through; to do a thing successfully; to prosper. Targ. O. Deut. XXVIII, 29. Targ. ib. XXIX, 8 (O. ed. Vien. Pe.). Targ. O. a. Y. I ib. XXXII, 15 חקק' אצ' succeeded in gaining strength. Targ. I Kings I, 34 (h. text וירי; a. fr.—Men. 43^a ו' עסקיהו ו' and their business prospered. Erub. 45^a ו' מצ' whether or not he shall succeed. Y. Snh. VI, 23^c bot. עברא מה ר' עברא (not מצ' and she will not succeed in what she wants to do. B. Bath. 3^b מצ' כל עברא that will now rebel, shall succeed; Yalk. Deut. 913. R. Hash. 16^a מצ' ו' that the winter seed thrives; a. fr.—2) to cause to succeed, prosper. Targ. Gen. XXIV, 21. Targ. Jer. III, 19 (h. text אשירך; a. fr.—Gen. R. s. 13 ו' מצ' v. מצ' I.

צִלְחָה, v. צִלְחָה.

צִלְחָה, v. צִלְחָה.

צִלְחָה, צִלְחָה f. (preced. art.) [part, cmp. Lat. hemi-

cranium,] pain on one side of the head, megrim. Sabb. 90^a (ref. to עֲטָרָה) 'לצ' it is good for megrim. Gitt. 68^b 'לצ' (Rashi 'לצ' ed. צִלְחָה).

צִלְחַ (b. h.) [to turn, cmp. צִלְחַ II,] to roast. Tosef.

Pes. V, 9 צִלְחַ בישלו if he cooked (the Passover lamb) and then roasted it; Pes. 41^a. Ib. צִלְחַ כל צורכו if he roasted it as much as needed (well-done, contrad. to נא). Ib. VII, 1 צִלְחַ כיצד צִלְחַ how must the Passover lamb be

roasted? Ib. 2 צִלְחַ לכו ו' go out and roast the lamb for us &c. Y. ib. VII, beg. 34^a צִלְחַ בשרי ו' if he roasted it together with a secular (not sacrificial) kid. Ib. bot. בשר צִלְחַ meat to roast it; a. fr.—Part. pass. צִלְחַ; f. צִלְחָה; Ab. Zar. 29^a צִלְחַ ביצה a roasted egg; a. e.

Nif. נִצְלַח to be roasted. Y. Pes. I. c. נִצְלַח מקצתו ו' if it was roasted partly by the heat of the stove &c.; a. fr.—Sabb. I, 10 כר' שרצולו ו' (fr. ציל) in time to be roasted before the Sabbath begins.

צִלְחַ I ch. same.—Part. pass. צִלְחַ; pl. צִלְחָה. Y.

Naz. IX, 57^d ו' כגון אילין מניא צ' ו' corpses found in a position like fried fish, the head of one by the tail of the other &c.

צִלְחַ II (preced.; corresp. to h. נָטָה 1) (neut.

verb) to turn, decline; to incline. Targ. Ps. CII, 12. Targ. Job XV, 30 Ms. (ed. ריערי; h. text יסור). Ib. XXXI, 7 (some ed. נָטָה, corr. acc.). Targ. Ps. XL, 2; a. fr.—2) to stretch, put up. Targ. Hos. IX, 8; a. e.—3) (with אורנא) to bend, incline the ear, listen, heed. Targ. Prov. V, 13. Ib. II, 2 Ms. (ed. Af.). Ib. XXII, 17; a. fr.—4) to bend, wrest, pervert. Ib. XVII, 23. Ib. XVIII, 5; a. fr.—5) to pray, v. Pa.

Af. אֶצְלַח 1) (neut. verb) to turn; to deviate. Targ. Ps. CXXIX, 51; 157; a. e.—Ber. 34^b; Meg. 23^a ו' אצליהם that they turned sideways (in prayer, instead of prostrating themselves).—2) to move, turn aside; to bend; to wrest, pervert. Targ. Job XXIV, 4. Targ. Ex. XXIII, 6 (not נָטָה). Targ. Deut. XXVII, 19; a. e.—Bets. 14^a ו' אצליהם bend the mortar sideways and pound. Ib. לאצליהם perhaps he bent &c. Keth. 105^a ו' אצליהם to wrest judgment. Snh. 109^b (name of one of the judges of Sodom) מַצְלִי דין Ms. M. (ed. רינא; Ms. K. אצלי, v. Rabb. D. S. a. l. note) Perverter of justice; a. e.—4) to pray, v. Pa.

Pa. צִלְחַ [to bend, turn aside,] to pray. Targ. Ps. LXXXVI, 1. Targ. Gen. XII, 8. Targ. I Kings VIII, 30; 33 (ed. Wil. מצליח Pe.). Ib. 28 (ed. Wil. מצליח Af.); a. fr.—Ber. 34^b ו' מצליח, v. בִּקְרָה. Sabb. 10^a ו' מצליח, v. נָטָה. Gen. R. s. 81 ו' מצליח סליק went up to pray in Jerusalem. Ib. ו' מצליח would it not be better for thee to pray on this blessed mountain (Gerizim)?; ib. s. 32 ו' מצליח; a. e.

Ithpe. אֶצְלַח to be moved; to tremble, shake. Targ. Is. XL, 20. Targ. Jer. X, 4; a. fr.

צִלְחַ m. (b. h.; צִלְחַ) roasted meat, roast. Zeb. V, 8. Pes.

75^a ו' צִלְחַ אש this is not called 'roasted by fire' (Ex. XII, 9); Y. ib. VII, 34^a bot. ו' שפור ו' (the text says, 'roasted by fire', but not roasted through the heat of the spit, of the pot &c.; a. fr.—Meg. 7^b ו' צִלְחַ ו' רבישולא ... צִלְחַ they called 'roast of the pot.'

צִלְחַ, Yeb. XVI, 3 Y. ed., v. צִלְחַ I.

צִלְחַ, v. צִלְחַ.

צִלְחַ, צִלְחַ c.=h. צִלְחַ. Targ. O. Gen. XI, 19.

Targ. II Esth. IX, 13; a. fr.—Y. Snh. VI, 23^c bot. צִלְחַ ארירו לצ'.

bring the pole (to hang her on); a. e.—*Pl.* צִלְבָּה, צִלְבָּה. Targ. Josh. X, 26.

צִלְבָּה f. (צֶלֶב) *impaling, hanging*. Gen. R. s. 30, v. צֶלֶב. Esth. R. to III, 1 וְצִלְבָּתָּהּ ... מִי he who permitted us to see the downfall of B. a. T. and their execution, shall permit us to see &c.; a. e.

צִלְבָּתָּהּ ch. same; צִלְבָּתָּהּ *death on the gallows*. Targ. Lam. V, 13. Targ. Ruth I, 17.

צִלְחָתָּהּ, v. צִלְחָתָּהּ.

צִלְיוֹן f. pl. (צֶלֶי I) *dates dried or to be dried*. Y. Peah VII, 20^b וְהָיוּ לֵיהּ דְּבִשׁ דְּצִ' and he had (and gave them by mistake) date-honey (in place of bees' honey). Y. Sabb. VII, 10^a bot. וְרִשְׁתָּהּ צִלְיוֹן v. מִסְכָּלָהּ.

צִלְיוֹן, pl. of צֶלֶי, q. v.

צִלְיוֹנִית f. (צֶלֶי II) *given to prayer, devotee*. Sot. 22^a צִלְיוֹנִיתָּהּ (Ar. צִלְיָה, incorr.) a prayerful maiden, v. צִלְיוֹנִיתָּהּ.

צִלְלוֹ, v. next wds.

צִלְלָה (b. h.; cmp. שָׁלַל 1) *to move, shake, hang over*; denom. צִלְלָה — 2) *to turn, circle, roll* (v. Jud. VII, 13); *to eddy, sink*. Koh. R. to XII, 7; Y. Ber. IV, 7^b bot., a. e. (ref. to Cuth. Is. XLIV, 27) why is Babylonia called *tsulah*, צִלְלָה; f. צִלְלָה because there sank the corpses of the generation of the flood; Lam. R. introd. (R. Josh. 2) צִלְלָה מִבּוֹל (corr. acc.); v. infra.—3) (cmp. שָׁקַע) *to settle, be clear; to clarify*. Tosef. Nidd. III, 11 צִלְלָה לֹא יִרְחוּר וְכ' if the mixture has settled (become clear), he must not stir it up again; Nidd. 20^a, v. עָבַר. Y. Keth. I, 25^b bot. וְהָיוּ וּצִלְלָה v. עָבַר. Gen. R. s. 80, end וְצִלְלָה v. עָבַר; a. e.—Part. pass. צִלְלָה; f. צִלְלָה; pl. צִלְלָה. Ib. צִלְלוֹתָּהּ. Ib. צִלְלוֹתָּהּ v. עָבַר. Y. Ter. V, end, 43^d צִ' clarified wine. Sabb. 109^a; 139^b; a. fr.—Pesik. Ha'omer, p. 71^a (play on צִלְלוֹ, K'ri צִלְלוֹ, Jud. VII, 13) עַל שֶׁצִּלְלוּ דִּיהָ אוֹרֵהּ הָיָה וְכ' (not שֶׁצִּלְלוּ) על שֶׁצִּלְלוּ, v. Rashi to Jud. I. c.) because that generation was cleared (bared) of righteous men; Pesik. R. s. 18 שֶׁצִּלְלוּ corr. acc.); Yalk. Jud. 62, Yalk. Lev. 643 (corr. acc.).—[4] *to glisten, be bright; (of sound) to vibrate, ring; v. צִלְצֵל &c.*

צִלְלָה v. צִלְלָה *to be cleared*. Y. Nidd. II, end, 50^b שֶׁצִּלְלָה v. וְלֹא יִעָבְרוּ. Sabb. XX, 2 (139^b) שֶׁצִּלְלָה (Bab. ed. שֶׁצִּלְלָה); v. Rabb. D. S. a. l. note 20) that they (the dregs) may settle.

צִלְלָה 1) *to become clear, settle*. Par. VIII, 11 עד צִלְלָה until it is settled.—2) (denom. of צֶלֶל) *to shade*. Pes. 50^a (ref. to Zech. XIV, 20) there will be an addition to the sacred precincts of Jerusalem וְצִלְלָה (Rashi: עד שֶׁעַד שֶׁחָסוּס וְכ') as far as a horse can run (from sunrise) until it gives shade (casts its shadow under itself, i. e. till noon-time; Y. ib. III, end, 30^b כל בֵּירוֹהָ עד שֶׁחָסוּס וְכ' עד שֶׁחָסוּס וְכ' עד שֶׁחָסוּס וְכ' (from morning) to the eve, will be sacred &c.

צִלְלָה v. צִלְלָה *to be sunk, dumped*. Zeb. 113^b מִצִּלְלָה.

Ms. R. a. K. (ed. נִצְחָלָה שָׁם) because all the corpses of the flood were dumped there (in Babylonia); Sabb. 113^b; v. supra.

צֶלֶל ch. same, 1) *to vibrate, ring*. Targ. II Kings XXI, 12; Targ. I Sam. III, 11; Targ. Jer. XIX, 3.—2) *to be clear; to clarify*. Sabb. 75^a וְלִצְלֵל some ed. (oth. וְלִצְלֵל, fr. צֶלֶל), v. צֶלֶל ch.—Part. pass. צֶלֶל, f. צֶלֶלָה; pl. צֶלֶלִים. Targ. Y. Ex. VII, 24. Targ. Y. Gen. I, 21 וְלִצְלֵל (not 'צֶלֶל').—3) *to cast a long shadow* (cmp. Neh. XIII, 19).—Part. pass. צֶלֶל; f. צֶלֶלָה. Y. Shebi. IX, 39^a top כִּד רִחוּמָהּ וְכ' when you see the foot casting a long shadow (towards evening, when people are going home from market), take it out of the market &c.

צֶלֶל, v. צֶלֶל.

צֶלֶלָה m. a small skin, v. צֶלֶל.

צֶלֶלָה m. tanner, v. צֶלֶל.

צֶלֶלָה, v. צֶלֶלָה.

צֶלֶם, Pa. צֶלֶם (denom. of צֶלֶם) *to paint (dark)*. B. Mets. 60^b שֶׁרָא לְצֶלֶם גִּידֵי לִצְלֵל שֶׁרָא לְצֶלֶם גִּידֵי לִצְלֵל (in order to improve their appearance).

צֶלֶם m. (b. h.; denom. of צֶלֶל; v. Del. Proleg., p. 141 note) *shadow, picture, image*. Gen. R. s. 8 הַעֲלִינִי נִבְרָא בְּצֶלֶם וְכ' (the divine) image and likeness &c.; וְכ' וְכ' I will create him (man) in an image and likeness that he may partake of the nature of the celestials &c. Ib. (ref. to Gen. I, 26; 28) אִם שֶׁהָיָה בְּצֶלְמִי כִּדְמוּתִי וְכ' of him who is in our image and likeness (who imitates the Creator) it is said, *ur'du* (rule); of him who is not &c., it is said *yer'du* (they shall go down); Yalk. ib. 14. Ab. III, 14 'צֶלֶם שֶׁבָּרָא בְּצֶלְמִי מִשְׁכָּנִי וְכ' pay honor to the image of the Lord! Gen. R. s. 89 (Daniel divined) חֲלֹמֵי הָעֵץ the dream and its interpretation, the dream of the shadow (imagination) and the dream of the tree (reality). Midr. Till. to Ps. XXV, 8 וְהָיָה צֶלְמִי וְכ' every mile was a station, and at every station was a figure with a curved hand which pointed towards the places of refuge &c.; a. fr.—Esp. *idol*. Ex. R. s. 24 צֶלֶם מִכָּה; Esth. R. to III, 7, v. מִכָּה I. Taan. IV, 6 (26^b) וְהָיָה צֶלֶם וְכ' Ms. M. (ed. וְהָיָה צֶלֶם) and an idol was placed in the temple. Ruth R. to II, 14 וְכ' wilt thou receive in repentance the man (Manasseh) that put an idol in the Temple? Lam. R. to I, 9 וְכ' a hollow idol. Ib. introd. (R. Josh. 1), v. וְכ' a. fr.—*Pl.* צֶלֶם. Meg. 15^b וְכ' when she (Esther) reached the room of the idols (in the palace), the Divine Presence left her; a. e.—[Kil. IV, 9, v. צֶלֶם]

צֶלֶם, **צֶלֶם**, **צֶלֶם**, **צֶלֶם** ch. same. Targ. Gen. I, 26. Targ. Ex. XX, 4. Targ. Jud. XVII, 3; a. fr.—Lam. R. to I, 9 וְכ' פֶּלֶן לִי צֶ' פֶּלֶן לִי since that

certain idol told me &c. Ruth R. to II, 14 וְהוּא צוֹרֵחַ צ' and he (Manasseh) cried, O, idol—, O, idol—, save me. Y. Shek. II, end, 47^a, a. e., v. אֲדוֹרִי. a. fr.—B. Kam. 98^b לֹצ' (Ms. H. לְצִלְמוֹנָה), v. פְּשׁוּרָא.—[Y. Kil. VII, beg. 30^d בְּהִרְדִּין צ' read: צוֹנָמָא.—Pl. צִלְמוֹנָה, צִלְמוֹן, צִלְמִי. Targ. Y. Lev. XXVI, 1. Targ. Is. XLIV, 9; a. fr.—Y. Ab. Zar. IV, 48^d bot. break all those idols in the bath-house. Y. Ber. II, 4^b, v. אֲדוֹרִי.—B. Kam. 23^b רִשָּׁה צִלְמִי when the animal rubbed paintings off the wall. Ib. 86^b, v. פְּשׁוּרָא; a. fr.

צִלְמוֹן (b. h.) pr. n. *Zalmon*, name of a hill near Shechem, and of a place (v. Neub., Géogr. p. 275). Tosef. Par. IX (VIII), 2, v. יוֹדֵרֶת.—Yeb. XVI, 6. Kil. IV, 9 (Var. צִלְמוֹן, v. צִלְמִי; v. Rabb. D. S. a. l. note 9). Ber. 15^b, v. צִלְמוֹנָה; a. e.

צִלְמוֹנָה, צִלְמוֹנָה (b. h. צִלְמוֹנָה) 1) pr. n. pl. *Zalmonah*. Y. Or. I, 61^a top; Y. Maasr. I, beg. 48^c.—2) *darkness*, name of Gehenna, v. צִלְמוֹנָה.

צִלְמוֹנִית f. (denom. of צִלְמוֹן) *dear image*; trnsf. *only child* (cmp. צִלְמוֹנָה). Gen. R. s. 94; Midr. Sam. ch. XXX; ch. XXXII וְדָן נָכְסוֹ בְּצִלְמוֹנִיתוֹ וְדָן Dan went in to his father (for a blessing) with his only son (Gen. XLVI, 23), and was blessed with a posterity of &c. (Num. I, 39).

צִלְמוֹת f. (b. h.)=צִלְמוֹת, *darkness*; (homilet.=צִלְמוֹת) *shadow of death, Gehenna*. Mekh. B'shall, Vayass a, s. 1 (ref. to Jer. II, 6) צִל וְדָמוֹ מִתָּה shadow and with it death (v. עֲבָדָה); Tanh. ib. 18; Yalk. Jer. 266. Pesik. R. s. 23; Yalk. Job 906 (ref. to Job X, 22) וְכִי לְמוֹת צ' what is *tsalmaveth*? (The angel Dumah says, when the Sabbath ends, to those relieved from Gehenna during the Sabbath,) Go out unto death, for the Sabbath exercises (v. סִפְרִי) are over. Ber. 15^b (ref. to Ps. LXVIII, 15) וְכִי לְמוֹת צ' read not *b'tsalmon*, but *b'tsalmaveth* (in Gehenna). Tanh. R'eh 13 (ref. to Ps. l. c.) הַשֶּׁלֶג הוּא צ' the snow is their hell; (Tanh. ed. Bub. ib. 10 צִלְמוֹנָה; Pesik. 'Asser, p. 97^b צִלְמוֹנָה; Midr. Prov. to ch. XXXI, 21 צִלְמוֹנָה; Yalk. Deut. 892 צִלְמוֹנִי.) Midr. Till. to Ps. XCII וְאֶחָד שֶׁל אֶחָד שֶׁל צ' זִמְנָן... אחת של אופל ואחר של צ' the Lord prepared for Adam two stones, one from Ofel (darkness) and one from Tsalmaveth (ref. to Job XXVIII, 3); a. e.

צִלְמוֹת, צִלְמוֹת m. (denom. of צִלְמוֹת) *image, statuary, idol*. Targ. Jud. XVIII, 17 (ed. Lag. צִלְמוֹת).—Pl. צִלְמוֹת, צִלְמוֹת. Targ. Hos. XIII, 2 (ed. Lag. צִלְמוֹת). Targ. Gen. XXXI, 19; a. e.—M. Kat. 25^b, v. מִתְּלִי צִלְמוֹת.

צִלְע (b. h. צִלְע) pr. n. pl. *Zela*. Targ. II Sam. XXI, 14. Targ. Josb. XVIII, 28 אֶלְעָה.

צִלְע (b. h.; cmp. צִלְע II, a. טִלְע) [to bend, hang over,] to halt; trnsf. to sin. Yalk. Num. 764 (ref. to Ps. XXXV, 15 sq.) וְכִי לְמוֹת צִלְעָא as soon as I halt a little (am afflicted for my sins), they gather themselves against me; Pesik. R. s. 13 נִכְסוּ עוֹשִׂים הֵרִין בְּצִלְעֵיהֶם the paralyzed execute judgment on the halting (the wicked punish the frail); ib. [read:] וְהִגְרִם עוֹשִׂים אֶת הֵרִין שֶׁמָּא נִכְסוּ וְהִגְרִם עוֹשִׂים אֶת הֵרִין

are the paralyzed and the crippled to punish him who halts?

צִלְע Ib. כִּשְׁאוֹנִי מְצִלְעָתִי וְכִי when I halt (sin), they rejoice.

צִלְע m. (b. h.; preced.) *halting; fall, sin*. Pesik. R. s. 13 (v. preced.) הֵצ' לְבוֹא עָלַי they sit and look out, when I come to fall, that they may come against me. Midr. Till. to Ps. III (ref. to בצלע, II Sam. XVI, 18) מוֹכִיר לֹא מַעֲשֵׂה הֵצ' (Shimei) reminded him (David) of the story of the fall (David's crime); Yalk. Sam. 151.

צִלְעָה, צִלְעָה f. (b. h.; v. צִלְע) 1) *side, rib*. Hull. 42^b מִיִּקְרָה צ' if a rib of an animal is torn loose from its seat. Gen. R. s. 21 (ref. to Gen. III, 22) כָּאֲדָם ... כל זמן ... כְּאֲדָם as long as he was Adam, he was like one (harmonious in himself), but when his rib was taken from him, he was 'to know' (the conflict between) 'good and evil'; Yalk. ib. 34. Kidd. 6^a מִהוּ צִלְעָתִי if one says to a woman, 'be thou my rib' (alluding to Gen. II, 22), how is it (is this to be recognized as a betrothal)?; a. fr.—Pl. צִלְעָה, Hull. III, 1 צִלְעוֹתֶיהָ רִיב if the larger number of an animal's ribs are broken. Ib. 52^a גְּדוּלוֹת רִיב' and it means the large ribs, those that have marrow in their bones; a. fr.—2) *side of a hill or rock*.—Pl. as ab. Shebi. V, 4; Y. ib. 36^a top צִלְעוֹתֶיהָ constr., v. פְּיָאָה.—3) *wing of a building*. B. Bath. 61^a.

צִלְעָה m. (צִלְע; v. צִלְעָה) *worker or dealer in leather*.—Pl. צִלְעָה. Ned. 56^b שׁוּקָא דְּצ' the leather market.

צִלְעָה (cmp. צִלְע) to vibrate.

צִלְעָה f. (cmp. צִלְעָה) to swing (a whip); to strike. Yoma V, 3, sq. אֵלֶּה ... הִיא (in sprinkling upward and downward) he did not aim at a certain point above or below, but made the movement of swinging a whip; ib. 15^a; a. e., v. מְנַגְנָנָא a. מְנַגְנָנָא.

צִלְעָה ch., Af. צִלְעָה same. Targ. Ps. LXXXIV, 5. Targ. Y. Deut. XXV, 3 אַרְבַּעִין צִלְעָה וְכִי forty times he shall swing the whip, but strike one less.

צִלְעָה m. *caper-bush*. Maasr. IV, 6 וְכִי הֵצ' of the caper-tree the tithes must be given of the palm-like shoots, of the fruit, and of the flower (v. Löw, Pfl., p. 264); Ber. 36^a (identical with צִלְעָה). B. Bath. 28^b כְּגוֹן ... אִכְלָה ... if one partook of three products of the same tree within three days, as for instance of the caper-bush. Sabb. 30^b אֲדוֹרִי לִיהָ צ' he pointed by way of an example to the caper-bush (of which the various products are eaten successively). Ib. 150^b, v. צִלְעָה. Bets. 25^b; a. fr.—Pl. צִלְעָה, Sabb. 110^a מִי צ' caper-juice.

צִלְעָה, צִלְעָה m. (צִלְע; cmp. צִלְעָה, fr. צִלְע) *belt of net work* (to support the bosom; considered indecent); *bandage, wrap*. Sabb. 62^b (ref. to Is. III, 24) בְּצ' the place on the body where they were girt with a girdle becomes full of bruises. Sot. 8^b; 9^a וְכִי הִיא חֲגֵרָה לֹא בְּצ' היא חגרה לו ב' צ'

she (the adulteress) put on a fine belt for his sake, therefore the priest brings a rope &c.; Tosef. ib. III, 4 בצִיצִין ed. Zuck. (Var. בצִיצִין; oth. ed. בפנים; corr. acc.). Y. Yoma VI, 48^d top וחגורו צִלְצֹל he made him put on an undergarment and girt him with a girdle (like a woman); Men. 109^b בצִילְצוּל. Zeb. 19^a קֶסֶן צ' a small belt (used as a bandage); a. fr.

צִלְצוּלִין, צִיל' pl. ch. (used as sing.) same. Targ. Y. Num. V, 18.—Gen. R. s. 19 צִילְצֹלִין; Yalk. ib. 27 צִילְצֹלִין.

צִלְצֹל (v. צִלֵּל) 1) *to vibrate; to have a clear ring*. Y. Succ. V, 55^e bot. ולא היה מְצַלְצֵל רב' and it had not the clear ring as before.—2) *to clap*. Pirké d'R. El. ch. XVII והצִילְצִלָה she clapped with her hands (in joy); (Yalk. Kings 232 ומסלסלה בכפי ירידה).

צִלְצֹל ch. same, *to shriek or shout*. Y. Ter. VIII, 46^b bot. שָׁרַר מְצַלְצֵל he began to shout.

צִיל', צִלְצֹל m. (b. h.; preced.) 1) *cymbal*. Y. Succ. V, 55^e bot. צ' של מקדש רב' the cymbal of the Temple originated from Moses' days. Ib. 55^b bot. מִירִיחוֹ... הִצִּיר in Jericho they could hear the sound of the cymbal (of the Temple). Shek. V, 1 בן ארזא על הצ' (the family of) Ben Arza had charge of the cymbal. Y. ib. 48^d bot. הִנִּיחַ... וְהִקִּישׁ בֶּן א' בַּצ' when the Sagan waved the flag, B. A. struck the cymbal; Tam. VII, 3; Cant. R. to IV, 4. Arakh. II, 5 לִבְדֹּד רִצֵּץ only a single cymbal was used in the Temple; a. e.—2) *shade, covering* (v. צִלֵּלָה). B. Bath. 75^a, contrad. to סוכה (Rashb. צִל); (correct vers. in) Yalk. Is. 361 (v. Rabb. D. S. B. Bath. I. c. note 9).

צִלְצֹלָה, v. צִלֵּלָה.

צִיל', צִלְצֹלִין, צִלְצֹל m. pl.=h. צִלְצֹל, *cymbal*. Targ. Ps. CL, 5. Targ. I Sam. X, 5 (חֲלִיל רָחֵל). Ib. XVIII, 6 (h. text שלשים). Targ. II Sam. VI, 5; I Chr. XIII, 8.

צִלְצֹלָה, v. צִלֵּלָה.

צִלֵּק (cmp. צִלֵּל) *to split*. Hull. 124^a רִצֵּלְקָה מְצִלֵּק when he split the stove across the width, v. גִּיסְטָרָא.

lithpe **צִלֵּק** *to be split*. Ber. 56^b [read:] וְשֵׁרוּ לְחִבְלָא וְנִנְשָׂה מִקוּמִי צ' כל חר וחר וקם ארוכיה וא' עד דא' רשיה שרו לחבלא אזל Ms. M. (אסחליק) let the rope go until he is split up to his head. They let the rope go, when each tree bounded back to its natural position, and his body was torn apart.

צִלְקָת f. (preced.; cmp. חֲזִיזוּת) *a rough, scabby surface, scar*. Keth. 75^a if a dog bit her, צ' and the spot of the bite became scarred. Nidd. 55^a צ'... בשר if a piece of flesh is cut out, the spot becomes scarred. Sifra Thazr. Par. 3, ch. VI; Par. 4, ch. VII; Y. Pes. VII, 34^a bot. (synonymous with צִרְקָה). V. צִילְקָא.

צִלְתָּא pr. n. pl. *Tsalta*. Bekh. 21^b רעוהא רצ' the shepherds of Tsalta.

צִם, v. צִים.

צִמָּא I m., **צִמְאָה** f. (b. h.) [*shrunk*], *parched, thirsty*.

Taan. 22^b צ' שְׂכוּרָה וְלֹא צ' that the ground be neither drunk (oversated) nor thirsty; a. e.—*Pl.* **צִמְאִין**, **צִמְאִים**; **צִמְאָה**. Midr. Till. to Ps. CXVIII, 19 הִירִירָה I used to give drink to the thirsty; והם אומרים לוֹ זֶה הַשֹּׁעַר לָהּ and they (in heaven) say to him, 'this is the gate of the Lord', thou, who hast been a giver of drink to the thirsty, enter thereby. Ib. to Ps. XXII כל הַחַיִּוִּים וְכִשְׁצ' and when they are thirsty, all the beasts gather around her (the hind) &c.; a. e.

צִמָּא II (b. h.; preced.) *to be thirsty*.

Hif. **צִמְמִיא** *to cause to perish from thirst*. Sifré Deut. 199 (ref. to Deut. XX, 10 וְלֹא לְהַצְמִיאָהּ וְכִשְׁצ' 'to wage war against it', but not to let it perish from famine or thirst, or cause it to die from pestilence; a. e.

צִמָּא m. (b. h.; preced.) *thirst*. Ex. R. s. 2 (Moses said to the lamb) **צִמָּא**... מִפְּנֵי צ' וְכִי I did not know that thou didst run off on account of thirst; thou must be tired &c. Ber. VI, 8 הַשְׂוֹרָה מִים לְצִמְאֹהּ he who drinks water to satisfy his thirst. Pirké d'R. El. ch. XXX מִיתָה מִצִּמָּא death from thirst; a. e.

צִמְאָה f. (b. h.) same. Yoma 77^a (ref. to Jer. II, 25)

צ' גִּוְנִיךְ לִירֵד... מִנִּיךְ withhold thy tongue from evil talk, that thy throat may not be doomed to thirst; Yalk. Jer. 266 צִמְאֹן; a. e.

צִמְאֹן m. (b. h.) same, v. preced.

צִמָּד (b. h.) *to press together; to join, couple*. Gen. R.

s. 5 צִמָּד בֵּין שְׁנֵי בָרִי הָאֵלֶּיךָ 'Rashi' (v. comment. Y'fath Toar a. l.) he matched them (arranged them according to ranks) between the two bars of the Ark (ed., a. Yalk. Josh. 14 סִמְכָן; Lev. R. s. 10 שִׁמְכָן).—Part. pass. **צִמְדָּה**; f. **צִמְדָּה** &c. Num. R. s. 12 אֵלֶּה צִמְדָּהּ וְכִשְׁצ' *tsab* (Num. VII, 5) means well-joined (wagons, by ref. to Is. XLIX, 22 בַּחֲצֹן, v. חֲצִי I; v. Targ. a. l.).

Nif. **צִמְדָּה** *to be attached, yoked*. Tanh. Bal. 18 [read:] וְכִשְׁצ' and they were joined to one another; thus it is written (Num. XXV, 3), and Israel was joined &c.; ed. Bub. 28' וְכִשְׁצ'.

Pl. **צִמְדָּה** *to crowd, pack*.—Part. pass. **צִמְדָּה**; *pl.* **צִמְדָּה**; f. **צִמְדָּה**; *pl.* **צִמְדָּה**; a) *attached, harnessed*. Targ. I Kings XIX, 19.—b) *attached to, addicted to, in the habit of*. Lam. R. to III, 9 הוּא צִמְדָּה עִינָהּ קִינְדָּלִי וְכִי Ar. (ed. היה) made it a habit to prepare his lights on Friday &c. (v. עִינָה ch.). Lev. R. s. 26 הוּא צִמְדָּה אִמְרָה וְכִי (some ed. צִמְדָּה) was addicted to evil talk.—2) *to bind up* (a broken limb). Targ. Ez. XXXIV, 4, 16.—3) *to narrow in, retain*. B. Bath. 53^a וְכִשְׁצ' (ed. Pes. a. oth. רִצֵּמָה, v. צִמָּה) he retained

צִמָּד ch. same, 1) *to join, attach, harness*. Part. pass.

צִמְדָּה; f. **צִמְדָּה**; *pl.* **צִמְדָּה**; a) *attached, harnessed*. Targ. I Kings XIX, 19.—b) *attached to, addicted to, in the habit of*. Lam. R. to III, 9 הוּא צִמְדָּה עִינָהּ קִינְדָּלִי וְכִי Ar. (ed. היה) made it a habit to prepare his lights on Friday &c. (v. עִינָה ch.). Lev. R. s. 26 הוּא צִמְדָּה אִמְרָה וְכִי (some ed. צִמְדָּה) was addicted to evil talk.—2) *to bind up* (a broken limb). Targ. Ez. XXXIV, 4, 16.—3) *to narrow in, retain*. B. Bath. 53^a וְכִשְׁצ' (ed. Pes. a. oth. רִצֵּמָה, v. צִמָּה) he retained

(dammed) the water for the benefit of the field, opp. ארוח let the water spread.

Pa. צמד same, 1) to bind up, heal, mend. Part. pass. מצמד. Ab. Zar. 55^a מצמדי ... מרובי כי מרובי who go (to an idolatrous temple) broken (crippled), and come out healed; Yalk. Ex. 289 מצמדי (corr. acc., or מצמדי *Ithpe.*).

Ithpe. מצמדי to be bound up, repaired. Ber. 22^b א' חצבירה R. N.'s pitcher has been mended (the rule he laid down is restored again), opp. אחרב, v. חצבא.

צמד m. (b. h.; preced.) yoke; a pair of working animals tied to the yoke. B. Bath. V, 1 ... מכר את הצ' חקר if one sold 'a yoke', he has not sold the oxen (but only the yoke); ib. אמר מכור לי צמדך וב' (Bab. ed. 77^b ציץ) if he said, sell me thy yoke for two hundred Zuz, it is well known that a yoke is not worth two hundred Zuz (therefore he meant the yoke of oxen); v. צמדא; Tosef. ib. IV, 1. B. Mets. 116^a של פרוח צ' a pair of cows with the yoke, Rashi (Tosaf. a yoke for cows, consisting of two pieces). — Kidd. 74^b מצמדא Var. in Ar. s. v. צר, v. תבצר.

צמדא, v. צמדא.

צמדתא, v. צמדתא.

צמוקא, v. sub 'ניב'.

צמות, v. צמות.

צמח (b. h.) to break forth, shine; to bloom, sprout, grow. Cant. R. to III, 6 וצמח אש צמח ... וידה the pillar of cloud came down, and the pillar of fire grew brighter. Hull. 60^b וצמחו ... וצמחו the plants came out and stood at the opening of the ground, until Adam prayed, when rain came down, and they came forth. Pesik. R. s. 46 וצמחו his pardon was revealed. Y. Shebi. IX, 38^d top אם צמחו מצד אחד if the leaves came out after the Sabbatical year. Ib. אם צמח לו if it (the lof in the ground) sprouted again &c. Maasr. I, 3 שתצמח לו Ms. M. fenugrec is subject to tithes when it is so far advanced that the seeds can be planted and will grow; R. Hash. 12^b, expl. משתצמח לו when it has grown sufficiently to be planted (Rashi: when its seeds begin to develop). Neg. X, 3 הצומח a black hair that grows out of the sore (Lev. XIII, 37). Tosef. ib. IV, 1 שני צומחות one of recent growth, and the other (of old standing) surrounded with flesh; a. fr.

Nif. צמח to be made to grow forth; to grow. Midr. Till. to Ps. XXII ו' ליה גואל כי ליה redeemer grew up for them and redeemed them. Pirké d'R. El. ch. XII נצמחין grew of themselves (without being planted); a. e.

Pi. צמח to grow. Y. Shebi. I, c., v. supra. Y. Maasr. I, 49^a top (ref. to Deut. XIV, 22) וצמח (R. S. to Maasr. I, 3 וצמח) that (is subject to tithes) which is sufficiently advanced to grow when planted (v. supra); a. e.

Hif. צמח 1) same, v. *Pi.* — 2) to cause to grow, produce. Sifré Deut. 307, v. צמחין.

צמח ch. same. Targ. Gen. II, 5. Targ. Ez. VII, 10; a. fr. — Hull. 60^b ו' ולא ... שרי he put seed in it, but it did not sprout, ארא מירא a rain came, and it sprouted. Y. Kil. II, 27^d ודע צמחין after he had sown, they (the vines which had been cut down) grew up again. Y. Maas. Sh. IV, end, 55^c וצמחין the wheat in the storehouse will sprout (and be ruined).

Af. צמח 1) same. Targ. O. Ex. X, 5 (Y. Pe.). — 2) to cause to grow, produce. Targ. O. Gen. II, 9. Targ. Ps. CXXXII, 17; a. e. — Lam. R. to I, 1 רבתי (1) חר כות' רבתי that they (the wheat stores) shall produce sproutings, and this man (thou) shall have no benefit of them.

צמח I m. (b. h.; preced.) growth, sprout, plant. Pirké d'R. El. ch. V וצמח של ארץ to bless the growth of the earth. Ib. וצמח מתעברת וצמחה כאשה וב' the earth becomes pregnant, and what she produces is like the issue of a widow that conceived in whoredom. Ib. וצמחה ... and what she produces is a blessed seed. Tanh. Ki Thetsé 4 and the people say, רשע זה צ' this is a wicked growth (the father of a wicked son); a. e. — *Pl.* צמחים. Y. Shek. I, beg. 45^d ניכרין הצ' is it not (necessary to wait with the examination) until the growths are sufficiently advanced to be distinguishable?; a. e. — *Transf.* morbid growths, swellings, ulcers, eruptions. B. Kam. 85^a אם עלו בו צ' מחמת חמכה וב' if ulcers grew on his body in consequence of the wound, so that the wound is covered up. Hull. 48^a וצמחה if the lungs have ulcers (or blisters); a. e.

צמח II pr. n. *Tsemaḥ*, allegorical name of the future Messiah. Y. Ber. II, 5^a top שמו צ' his name is Ts. (by ref. to Zech. VI, 12). Ib. הוא מנהל צ' הוא the numerical value of the letters צמח is the same as that of the letters of מנהל (138); Lam. R. to I, 16.

צמח III, קפר צ' pr. n. pl. *K'far Tsemaḥ*, in the district of Susitha (v. סוסיתא). Tosef. Shebi. IV, 10; Y. Dem. II, 22^d top.

צמחא, צ' = h. צמח I. Targ. Gen. XIX, 25. Targ. Y. II Deut. XXXII, 2; a. e. — *Pl.* צמחין. צמחי. Targ. Y. ib. XXIX, 22. Targ. Ps. LXV, 11, v. נצריא; a. e. — Hull. 48^a צ' צ' ... חוננו he saw the lungs covered with ulcers (or blisters). Ab. Zar. 39^a הוא חוננו כיה צ' he saw that it (the eel-like fish) had growths (like scales).

צמחונין m. (preced. wds.) bud. — *Pl.* צמחונין. Maas. Sh. II, 3 וצמחונין רחלן ... וצמחונין fenugrec dedicated as second tithes may be used as buds (directly from the capsules, before they are dry); [R. S.: the growth from seeds of fenugrec dedicated as second tithes and not redeemed, may be eaten]. Y. ib. 53^c top מוחרה ... כיני מוחרה the Mishnah means to say may be (not must be) eaten &c.; Tosef. ib. II, 1 וצמחונין.

צמחונה ch. same, growth, plant. — *Pl.* constr. צמחוני. Targ. Y. I Deut. XXXII, 2 (v. צמחא).

צָמַץ (*Pilp.* of צָמַם) 1) *to contract; to press, squeeze in, force into close confinement*. Snh. 76^b אֶת הַצָּמָצִים לְרֵבוֹת this includes him who caused the death of a person by forcing him into a place whence he could not escape. Ib. 77^a מִצָּמָם . . . בְּזוֹקֵין in cases of damages the Law does not condemn him who causes damage through confinement (e. g. by placing an animal where it was exposed to sunstroke). Pesik. Bahod., p. 152^a שִׁכְנֵיתוֹ בִּירֵיהֶם forces his Divine Presence into their midst; ib. Vayhi, p. 5^a. Gen. R. s. 5; Lev. R. s. 10 וְיִצְמָצְמוּ בֵּין יָדָיו he crowded them (the priests) between the two bars of the Ark (emp. צָמַד); a. e.—Part. pass. מְצֻמָּץ; f. מְצֻמָּצָה; pl. מְצֻמָּצִים; a. e.—Part. act. מְצַמֵּץ. Ib. s. 11 (in Chald. dict.) אֲנִי חִמְרִירוֹ מֵצָ' I saw it (the Divine Presence) confined in the midst of them (the elders); Yalk. Prov. 964. Lev. R. s. 14 וְשָׂרָא אִבְרֵי מֵצָ' בְּרוֹ and the rest of its (the embryo's) limbs are pressed together like a shapeless lump; (Y. Nidd. III, 50^d מְצֻמָּדִים, v. גֻּלָּם.—2) *to press against, hide behind*. Pesik. Sos, p. 147^b (ref. to Is. LXI, 10 הָיָה כִּי . . . הָיָה הָיָה) when the Israelites stood at Mount Sinai they pressed themselves (against one another, in reverence) like a bride (when she undresses), opening one (part of her garment) and holding together another part. Cant. R. to IV, 10 the Ten Commandments עֲלֵיהֶן מִצְוֹת שהיו מצמצמים עליהן at receiving which they hid themselves like a bride. Gen. R. s. 45 end וְצִיָּבָה פָּנֶיהָ . . . וְצִיָּבָה פָּנֶיהָ she leaned on her maid and pressed her face (against her), so that the king could not see her &c.; Yalk. ib. 80. Cant. R. to VI, 5 וְצִיָּבָה פָּנֶיהָ אַחֲרַי העמידה she went and pressed her face (hid herself) behind a column; a. e.—3) [*to press the eye*] *to observe closely; to define exactly*. Bekh. II, 6 (17^a) אִי אֶפְשָׁר לְצַמֵּץ (Mish. ed. אִי אֶפְשָׁר אִי only) it is impossible to ascertain exactly (that both heads came forth simultaneously). Ib. 17^b אֶפְשָׁר לְצַ' בִּידֵי שָׁמַיִם it is possible to ascertain simultaneity in natural processes; אֶפְשָׁר לְצַ' בִּידֵי אָדָם it is impossible to ascertain simultaneity in human actions. Shebu. 32^a (ref. to כֹּהֵן קָדָשׁ כֹּהֵן אֱלֹהִים Mish. IV, 4) אֶפְשָׁר לְצַ' הָאֵל אִי אֶפְשָׁר לְצַ' but it is not impossible to ascertain simultaneity (of evidence of two witnesses)?

Ib.; Hull. 28^b לִפְי שֶׁאֵל לִצ' חֲלָקוּ if he divided the stove into two equal parts, both are unclean, because it is impossible to make an exactly even division; a. fr.—Y. Erub. V, 22^c וְכ' בְּאַחַד כּו' שֶׁהָיָה הַחֲמֵה מְצַמְצֶמֶת כּו' בְּאַחַד כּו' that the sun should shine on it exactly in the first moment of the solstice of Tebeth and of that of Tammuz.—Part. pass. as ab. Y. Hall. I, 57^d bot. מִצ' חֲמֵשׁ exactly five quarts. Y. Sabb. II, 5^a top שֶׁלֶשׁ עַל שֶׁלֶשׁ מִצ' exactly three by three (handbreadths). Gitt. 7^a שְׁמוֹנִירוֹי מִצ' אִם if a man sees that his means of support are getting scanty; a. fr.—4) to *stint, save*, v. צָמַת.

צָמַץ ch. same, 1) to *squeeze in, confine*. Snh. 76^b הָיָה רֹבֵא דְצִמְצִמָּה וְכ' גִּבְרָא דְצִמְצִמָּה (not מא' ...; Ms. M. דְצִמְצִמָּה Hebr. form) a man that confined his neighbor's animal so as to expose it to sunstroke; Yalk. Num. 787 דְצִמְצִמָּה read: רִצְצִמָּה. Yeb. 46^a לִיה רִצְצִמָּה לִיה אֲרָפּוּ (ed. וְצִמְצִמָּה, Hebr. form) they loosened the halter around his neck, and pressed it close to his neck; צ' לִיה כִּי הִיכִי וְכ' they pressed it, in order that he (when immersing) may not anticipate them and say, I take this immersion as a freedman.—Transf. to get a person into a dilemma. Lam. R. introd. (R. Josh. 2) וְכ' נְבֻחַדְנֶזְזַר אָמַר מְצַמְצֵמָא יְהִי וְכ' in commanding me to destroy the Temple) wants to get me into trouble, that he may do unto me as he did &c.; ib. (Zabdi 2) מִצְמָצָא some ed. (corr. acc.); ib. to IV, 12.—2) (cmp. b. h. צָמַח, v. אִיִּסְמָחָא) to *restrain the hair from flying, to tie up, veil*. Targ. Y. II Gen. XXXVIII, 15 (h. text כִּסְתָה וְכ').—[Gen. R. s. 98 צִמְצִמָּה some ed., read: לְצִמְצִמָּה, v. צָמַח.]

Hthp. 1) to *veil one's self*. Targ. Y. II Gen. XXIV, 65 (h. text וְחִתְכֶּם —2) אֲצִמְצֵם (cmp. מוֹנְחִין, v. וְנוֹעַ) to *be pressed, want*. Lam. R. to I, 1 (רִבְרִי) וְכ' אֲצִמְצֵמֵן לְבִישָׁא וְכ' we were pressed for meat (our store of meat had given out). Ib. וְאֲצִמְצֵמֵן לְחֵמְרָא (corr. acc.) and we had no wine; v. צָמַח.

צִמְצִמָּא, v. צָמַץ.

צָמַק (b. h.) to *shrink*. Hull. 55^b (expl. חֲרוּחָה, Mish. III, 2) וְכ' שֶׁצִּמְקָהּ an animal whose lungs are shrunk; Tosef. ib. III, 12 שֶׁצִּמְקָהּ ed. Zuck. (Var. שֶׁצִּמְקָהּ). Sabb. 91^a וְכ' צִמְקָהּ וְחֲרוּחָה it shrank (became less than the size of a dry fig) and then swelled again. Y. Or. I, 61^b top אִם צִמְקוּ if the grapes are shrunk (dried). Y. Ter. II, 41^d top לְצִמְקוֹ, v. חֲפָה. Gen. R. s. 31 רִצְמוֹק, v. גִּזֵּעַ; a. fr.—Part. pass. צָמִיק; f. צִמְקָה, v. supra.

Pi. צָמַק to *cause shrinking; to dry* (in the sun). Y. Maasr. IV, 51^b top פִּדְיוֹן תִּצְמֶקֶן if he redeemed it (when fresh), and let it dry. Y. Naz. VI, 55^c צִמְקִין (read: צִמְקִין); a. e.—Part. pass. מְצִמְקָה; f. מְצִמְקָה; pl. מְצִמְקִים; v. מְצִמְקָה. Sabb. 38^a בָּרִיצִים מִצ' eggs boiled or roasted down to a small size.

Hithp. הִצְמִיק to *be reduced in size* (through boiling &c.). Ib. וְכ' הִצְמִיקוּ וְכ' a dish which is deteriorated by boiling down; ib. מְצִמְקוּ וְכ' eggs are improved by &c. Ib. 37^b. Y. ib. III, 5^d; a. fr.

צִמְקִין ch. same. Part. pass. צָמִיק; f. צִמְקָה &c.

Targ. Y. I Num. VI, 3 (h. text רִבְשִׁים).—Hull. 55^b הָנְהוּ וְכ' those rams whose lungs were dried up.

Pa. צָמַק as preced. *Pi.*—Part. pass. מְצִמְקָה. Y. Peah VII, 20^b חֲרוֹב מִצ' (כְּרוֹב) a dish of dried carobs.

צָמַק m. (preced.) *shrunk, shrivelled fruit*, esp. *figs, dates*. Y. Ter. II, 41^d top, v. חֲפָה, a. חֲפָה I.

צָמַר m. (b. h.; צָמַר to *be pressed, thick, warm*; cmp. עֲמַר *wool, hair*. Sabb. 54^a; Shebu. 6^b, v. כָּבֵן. Kil. VII, 2 גִּפְן, v. גִּפְן. Y. ib. II, 27^d גִּפְן הַצ' cotton tree. Tosef. Sabb. IX (X), 3 אֵינִים צ' (not בֵּינִים ...) hair of hares. Gen. R. s. 37 (ref. to צָמַר, Gen. X, 18) (the inhabitants of Hamatz are named Zemarites,) because they work in wool. Yeb. 4^b לְפָשְׁתִּים וְכ' לְצ' woolen show-fringes for linen garments, and linen for woolen garments; a. fr.

צָמַר m. (preced.) *dealer or worker in wool*.—*Pl.* צָמָרִים. Kel. XXIX, 6 שֶׁל צ' the wool-dealers' (or weavers') cord of balances; B. Bath. 89^a. Erub. X, 9 שֶׁן שֶׁל צ' the wool-dealers' market. Eduy. III, 4 וְכ' רִשְׁתֵּי הַצ' the wool-weavers and the dyers are permitted to form a partnership to buy up whatever goods come to town; a. fr.—[Y. B. Bath. VIII, 16^a bot. מִרְצָאִי read: מְצָרִים.]

צָמַר, v. מוֹרִיחַ, מוֹרִיחַ, v. צָמַר.

צָמַר to *be pressed, hot*.

Pa. צָמַר to *heat*. B. Kam. 60^a צָמַרְהָ צָמַרְהָ he increased the heat of the coals by breathing on them.

צָמַרָא, v. צָמַר.

צָמַרִי (b. h.) pr. n. gent. *Zemarite*. Gen. R. s. 37; Y. Meg. I, 71^b bot., v. חֲמִין, a. חֲמִין.

צָמַרְמוֹרוֹת (sub. בָּאֵרִי) m. pl. (v. צָמַר) *feverish flushes*. Nidd. IX, 8 (63^a) (among the premonitory symptoms of menstruation) וְכִמְן צ' אִיהוּן אִיהוּן (Mish. ed. צָמַרְמוֹרוֹת) a kind of feverish flushes seizes her; ib. 63^b צָמַרְמוֹרוֹת (Ar. צָמַרְמוֹרוֹת).

צָמַרְמוֹרִין m. pl. (preced.) *chills and fever*. Y. Ab. Zar. II, 40^d bot.; Y. Sabb. XIV, 14^d bot. צָמַר (corr. acc.). Cant. R. to II, 16 מוֹרִיחַ (corr. acc.).

צָמַרְמוֹרָה, v. צָמַרְמוֹרוֹת.

צָמַרְמָר (preced. wds.) to *be hot*. Targ. Ps. XXXVIII, 11 (h. text סָחָרְרָה; cmp. סָחָרְרָה).

צָמַת (b. h.) [to *be pressed together*,] 1) to *meet, join*. Hull. 76^a צָמַת, v. צָמַת. —2) to *be smashed*. B. Kam. 85^b וְכ' הִכּוּ if one struck his neighbor on his hand, and his hand was smashed, but is expected to recover; Y. Naz. IX, end, 58^a. —3) to *contract; to reduce a swelling by applications of vinegar, wine &c.* Pes. 40^a ... שְׂרִין צָמַת he steeps the barley-corns in vinegar, and this binds them (prevents moisture from penetrating and

creating fermentation); v. צָפַד. Sabb. 109^a ... מִי שֶׁנִּגְפָה בִּיָּין צוֹמָהּ (Ar. בחומין) he whose hand or foot was struck, may apply wine (vinegar) to reduce the swelling (on the Sabbath).

Pi. צִמָּה [to press together,] 1) to heap up, store, save. Gen. R. s. 83, end וְאַתָּה מְבֹרָךְ וְאַתָּה מְצַמֵּם אֲבוֹתֶיךָ thy ancestors saved, and thou squanderest; Yalk. ib. 140 מְצַמֵּם; Yalk. Chr. 1074 מְצַמֵּם (read 'צמ')—2) to gather together, summon to a meeting. Y'lamd. to Gen. XLVI, 28 quot. in Ar. (play on צמח, Cant. IV, 1) בצמחה ... מְצַמֵּם אֲבוֹתֶיךָ they summon them to the synagogues, and they drink the words of the Law with thirst.—*Part. pass. מְצַמֵּם; pl. מְצַמֵּם; a) restrained, abstemious, self-controlled.* Cant. R. to VI, 7 (ref. to צמח, ib.) שְׁבַחְךָ מְצַמֵּם עַל הַצְנִיעוּת וְעַל הַמִּצְוָה שֶׁבָּחְךָ of the chaste and self-controlled among you.—*b) summoned to follow, follower.* Pesik. Ha'omer, p. 70^b (ref. to צמח, Job V, 5) לוֹ אֲבִרָה וְכָל הַמִּצְוָה אֲבִרָה וְכָל הַמִּצְוָה אֲבִרָה and all his followers; Lev. R. s. 28; Pesik. R. s. 18; Yalk. Job 898.

Nif. נִצְמָה to be quashed; (denom. of צִמָּה) to be sold for ever, not to be recovered in the jubilee. B. Mets. 79^a (ref. to נצמח, Lev. XXV, 30) מִי שֶׁאֵין שָׁם יוֹבֵל נִצְמָה וְכִי' that which without the law concerning the jubilee would be sold for ever, is recovered by dint of the jubilee; יִצְמָה which excludes a case like this (a sale for sixty years), where the sale would not be perpetual even if the law of jubilee did not exist at all.

צִמָּה ch. same, 1) to contract, detain; to reduce a swelling.—Hull. 93^b לִיה מְצַמֵּם צִמָּה they have the effect of condensing the surface of the flesh (binding the blood in the veins). Sot. 202^b פְּדוּתָא צִמָּה v. פְּדוּתָא. Sabb. 109^a מִי שֶׁנִּגְפָה בִּיָּין צוֹמָהּ he was bathing his foot in vinegar (on the Sabbath) to reduce the swelling; a. e.—2) to assemble, meet. Y. Dem. I, 22^a top גִּזְרֵיהוֹן וְצִמָּהוֹן he conjured them (the mice), and they came together.

Pa. צִמָּה, Af. אֶצְמִיר to assemble, call, summon to a meeting. Y. Peah VIII, 21^a top מְצַמֵּם (or מְצַמֵּר) v. לִיר II. Y. Succ. V, beg. 55^a וְכִי' מִיִּטְוֵל מְצַמָּה קֹהֵלָא he ... received (alternately) two Selas to go around and call the congregation together for R. J. (to listen to his lecture); Gen. R. s. 98 לְמַצְמָה (not 'צמ') Ib. s. 22 מְצַמֵּר לִין עַד while he was collecting them (picking up the scattered loaves). Y. Sot. I, 17^b bot. אֵל לִיה וְכִי' he (Absalom) went and summoned (to accompany him) two men at a time, until he had collected two hundred men; Num. R. s. 9. Y. Kidd. IV, end, 66^d וְכִי' מְצַמֵּר לִיה וְכִי' and saved a little money.

Ithpa. אֶצְמִיר, Ithpe. אֶצְמִיר 1) to be gathered together, meet. Snh. 109^b וְכִי' יוֹמָא דְּהוּא מְצַמֵּם קָמָה Ar. (missing in ed.) on that day when the Korahites were to meet, she (On's wife) arose and gave him wine to drink &c.—2) to be pressed, want. Lam. R. to I, 1 (רַבְרִי) אֶצְמִירֵינָּה Ar., v. צִמָּה.

צִנֵּה, v. צִנֵּה.

צִנָּה, v. צִנָּה.

צִנָּה m. (v. צִנָּה I) basket (of palm leaves). Taan. 9^b

מִלָּא צִנָּה a basketful of dates; Pes. 88^a. Hull. 57^a צִנָּה a basket (coop) of birds, v. צִנָּה. B. Mets. 25^a וְכִי' מְצַמֵּם בְּצִנָּה when one found a basket by the side of fruits. Ib. מְצַמֵּם לִיה אֲוִנָּה when the basket has rims by which to handle it; a. fr.—Meg. 28^b מְצַמֵּם סִפְרֵי a basket full of books, a man full of learning, but without method. Ib. 7^a, v. צִנָּה.—Pl. צִנָּה, v. צִנָּה I.

צִנָּה, v. צִנָּה.

צִנָּה I f. (b. h.; v. צִנֵּה) polished buckler or cuirass (cmp. סְנוּרָה). Midr. Till. to Ps. I ח'ל וְכִי' whence do we learn to include the fourth side (as protected)? We read (Ps. V, 13) 'as with a cuirass &c.' Ib. to Ps. XXXV, 2 וְכִי' לִמְגָן וְכִי' (ed. Bub.) do I need buckler and cuirass?; Yalk. ib. 722. Tanh. Naso, ed. Bub. 27 (ref. to Ps. XCI, 4) אֲנִי נִשְׁעָה לְכָל מִי שֶׁהוּא סוֹחֵר בְּחוּרָה I am a cuirass to whosoever travels about with the Law; Yalk. Ps. 842; Tanh. Naso 23. Ex. R. s. 40 (ref. to צִנֵּה, Josh. XV, 37) [read:] צִנֵּה שֶׁהוּא צִנֵּה Jerusalem is surnamed Zenan, because it is a cuirass (the Temple being a protection); a. e.

צִנָּה II f. (v. צִנֵּה) stinging palm, stone-palm (whose wood is very hard and thorny).—Pl. צִנָּה, קוֹרְדוֹם ... לֹא צִנֵּה וְעַצֵּי זֵיתָא יִצְמָן Y. B. Mets. II, end, 8^d if one finds an axe, he may use it for chopping ordinary wood, but not for stone-palms and olive trees; Tosef. ib. II, 22 ed. Zuck. (Var. צִנֵּה, read: צִנָּה Succ. III, 1 כְּשֶׁרָא ... צִנָּה the palms of the Iron Mount are fit (for the festive wreath), expl. ib. 32^b; Erub. 19^a.

צִנָּה III (b. h.; v. צִנֵּה) cold. Tosef. Ohol. II, 6 וְכִי' נִכְנַסָּה עָלָיו צִנָּה he caught cold on it (on the trepanned skull) and died. Y. Sabb. XIV, 14^c bot. מְרִיב ... מְרִיב ... מְרִיב ninety-nine men die from cold to one by the hands of heaven; Lev. R. s. 16. B. Mets. 107^b (ref. to חֲלִי, Deut. VII, 15) צִנָּה that means cold. Tosef. Sabb. III (IV), 5 צִנָּה; Y. ib. III, 6^b top צִנָּה, v. פִּגֵּה h.; a. fr.—Pl. צִנָּה, חֲטִיל עָלָיו שֶׁלֹּא אֵר וְכִי' צִנָּה, v. צִנָּה. Y. B. Kam. VIII, beg. 6^b וְכִי' if he put snow or ice-cold water &c.; ib. bot. צִנֵּה. Ex. R. s. 25, beg. (בְּחֹלִים) בִּקֵּשׁ צִנָּה ... בִּקֵּשׁ הַמַּיִם if he wants ice-water, he gets it (out of the milliarium); if he wants hot water &c.; (Tanh. Vayera 10 צִנֵּה ... צִנָּה) (adopted from Prov. XXII, 5) blowing cold winds, cold draughts; [oth. opin.: צִנָּה cold and heat, v. II]. B. Mets. I. c.; Ab. Zar. 3^b; Keth. 30^a; B. Bath. 144^b בִּירֵי שָׁמַיִם everything is in the power of heavens (comes from no fault of man), except sickness from cold draughts, as we read (Prov. I. c.) &c.; Yalk. Prov. 960 וְכִי' צִנָּה.

צִנֵּה m. (v. צִנֵּה) (full grown, round) radish. Ber. 36^a; Erub. 28^b, v. פִּיגֵלָא. Ber. 57^b. Ab. Zar. 11^a אוֹכֵל צִנֵּה radishes cut (digest) the food. Kil. I, 5 (differ. fr. נִפְיָן). Makhsh. IV, 6 צִנֵּה שֶׁבְּמַעְרָה radishes that grow in the water of a cavern; a. fr.—Pl. צִנֵּה. Sabb. II, 2 צִנֵּה radish-oil. Tosef. ib. II, 3 בְּלִבֵּר צִנֵּה אֵלָּא שֶׁמֶן what shall the Alexandrians do who have only radish oil (for their lamps)? Kil. I, 9; Y. ib. 27^b; a. e.

צִנֵּה m. (b. h.; v. צִנֵּה) retired, discreet, chaste, decorous.

צִיּוּת f. (preced.) 1) *secrecy, retirement*, Cant. R. to

Pi. צנן to cool off. Sabb. 53^a לִצְנֶנָה to cause the perspiring animal to cool off, opp. לְחַמְמָה to keep her warm. B. Bath. 74^b הִנְקֵבָה וְיִצֵּר ... סִירָם he emasculated the male (Levithan), and cooled the female. Ex. R. s. 10 וּמִצְנָן אֲרוּר (not *צנן*) they caused the stove to cool off. Pes. 118^a the

צַנֵּעַ ch. same, to guard. B. Kam. 23^b רִלִּי צַנֵּעִי קִדְוָה (Ar. *af. go* and tell the owner of the goats to guard them (from trespassing on my property).—Part. pass. *צַנֵּעַ*; pl. *צַנֵּעִין* a) reserved, kept, guarded. Targ. Y. Deut. X, 5.—B. Bath. 58^a אֵיךְ לֹא צַנֵּעִית בְּאִסְרוֹרָא why art thou not more guarded in thy immoral conduct?—b) retired, chaste, v. *צַנִּיעַ*.

Af. to put aside, deposit, withdraw (from use). Targ. Num. XVII, 22. Targ. Lev. XVI, 23; a. fr.—B. Mets. 25^b אִיזוּ אִמּוֹרִיִּים מְצַנֵּעִים וְכ' is it only Amorites that hide (their treasures in walls) &c.? B. Bath. 24^a רִמְיָנִיב מְנִידָא וְאַצְנֵנְיָא רִמְיָנִיב מְנִידָא Ms. M. (v. Rabb. D. S. a. l. note for Var. Lect.) as to being stolen from there and hidden, they would not hide it in the same grounds from the surface of which they had taken it. Ib. אַבְל עֵינֵיב מְצַנֵּעִי (or *מִצְנֵעִי*) but grapes they may hide in the same grounds; a. e.—B. Kam. l. c. אֲצַנֵּעִיהוּ guard them, v. supra.—[Cant. R. to I, 16 מְצַנֵּעָה v. *נָצַע*.]

Pa. צַנֵּעַ 1) to restrain, make a person respect authority. Nidd. 36^b צַנֵּעִיהוּ אֵל דִּיל צַנֵּעִיהוּ go and make him respect my authority.—2) to cause a person to live in retirement (a mild method of excommunication). Kidd. 25^a צַנֵּעִיהוּ אֵל דִּיל go and tell them to withdraw (cmp. *חִבְרָא וְשֶׁבַח בְּרִיךְ*, M. Kat. 17^a).

Ithpa. אֲצַנֵּעֵנִי, אֲצַנֵּעֵנִי 1) to restrain one's self. Targ. Y. Gen. XIV, 15 (not *אֲצַנֵּעֵנִי*).—2) to be private, to be hidden. B. Bath. 80^a מְצִינָא לְאַצְנֵנְיָא מִינָּה I can be private (protect myself) from thy gaze. Ib. 24^a, v. supra.

צַנֵּעָה, צַנֵּעָה, צַנֵּעָה f. (preced.) *secrecy; privately, in secret, without ostentation.* M. Kat. 12^b וּבְלִבְרָא שִׁינְיָנִים וְכ' provided he brings them into his house with the least publicity possible. Ib. דְּהִינִי יִמְנָא הִיא צַנֵּעָה the least publicity in bringing these (joists) in is, if it is done in day-time. Shn. 75^a, opp. *בְּפִרְסָא*. M. Kat. 24^a רְבִירִים שְׂבָצ' one must observe (on Sabbaths or festive days) such customs of mourning as refer to domestic privacy; Keth. 4^a צַנֵּעָה רְבִירִים שְׂבָצ' all commands that God gave to Israel, he gave unto them publicly (for all nations), except the Sabbath which he gave them privately, as we read, between me and &c. (Ex. XXXI, 17); a. fr.

צַנֵּק (cmp. *צַפְצַף* II) [to shine, be bright; (of voice) to be clear, shrill,] to neigh. B. Kam. 18^b; Kidd. 24^b. [B. h. *צַנֵּק*, denom. of *צַנֵּקִית*.]

צַנִּיק, צַנִּיק ch. same, 1) (of the woodcock) to shriek, squeak. Targ. II Esth. I, 2 (3).—[Targ. Is. XIII, 22 Kimhi in ed. Ven. I Var., v. *נָצַח*.]—2) to neigh. Pes. 113^a ... לֹא וְכ' live not in a place where no horse neighs, no dog barks &c.

צַנִּיקָא f. (preced.; cmp. *צַרִּץ* a. derivatives) uppermost branch; border, fringe. Targ. Is. XVII, 6 ed. Lag. (oth. ed. *עֲנַפָּא*; h. text *אֲמִיר*).—Naz. 22^b בְּצַ' אֵרֶב Ar. does he seize it by the root or by the top?—*Pl. צַנִּיקָא*, constr. *צַנִּיקָא*. Targ. Y. II Deut. XXII, 12; Num. XV, 38 (רָב' צַ' (not) גִּלְתָּ).

צַנִּיקָתָא f. (b. h.; v. *צַנֵּק*) a bottle of glossy material. Mekh. B'shall., Yayassa, s. 5; Tanh. B'shall. 21 (ref. to

Ex. XVI, 33) אֵינִי יוֹדֵעַ ... ח'ל' צַ' רִבֵּר הַמְצִיץ וְכ' I should not have known of what material it was, whether of silver ..., therefore the text has *tsintseneth*, something that glistens more than anything else, that is, a (glazed) earthen vessel. Ib. הַבֵּן צַ' the bottle of manna (which was preserved), v. *צִלְוִתָּהּ*. Tanh. Noah 18 צַ' מְלֵאָה וְכ' a bottle full of live locusts.

צַנִּיקָא, v. *צַנִּיקָא*.

צַנִּיקָן m. pl. (cmp. *צִנּוֹר*) spouts, tubes. Targ. II Esth. I, 2 (corresp. to *צִנּוֹרוֹת*, Zech. IV, 12).

צַנֵּא m. (v. *צַנֵּעָה*) plate, dish. Hull. 47^b וְקִינֵיָא צַנֵּא a glazed earthen plate. Pes. 111^b וְכ' אֲפֻמָּא רְחֻצְבָא צַנֵּא to hang a plate on the snout of a pitcher is indicative of poverty; a. e.—*Pl. צַנֵּעִי*. Bets. 32^a הַקְלִירָא צַנֵּא the dining plates of the peasantry, v. *אֲרִיזָתָא*. Meg. 7^b וְכ' שְׁטִין צַנֵּא sixty plates of sixty different dishes. Yoma 83^b, v. *לִנְיָא*; a. e.

צַעֵר (b. h.) to step, walk. Taan. 20^b וְלֹא צַעֵרְתִּי בְּפִי מִי וְכ' I never walked in front of one my superior; Meg. 28^a.—[Yalk. Ex. 346 הַצִּיעֵר, v. *צִיעֵר*.]

Hif. הִצַּעֵר to cause to walk, direct. Ber. 29^b שְׂחוּלִיכְנִי וְכ' שְׂחוּלִיכְנִי לְשֹׁלוֹם וְהִצַּעֵרְנִי וְכ' that thou mayest lead me in safety and direct me in safety.

Pi. צִיעֵר to climb. Pirké d'R. El. ch. XXXIX ... וְהִי וְכ' הַצִּיעֵרוֹת וְכ' the Egyptian girls used to climb up the walls and throw to him (Joseph) rings &c.

צַעֵרָא m., **צַעֵרָא** f. (b. h.; preceded.) step.—*Pl. צַעֵרִין*. Pirké d'R. El. ch. XVII צַעֵרָא וְכ' עֶשֶׂר צַעֵרִין. Pirké d'R. El. ch. XXXVI (ref. to Prov. IV, 12) וְכ' צַעֵרִין Jacob's steps were not straitened; Midr. Till. to Ps. XOI.

צַעֵה, Yalk. Ez. 352 וְיִשָּׁב וּמְצַעֵה, read: וְיִשָּׁב וּמְצַעֵה, v. *צַעֵה*.

צַעֵר, Targ. Prov. III, 20, a corrupt. of *עֲנִי* (itself a Var. of *שְׂמִיָּא*, v. correct vers. s. v. *רָסַם*).

צַעֵרָה f. (*צַעֵר*) step. Y. Shn. X, 29^a bot. (ref. to II Sam. VI, 13) וְכ' וְצַ' עַל כָּל צַעֵרָה at every step they offered &c.; Num. R. s. 4. Gen. R. s. 98 (play on *צַעֵרָה*, Gen. XLIX, 22) [read:] שְׂאוֹנִי נֹתֵן לְבִתּוֹתַי צַ' בְּחֻרָה I will give thy daughters a step (or space) in the Law; פֶּרֶשָׁה צַ' מָה what is meant by *ts'idah*? A section (Num. XXVII, 1-11).

צַעֵרָא m. (b. h.) veil, cover. Gen. R. s. 60; s. 85; Yalk. ib. 109.

צַעֵק, v. *צַעֵק*.

צַעֵר, v. *צַעֵר*.

צַעֵר m. (b. h.; *צַעֵר*) young, junior; attendant, boy. Gen. R. s. 6 (ref. to Gen. XLVIII, 14) וְכ' שְׂוֹדָא חֲצַ' do we not know from the genealogical records that he was the younger?—*Pl. צַעֵרִים*. Arakh. II, 6 (13^b) וְצַעֵרִי Rashi (Mish. וְצַעֵרִי Ar. a. Maim. (Mish. וְצַעֵרִי Rashi

and they were called the junior Levites; ib. 13^b קרי להו צערי... ותנא רידן... there is a version, 'and they were called the assistants of the Levites'; and as to our version (צוערי צערי), because the voices of those were fine... therefore he calls them *tsā'ārē* (the troubles) of the Levites (v. צער). Gen. R. s. 75 של צעיריהם של שבטים the youngest of the tribes; a. e.—*Fem.* צעירה. B. Kam. 38^b רקאמרה בן עמי ו' the younger (daughter of Lot) that called her son Ben-ammi &c.; Hor. 11^a; Naz. 23^b; a. e.—Y. Meg. I, 71^d bot. צעירה הרגלים... they (the Greek translators) wrote for him (Ptolemy) 'the slender-footed' (in place of ארנבה, Lev. XI, 6); Bab. ib. 9^b; Treat. Sof'rim I, 8; Mekh. Bo, s. 14; Tanh. Sh'moth 22.—[LXX Lev. XI, 5, 6 has *δαρσυνος*=שעירה הרגלים.]

צעצעים m. pl. (b. h. צעצעים, II Chr. III, 10; צע, comp. miniatures, babes, dolls. (ועיר א זעזעיר) B. Bath. 99^a דיו צ' חרובים מעשה צ' (not ון, v. Rabb. D. S. a. l. note 1, 2) the Cherubs in the Temple had the form of babes, v. צריב I; [Comment.=צאצאים, v. Rabb. l. c.].

צעק (b. h.; comp. וצעק) to cry; (comp. צנח) to complain. Mekh. Mishp. s. 18 (ref. to Ex. XXII, 22) רבול כל זמן שהוא צעק lest you may think, when he cries, I hear him (take up his cause), and when he does not cry, I do not &c. B. Kam. 93^a הנצעק... וצעק woe to him who cries (prays for divine judgment to come down upon his neighbor) more than to him who is cried against. Ib. אחר צעק ואחר לנצעק Ms. M. both are included (in Ex. l. c.) as deserving divine punishment, the crier and he who is cried against, only that they (in heaven) hasten to attend to the crier first &c. (differ. vers. quoted in Tosaf.). B. Mets. 75^b נענו וצעקו three persons cry in distress, and are not answered (because they are themselves to blame for their sufferings). Midr. Till. to Ps. XXXIV ודיו צעקו שריהן ו' and both of them screamed and raged within &c. Men. 53^b; a. fr.

Nif. צעק to be complained of, v. supra.

צעק, צעיק ch. same. Targ. Josh. XXIV, 7. Targ. Jud. IV, 3.

צעקת f. (preced.) cry, complaint. Gitt. 7^a לנחמא צעקת until now their cry has not come before me, because the destined end (of the captivity) has not yet arrived. R. Hash. 16^b צדקה... ארבעה four things cause the evil verdict to be torn up (reversed), they are: charity, prayer &c. Deut. R. s. 2 צ' (one of the names for prayer); a. fr.

צער (b. h.) 1) to be narrow, slender, young, v. צור, 2) to be restrained, suffer privation, pain. Taan. 11^a, v. infra.

Hif. הצעיר to lessen; to subordinate. Gen. R. s. 6 (ref. to Gen. XLVIII, 14) על ידי שיהיה מצעיר את עסקיו because he subordinated his affairs (was contented with lesser services), he was privileged to be invested with the rights of the firstborn; הגדול שהוא מצעיר ו' if a great man applies himself to minor services, how much more (is he praiseworthy)!—Part. pass. מצעיר, q. v.

Pi. צער 1) to narrow, restrain; to inflict pain, annoy. Naz. 19^a; 22^a, a. e. (ref. to Num. VI, 11) ומה זה שלא צ' if this (Nazarite) who denied himself only the enjoyment of wine is called a sinner, how much more so he who denies himself all enjoyments of life! Taan. 11^a במשה רבינו שצ' עצמו ו' man must suffer (deny himself enjoyments), when the community suffers; for thus we find that Moses afflicted himself (by sitting on a stone, Ex. XVII, 12) &c.; ib. המצער עצמו עם ו' (Ms. M. insert המצער עם, v. Rabb. D. S. a. l. note) and he who afflicts himself in sympathy with the community, will be allowed to see the comfort of the community; Yalk. Gen. 148, a. e. המצער. Snh. 11^a ואחר מצעירי הארץ הוא מצעירי הארץ (with the smell of garlic)? Ab. Zar. 40^b ואחר מצעירי הארץ הוא מצעירי הארץ (without telling me of the remedy)?; a. fr.—2) *to suffer. Yalk. Is. 333, v. צר.

Hithpa. הצעיר, *Nithpa.* הצעיר to feel pain; to suffer privation; to grieve, trouble one's self. Yalk. Gen. l. c., a. e., v. supra. Hag. 15^b בזמן שאדם מצעיר ו' when a man suffers (the penalty of the law), what does the Shekhinah say?; אם כך חקב"ה מצעיר ו' if the Lord thus grieves over the blood of the wicked (convict), how much more does he grieve over the blood of the righteous that is shed!; Ms. M. 1 אם כן מצעיר אני ו' Ms. M. 2 מצעירי if thus I (the Lord) grieve &c. Snh. 46^a; Yalk. Deut. 930. Succ. 26^a, a. e. מצעיר פטור ו' he that feels uncomfortable (cold) is exempt from sitting in the Succah (contrad. fr. חולה). Meg. 16^a sq. אפשר דבר שנוצ' בו... יכשל בו it is possible that this righteous man (Joseph) should commit the same wrong from which he himself had suffered (to make distinctions between brothers)? Yoma 74^b; Y. ib. VIII, 44^d top (ref. to Lev. XVI, 29) וינצער... ינצער you may think, one must sit in the sun or in the cold in order to afflict one's self. Bab. ib. 19^b על ו' all my life-time have I been troubling myself about this verse (Lev. XVI, 2) thinking, when shall I have an opportunity to carry it into practice (in accordance with the Sadducean interpretation of it) &c. Sifré Deut. 354 ו' ונצערנו ו' since we have gone to the trouble of coming here &c.; a. fr.

צער, צער ch. same; (act. verb) צער [to diminish,] disregard, shame, curse (comp. גרה, חסר). Targ. II. Esth. II, 5 (transl. of חקלל, Ex. XXII, 27). Targ. Prov. XXX, 11 נצער ed. Lag. (oth. ed. נצער; ed. Wil. נצער Pa.; h. text קלל). Ib. 10 נצעריק ed. Lag. (oth. ed. נצעריק Pa.).

Pa. צער 1) same, v. supra.—Meg. 28^a when going to bed he used to pray, לכל מאן דצעק the Lord forgave every one that may have insulted me.—2) to afflict, grieve, trouble. Targ. Y. Deut. XXVI, 6 (not צער). Targ. Job XVIII, 4; a. fr.—Ber. 10^a טובא ליה מצעירי ליה they annoyed him exceedingly. Ib. 27^b כמה צעירי ליה how long shall he go on vexing him? Naz. 23^b; Hor. 10^b sq. (ref. to Deut. II, 9) הוא צעירי לאו war you must not wage (against Moab), but you may afflict them (put them under tribute); אפי' צעירי לאו you must not even afflict them (the Ammonites); (B. Kam. 38^b בהו אנגריא Y. Snh. I, 18^c bot. לצעור).

is that your custom, to trouble your teacher? Hull. 95^a לצערירי ch.; a. fr.—3) to *grieve, take pains*. Ber. 18^b הוו קצער לארמוניה they took pains (in vain) to recall (what they had learned; Ms. M. הוו ירבר וקצער they sat and grieved; v. Rabb. D. S. a. l. note).

Ilhpa to *suffer, grieve, be vexed, troubled*. Targ. Y. Num. XI, 1 (h. text מחאנ'ל). Targ. Ps. VII, 15; a. fr.—Keth. 104^a וקצער... חלק he put his T'fillin off and put them on again, and was in pain. Sabb. 140^b למי קצער until they were vexed (by curiosity). Succ. 52^a. Ber. 18^b Ms. M., v. supra; a. fr.

צער m. (preced.) *pain, grief, trouble*. B. Kam. VIII, 1, v. לוק. Ib. 84^a; 28^b (ref. to Ex. XXI, 25) במקום נוק this intimates that you must decree indemnity for pain even where injury has been inflicted (in addition to damages for mayhem). Snh. 19^b, a. e. גידול בנים צ' גידול א' גידול א' when the community is in trouble (and holds a fast). Ib. ... שריר בצ' when the community is in trouble (and holds a fast). Ib. ... הואיל ישראל שריר בצ' as Israel is in trouble (suffering the privations of warfare), I (Moses), too, will suffer privations with them, v. צער. Ib. 10^b הוא לו צ' in a matter of affliction, one may act (as if he were a distinguished person) ... for his motive is not self-elevation but affliction (sympathy with public sufferings). Gen. R. s. 52, end, וצ' של איש the privation (abstinence from sexual contact) is felt more intensely by the man than by the woman. B. Mets. 31^a בעלי חיים צ' because there is suffering of animals connected with the case (which must be relieved). Ib. 32^b; Sabb. 128^b בעלי חיים צ' the duty of relieving the suffering of beasts is a Biblical law; a. v. fr.

צער, צער, צער ch. 1) (v. צער) *degradation, disregard, shame*. Targ. Prov. III, 35 (h. text קלון); a. fr.—Ib. XIV, 3 וצ' rod of humiliation (h. text לארוד).—*Pl. צער*. Ib. VI, 33.—2) *pain, grief, privation*. Targ. Gen. III, 16. Targ. I Chr. IV, 9; a. fr.—Gen. R. s. 82 (transl. Gen. XXXV, 18) בר צ' child of my pain. Ber. 28^a הוא צ' what evidence is there that *nuge* (Zeph. III, 18) has the meaning of grief? B. Mets. 31^a וצ' וצ' where both the owner and the animal suffer; a. fr.—*Pl. צער*. Targ. O. Gen. III, 16. Targ. Job IX, 28. Targ. Ps. CXLVII, 3; a. fr.

צער f. same, *grief, trouble*. Targ. Y. Deut. XXVIII, 58; 57 (h. text מצור); ib. 55 צערי ed. Amst. (corr. acc.).

צערי, v. צערי.

צף m., *צפה* f. (part. of צף q. v.) 1) *floating, flat*. Men. V, 8, a. e., מ'חבת. —2) *shining, conspicuous*.—*Pl. צפים*. Yalk. Num. 759 (expl. יקרו ופאן), Zech. XIV, 6, v. צפים כלם כהרין בלום (קפא) the things which are covered up to you in this world, shall be as clear to you &c., v. בולס. Yalk. Is. 316, a. Num. R. s. 19 צופים (cmp. part of חולל a. חלל), Tanh. Huc. 8 צופים; v. צפה.

צפה or *צפא*, v. צפא II, III.

צפר (b. h.; cmp. צפה) 1) *to be pressed; to cleave*. Pesik. R. s. 37, beg. עורך על עצמך וצ' thy skin was cleaving to thy bones, and thy body was as dry &c.—2) *to press, contract*. Y. Yeb. XVI, 15^d top [read:] שצפרו (Var. שצפרו) they identified the drowned man, for the cold had contracted him (preserved his features). Y. Pes. II, eid, 29^c צופין vinegar contracts them (Bab. ib. 40^a צומח, v. צמה. Y. Ter. X, beg. 47^a ערשים the thick mass of lentils presses it (the onion) so that it cannot absorb (the taste of the lentil water); v. שלא ירח so that it cannot communicate its taste; ib. IX, beg. 46^c צופרו (corr. acc.).

צפרה, v. next w.

צפדינה (צפדינה) m. (preced.) *scurvy*. Yoma 84^a Ms. M. (ed. צפיר, v. Rabb. D. S. a. l. note) suffered from scurvy; Ab. Zar. 28^a; Y. ib. II, 40^d צפדינה; Y. Sabb. XIV, 14^d צפדינה; ib. צפיר (corr. acc.).

צפה part. f. of צף; v. צף.

צפה to *look*, v. צפר.

צפונה, v. צפונה.

צפיר, v. צפיר.

צפון I m. (adapt. of *sapo*, as if fr. צוף; v. Sm. Ant. Engl. ed.³, s. vv. *Sapo a. Fullo*) [*foam*] *soap, detergent*. Nidd. 62^a ועבר עליו צ' (ספן) if he rubbed soap over the suspected blood-stain, and it disappeared. Ib. but will not soap also remove red dye? B. Kam. 93^b צ' because he can remove it with soap. Ib. 101^a צ' וצ' wherewith shall he take the dye off? With soap? Soap will remove the dye, but will not restore the natural color. Tosef. Nidd. VIII, 11 ed. Zuck. (Var. סאפון) if he had rubbed soap over it at the start, it might have passed away.—Denom. וצ' to *soap*. Ib. וצ' ed. Zuck. (read וצ' and strike out וצ') if he soaped the stain, and it passed away (oth. ed. סאפון וצ', sub. וצ' v. supra).

צפון II m. (b. h.) [*brightness*, cmp. צפן] *north*. Erub. 38^a, sq. Gen. R. s. 1, beg. צפון (של רקיע) the northern portion of the sky; a. v. fr.—Denom. צפון; f. צפונה. Y. Peah III, 17^d צ' הצירה its northern half. Zeb. V, 3; a. fr.

צפונה, v. צפונה.

צפונה f. (צפן) *reserving*. Lev. R. s. 2 (ref. to צפנה, Lev. I, 11) ומנין שחלשון הזה לשון צ' whence do you prove that this expression (the stem צפן) has the meaning of reserving? Answ. ref. to צפנני (Cant. VII, 14).

צפונה, v. צפון II.

צפור c. (b. h.; v. צפר I) 1) *bird*. Ab. Zar. III, 1

a staff or a bird &c. Ib. 41^a 'צ' שחופש ... כצ' the emblem of the bird is a symbol that he causes himself to be caught like a bird in behalf of the entire world (v. פִּדְיָה; Y. ib. III, 42^c bot. 'צ' ורממצא רב' the bird alludes to (Is. X, 14), 'My hand reacheth forth, as for a nest, to the riches of all peoples' (universal conquest); Num. R. s. 13. Sabb. XIII, 5, v. צדד h. Ib. 106^b, a. fr. דרור 'צ', v. דְּרֹר. a. v. fr.—Y. Suh. X, 28^d bot. צִפּוֹרָה מדינית (some ed. (צִפּוֹרָה) he said to Moses, is not thy bird (Zipporah) a Midianite?—Makhsh. V, 2 במים 'צ' חנושה (Var. צָנֹר) if one makes 'a bird' in water (producing bubbles by blowing through a tube); Tosef. ib. II, 13.—Pl. צָפִירִים, צִפּוֹרִים. Naz. I, 1 וכל 'צ' וכל' (Y. ed. (צַפֵּר) if a person says, I vow birds ... , he is bound to be a Nazarite; Y. ib. 51^a bot., sq. צִפּוֹרֵיךְ. Ib. הוא מביא וכל' does the Nazarite offer 'birds', does he not offer doves &c.? Ib. 'צ' קרוי ... עוף כל birds, whether clean or unclean, are called *tšipporin*. Bab. ib. 3^a צִפּוֹרֵין שומכין לשיער רב' in saying, 'I vow birds', he presumably had in his mind the birds mentioned in connection with the growth of hair (Dan. IV, 30). Neg. XIV, 1 צִפּוֹרֵין דרור (Mish. ed. (צַפִּירִים), v. דְּרֹר. Ab. Zar. 29^a; Ber. 57^b 'צ' בשר birds' flesh (bad for convalescents); a. fr.—2) נפש 'צ' (צַפֵּר, 'צ') ['the bird of life'] the cartilage at the end of the *sternum* (cartilago ensiformis). B. Kam. 90^b צִפּוֹרֵין חבדו... צִפּוֹרֵין חבדו Ms. R. (ed. 'צ' צִפּוֹרֵין ... כמת; Ms. F. צַפֵּר; v. Rabb. D. S. a. l. note 40) wherewith he struck him, and whether he struck him on his leg or on his stomach; Yalk. Ex. 331; Tosef. Shn. XII, 3. Tosef. Macc. V (IV), 15 כדי שלא תגיע לצִפּוֹרֵין רב' ed. Zuck. (Var. לצִפּוֹרֵין, cler. error for לצַפֵּר) lest the whip reach his stomach, and he die.—'צ' כרמים. —צִפּוֹרֵין v. צַפֵּר. —צִפּוֹרֵין II. Tosef. Kel. B. Bath. IV, 14 ed. Zuck., v. צִפּוֹרֵין II.]

צֶפֶר ch., v. צֶפֶר, צֶפֶר

צִפּוּרָאָה, v. צְפוּרָאָה.

צִיפּוֹרָה (b. h. צִפְרָה) pr. n. f. *Zipporah* (*Bird*), wife of Moses. M. Kat. 16^b (ref. to Num. XII, 1) וְכִי כוֹשִׁית was her name Kushith? Was not Z. her name? &c. Ex. R. s. 1 כְּצִיפּוֹר . . . כְּצִיפּוֹר she was named Zipporah (*bird*), because she sped like a bird (to bring Moses to her father's house); a. e.

צפורה, Tosef. Kel. B. Bath. V, 12, v. **צפירה** II.—Tosef. Kel. B. Mets. V, 5, v. **צפירה** II.

צִיפ' v. sub, צפּוּרִין, צפּוּרִיא, צפּוּרִי

צִיפֹּן c. (b. h. **צִפְרֵן**; v. **צָפַר** I) 1) *nail* (of finger or toe), *talon* (of a bird). Mikv. IX, 2; 4. Gen. R. s. 20, end **כַּצ' חֲלָקִים הָיוּ** they were as smooth as a nail, Yalk. ib. 34. Koh. R. to VI, 7 **כַּצ' מִחוּץ הוּשַׁת** (the departure of the soul from the body is) like getting a nail out of the gullet, v. **צִפְפִּיר** I; a. fr.—Gen. R. s. 45 **שֶׁל אֲבוֹת וְלֹא וְכ' צִפְפִּיר** rather a nail of the fathers than the belly of the sons, i. e. the older generations were better than the latter; Yoma 9^b **וְכ' מִטְּבֵה צִפְפִּירָן**.—*Du.* **צִפְפִּירִים, צִפְפִּירָנִים** **צִפְפִּירָנִים** **צִפְפִּירָן** **וְכ' מִטְּבֵה צִפְפִּירָן**.—*Tosef.* M. Kat. II, 2 **צ' לִיטוֹל צ'** to cut the nails; M. Kat. 17^b. Y. Hor.

II, 46^d בְּצִפְּרָנֵי יָדָיו through his finger nails; Gen. R. s. 98
רָךְ, צִפְרָנָיו. Sifra Sh'mini, ch. IV, Par. 3 צִפְרָנָיו the
talons; Yalk. Lev. 537; Toh. I, 2; Hull. 121^a; a. fr.—2) *a*
digging tool, spade, mattock. Tosef. Sabb. XIV (XV), 1 צ' *a*
large spade; Y. ib. XVII, beg. 16^a הַצִּפְרָן (corr.
acc.). Y. Shek. VIII, beg. 51^a צ' אֲבוּהָ אֲבוּהָ (corr.
acc.). Abba Saul היה קורא אותו (the *tsipporen*,
because it resembles a nail. Ex. R. s. 37, v. יָרָךְ; Lev. R.
s. 10 Ar. (ed. חסידים).—3) (v. שְׁחִימָה) *onycha* (*unguis odoratus*),
a spice. Ker. 6^a; Y. Yoma IV, 41^d; a. e.; v. שְׁחִימָה.—
[Ex. R. s. 3, a. e. צִפְרָן, v. צִפְרָן II.]

צִיפ, צִפּוֹרֶת f. (v. צִפּוֹר) צ' כרמים [the bird of the vineyards,] a species of locusts. Sifra Sh'mini, Par. 3, ch. V; Hull. 65^a, sq.; Yalk. Lev. 537 (also צִפּוֹר כ'). Sabb. IX, 7.

צִפְרָהָא, v. צְפֹרָהָא.

צַפָּתָה f. (צפה; v. צִפּוּחָה) a tenacious batter dripped on a hot griddle, a sort of waffle. Makhsh. V, 9 וּדְיָן מִן צַפָּתָה except the connected flow (צִפּוּחָה) of thick honey or of a batter; [Maim., taking וּדְיָן a. צַפָּתָה as pr. n. pl., except the flow of honey from Zifin or Tsappahath, v. יָרָה II, III]; Naz. 50^a וּדְיָן מִן צַפָּתָה (= b. h. צִפּוּחָה); Sot. 48^b וּדְיָן מִן צַפָּתָה. — [For b. h. צַפָּתָה pitcher, cmp. מַצִּיחָה].

צָפָה (b. h.; cmp. צִיָּה) [*to shine*; cmp. צִיָּין] *to look*, esp. *to look into distances of space or time*; *to foresee*; *to have a vision*. Gitt. 58^a, v. צִפְּחָה. Meg. 24^b חֲרֵבָה צִפֵּה *חרבה* Ms. M. (ed. צִפֵּה לִדְרוֹשׁ בִּמְ, v. Rabb. D. S. a. l. note) many looked out for the Merkabah (v. מִמְּרַבָּה), and never lived to see it; (ed. hoped to be able to preach on the Merkabah; Tosef. ib. III (IV), 28 חֲרֵבָה דִּרְשׁוּ בִּמְ). Gen. R. s. 79 בִּירוֹת הַקֶּדֶשׁ וְכ' צ' R. S. b. Y. saw by means of the spirit of holiness (inspiration) &c.; Y. Shebi. IX, 38^d; Koh. R. to X, 8; Pesik. Vayhi, p. 90^a. Sot. 12^b (ref. to וְהַמְצַפְּסִים Is. VIII, 19) צוֹפִין וְאֵינָם ... צוֹפִין they see (have a vision) and know not what they see. Tosef. Pes. II (III), 12 [belonging to 13] אִיזִידָה צוֹפֵת הָרֹאֶה וְכ' who is called a *tsoref* (a pilgrim that sees Jerusalem)? He who sees it and never loses it out of sight again. Meg. 14^a (expl. שְׁנֵי רִמּוֹת שְׂצוּפוֹת וְ אֵת זוּ וְ הַרְמִיתִים צוֹפִים, I Sam. I, 1) צוֹפִים, צוֹפֵת. —Part. pass. צִפְּיָה *a) seen, foreseen*. Ab. III, 15 וְהַרְשׁוּ וְכ' צ' everything is foreseen (every deed of man is observed by God before whom there is no distance of space or time), but freedom of will is granted. Tanh. Sh'lah 5 לִפְנֵי וְכ' שְׂדִירָה צ' it was foreseen before the Lord that they would come &c. Ib. 9 שְׂדִירָה צ' (omit וְכ' for every event is foreseen by the Lord; a. fr. — *b) bright, perspicuous*. Tanh. Huck. 8 צִפְּיָה, v. צִפָּה.

Pi. צִיָּפָה 1) to look forward to, wait, hope. Ber. 57^b הִצִּיפָה לְהַשְׁכִּיחַ may hope to attain piety. Pes. 50^b הַמִּצְפֶּה לְשֹׁכֵר אִשְׁתּוֹ he who looks forward to (is dependent on) his wife's earnings. Bets. 32^b הַמִּצְפֶּה לְשֹׁלְחַן חֵבְרוֹ who depends on his neighbor's table. Ib. הַמִּצְפֶּה עַל שׂוּלְחָן וּכ' (corr. acc.) Ruth. R. introd. (ref. to Ez. XIII, 4) מִתְּשׁוּלֵּי מַתְּשׁוּלֵּי הַחֲרוּבִים הַמִּצְפֶּה בְּחֻרְבוֹתָם וּכ' הוא מצפה בתורבותו as the fox in the ruins looks out, when he sees men pass by, which way to flee &c.; Yalk.

Ex. 352 מִצֶּפֶה יֹושֵׁב (corr. acc.). Gen. R. s. 74 מִצֶּפֶה אֲבִיךָ thy (dead) father looks forward to thy coming, thy mother &c.; a. fr.—2) to cover with shining plate, to overlay. R. Hash. 27^a וְהָיָה זֶה וְכִי יִצְפֶּה הוּא לֵב הוּא at he overlaid the Shofar at the place where the mouth is applied; Y. ib. III, 58^d; a. fr.—Part. pass. מִצְפֹּהֶה, f. מִצְפֹּהֶה &c. Ib. III, 3 וְהָיָה זֶה וְכִי יִצְפֶּה הוּא לֵב הוּא and its mouthpiece was covered with gold. Kel. XI, 4; 6. Hag. III, 8 מִצְפֹּהֶה שֶׁהָיוּ מִצְבָּחִים because they (the altars) are overlaid (with gold or copper); a. fr.

צִיִּי ch., Pa. **צִיִּי** same, *to look out, wait*. Lam. R. to IV, 2 וְהוּא מֵצִיִּי לֵיהּ וּכ' and he looked out for him from the top of the roof.

Ithpe. אֶצְפֵּי to look out, to face. Targ. Y. II Num. XXI, 20, v. צִוָּה ch.

צִיפּוּרָא v. צִפּוּרָא

צִפְרִינָא v. צִפְרִידָנָא

צִפְתָּח. v. צִפְיָחִית, צִפְיָחִים

צִפְרִיא v. (צִפְרִיָּה) צִפְרִיָּה

צִפְרָא, צִפְרָא I m. (late b. h. צִפְרִי; v. צִפְרִי I) *young*
he-goat. Targ. Lev. XVI, 9, sq. Targ. Gen. XXXVII, 31.
 Targ. Y. II Gen. XXXVIII, 26 צִפְרָא; a. fr.—Yoma 66^b מֵאֵי
 סְגִיָּא מֵאֵי דְרִי דְרִי חֻבְבִּין סְגִיָּא Ms. M. (v. Rabb. D. S. a. l.
 note; Ar. (משוך צִפְרָא וּכְ) why does this scape-goat tarry
 that carries so many sins?—Pl. צִפְרִיָּא, צִפְרִיָּא. Targ.
 Lev. XVI, 7, sq.; a. fr.—Fem. צִפְרִיָּא. Ib. IV, 28; a. e.—
 Pes. 42^b top אֶתְרָא צִ' וְלֹא (sub. רְחֻמָּה) a she-goat that has
 not given birth (Ms. 2 אֶתְרָא a bird that has not laid;
 v. Rabb. D. S. a. l. note 5, a. Ar. s. v. צִפְרִי); Gitt. 69^b
 טְחֵלָא רִצָּ' Rashi (ed. צִפְרָא) the milk of &c.

צִפְרָה II, צִפְרָה I f. (preced.) *she-goat; goat's hair, shag*. Tosef. Kel. B. Bath. II, 11 של צִפְרָה (sandals) of goat's hair. Ib. V, 12 של צִפְרָה (R. S. to Kel. XXVIII, 9 צִפְרָה) (a strainer) of goat's hair. Ib. IV, 14 של צִפְרָה ed. Zuck. (corr. acc.) mats of goat's hair; Succ. 20^b של סְפִירָה of (loosely woven) shag (v. Rashi in Rabb. D. S. a. l. note 200); [Rashi, fr. רפּ to shear: horse-hair from the mane or the tail].

צִפְרָה II f. (b. h. *circle, turn; crown*; צִפֵּר, v. צִפֵּר II)
 1) *circuit*. Y. Erub. I, end, 19^d (ref. to יִצְפֵּר, Jud. VII, 3) ולמה הן חוזרין ב'צ' and why were they to go home on a circuitous route?—2) *circle, suite of body-guards*. Mekh. B'shall., Shir., s. 3; Yalk. Ex. 244 מִקִּפְרוֹ צ' וְעֵלֵי מֶלֶךְ... מֶלֶךְ a king that enters a city, and about him is a circle of guards that surrounds him, and his mighty men &c.—3) *a round of twist, border*. Tosef. Kel. B. Mets. V, 5 סִרֹּר צ' (ed. Zuck. צִפְרָה) a frame with a rim (of plaited ropes &c.), if it has handles, is susceptible of uncleanness. Kel. XVI, 3 אֶחָד צ' מְשִׁיעָה בּוֹ צ' as soon as he has woven around it one round (as a rim); Tosef. ib. B. Mets. V, 13 צִבְרִיהָ אֶחָד חוּץ מִזֶּה וְכ' (corr. acc.) one round besides the rims of the web itself. Y. Sabb. VIII, 11^b תּוֹפֵט כִּשְׁרִיָּא בִּי אֵילָן בְּרִי לַעֲשֹׂת צ' כּרֵי of hard palm-leaves (used for ropes, v.

(אֶפְסָקִימָא) as many as are required to make a border;
a. e.—*Pl.* צִפּוּרֹת, Kel. l. c.; Tosef. l. c. צְבִירוֹת (corr. acc.).

צֶפֶרֶד. v. צֶפֶרֶדָּא

צִפְתָּה f. (צפר) *lamp*. Gen. R. s. 63, end (transl. צפרה, *tsaphra*, Is. XXI, 5) צ' ... איז אַר אַרר אַרר arrange the lamp; ... there are places where they call a lamp *tsafitha*; Yalk. ib. 111; Yalk. Is. 288.

צָפַן (b. h.; cmp. **צָפָה**) 1) to look up to, respect, regard, v. **צָפַן**.—2) to provide, store away, reserve, guard; to hide. Deut. R. s. 7 (ref. to Prov. II, 1) **וְאָנִי צוֹפֵן וְכ'** you treasure up learning and good deeds with me in this world, and I treasure up for you good reward in the hereafter (ref. to Ps. XXXI, 20); Cant. R. to VII, 14; a. e.—Part. pass. **צָפוּן**; **צָפוּנִי**, **צָפוּנִיךְ**, **צָפוּנֵינוּ**. *pl.* **צָפוּנוֹת**. **צָפוּן**. Midr. Prov. to ch. II **אִם יִצְדִּיק אֶת זֵרֵי וְלִמְדֵי תוֹרָתִי** if you do well, guarding my Law (making provision for the study of the Law), I will satisfy you out of the good which is reserved for the hereafter (ref. to Ps. I. c.). Lev. R. s. 2 (ref. to **צָפָה**, Lev. I, 11) **לִפְנֵי** שָׁמָּה ... **שָׁמָּה** צ' לפני this is typical of the deeds of Abraham . . . , which are stored up before him (the Lord, for the benefit of their descendants); v. **צָפוּנָה**. Midr. Prov. I. c. (ref. to **רָצַף**, ib. II, 7) **לִי** צ' ... **לִי** while man is formed in his mother's womb, (the reward for) the Law which he will study is reserved for him. Succ. 52^a (**הַצָּפוּרִי**, Joel II, 20) **זֶה יִצֵּר הָרֹעַ שֶׁצ' וְיִוֹמֵד בְּלִבּוֹ וְכ'** that means the evil inclination that constantly lies in waiting in the heart of man. Gen. R. s. 90; Yalk. ib. 148, v. **רָצַע**; a. fr.

Nif. תָּפַח to be reserved, kept. Tanh. ed. Bub. Yithro 8 וַיִּתְּן לְמֹשֶׁה וְיָרְדָה (Moses) was reserved for three months (for the giving of the Law in the third month, Ex. XIX, 1); Yalk. Ex. 271; ib. וַיִּתְּפַח (corr. acc.).

Hif. הִצִּיפוֹן 1) *to guard, provide; to remove, hide.* Midr. Prov. I. c., v. supra. Deut. R. s. 1 (play on צִפְנָה Deut. II, 3) הִצִּיפוֹתָ מִמֶּנּוּ *hide yourselves from him; a. e.*—2) (denom. of הִצִּיפוֹן II) *to turn north.* B. Bath. 25^b הִצִּיפוֹן let him turn towards the north (in prayer).—3) (denom. of הִצִּיפוֹן I) *to brighten, cleanse with soap, v. הִצִּיפוֹן I.*—4) (in enigmatic speech) *to enlighten.* Erub. 53^b ... הִצִּיפֵינוּ דִּירָבָן צִפּוֹן 'unhide' unto us where R. ... is hidden; [Rashi refers to צִפְנָה, with emphatic הִ].

צַפְנָתָהּ pr. n. f. *Tsaf'nath*. Gitt. 58^a בַּת פְּנִיאל שְׂמָה
 צַפְנָתָהּ her name was Ts., daughter of Peniel; צוֹפֵיר שְׂמָה
 בַּת פְּנִיאל she was named Ts. (the bright), because all looked
 at her beauty.

צִפְעוֹן m. (b. h. צִפְעָנִי *adder*. Num. R. s. 10; Lev. R. s. 12, v. פֶּרֶשׁ; Yalk. Prov. 960 (also צִפְעוֹנִי).

צָפַף (cmp. **צָפַק** I) to touch closely, press; to squeeze into, weave (v. **צָפַץ**). Midr. Till. to Ps. XVIII, 41 **וַיִּצְפֹּץ** **הַשָּׁחַל** וַיִּכּוּ **הָרָא** **בְּעֵצָא** וַיִּכּוּ ed. Bub. (ed. **הַשָּׁחַל** **עֲצֻמוֹ**) he slipped and squeezed himself into the cave.—Part. pass. **צָפֻּף**; f. **צָפֻּפָה**; **צָפֻּפִּים**, **צָפֻּפִּין**. Ab. V, 5 **עָמְדִים** ... **צָ** **וְהָיוּ** **בְּהֵמָה** **וְהָיוּ** **בְּהֵמָה** when they stood (in the Temple); they were pressed

צִפּוֹרָה, **צִפּוֹר**, **צִפְרָא**, **צִפְרָא**, **צִפְרָא** ch. same, *fowl, bird*. Targ. O. Gen. VII, 14 (Y. **צִפּוֹר**). Targ. O. Lev. XIV, 5 (ed. Berl. **צִפְרָא**, corr. acc.; Y. **צִפְרָא**). Ib. 6 (ed. Amst. **צִפְרָא**). Targ. Prov. VII, 23 ed. Wil. **צִפְרָא** (ed. Lag. **צִפְרָא**); a. fr.—Meil. 20^b, v. **צִפְרָא** III. Zeb. 64^b **צִפְרָא** the bird (whose head is to be pinched) must be turned under (over the back of the priest's hands). Gen. R. s. 79 **צִפּוֹר מְבֻלְעֵר** וכ' no bird is caught without the decree of heaven; Y. Shebi. IX, 38^d **צִפּוֹר**; Esth. R. to I, 9 **צִפּוֹר**; Koh. R. to X, 8 **צִפּוֹר**, v. **רֶבֶב**. Ib. to IV, 6 (prov.) **צִפּוֹר חַדָּשָׁה** וכ' better one bird tied, than a hundred flying; a. fr.—*Pl.* **צִפּוֹרָה**, **צִפְרָא**, **צִפְרָא** Targ. Lev. XIV, 4 (ed. Berl. **צִפְרָא**). Targ. Ps. CIV, 17; a. fr.—Y. Shebi. l. c.; Gen. R. l. c., **צִפְרָא**. Koh. R. l. c.; Lev. R. s. 3, beg., **צִפּוֹר** II; a. fr.—*Beth-Tsipparā*. Arakh. II, 4 (Bab. ed. 10^a **צִפּוֹר**); Rashi **צִפּוֹר**; Tosef. ib. I, 15 **צִפּוֹר**. Succ. 51^a.

צפרדע c. (b. h.) *frog*. Ker. 13^b. Toh. V, 1; 4. Snh. 67^b (ref. to Ex. VIII, 2) **צ' אחת דידה וכו'** originally there was only one frog &c.; Ex. R. s. 10. Ib. ... **אני עושה שליחותי** I have my message carried, and be it even through a serpent, a scorpion or a frog; a. fr.—*Pl.* **צפרדעים** the ruin which the frogs effected. Pesik. Vayhi, p. 66^b **צ' קולטין (בגוין) צ'** and then he sent them criers (heralds), that is the frogs; Pesik. R. s. 17; a. e.

צפרירי m. pl. (denom. of **צפרה**) 1) *mornings, every morning*. Targ. Ps. LXXIII, 14.—2) *morning demons*. Ib. CXXI, 6. Targ. Cant. IV, 6. Targ. Y. Num. VI, 24.

צפרן v. **צפרין**.

צפרתא **צ' f.** (v. **צפר**) *fowl, esp. a small bird*, (supposed to be) *the humming bird*. Snh. 107^a **שכן אתא Satan** came to him disguised as a bird (Yalk. Sam. 148 **כטריא**). Succ. 5^b **כאפי רצ' בר יוכי** as large as the face of a *tsipparta*, opp. **רצ' Sabb. 80^b** the egg of a *ts. Yoma 75^b* **בציפורתא דיהי** the quail (*s'lav*) was no larger than a *ts.*; a. e.; v. **צפרתא**.—**צ' דיקלא** 'the bird of the palm' (= *ה צפורת כרמים*) a species of *locusts*. Sabb. 90^b Ar. ed. Koh. (missing in ed.).

צפת pr. n. pl. *Ts'fath (Safed)*, near Tiberias (v. Neub. Géogr. p. 227). Y. R. Hash. II, 58^a **top וכו' אילין דחמין צ' וכו'** those who see (the New-Moon fire at) Ts., must they go around (announcing the New-Moon to others)?; **ר' ביטל** **צ' למה מסבה וכו'** since Rabbi has abolished the signals (except for the lake of Tiberias), why should Ts. go around? But (the fires are raised at the lake) for announcement, that they (the inhabitants of Ts. and other places) may know it.

צצחר v. **צצחר**.

צקלג (b. h.) pr. n. pl. *Siklag*, a Judæan town in possession of the Philistines. Gitt. 7^a, v. **לגריקא**.

צקלון m. (b. h. **צקלן**) *bag*. Pirké d'R. El. ch. XXXV; Yalk. Gen. 119 **הלחם בצקלון** the bread is in thy bag.—[Men. 66^b (play on **בצקלון**, II Kings IV, 42) **בא ויצק לנו וזוה דיה** ... he came and poured water (on our hands), and we ate, and it was pleasing.]

צר v. **צור**.

צר I to be narrow, v. **צור**.

צר II m. (b. h.; preceded.) 1) (adj.) *narrow*. Par. XII, 2 **צר צלוחיתא** a flask with a narrow neck; a. e.—**צר עין** *narrow-minded, selfish, envious*. Y. Taan. III, 66^b (ref. to Job XXXVI, 19) **לא יהו לך צ' וכו' וזוה דיה** ... he came and poured water (on our hands), and we ate, and it was pleasing.]—**צר** *oppressor, adversary*. Gen. R. s. 61, end, v. **צור**.—[Yalk. Gen. 62 **וצר צ' וכו' וזוה דיה** ... he came and poured water (on our hands), and we ate, and it was pleasing.]—**צר** *order*

thy prayer before thy Maker, that thou have no adversaries (accusers) in heaven above; Snh. 44^b **כל המאמץ** ... he who strengthens himself (makes a strong effort) for prayer, has no adversaries &c. Ib. **ואל וכו' וידה צ' וכו'** and that he may have no adversaries &c. Ex. R. s. 27 **צריהם של ישראל** Israel's allied adversaries; a. fr.

צרא, pl. constr. **צרי**, v. **צור** III.

צרי, v. **צור**.

צרב (cmp. **צור**) to shrink (from heat).—*Part. pass.* **צריב** compact, hardened. Bets. 7^a **משום דצריבן** because they (the eggs that are laid) are hard-shelled (and that is what he cares for).

צרכא m. (preced.) *shrinking, reduction* (through smelting). Targ. Is. VI, 13 (some **צרכא**, corr. acc.; h, text **בשר**).

צורבת צרבה f. (preced.) *shrivelled surface, scar* (= b. h. **צרב**). Neg. VII, 1 **עד שלא נעשו צ' וכו' צורבת** before they are cicatrized; Toset. ib. II, 14 **צורבת** Neg. VI, 8 **צורבת** Ar. (ed. **צורבת**). Lam. R. to I, 2 [read:] **ונושכור על לחיהם כצורבת השחקן** and they (the tears) ate themselves into their cheeks (forming a surface) like the scars of a sore.

צורבת, v. preceded.

צור (צור) (cmp. preceded. wds.) to contract, shrivel, have a rough surface.—*Part. pass.* **צורר** rough, harsh (of sound). R. Hash. 27^b **צורר** Ar. a. Rashi to Hull. 36^a (ed. **צורר**).

צורדא m. *tsarda*, name of a bird (prob. named from its voice, v. preceded.). Hull. 62^b (Ar. **צורדא**; Ms. H. **צורא**; Ms. R. 1 **צורדא**; Rashi Ms. **צורדא**, v. Rabb. D. S. a. l. note 300).

צורדא I c. (preced. wds.) *coarse web (of hemp); rough cloth*. M. Kat. 27^b **בר וזוה אפי' בצ' וכו' צורדא** (Ar. **צורדא** ... אפי' בצ' וכו' **צורדא** Ms. M. 2 **צורדא**; v. Rabb. D. S. a. l. note 7) and nowadays people use for shrouds even rough cloth worth a Zuz; Keth. 8^b bot.—*Pl.* **צורר**. B. Mets. 60^b **צ' שרא למירק צ' וכו' צורר** Ms. R. **צורר** v. Rabb. D. S. a. l. note) permitted to beat hemp-clothes (to improve their appearance).

צורדא II (צורדא), **רדא** f. demon-*Ts'rada*, name of a disease, (supposed to be) *vertigo*. Hull. 105^b **צורדא** (Ar. **צורדא**; Ms. R. 3 **צורדא**; Rashi M. **צורדא**; v. Rabb. D. S. a. l. note 8) it is bad for (it begets) vertigo. Pes. 111^b **צ' וכו' וזוה דיה** vertigo seized him (Rashi: *megrin*, prob. reading **צורדא**).

צורדא (צורדא) f. (צורדא) *rough sound, snap (or whistle, v. infra); the snapping finger, middle finger*. Yoma I, 7; Toset. ib. I, 9, expl. **גדולה של ימין** the large finger of the right hand. Y. ib. I, end, 39^b **רב**

בפח Rab H. says, the Mishnah means that the finger is put into the mouth (produce a shrill sound). Bab. ib. 19^b (phonetic play) צָרָה דָּא מֵאֵי הִיא צָרָה the match to this (the middle finger) [comment.: the nearest to this (the index finger)], what is it? The thumb, i.e. the sound is produced with these two fingers. Tanh. Bo 14 אֲצַבֵּעַ אֲמַצְעִית 'צ' up to 'the snapping finger', that is the middle finger.

צָרָה m. (צָרָה I) *manufacturer or seller of common cloth (or clothes)*.—Pl. צָרָה. B. Mets. 51^b בַּצ' דִּיהֵבִי B. Mets. 51^b (צָרָה; v. Rabb. D. S. a. l. note 4; Ar. צָרָה; older eds. in Rashi צָרָה) it refers to manufacturers &c., who pay four percent. commission.

צָרָה f. pl. (preced.) *rough cloth-garments* (which one does not mind selling), opp. מֵאֵי (good) garments for one's own use. B. Mets. 51^a older eds., Ms. F. a. H. (Ms. R. 1 צָרָה, later eds. צָרָה; v. Rabb. D. S. a. l. note 70).

צָרָה, v. צָרָה II.

צָרָה I (b. h.; צָרָה) [*nearest, associate wife, rival* (cmp. רֵעַ)]. Yeb. I, 2 כָּשֶׁם שָׁבֵרוּ פְּטוּרָה כֵּךְ צָרָתָהּ פְּטוּרָה as a man's daughter (who was the wife of his brother that died without issue) is exempt from marrying the *yabam* (her father), so is her associate exempt. Ib. הִלְכָה צָרָה (her father), so is her associate exempt. Ib. כָּשֶׁם שָׁבֵרוּ פְּטוּרָה כֵּךְ צָרָתָהּ פְּטוּרָה if this his daughter's associate marries a second brother of his who has another wife besides her, and he dies (without issue): as his daughter's former associate is exempt, so is the latter's present associate exempt; a. v. fr.—Snh. 103^b; Yoma 9^b; Num. R. s. 7 'מִסְכָּה צ' v. מִסְכָּה I. Midr. Till. to Ps. CI מִכָּה שֶׁל מִיכָה 'and a rival crossed the sea' (Zech. X, 11), that means the image of Micah; Num. R. s. 16, end; Mekh. Bo, s. 14.—Yoma 19^b, v. צָרָה. Pl. צָרָה. Yeb. I, 1 צָרָתָהּ צ' v. צָרָתָהּ צ' fifteen women (married severally to the brother of a man with whom marriage is forbidden) cause the exemption from *yibbum* (יִבּוּם) of their associates and eventually the associates of their associates. Ib. 4 בֵּית צ' the school of Shammai allows the rivals of a woman forbidden on account of consanguinity to be married to one of the brothers of the deceased (without issue); a. fr.

צָרָה II f. (b. h.; צָרָה) 1) fem. of צָרָה.—2) *anguish, trouble, distress, persecution*. Ber. 9^b בְּשַׁעֲרָה לָצ' time enough for the trouble when it comes ('sufficient unto the day is the evil thereof'). Ib. 63^a (ref. to Prov. XXIV, 10) 'בֵּינִי צ' he who neglects the words of the Law, has no strength on the day of trouble. Pes. 117^a 'וְצ' in every trouble that may not come (euphem. for: that comes) upon them. Yeb. 63^b (from Ben Sira) אַל תִּצְרֹחַ מָחָר וְכ' worry not about to-morrow's trouble, for thou knowest not what the day may beget. Sot. 12^a (play on צָרָה, I Chr. IV, 7) 'וְכ' because she was a trouble (an object of envy) to her companions. Snh. IV, 5 'וְכ' lest you say, why should

we undergo this trouble (of giving testimony)? &c. Gen. R. s. 81 'וְכִין שָׂרָה שָׁצָרָה צ' and when he saw that his trouble was a real trouble (when he felt greatly embarrassed). Ib. אֵל תִּזְכְּרֵנִי צָרָתִי do not cause me to mention my trouble. Cant. R. to III, 4 (ref. to Is. XXI, 2) כָּבֵד תַּעֲלֶה (not תַּעֲלֶם) צָרָתָהּ שֶׁל עֵילָם ... כָּבֵד תַּעֲלֶה צָרָתָהּ (not תַּעֲלֶם) the anguish which Elam has to bring has already been brought up (prepared), ... the anguish through Media has already been created; a. v. fr.—Pl. צָרָה. Ber. 13^a 'אֲרוּנוֹת וְכ' צ' the later troubles make us forget the earlier; Y. Sot. IX, 24^b top. Y. Meg. I, 70^d צָרָה שֶׁל הָמָן ... צָרָה לֹא דִינִי הָצ' have we not enough with the persecutions that visit us (on account of which we hold fast-days), that you want to impose upon us (the fast in commemoration of) the persecution by Haman? Snh. 97^a; a. v. fr.

צָרָה m. (צָרָה) *smelter, goldsmith*.—Pl. צָרָה. Kidd. 82^a Ar. (ed. צוֹרָפִים).

צָרָה m. (צָרָה) *need, use, profit*. Targ. Y. Num. VII, 5, v. צָרָה II. Targ. Hos. VIII, 8 (תַּפְּחִין צָרָה). Targ. Is. LIV, 12. Targ. Job XXXV, 3. Targ. II Kings V, 7 'אֵיךְ בִּי וְכ' does the Lord need me &c.?: a. fr.—[Targ. Ps. LXX, 1, v. צָרָה.]

צָרָה m. (b. h.; צָרָה) *smelter, goldsmith*. Y. Meg. III, 74^a bot., v. תַּמְרָרִים.

צָרָה, v. צָרָה.

צָרָה m. (צָרָה I) *enmity*. Num. R. s. 21 וּמִלְחָמוֹת צָרָה צ' disgrace, wars and enmity (Tanh. Pinh. 3 צָרוֹת).

צָרָה I m. (b. h.; צָרָה I) 1) *knot*. Kel. XXVI, 4 (צָרוֹת) צ' if they are tied up with a temporary knot; צ' with a permanent knot; Y. Kil. VI, 30^c. Ib. צ' a permanent knot requires cutting through (to be opened); a temporary knot does not &c.—2) *bundle, bag*. Kel. I. c. 2 הַמְּרַגְלִית צ' a piece of leather in which jewels are bound up; צ' הַמְּעִט in which money is bound up; Tosef. ib. B. Bath. IV, 3. Snh. 68^a. Ex. R. s. 20; a. fr.

צָרָה II m. (b. h.; צָרָה II, v. צָרָה) *pebble, stone*. Sabb. VIII, 6 (81^a) צ' אוֹ אֶבֶן צ', read as in Y. ed. אֶבֶן צ' a pebble; Tosef. ib. VIII (IX), 22; Y. ib. VIII, 11^c top (v. Rabb. D. S. to Sabb. I. c. note 3). Gitt. 64^b, a. e. צ' הוֹרִיק אֶבֶן וְכ' a child that is given a pebble and throws it away, a nut and takes it. Men. I, 2 קָמָן וְעֵלָה בִּידֵי צ' if the priest took a handful (of the meal offering), and a pebble was in it. T'bul Yom I, 4 שֶׁבֶכֶר הָצ' a pebble (or a piece of earthen ware) put as a mark on a loaf; a. fr.—Pl. צָרוֹת. Y. Erub. V, 22^c top. Y. Yoma IV, beg. 41^b 'וְכ' צ' וְיִבֵּא שְׁנֵי צ' (צָרוֹת) let him take two pebbles, one black &c.; a. fr.—[Yalk. Lev. 587 נִפְלֹ מִמֶּנּוּ צ' read: נִפְלֹצוֹת.]

צָרָה ch. same. Y. Snh. VII, end, 25^d. Ib. צָרִיר (corr. acc.).

צָרוּרִית, Lev. R. s. 15 בַּצ' read: בּוֹצְרִית (v. Lam. R. to IV, 20).

*צִרְחָא f. pl. (v. preced. art.) *rough, stone-like*. Snh. 96^b, Ms. M., v. צִרְחָא II.

צִרְחָא (b. h.; cmp. צָרַח) *to scream, croak*. Tosef. Sabb. VI (VII), 6 קרא עורב וא"ל צִרְחָא וכו' if a raven cries, and one says to him, croak . . ., this is a superstitious practice; Yalk. Lev. 587 צִרְחָא (corr. acc.); Sabb. 67^b, v. צִרְחָא.

צִרְחָא I, צִרְיָה ch. same. Lam. R. to I, 3 אמר וצ' קם וצ' (not וצִרְחָא) he stood up and screamed (after him), saying to him &c.

*Af. צִרְחָא *to call together*; (of the bear) *to growl*. Targ. Prov. XXVIII, 15 (Ms. מְסִרְחָא; h. text שוֹקֵק).

Ithpe. צִרְחָא *to be called together, be summoned*. Targ. O. a. Y. I Num. XXIV, 24.

צִרְחָא II (interch. with צָרַח, צִרְחָא) *to be narrow*; צ' לִי *to worry*; *to be sorry, be afraid*. Gen. R. s. 91 לִיה וְרַחַק צ' לִיה וְרַחַק (not צִרְחָא) he was afraid, and fled. Ib. וצ' לִי מִיָּד וכו' and I was afraid of thee, lest thou kill me. Y. Ber. I, beg. 2^a וצ' לִי מִיָּד (ed. רַחַק, corr. acc.) they are afraid of wild beasts. Esth. R. to I, 22; Lev. R. s. 12 דצ' לִי וכו' (not רַחַק, v. מְסִרְחָא).

Ithpe. צִרְחָא (אִצְרָחָא) same. Gen. R. I. c. וּמִצְרָחָא וּמִצְרָחָא (some ed. וּמִצְרָחָא) and I am sorry that I did not ask it; Y. Ber. VII, 11^b לא צ' לִי מִיָּד (read: שְׁלֹחָה (read: (מִיָּד וְלֹא וכו'); Yalk. Gen. 148 וצ' לִי מִיָּד (read: וצִרְחָא; a. corr. acc.; v. Rashi to Ber. 48^a).

צִרְחָא, צִ' m. (preced.) *anguish*, רִלְבָא (prob.) *angina pectoris; pain of the heart* (Rashi). Gitt. 69^b לִצ' לִי a remedy for &c. Ber. 40^a לִצ' רִלְבָא Ms. F. a. Ar. (ed. רִלְבָא; v. Rabb. D. S. a. l. note 400). Cmp. צִרְחָא.

צִרְחָא I, צִרְחָא *to split, tear*. Targ. II Esth. IV, 1.—Ab. Zar. 30^a דְּצִרְחָא וְחַיִּי... חוּיָה (Ar. צִרְחָא) saw a serpent split (cross the water, cmp. צִלַח) and come on.—[Men. 37^b צִרְחָא II ch.].

Pa. צִרְחָא *to burst*. Ab. Zar. I. c. bot. רַחַק וְצִרְחָא, v. מִצְרָחָא II.

Ithpa. צִרְחָא, Ithpe. צִרְחָא *to be split, burst*. Ib. 65^b וְצִרְחָא וְצִרְחָא that the wine bags should not burst. Sabb. 154^b וְצִרְחָא וְצִרְחָא the bags may burst. Yeb. 17^a... בְּחַתָּא וְצִרְחָא (Canaanean) girls of that generation had their wombs cut.—[Targ. Prov. XVIII, 1; XX, 3, v. I צִרְחָא II].

צִרְחָא II, v. צִרְחָא

צִרְחָא m. (b. h.; preced. art.) [that which runs through cracks,] *resin, balsam* (v. Gen. R. s. 91, quot. s. v. בִּלְסָם).—Ker. 6^a, a. fr. הַצ' an ingredient of frankincense. Sabb. 25^b; Tosef. ib. II, 3 אֵין מְדִלִיקֵין בַּצ' you must not feed the Sabbath lamp with balsam; Y. ib. II, 4^d אֵין מְדִלִיקֵין צִרְחָא.

צִרְחָא, Sabb. 90^b; Ab. Zar. 75^a bot. Ar., v. צִרְחָא III h. a. ch.

צִרְחָא, v. צִרְחָא.

צִרְחָא (צִרְחָא) m. (צִרְחָא) *hard and dry matter*. Hull. 36^a; Pes. 20^a; Men. 102^b צ' שֶׁל מִנְחֹת (Ms. M. everywhere צִרְחָא, v. Rabb. D. S. a. l. notes) the dry portion of meal offerings (not permeated with oil). Eduy. I, 8 יֶאֱכַל צ' (early eds.

צִרְחָא, v. Rabb. D. S. a. l. note 9) it must be eaten dry (coarsely pounded without being moistened); Maas. Sh. II, 4.

צִרְחָא, Targ. Y. Num. V, 26; Targ. Y. Lev. IX, 17 (some ed.), v. צִרְחָא.

צִרְחָא, Targ. II Kings IX, 30; Targ. Is. LIV, 11; Targ. Jer. IV, 30, v. צִרְחָא.

צִרְחָא, צִרְחָא (b. h. צִרְחָא) pr. n. pl. *Seredah*, in Peræa (v. Neub. Géogr. p. 275), home of R. Jose ben Joëzer. Ab. I, 4. Eduy. VIII, 4; Ab. Zar. 37^a; Pes. 16^a; a. fr.

צִרְחָא f. pl. (v. צִרְחָא) *hard and dry*. Snh. 96^b, v. צִרְחָא II.

צִרְחָא *to scream*, v. צִרְחָא I.

צִרְחָא pr. n. pl. (preced.) *Ts'riah (Gathering Place, Tower)*. Targ. Jud. IX, 46; 49 (h. text דָּבָר).

צִרְחָא f. pl. (v. צִרְחָא) *full of cracks(?)*. Snh. 96^b Ms. F., v. צִרְחָא II.

צִרְחָא, צִרְחָא f. (צִרְחָא) *needing; needed; he (she, it) must*. Sabb. II, 7 אִם לֹמַר וכו' צ' אִם לֹמַר a man must order three things &c. B. Bath. 110^a שִׁירְדִּיק שִׁירְדִּיק אִם לֹמַר וכו' he who is about to marry a woman, should investigate the character of her brothers. Ber. 13^a כֹּהֵן צ' must be read with the intention to comply with the law. Ib. 14^a, a. fr. לֹמַר וכו' (abbrev. וצִרְחָא, or וצִרְחָא) and needless to say, of course. Yoma 83^a אִינוּ צ'... חוּלָה אֹמַר צ' if the patient says that he needs food (cannot fast), and the physician says, he does not need. Ib. צ' אִינוּ I must have food. Tosef. Hag. II, 11 צִרְחָא וכו' I must offer it &c. Pes. 5^a, a. fr. צ' אִינוּ this reference to a Biblical verse is unnecessary. Y. Hag. II, 78^a top; Snh. 46^a, a. e. לִכְךָ the condition of the time required such a measure; a. v. fr.—צִרְחָא (sub. שְׁאֵלָה, &c.) *is questionable, is undecided*. Y. Ned. IV, beg. 38^a וְלִבְצֹר צ' (not צִרְחָא) as to harvesting and grape-cutting, it is questionable (whether he may borrow tools of one from whom he has vowed not to derive any benefit, v. הִנְחָא).—צִרְחָא, צִרְחָא, צִרְחָא, צִרְחָא. Sabb. 55^b, a. e. צ' אִינוּ, v. מוֹדִיעִי. Ber. 13^a, a. fr. כֹּהֵן צ' must be read with the intention to comply with the law. Ib. 14^a, a. fr. צ' אִינוּ need not testify before court (to the identity of their signature); a. v. fr.—[צִרְחָא, Shek. IV, 7 Y. ed., v. צִרְחָא].

צִרְחָא, Targ. Ps. XXXVIII, 1 some ed., v. צִרְחָא.

צִרְחָא *to need*, v. צִרְחָא.

צִרְחָא, צִרְחָא I f. = h. צִרְחָא. Targ. I Chr. XXVIII, 12. Targ. O. Gen. XVI, 12. Targ. Is. LIII, 2; a. fr.—Taan. 20^b וְצִרְחָא וְצִרְחָא כל מִן דְּצ' וכו' whosoever is in need, let him come and eat. Ib. וְצִרְחָא וְצִרְחָא let whoever needs (to wash his hands) enter &c.; a. fr.—צִרְחָא a) (in Y.) *it is doubtful*, v. צִרְחָא. Y. Gitt. IV, 46^a, v. אֶפְרַיִם. Y. Ned. V, end, 54^b וְצִרְחָא וְצִרְחָא there it was doubtful to him, and here &c., v. צִרְחָא; a. fr.—b) *(it is) necessary to state it*. Ber. 21^a sq. צ' וְצִרְחָא וְצִרְחָא אִם לֹא; a. fr.—and it was necessary (to teach both cases), for, if we had been taught only the first case,

Hof. הֵצָרָה *to be needed; to be in need of, be forced.*
 Men. 79^b וְאִם הֵצָרָה הֵצָרָה וְכִי if they shall be needed (for

the sacrifice intended), they shall be used; if not, they shall be otherwise employed; Keth. 106^b; Shebu. 11^a. Ib. animals selected for daily offerings beyond the needed number. Yoma 67^a לא מעולם it never happened that the messenger sent with the Azazel needed to make use of the offer of food. Num. R. s. 7 'לא הוצרכו שיעשאוהו' and 'וכ' they had not to be forced &c., v. עָשָׂה; a. fr.

צָרָה, ch. same. Targ. Y. II Gen. XVI, 5.—Y. B. Bath. VIII, 16^b bot. צָרָה וּבִנְתָּהּ she needed money and sold to her husband (the property which she had assigned to her brother). Y. Erub. V, beg. 22^b [read:] צָרָה לָךְ צָרָה לָךְ he who needs thee may smile (assent) to thee (flatter thee), he who needs thee not, dares to wonder at thee (in disapproval); Y. Snh. XI, 30^b top צָרָה לָךְ צָרָה לָךְ a. e.—Mostly *pass.* צָרָה צָרָה to need, be needed. Ib. לִיהָ צָרָה דָּלָא ... חֲלַת עֶשְׂרֵה he spent thirteen years ... without needing him. Taan. 20^b צָרָה צָרָה אֵינֶנּוּ now we do not need it. Yeb. 105^b צָרָה צָרָה לא צָרָה צָרָה she needs not (to be examined, or: thou needest not examine her). Ber. 13^b צָרָה צָרָה לא צָרָה צָרָה more you need not do; a. fr.

Ithpa. צָרָה צָרָה, **Ithpe.** צָרָה צָרָה to be needed; to need. Targ. Y. I Gen. XVI, 5. Ib. XLVII, 12; a. fr.—Taan. 23^a צָרָה צָרָה כִּי צָרָה צָרָה whenever the world needed rain. Ber. 9^a אֵל צָרָה צָרָה it was necessary (in the Scriptural text) to write *hazzech*. Ib. 13^a לִי אֵל צָרָה צָרָה that *v'hayu* (Deut. VI, 6) which is written, what is it for? It is needed because of the preceding *sh'm'a*. Bets. 7^a צָרָה צָרָה it was necessary to let us understand distinctly. Bekh. 31^a צָרָה צָרָה צָרָה the time needed him, i. e. the scholars felt in need of his teaching. Hull. 38^a צָרָה צָרָה לִיהָ צָרָה צָרָה איצטריך ליה לאבא he wanted money to buy oxen; Ib. 47^b צָרָה צָרָה two more persons were wanted (to make up the legal quorum); a. v. fr.—Gen. R. s. 91 צָרָה צָרָה I felt the need of asking him; Y. Ber. VII, 11^b צָרָה צָרָה sub. למשאליה, v. צָרָה.

Af. צָרָה as preced. **Hif.** Gitt. 63^b גַּט צָרָה R. ... decided that she required a letter of divorce.

צָרָה, **צָרָה**, v. צָרָה, צָרָה.

צָרָה to incise, split. Bekh. V, 3 צָרָה צָרָה if one makes a slit in the ear of a firstborn animal. Ib. ... נָטַל (Talm. ed. Ib. (35^a) צָרָה צָרָה בָּאוּ וְצָרָה צָרָה he went and mutilated the ears of other firstborn animals. Zeb. 25^b צָרָה צָרָה if one mutilates the (priest's sacrificial) bullock; Bekh. 39^b (Tosaf. יהוירם). Tosef. Par. III, 8 צָרָה צָרָה לִי צָרָה צָרָה he slit his ear (to make him unfit for priestly service); a. e.

Pi. צָרָה same, v. supra.

צָרָה (b. h.; cmp. preced. a. נָכָה **Hif.**) to strike, smash,

esp. (cmp. a. נָכָה **hif.**) to strike with leprosy. Yalk. Is. 271 יָדְךָ כְּמוֹ שֶׁצָּרָה אֶת יָדְךָ as I struck thy (Moses') hand with leprosy.—Part. pass. צָרָה *leper*. Num. R. s. 7, v. פָּרַע.

Hithpa. צָרָה צָרָה, **Nithpa.** צָרָה צָרָה to become, or to be a leper. Snh. 110^a הַיּוֹדֵעַ שֶׁצָּרָה צָרָה he who encourages strife deserves to be stricken with leprosy. Ib. 107^a שֶׁשָּׁהָה דָּוִד שִׁשְׁהַחֲדָשִׁים David was a leper for six months. Ex. R. s. 3 לֹא דָוִד מִן הַיּוֹדֵעַ שֶׁצָּרָה צָרָה Moses' hand did not become leprous, until he had taken it out &c.; a. e.

צָרָה ch., **Ithpa.** צָרָה צָרָה as preced. **Hithpa.** Targ. Y. I Num. XII, 16 (XIII, 1).

צָרָה *leprosy*, v. צָרָה.

צָרָה f. (b. h.; preced. wds.) [*plague*,] *hornet* (collect. noun). Y. Sabb. XIV, beg. 14^a צָרָה צָרָה מוֹחֵר לְהַרְגוֹ אֶת הָעַז you may kill hornets on the Sabbath (because they are dangerous to life). Ib.; Bab. ib. 121^b שְׁבִינִינָה צָרָה, v. יְנִינָה. Midr. Till. to Ps. LXXXVIII, 45 צָרָה צָרָה וְכֵן הָעַז בְּיָמֵי יוֹשׁוּעַ the same was the case with the plague of hornets in Joshua's days; Yalk. Sam. 102; a. e.—[Yalk. Lev. 537 צָרָה צָרָה וְכֵן הָעַז בְּיָמֵי יוֹשׁוּעַ, read: הַצָּרָה.—**Pl.** צָרָה צָרָה צָרָה. Yalk. Sam. l. c. צָרָה צָרָה וְכֵן הָעַז בְּיָמֵי יוֹשׁוּעַ two hornets split the stem &c.; Tanh. Mishp. 18 צָרָה צָרָה; ed. Bub. 12 צָרָה צָרָה. Makhsh. VI, 4 רֶבֶשׁ צָרָה צָרָה there were two plagues of hornets, one in Moses' days, and one in Joshua's; a. e.

צָרָה f. (b. h.; preced. wds.) [*plague*,] *leprosy*. Yeb. 63^b (fr. Ben Sira) צָרָה צָרָה אִשָּׁה רָעָה צָרָה a bad wife is a plague to her husband; ... let him divorce her and be cured of his plague; Snh. 100^b. Lev. R. s. 16, a. fr. לָקָה צָרָה צָרָה was smitten with leprosy. Ib. s. 17 (ref. to Gen. I Sam. XVII, 46) צָרָה צָרָה לְשׁוֹן צָרָה Meg. 8^b צָרָה צָרָה he whose (seclusion on account of) leprosy depends on the condition of his body; אֵלָּא בְּיָמֵי צָרָה צָרָה whose seclusion depends ... on time; בְּרִפּוּאוֹ צָרָה צָרָה whose seclusion depends on his recovery; a. fr.—**Pl.** צָרָה צָרָה Sifra Thazr., Neg., Par. 3, ch. III שִׁירֵי צָרָה צָרָה בנין אב לכל הצ' שִׁירֵי צָרָה (not הצ' צָרָה, v. R. S. to Neg. IV, 3) this verse (Lev. XIII, 11) establishes the rule for all leprosy that they must be no less than the size of a bean.

צָרָה, v. צָרָה.

צָרָה (b. h.; cmp. צָרָה) [*to press, shrink*,] 1) to smelt, melt; trans. to refine, purify, try. Y. Keth. VII, end, 31^d; Tosef. ib. VII, 11 צָרָה צָרָה צָרָה צָרָה Yoma 72^b (ref. to Ps. XVIII, 31) צָרָה צָרָה ... צָרָה צָרָה if he deserves well, she (the Torah) cheers him; if not, she smelts him (through trials) צָרָה צָרָה she steels him for life; צָרָה צָרָה she smelts him for death. Yalk. Ex. 391 צָרָה צָרָה וְכֵן הָעַז בְּיָמֵי יוֹשׁוּעַ I studied and searched, refined and tested &c.; a. fr.—2) to tighten, harden. Yoma l. c., v. supra. Y. Yeb. XVI, 15^d top צָרָה צָרָה Var., v. צָרָה.—3) to change, v. infra.

Pi. צָרָה 1) to smelt. Keth. VII, 10 (among the occupations to which a wife may object) *בְּצָרָה נְחוּשָׁה*, expl. ib. 77^a חֲשִׁילִי דְדָוִד, v. חֲשִׁילִי; anoth. opin. מוֹחֵר נְחוּשָׁה וְכֵן, v.

v. **צָרַף**; Tosef. ib. l. c. **זוה מִתְרִיב וְכ'** he that casts bronze.—Trnsf. *to refine*. Gen. R. s. 44 (ref. to **צָרַף**, Ps. XVIII, 31) **לֹא נָחֲנוּ הַמִּצְוֹת אֶלָּא לְצָרָה וְכ'** (the ceremonial) laws have been given for the purpose of refining (disciplining) men through them. Ib. **שֶׁצָרַף הַקֶּבֶת וְכ'** (Abraham) whom the Lord tried in the furnace of fire. Ib. (ref. to **צָרַף**, Is. XLII, 7) **זוה אֲבִרָהָם שֶׁצָרַף וְכ'** that means Abraham, whom the Lord tried &c.; (Yalk. Is. 313 **שֶׁצָרַף**, *Nif.*).—2) *to tighten, harden*. Makhsh. V, 7 **לְצָרָה** ... המוליך if one takes a ship out to sea for the sake of tightening it; **לְצָרָה** ... מוציא מסמר if one takes a (glowing) nail in the rain for the sake of hardening it; Tosef. ib. II, 16 **בשביל לְצָרָה**. Tosef. Kel. B. Kam. III, 13 **צִיפֵן אֶפֶר** ... **לְצָרָה** (or **צָרַף**) if he hardened (baked) them (the earthen vessels) even in a peat fire. Bets. 32^a **בכבשן** (Ms. M. **משיצִרְפֵּם**) from the time he baked it in the kiln. B. Mets. 84^a (of iron weapons) **בכבשן** **משיצִרְפֵּם** when he has hardened them in the furnace, v. **צָרַף**; a. e.—3) [*to melt together, weld,*] *to combine, join*. Maasr. II, 5 **וְאִם צָרָה** (Y. ed. **צָרָה**) if he combined (ate them together). Y. Pes. III, 30^a **תּוֹפֵי מִצָּרָה שְׁנֵי** ... **אֵין הַבֵּית מִצָּרָה** if two pieces (of leavened matter), each half the size of an olive, are in the same room, the room does not join them (so as to be counted one olive-size); if in one vessel, **הַכֵּל מִצָּרָה** the vessel joins them. Kidd. 40^a, a. e. **לְמַעֲשֵׂה**, v. **מִתְחַשְׁבֵּה**; a. fr.—4) *to change small for large coin*, opp. **פָּרַט**. Maas. Sh. IV, 2 **שְׂדֵיָה מִצָּרָה** ... **כְּמוֹ** as the banker counts when he gives small change for large coins, not as he counts when giving large coins for small change; Tosef. ib. III, 3 **הַצִּיפֵּה** (הַמִּצְרָה) ... **מִצָּרָה** if one buys a gold Denar for coins designated for second tithes, he must count as the banker would when selling small change, not as he would, when buying large change. Shek. II, 1 **מִצָּרָה**, v. **הִרְבֵּן**. Y. B. Mets. IV, end, 9^d **לְצָרָה** ... **מִצָּרָה** if he wants to change the defective coin to be spent in Jerusalem, he must exchange it as if it were of full value (v. Bab. ib. 52^b); a. fr.—Sifrē Deut. 48 **אֶחָד מִצָּרָה דִּינָר וְאֶחָד מִצָּרָה דִּינָר וּמִנִּיהוּ** a gold Denar and spends it, and another changes his accumulation for a gold Denar and puts it away; Yalk. ib. 873, v. **סָגַל**.

Nif. **צָרַף** 1) *to be smelted, tried*. Yalk. Is. 313, v. supra. Midr. Till. to Ps. CXIX, 81 **כִּבְרֵי נִצְרָפִי** we have already been tried.—2) *to be hardened*. Kel. IV, 4 **משיצִרְפֵּם בכבשן** when they have been baked in the kiln; Tosef. ib. B. Kam. III, 13 **משיצִרְפֵּם**.

Hithpa. **צָרַף** 1) same, v. supra.—2) *to be joined, combined, counted in*. Naz. 35^b, a. e. **לְאִסּוּר** אין דִּירָה מִצָּרָה לאיסור a permitted thing is not to be joined to a forbidden thing, i. e. if one ate simultaneously, one half of the legal size each, of a permitted and of a forbidden thing, the two must not be counted together to make up the legal size. Ib. 4^a **זוה עִם זוה** **מִצָּרָפִים** they are counted together. Ib. VI, 1. Ber. 47^b **נִצְרָפִין וְעַבְדֵי תְּשֻׁעָה** nine freemen and one slave may be combined (to make up the requisite number of ten for prayers). Ib. **שְׁנֵים וְשֶׁבַע מִצָּט** two persons (at meal) and the Sabbath may be combined (count for three persons); **מִצָּט** ... **שְׁנֵי רַ"ח** two scholars (at meal) who are engaged in discussion are counted as three. Mikv.

III, 4 **מִצָּט** are combined to make up the legally required quantity of water; a. fr.—Tosef. Maas. Sh. III, 3, v. supra.

I צָרַף, **צָרַף** ch. same, 1) *to smelt, refine, try*. Targ. Jer. IX, 6. Targ. Is. LIII, 10; a. fr.—Part. pass. **צָרִיף**; f. **צָרִיפָא** &c. Targ. Prov. XXX, 5.—*2) *to contract, sponge (cloth)*.—Part. pass. as ab. Snh. 44^a **צָ** סְרִבְלָא Ms. F. (v. Rabb. D. S. a. l. note 3; ed. **דְּצָרִיפָא**) a sponged cloak (Rashi: *dyed with alum*, v. **צָרִיפָא**); v., however, **צָרִיפָא** 2.—3) *to combine, join*. Targ. Y. II Gen. XV, 1; Num. XXIV, 24.

Pa. **צָרַף** 1) *to smelt, refine*. Targ. Mal. III, 3.—Trnsf. *to torment* (v. P. Sm. s. v. 3446). Targ. Prov. XXV, 20.—2) *to join, attach*. Y. Nidd. II, end, 50^b **לֹא הָיָה מִצָּרָה לֹן עִמִּיהָ** and never joined them to himself (invited them to a consultation); **וְזָמַן צָרַפֹּן עִמִּיהָ** once he did invite them; **בְּגִין כֵּן צָרַפְתִּיכֶן** (צָרַפְתִּיכֶן) therefore I invited you; a. e.—B. Mets. 53^a, v. infra.—Part. pass. **מִצָּרָה**. Sot. 17^a **הָאֵשׁ מִצָּרָה** 2.—3) *to mix earth with alum*. Part. pass. as ab. Ab. Zar. 33^b **דְּמִצָּרָה** they (the earthen vessels) contain alum and therefore absorb more.

Ithpa. **צָרַף**, **צָרַף** 1) *to be joined, to join*. Targ. Y. I Gen. XV, 1; Num. XXIV, 24.—B. Mets. 53^a **וְנִצְרָפִינָהוּ** (Rashi **וְנִצְרָפִינָהוּ**) Ms. H. **וְנִצְרָפִינָהוּ**; Ms. F. **וְנִצְרָפִינָהוּ** let them (the two kinds of coins) be joined (and treated as one mass; Rashi a. Mss.: let him join them); **דְּאִיזְרִיפִינָהוּ** things forbidden as sacred by Biblical law and things forbidden by rabbinical law cannot be combined (Ms. H. **לֹא מִצָּרָפִינָהוּ** we dare not combine). Succ. 19^a **מִי** ... **דְּאִיזְרִיפִינָהוּ** מִצָּרָה וְכ' there is anything that may be joined (to make up the legal size) which in itself is not fit? Ber. 47^a **מָאי דְּעִידָךְ לְאִיצְטְרוּפִי** do you expect to be counted with us (as the third person for saying grace)? Yoma 74^a **מָאי דְּעִידָךְ לְאִיצְטְרוּפִי** fit to be added (to make up the legal quantity); a. fr.—Sot. 17^a, v. supra.

II צָרַף m. (preced.) *junction*; (adv.) *in immediate succession*. Y. Pes. III, 30^a **תּוֹפֵי מִצָּרָה** ground his flour for the Passover without interruption (without waiting for the millstones to cool off).

צָרַף m. (preced. wds.)=**מִצָּרָה**, *refining pot, crucible*. Targ. Prov. XVII, 3; XXVII, 21. Ib. XXV, 4.

I צָרַף f. (v. **צָרַף**) *belonging to the goldsmith's shop*. Tosef. Kel. B. Mets. VII, 10, v. **תְּחִיתָהוּ**.

II צָרַף f. (v. next w.) *the woman of Zarephath* that entertained Elijah (I Kings XVII, 8 sq.). Y. Ber. V, 9^b **תּוֹפֵי מִצָּרָה** 50; Yalk. ib. 84; Yalk. Kings 209; Pesik. R. s. 3. Ib. s. 4, v. **בְּנֵי צָ** **אֶלְמִנָה** Yalk. Jon. 550 **בְּנֵי צָ** **אֶלְמִנָה** Jonah ... was the son of the widow of Zarephath.

צָרַף (b. h.) pr. n. pl. *Zarephath (Sarepta)*, near Sidon. Pirkē d'R. El. ch. XXXIII. [In later Hebrew literature **צָ** is a name for *France*; with ref. to Ob. 20.]

צִירָוּר, **צִיר'** m. (cmp. צִיר II) *a stone vessel* containing a strainer and having an indented (comb-like) rim; a sort of *cooler*. Kel. II, 8 המסרק של צ' if an unclean object touches the 'comb' of a cooler; Tosef. ib. B. Kam. II, 8; Tosef. Eduy. II, 1. Kel. III, 2. Mikv. III, 3 המערה מן המערה ... מצי' קטן^a Ab. Zar. 73^a if one pours forbidden wine from a small cooler into the wine pit. Y. Snh. X, 28^d top וב' וידה שום צ' וב' and there stood a pitcher full of Ammonite wine; Bab. ib. 106^a צרצור (corr. acc.); Num. R. s. 20; Tanh. Balak 18; Yalk. Num. 771 (ed. Salon. חסריו, v. Rabb. D. S. to Snh. I. c. note 1). Gen. R. s. 98 [read:] אפי' היה צ' של מים בצדו וב' even if a pitcher of water had stood by his side, he would have been unable to put his hand forth &c.—Pl. צִירצורין. Tosef. Kel. B. Kam. II, 9.

צִרְפֹּר m. (צִרְר II, v. צִרְר) [*chirper.*] Cricket. Hull, 65^b
 הוא רחל הצ' הזה רכ' has not the cricket four feet &c. (and yet
 it is not permitted, because it does not go by the name of
 הצב); v. נצר I.

* **צִרְיָרָא** m. (צִרְרִי I) *knot, loop*. Gen. R. s. 92 (ref. to יוֹאָסֶר וְיֹאסֶר, Gen. XLII, 24) he כְּהוֹרִיז צ' עֲבִיר וְכ' (Joseph, in tying Simeon) made something like a loop (making the brothers believe, that he really tied him), as it is written, 'he tied them in *their eyes*'; cmp: ib. s. 91. [Comment. ref. to preced. w. or to צִרְיָרָא offer no intelligible explan.]

צִרְיָה f. 1)=**צִרְיָה**, *cricket*. Lev. R. s. 33, end; Cant. R. to II, 14 **צִרְיָה**, v. **צִיר**.—2) [*croaker*,] *raven* (in Arab. *accipiter*, v. Freit. Dict. s. v.). Esth. R. to I, 9; (ib. 4 **בְּרִית קְרִיָּה**, v. **בְּרִית**).

צָרַר I (b. h.; v. צָרַר II) 1) *to surround, wrap, tie up*. Hull. VIII, 2 **צוֹרֵר אֶרֶם בָּשָׂר וְכ'** one may tie up meat and cheese in one sheet. Ber. 23^b **צוֹרֵר אֶרֶם חֲפִילָיו וְכ'** a man may tie up his T'fillin with his money &c.; **לֹא יָצוֹר**; he must not do so, Tosef. Shebi. I, 9 **צוֹרֵר** he may bandage (a fig-tree when the bark is peeled off). Cant. R. to I, 7 **אֵנִי בְכַנְפֵּיךָ** **צוֹרְכָהּ** I (the Lord) will tie this up in thy lap (reverential expression for, *my lap*), i.e. I shall remember and visit this act upon thee; a. fr. — Part. pass. **צָרוּר**; f. **צָרוּרָה** &c. Gen. R. s. 14 (ref. to **וַיִּצָּר**, Zech. XII, 1) **מִלְמַד** **וְכ'** **בִּקְרוֹבוֹ** this teaches that the soul of man is tied up within him (love of life is a natural instinct), or else, when trouble comes upon him, he would detach it and cast it away. Sabb. V, 2 **יִצְאוּת צָרוּתָהּ** may be let out (on the Sabbath) with their udders tied up. R. Hash. 22^b **מֵאֲחֵים הָיוּ צָרוּרֵין וְכ'** two hundred Zuz are tied up in my cloak; a. fr. — 2) (neut. verb) [*to be narrow*,] *to cause distress*; Part. **צָר**; *imperf.* **יִצָּר** (with **לִי**, or sub. **לִי**) *to be distressed*; *to worry*. Gen. R. s. 76 (ref. to Gen. XXXII, 8) **וַיִּצָּר לוֹ וְכ'** ... **וַיִּירָא** he was afraid, lest he slay, he was distressed, lest he be slain; Tanh. Yavishl. 4. Yeb. 63^b **אֵל תִּצָּר צָרָה וְכ'** a. e.

Hif. הִצִּיר 1) *to be distressed, worry, feel sorry.* Pesik. R. s. 3 שׁוּׁה הַקְּרִיב וּׁכ׳ although he (Joseph) grieved over it, yet he (Jacob) placed Ephraim before Menasseh.

Ib. Joseph grieved over it exceedingly. R. Hash. II, 9 ומצאו R. A. found him grieving; ib. 25^a מי מיצור ר"ע מיצור וב' which of them was grieving? was it R. A. or R. Joshua? Ib. שהיה מיצור R. A. found R. J. in distress. Cant. R. to VIII, 6 מצורין ... רוצא travellers suffer through them (the rains); Yalk. Is. 333 (במצורם); a. fr.—2) *to distress, oppress, persecute*. Lam. R. to I, 5 כל מי שבה למצור וב' whoever is designated to persecute Israel, is first made a chief; Gitt. 56^b כל המיצור (המצורין) להם s. 5 Snh. 104^b. Mekh. B'shall. s. 5 וב' all that are to distress them in the future; a. fr.—3) *to narrow, close*. Y. Taan. III, 66^d (ref. to Job XXXVI, 19) מצור פיה when thou orderest thy prayer, do not narrow thy mouth (be timid in thy demands), but 'open thy mouth wide, and I shall fill it' (Ps. LXXXI, 11). Yalk. Job 927 והצרתיו (not והצרתה) and I closed him up.

Hof. הָיָה לָהֶם לַחֲמֹץ *to become distressing, be painful.* Ruth R. to I, 7 הַיָּצֵרָה עֲלֵיהֶם הַדֶּרֶךְ וְכ' *travelling was painful to them, because they walked barefoot.*

Nif. נָצַר to be tied up, gathered. Sabb. 107^b הָרָם לֵאמֹר if (in consequence of a blow) blood is gathered (and congealed), though no bleeding took place; Hull. 46^b. Y. Sabb. VII, 10^c top; a. e.—Gen. R. s. 46 מִשְׁלֵי רִמּוֹ when man's blood is tied up (runs slowly, in advanced age); Yalk. ib. 80.

צָרַר ch. same, *to tie up, enclose*. Perf. **צָרַר**, impf. **צָרַר**, **צָרַר**. Targ. Prov. XXX, 4. Targ. Ez. V, 3. Targ. Y. Lev. XVI, 4 **צָרַר** (O. **צָרַר**; h. text **צָרַר**); a. fr. — [Targ. Prov. XXIII, 5, v. **צָרַר**.] — Part. **צָרַר**, **צָרַר**. Targ. Job XXVI, 8; a. e. — Part. pass. **צָרַר**. Targ. Ex. XII, 34 (Y. II **צָרַר**). Targ. Y. Deut. XIV, 25. Targ. Ps. LXXXVIII, 13; a. e. — Lev. R. s. 6 **צָרַר** **צָרַר** **צָרַר** **צָרַר** hold this staff in thy closed hand (Ned. 25^a **צָרַר**). Ber. 23^a, a. e. **צָרַר**, v. **צָרַר** II ch.

צַרַּר II *to be rough*, v. **צָרַר**.—Denom. **צָרוּר** II.

צָרַר ch. same. *Pa. part. pass.* מְצָרָר; *pl.* מְצָרָרִים *wrinkled, hard.* Targ. Josh. IX, 4 (h. text מְצָרָרִים).

צָרָר, צָרָרָא I m.=h. צָרָר I, *bundle; money-bag, purse*. Targ. Prov. VII, 20. Targ. O. Gen. XLII, 35 (ed. Vien. צָרָר).—Pl. צָרָר, צָרָרָא. Ib.—Bets. 15^a רֶפְשִׁיטָא צָרָרָא bags filled with money (if made of mixed webs). B. Bath 174^a אֶפְסָרָא אִמִּי צָרָרָא (אֶפְסָרָא) I may say, the father, when he borrowed the money, gave the creditor bundles (of valuables) as security. Ib.^b חֲרִישְׁתָּא לְצָרָרָא we take into consideration the possibility of security's being deposited with the creditor. Ib. לֹא רֵאשֻׁתָּא צָרָרָא מִעֻקְרָא וּכְ (רֵאשֻׁתָּא) unless he had secured him by a deposit, he (the guarantor) would not have assumed the guaranty. Keth. 107^a אֶפְסָרָא אִמִּי צָרָרָא I may say, he (the husband on going away) left a deposit with her (his wife, with which to support herself). Ib.^b לֹא מַחֲפִיס לְקַטְנָה צָרָרָא no money is likely to be deposited with a minor; a.e.

צָרָא II. m. = h. צִרָה II, *pebble*. Y. Peah VIII, 20^d bot., v. בְּרָחָא.—Pl. צִרְרִין, צִרְרָא. Y. R. Hash. II, 58^a bot. צ' משרי עליו threw pebbles at it (the moon). Y. Sabb.

63^a, a. e., v. קיר. M. Kat. 25^b, v. פֿפֿל. — Pl. קאָה. Tosef. Ter. X, 2 (Var. קראור).

קאָה, v. קאָה.

קב, v. קבה.

קב m. (b. h.; קבב to hollow out, arch; cmp. גבב, קבב)

1) *Kab*, a measure of capacity, one sixth of a S'ah. Sabb. 11^b if an unskilled man caves out a Kab in a log (on the Sabbath); [Ar. refers to a Kab in a log (B. Bath. V, 10 'קב ו' כל מקום ... where (in all shops) they must make (keep) measures ... of a Kab, half a Kab &c.; B. Bath. 89^b. Sot. 8^b a. e. קב וחצי a Kab, half a Kab &c.; minor measures of sin, v. קאָה. Y. Hall. II, 58^c bot. dough of a Tiberian Kab of flour. B. Mets. 80^b one Kab (in addition to the load agreed upon) for a carrier is an unlawful overload; a. fr.—Sot. III, 4, a. e. הדוא' there was a man whom they nicknamed 'a Kabful of notes of indebtedness'. קב ונקר, v. נקר I.—Du. קבירים, pl. קביר, B. Mets. 21^a 'ק' בשמונה ו' if one finds two Kabs of fruits scattered within a radius of eight cubits.—Hall. II, 3 ק' יעשה let him make his doughs Kab-wise (so as to be exempt from the priest's share). Ib. 4. Kidd. 49^b השעה ק' ten measures of &c. Ber. 22^a ק' אין להם nine Kabs of water poured over a person in place of immersion; a. fr.—Denom. קביר, pl. קבירים pieces of dough containing a Kab of flour each. Hall. II, 3 ק' אין להם אכל ק' אין להם doughs made of a Kab each have no share in the name of *hallah*.—2) a piece of wood hollowed out for the stump of a leg, a sort of artificial foot (cmp. אֶקְטִימִן. Yeb. 102^b בקב הקיטע if a woman performed the ceremony of *Hälitsah* (חליצה) by taking off the *Yabam's* artificial foot. Sabb. VI, 8; a. e.—Pl. as ab. Hag. 4^a ק' stump-legged persons; a. e.—3) cavity, the lower part of a trumpet or horn. Kel. XI, 7 קב שלה Mish. ed. a. Ar. (Talm. ed. דוקן, ed. Dehr. דוקב).

קבא ch. same, *Kab*. Targ. II Kings VI, 25.—[Targ. Jer. VIII, 20 קבא, read with ed. Lag. קבא. Snh. 29^a 'קבא am I stuck to you by (a gift of) a Kab of wax?, i. e. am I not free to form my own opinion? Yeb. 17^a, v. קבד I. Kidd. 79^b, v. פיל ch. Pes. 113^a קבא better a Kab from the ground, than a Kor from the roof, i. e. better a small profit at home, than a large one from abroad (for which you look out anxiously from your roof-top). Snh. 27^a bot. קבא a Kab of peeled barley; a. fr.—Pl. קביר, קבירי. Y. Hall. II, 58^d top קבירי (read אֶתְרִיעִין, v. אֶתְרִיעִין I) the Kabs (measures) in their place were enlarged by one fourth.—Esth. R. to I, 1 the world is shaped קבאי (prob. to be read: קבאי) like the outside of round measures.

קבא, Tosef. Kel. B. Mets. X, 6 קבא ed. Zuck., read: קבא, v. קבא II.

*קבה f. (denom. of קב) curse. Snh. 92^a top (ref. to קבה, Prov. XI, 26) קבה אין ק' אלא קלה (Ms. F. קב; Ag. Hatt. קב, v. Rabb. D. S. a. l. note 1) *kabbah* (the noun from

the same root as קבה) means curse (with ref. to Num. XXIII, 8); (Yalk. Prov. 947 קבהו); Sot. 41^b קב.

*קבה (denom. of קב 2) to put the leg in a kab, to put on a wooden leg (pretending to be lame). Keth. 68^a קבהו את רגליו את המקהה Ar. ed. Koh. (read: רגליו ... והמקהה את שוקו; ed. only שוקו את שוקו, v. קבה).

קבה, ק' f. (b. h.; קבב) maw. Hull. XI, 1. Ib. 134^b (ref. to Deut. XVIII, 3) זה חלב שג' הק' ו' this (ר) serves to include the fat surrounding and inside the maw; a. e.—Esp. rennet, used to curdle milk. Ab. Zar. II, 5 קבה קבה עולה rennet of a burnt-offering. Y. Bets. I, 60^a קבה הגוי rennet supplied by a gentile. Ib. bot. קבה אחר באת ק' the rennet in the maw comes from outside (is not considered a part of the animal itself); a. fr.—Pl. קבוא, ק' Ib. קבואיהם החיירי קבואיהם they allowed to use the rennets of these sheep; Y. Ab. Zar. II, 41^c bot.

קבורא f. pl. (= קבב; קבב; cmp. פֿורא), only in דרשא ק' דרשא frames of the door. M. Kat. 11^a דרשי ק' דרשי Ms. M. (not דרשי; ed. קביווא דרשא; Ms. Rashi כווא, v. Rabb. D. S. a. l. note; Ar. קווא a קווא) whose opinion do we follow now that we are permitted (during the festive week) to raise the framework above the door (to drive the pegs home which fasten the upper beam to the wall)?

קבוט m. (קבט; cmp. קבץ, v. חבט a. denomin., esp. קבוט a vessel containing pressed or pickled substances, pressing pot.—Pl. קבוטין. Y. Ter. X, 47^a bot. קבוטין של מוריים (v. מוריים).—V. קבוא; קבוא; קבוא).

קבוטל pr. n. m. *K'butal*. Yoma I, 6 (18^b). Y. ib. I, end, 39^b קבוטל קבוטל קבוטל how shall we read it? K'butal or K'butal?, v. קבוצ III; Bab. ib. 19^b (to one that read קבוטל) Rab showed him with his hand K'butal (drawing a Beth in the air; differ. in Ms. M., v. Rabb. D. S. a. l. notes 3, 4). Ber. 63^a.

קבוטל, v. preced.

קבולא, קבול, v. sub קב'.

קבולין, v. קבולין.

קבולת, v. קבולת.

קבוסי, קבוסי, קבוסי pr. n. m. *K'busay*, *K'fusay*, father of R. Joshua (v. Fr. Darkhé, p. 187). Tosef. Mikv. VI, 3 (Var. קבוסי). Tosef. Makhsh. III, 15; Tosef. Dem. I, 14 קבוסי (Var. קבוסי); Y. ib. III, 23^c bot. קבוסי. Tosef. Bekh. III, 19 קבוסי; Bab. ib. 35^b קבוסי. Y. 39^a קבוסי. Tosef. ib. IV, 5 קבוסי. Sabb. 147^a קבוסי (Ms. M. קבוסי, read כ for ק). Ab. Zar. 32^a קבוסי; Tosef. ib. IV (V), 10 קבוסי. Y. Pes. VI, 33^a bot. קבוסי (corr. acc.).

קבוסי, קבוסי, v. sub קב'.

קבוסי, v. קבוסי.

קבורא m. pl. (קבר) grave-diggers. Snh. 26^b.

קבורה f. (b. h.; קבר) *burial*. M. Kat. 28^a (ref. to Num. XX, 1) immediately after death, burial is mentioned (without mentioning the exhibition of the body in an open place prior to burial). Snh. 46^b (ref. to Deut. XXI, 23) here is a hint in the Torah that burying the dead is a religious duty. Ib. משום ק' משינונו ... ב'ו'זא v. ב'ו'זא. Y. Taan. IV, 69^a top לכן when those slain at Bethar were permitted to be buried; Ber. 48^b. Gen. R. s. 62 לקבורהו ... לקבורהו thirty-eight years intervened between Sarah's funeral and that of Abraham; a. fr.—Targ. Y. II Deut. XXXIII, 21 ק' *cemetery*.

קבורה v. קבורה.

קבורה, קבורה f. = *burial*, *grave*. Targ. Gen. XXIII, 4; 20. Targ. Ps. XXX, 10; a. fr.—Pl. קבורה. Targ. Job XXI, 32. Targ. Ez. XXXII, 23; a. fr.

קבות m. = *קבות*.—Pl. קבותים. Kel. X, 5 של ו' pots of pickle which are lined with pitch up to the rim (so that the lid does not touch the body of the vessel itself); [Ar. reads: קבותים]; Tosef. ib. B. Kam. VII, 7 קבותין (some ed. קפר).

קביא m. (cmp. קב, a. קבצ) *a round metal pot*. Tosef. Kel. B. Mets. IV, 11 ומיחם ק' כיסוי the lid of a *habia* or of a caldron.

קביא, קביא pr. n. pl., v. קבצא.

קביוחא v. קביוחא.

קביא v. קבא.

קביוחא v. קב.

קביל v. קבל III, IV, a. קבלא.

קבולין, קבולין, corrupt. of קובליון, v. קבליאם.

קבילתא v. קבלתא.

קביעא, קביע m. = h. קבע, *appointment*; ק' דרורא the proclamation of the New Moon Day. Sabb. 86^b (Ms. M. קביעא, v. קביעא).—Pes. 51^b bot. קביעא. Ms. M. (read: קביעא; ed. קביעא) for instance, I who know when the New Moon Day was appointed (v. Rabb. D. S. a. l. note).—Esp. דרורא ק' the fixed regulation of the lunar calendar. Bets. 4^b, v. קביעא.—V. קבצא.

קביעותא f. (preced.) 1) *appointment*. Targ. I Chr. IV, 23, v. preced.—2) *definitiveness, certainty*. Ker. 18^a לאיסורא who does not make certainty (of the presence of one forbidden piece among permitted ones) a requirement for a sacrifice (אשם חלוי), v. קבע II. Yoma 50^b ו' אחי הכהנים בק' have his (the high priest's) fellow-priests a definite share in the atonement through the high priest's bullock (i. e. are they to be considered partners in the sacrifice from the time of its dedication), or

do they receive their forgiveness merely by implication?, v. קבצא.—V. קבצא.

קבוצה f. (קבץ) *gathering*. Snh. 112^a ק' ... מחוסר requiring to be gathered in one place and to be burnt.

קבל I (b. h.; cmp. חבל a. חבל) [to seize; to join, meet, correspond.]

Pi. קבל to receive, accept; to take an obligation upon one's self; to contract, agree. Zeb. II, 1 רבן כל הוברים שק' רבן all sacrifices whose blood was received (in a vessel) by a non-priest &c. Ib. 4 ו' חלק ו' חלק if he received the blood, or carried or sprinkled it with the thought of disposal at an unlawful time. Ib. 3; a. fr.—Ab. I, 1 משה ו' Moses received the (traditional) law from Sinai, and handed it over to &c. Ib. 4 קבל משה (Var. ממנו) received the traditions from them. Ib. 3 ו' לקבל v. לקבל. Ab. I, 15 חור ו' receive every man &c., v. סבר. Keth. 58^a (a mnemonical formula) ק' מסר ו' (the betrothed) accepted (was satisfied to marry her in spite of blemishes discovered), or if the father handed his daughter over to the groom's delegates, or if the father (or his delegates) went along with the groom's delegates; Kidd. 11^a. Keth. 56^b, a. fr. עליו אחריות ק' if he assumed the guaranty. Dem. II, 2, sq. ו' חלק ו' חלק he that obligates himself &c., v. נאמן. Ex. R. s. 3 ו' ו' and did they not receive (punishment) for what they did? Ib. אינו מקבל מוסר does not accept correction. Men. 96^b, a. fr. נמאח מקבל susceptible of levitical uncleanness; a. v. fr.—Esp. to take on lease, to rent a field either on shares (v. ארס) or at a fixed rent (v. חקיר). B. Mets. IX, 1. Ib. 9 ו' קבלה דימנו לשבע ו' if he rented it of him for seven years. Ib. 10 קבלה דימנו שבע ... if he rented it for 'seven years at a rent of seven hundred Zuz', the Sabbatical year is not included; a. fr.—פנים ק', v. חיל. קיבולת ק', v. חיל. Part. pass. מקבל a) accepted, acceptable, well-liked, beloved. Ber. V, 5, v. טרה. Ib. 17^a ו' חבורה מק' על חבורה and that he may be well-liked of men.—b) holding a tradition. Peah II, 6 מק' I hold a tradition from R. M. who received it of &c.; Naz. 56^b ו' מקבלי ו' a. e.

Hif. קביל (with פנים or sub. פנים; interch. with *Pi.*) to ask for a favorable reception, to visit, pay one's respects to. Y. Erub. V, beg. 22^b ו' רבו שחיה מקבל פני רבו כאילו מקבל ו' אילו לא = דיון; ו' שכל המקביל פני רבו כאילו מקבל ו' ... עשה כלום אלא had he done nothing (during the thirteen years of his waiting on his master) but greet his teacher, it were sufficient; for he that pays his respects to his teacher is considered as one waiting on the Divine Presence; Y. Snh. XI, 30^b top. Hag. 5^b ארם you have greeted a countenance that is seen but cannot see (a blind man), may you be permitted to greet the Countenance that sees and cannot be seen. Snh. 42^a ו' לקביל פני ו' אילמלא if Israelites were permitted to greet their Father in heaven only once a month &c.; ... כאילו מקבל ו' saying the blessing over the new moon in its due time, is, as it were, greeting the Divine Presence; Yalk. Ex. 189 ו' בבקיעו ו' ו' ו' waited upon (visited) R. J. in B'kian; Y. Sot. III, 18^d bot.; Tosef. ib. VII, 9,

a. fr.—Sabb. Hag. 3^a; והקבילו פניו וכו' 152^a, v. infra.

Hof. הֶחָפֵּץ (with פנים, or -ל) to be placed opposite, be admitted to the presence of, (a polite expression for:) to be visited. Sabb. 152^a שְׂהִיבְקִינִי מִיָּד... מה לא הֶחָפֵּצְנִי מִיָּד... early eds. (Ms. M. לא הֶחָפֵּצְנִי, incorr.; later eds. שְׂהִיבְקִינִי... הֶחָפֵּצְנִי *Hif.*; v. Rabb. D. S. a. l. note) why were we not permitted to see you on the festive day, as my ancestors used to receive thy ancestors?

Hithpa. הִתְקַבֵּל, *Nithpa.* נִתְקַבֵּל 1) *to be received, accepted.* Sifra Vayikra, N'dab., ch. IV, Par. 4 הָרַם הָרַם שֶׁל בְּכָלִי 'they shall sprinkle the blood' (Lev. I, 5), the blood which has been received in a vessel. Zeb. 34^b, sq.; a. e.—Pesik. R. s. 44 מִתְקַבֵּל סֶפֶק אִינוּ סֶפֶק מִתְקַבֵּל סֶפֶק it is doubtful, will he or will he not be favorably received. Ab. d'R. N. ch. IV בְּרִצּוֹן מִתְקַבֵּל תַּפְלוּת his prayer was accepted with favor; a. fr.—2) *to make one's self the recipient of, to receive, accept.* Keth. V, 1 הִתְקַבֵּלְתִּי מִמֶּךָ וּכ' I have received at thy hands (on account) one hundred &c. Gitt. VI, 1 הִתְקַבֵּל וּכ' make thyself the receiver of this letter of divorce in behalf of my wife. Ib. הִתְקַבֵּל לִי גִטִּי accept my letter of divorce in my behalf; a. fr.

קָבַל ch. same, 1) (with אָפֵּר) *to visit*. Targ. Ps. XLI, 7.
1b. XLV, 10.—2) לְמִימְרָא ק' *to listen, obey*, v. infra.

Pa. קָבַל, קָבַל to receive, take, accept. Targ. Ex. XXIII, 8. Targ. II Sam. XIV, 14 (h. text נָשָׂא וְיָשָׁא). Targ. Ps. XXIV, 5. Targ. Is. XII, 3. Targ. Lev. XX, 17; a. fr.—Targ. Ps. LXII, 11 ed. Lag. (ed. חָבַל = seize), v. חָבַל.—Esp. לְמִימְרָא *q' to accept, consent, listen to, obey*. Targ. Gen. III, 17 (Y. ed. Vien. קָבַלְתָּ *Pe.*). Ib. XVI, 2. Targ. Deut. XXVI, 17; a. fr.—B. Mets. 117^a קָבַלְתִּי עָלַי I took upon myself (consented to, was prepared for), v. עָלֵיהִי. Y. Hag. II, 77^d מִרְתָּא דְּבִיתָא רַקְבָּלָתָן the mistress of the house who received us (whose guests we were). Sabb. 17^a גִּזְרֵיהֶן וּקְבֻלָּתָן מִיִּירֵיהֶן they decreed the prohibition, and the people accepted it of them. Bekh. 38^a בָּר קָבַלְתִּי מִמָּוֶה a. fr.

Itkpa. אֶתְּקַבֵּל 1) to be received, accepted. Targ. Num. XV, 7; 10; 13. Targ. II Chr. XXX, 27; a. fr.—2) (v. preced. *Hithpa.*) to be made the recipient of, to have assigned to. Targ. O. Deut. XXXIII, 21 וְיִרְחַבְכֵּל בְּקִרְיָתָא דִּילֵיהּ ed. Berl. (oth. ed. וְתִרְחַק) to him (to God) shall be (has been) assigned a share in the foremost part of it (of the land; h. text וְיִרְחַבְכֵּל לֵיהּ).

קָבַל II (cmp. הבל) *to feel oppressed; to cry;* (cmp. קובֿלִיךְ *to complain, bring charges.* - Yad. IV, 6 אנו קובֿלִיךְ we cry out against you (we say, ‘woe unto you’). Ib. 8 קובֿל אני עליכם I accuse you. Gen. R. s. 96 (ref. to אמר [לו] הקב"ה היום קובל (קרב), ויריבו Gen. XLVII, 29, v. קרב.) עריך לומר בי הוא יקום (כּי) the Lord said to him, the day brings suit against thee (summons thee before court) saying, with me (on this day) he shall stand (before the throne of justice); Tanḥ. Vayhi 2; Yalk. Kings 168. Deut. R. s. 9 (ref. to Deut. XXXI, 14 הן קרבו היום קבל לפני (הן קרבו) the day cried out before the Lord saying, O Lord, I will not move, I will not set, and Moses shall live; Yalk. ib. 941 כך ... כאדם שאומר פלוגי קובל ...)

חִידוֹם קוֹבֵּל וְכ' (קִיבֵּל) as one says, that man is bringing charges against thee . . . , so (the Lord said,) the day is summoning thee, but the sun said, I will not move &c. Y. Peah I, 15^c וְקִבְּלָה עָלָיו לְרִבְרוּחִיו וְכ' R. Yishmael's mother...came and explained of him before our teachers, saying &c.; Y. Kidd. I, 61^b; a. e.

Hif. הִקְבִּילָה same. Ab. d'R. N. ch. XVI וְהִקְבִּילָהּ she complained to her mistress.

קבל ch. same, to cry out, complain, lament. Targ. Esth. IV, 1 (h. text ויעק) Targ. Ps. LXXVII, 2 (ed. Lag. a. oth. קביליה *Pa.*; h. text צעק) Targ. O. Ex. XXII, 22 (Y. צורח); a. fr.—Snh. 31^b קדמנא ... ק' עוקנן U. the Babylonian brought suit before us. Kidd. 59^a קבליה ... אורל R. G. came and complained against him to R. Z.; וירא R. Z. went and laid the suit before &c. Y. Kidd. I, 61^a top; Y. Peah I, 15^d ק' לרי על ברירה וכו' he brought complaint before me against his son (asking) that he should support him; Pesik. R. s. 23-24; a.e.

Pa. קביל same. Targ. Job XXXV, 9 (Bxt. מקבילין *Af.*; h. text ירעיקן); v. supra.

קָבֵל III, **קָבֵל** (comp. preced.) [*to be thick,*] *to be misty, dark.* Targ. Mic. III, 6. Targ. Is. XIII, 10; a. e.—Part. **קָבֵל**, **קָבֵל**, **קָבֵלָה**. Targ. Ps. CXXXIX, 11 (not 'בֵּי', 'קָ', h. text. וְאִלֵּן). Targ. Y. Lev. XIV, 57 'קָבֵל יוֹמָא' a cloudy day, opp. **נִרְרָה**; a. e.—V. next art.

Af. אַקפּיל to darken. Targ. Am. V, 8. Ib. VIII, 9.

קבל m. h., v. קבלן.

קָפֵל m., **קִפְלָא** f. (preced. art.) *foggy, dark*; trnsf. *obscure*. Targ. Y. I Gen. XV, 12 **בְּבֵל קִפְלָא** Babylonia the foggy (v. **הַשִּׁיחָה** II).—Snh. 14^a; 92^a **קִיּוּרִים הָיוּ לְעוֹלָם** remain always obscure (without office) and live.

I m. 'קִיב', 'קִבְּלָא', 'קִבְּלָא', 'קִבְּלָא', 'קִבְּלָא' IV, קִבְּלָא (preced.) 1) *darkness, fog*. Targ. O. Gen. XV, 12, Ib. 17 (ed. Amst. קִבְּלָא). Targ. O. Ex. X, 21 לִיָּלִיָּא ed. Berl. (oth. ed. קִבְּלָא, קִבְּלָא). Ib. 22 'חֲשׁוֹךְ ק' Y. חֲשׁוֹךְ קִבְּלָא. Targ. O. Deut. XXVIII, 29 קִבְּ (ed. Amst. 'קִבְּ); Y. 'קִבְּ'. Targ. Job III, 3 (some ed. 'קִבְּ); a. fr.—*Pl. קִבְּלָא, קִבְּלָא*. Targ. Ps. LXXXIII, 18. (h. text חֲלֹקֶת וְ—) *vapor, vanity*. Targ. Job VI, 26 וְלֹקֶב (ed. Lag. 'וְלֹקֶב'; h. text וְלֹרֶחַ).—V. קִבְּלָא.

קָבֵלָא II, קִי' **קָבֵלָא** m. (v. I קָבֵל) *junction, meeting*; (prep.) constr. קָבֵל, קָבֵלָא, קָבֵל (corresp. to h. לִצְמַח) מִדָּל, לִצְמַח, נִגְדָּה, נִגְדָּה *towards, corresponding to, alongside of, opposite*; מִדָּל, מִדָּל, מִדָּל, מִדָּל; also pl. קָבֵלָא. Targ. O. Gen. XXVIII, 17 (ed. Vien. 'קָבֵל); Y. X. י' מִדָּל מִדָּל corresponding to. Targ. Y. II Gen. XXV, 18 (עַל פִּי מִדָּל (h. text פִּי מִדָּל) Targ. O. Lev. V, 8 (ed. Berl. 15th. eds. מִקָּבֵל); מִקָּבֵלָא. Targ. Ruth IV, 4, Targ. Koh. V, 15. Targ. Ps. X, 5 מִן קָבֵלָא ed. Wil. (Ms. קָבֵלָא). Targ. Y. II Deut. XXXIII, 20 לִקְבִּילָא against you; a. v. fr. — Y. Ab. Zar. II, 41^b לִקְבִּילָא אִירָקָר he was angry with him. Ib. top לִקְבִּילָא . . . אִירָקָר R. H. was not right in speaking harshly against him; Y. Dem. III, 23^c bot. לִקְבֵּל . . . לִקְבֵּל (corr. acc.). a. e.

III קר, קבלל (preced.) [*a means against,*] charm
(to ward off danger). Ber. 62^a גמירר ק' אנה Ms. M. (Ar.

ed. Koh. קר'; ed. קבלה) I have learned a charm (by which to ward off demons); ib. רבתי וכו' ק' a charm against the demons of the privy is silence; ק' רסורי וכו' a charm for sufferings is silence and prayer; [ed. emended after Rashi: קבלה a traditional rule of conduct].

קר', קבלי. IV m. (v. קבל II) *woe, pain*.—*Pl.* קבלי. Koh. R. to II, 20 בר קיבלי O, thou son (cause) of my woes!; Lev. R. s. 25 קבלי (corr. acc.).

קבל f., constr. קבלה (v. קבל IV) *vapor, vanity*. Targ. Koh. R. to II, 15 רווחה לק' for the vanity of his spirit (h. text לרוח).

קבלה, v. קבל IV.

קבלה I f. (קבל I) 1) *receiving, acceptance*. Pesik. R. s. 44 קבלה שרים the reception (in grace) of the repentant. Zeb. 13^a מי פסלה וכו' does the receiving (of the sacrificial blood by a non-priest) make the sacrifice unfit? Ib. חרם קבלה receiving the blood in a vessel. Ib. I, 4 בלא שרית without the act of receiving the blood; a. fr.—Gitt. 62^b שרית לק' one deputed by the woman to receive the letter of divorce in her behalf, v. חולקה. Ib. 'אק' referring to the reception of the letter of divorce in her behalf; a. fr.—Tosef. Kel. B. Mets. V, 10 ברת ק' receptacle, v. קיבול. —2) *tradition, traditional law; post-Mosaic Scriptures*, opp. to תורה or דבר זה מחורה ... מדברי ... למדנו? R. Hash. 7^a תורה משה this (that the months are counted from Nisan) we learned not from the Law of Moses, but from the words of tradition (historical accounts, ref. to Zech. I, 7; Esth. II, 16 &c.). Ib. 19^a דברי ק' הוא דברי ק' וכו' the account of Gedaliah, son of A., is traditional (historical, Jer. XLII), and the words of tradition (post-Mosaic records) are as authoritative as the words of the Torah. Hag. 10^b דברי וכו' דברי זה מחורה we must derive no interpretation of Mosaic laws from analogies of expression in post-Mosaic books (e. g. Am. V, 25 as illustrating the sense of Ex. V, 1); B. Kam. 2^b; Nidd. 23^a. Y. Hall. I, 57^b top מן דק' ולמדין can we derive a legal rule from a post-Mosaic book (Is. XXVIII, 25)?—Gen. R. s. 7 אחר מלקני wilt thou condemn me to lashes on an inference from a post-Mosaic book?; Tanh. Huk. 6; a. fr.—[Ber. 62^a, v. קבלה II.].—[In later Hebrew ק' *Kabbalah, mystic lore*.]

*קבלה II (or קבלה) f. (קבל II) *outcry, rebuke*. Taan. II, 1 (15^a) הוא אומר וכו' and in his rebuke, he (the prophet) says, 'Rend your heart &c.' (Joel II, 13); v. Rashi a. l.

קבלות, v. קבלות, a. קבלות.

קבלות f., h. קבלה I, *reception, taking*. Targ. II Ohr. XIX, 7.

*קבלן f. pl. (קבל I) *guards receiving signals from one another, signal stations*. Y. Yoma VI, end, 44^a (expl. דידכוח, v. הידיכח).

קבלן m. (קבל I) 1) *receiver of stolen goods*.—*Pl.* קבלנים. Lev. R. s. 6, v. נארי; Yalk. ib. 471; ib. שאין חבל קבלנים it is all the fault of the receivers.—2) *one*

who assumes another man's obligation unconditionally, differ. fr. קצב; *surety*. B. Bath. 173^b bot. וכו' מן דק' but in the case of a *Kabb'lan*, even if the debtor has property, the creditor may sue the surety. Ib. 174^a לו תן לשון קבלנות הן when one says, give him (not, lend him), and I am surety, give him, and I will pay ..., all these phrases mean absolute assumption of the obligation; a. e.—3) *contractor, a hired man paid for certain work* when it is done, *contrad.* from day-laborer; also *tenant of land at a fixed rent*. Tosef. B. Mets. VII, 3, v. קבלנות. Shebi. III, 9 מביא מכל מקום ורחק and the building contractor may take stones (during the Sabbatical year) from any place; [oth. opin.: *the tenant etc.*].—*Pl.* קבלנים. M. Kat. 11^b דק' Y. ib. III, 82^b bot. קבלנין (from קבל) his laborers hired for a certain work.

קבלן ch. same, 1) *receiver* (of deposits &c.). Y'lamd. to Ex. XXXVIII, quot. in Ar. בורי בעלה and she had a receiver (trustee) during her husband's life-time.—2) *one receiving and transmitting a tradition, authority*.—*Pl.* קבלני. Naz. 56^b ק' חלטה ... כל שמערתא Ar. (in ed. our w. omitted) whenever a tradition passes through three (or more) authorities, we must mention the first and the last authorities, the intermediate we may omit.

קבלן, v. קיבלן.

קבלנות f. (קבלן v.) 1) *assumption of an obligation, unconditional surety*. B. Bath. 174^a, v. קבלן. Ib. 173^b (ref. to Gen. XLII, 37) היא זהא ק' this is a case of absolute obligation.—2) *work on contract*, opp. to time work. B. Mets. 112^a עובר עליו וכו' ק' as regards contract work, does the employer that withholds the wages transgress the law (Lev. XIX, 13) &c.? Tosef. B. Mets. VII, 3 לפי קבלן if the contract laborer meets with an accident which prevents his finishing the work, you must pay him in proportion, according to his contract.—3) *land tenancy on a fixed rent*. Tosef. Ab. Zar. II, 8 עירסיות (read. Zuck. (oth. ed. קבלות; Var. ed. Zuck. קבלות) you must not give them (the gentiles in Palestine) tenancies on shares or on fixed rents. Y. M. Kat. III, 82^a bot. שטרי ארסיות וקבלנות (read. ארסיות וקבלנות, or ארסיות וקבלנות pl.) contracts of tenancy &c.—V. קיבלן.

קבלות, v. preced.

קבלי, קבלת f. (קבל II) *outcry, plaint*. Targ. Gen. XVIII, 20 (Y. ed. Amst. קבליה, read קבליה). Targ. O. ib. 21 (ed. Vien. קבלי; Y. I. קיבליה; Y. II. קבליה). Targ. O. Ex. XXII, 22. Targ. Job XXXIV, 28; a. fr.—Targ. Koh. VII, 6 קיבלת the plaintive sound of crackling thorns.

*קבס (cmp. כבש, כבס) *to treat with disrespect* (Rashi: *to annoy, grieve*). Snh. 55^a; Kidd. 26^b קבסתן thou insultest (annoyest) us (with thy scurrilous sophistry); [Ar.: *thou disgustest us*; oth. opin. קבסתן m. *insolent man* that thou art!]

קבס, v. קבס.

קבסתן, v. קבס.

קָבַע I (b. h.) [to cover, press,] 1) to overpower, rob. Tanh. T'rumah 9 (ref. to Mal. III, 8) מָה אַחַה ... לְשׁוֹן עֲרִיב קֹבְעִי it is an Arabic expression; when an Arab argues with his neighbor and wants to say, why wilt thou rob me?, he says, why art thou *kob'eni*?; Yalk. Mal. 587 (read גִּזְלוֹתִי for גְּמוּלוֹתִי).—2) to prevent. Yad. IV, 3 ... קֹבַע אַחַה מִלְּחֹרֶד וּכ' (by allowing the priests' share to be given to the poor) thou preventest the heaven from sending down dew and rain.

קבע ch. same. R. Hash. 26^a sq. a man came to Levi and said **קבען פלניא** *okh' an*, and he (Levi) did not know what it meant; (on asking at college, he was told) **גזלן פלניא** it means that man is a robber &c. (ref. to Mal. III, 8 **הריקבע**). Ib. **דינ' קבען במאי** ... **הוינא** ... **אי דינא** had I been there, I should have said to the man (using the same expression), how did he **קבע** thee?, wherewith?, and wherefore?, and thus I should have found out what it meant.

קָבַע II (preced.) * [to squeeze in, make a hole,] 1) to insert, drive in; to fix. B. Bath. 7^b וְכֵן כו' קָבַע v. מִסְמֶר. Tanh. B'h'a'al. 15 (ref. to Koh. XII, 11 מִשְׁמֹרוֹת אוֹרֵם אֶת קָבַעָהּ אוֹרֵם אם קָבַעָהּ אותך if thou hast driven them (the words of the Law) like a nail into thy heart, they will guard thee. Lev. R. s. 5 (ref. to Is. XXII, 16) אֵיזָה מִסְמֶר קָבַעָהּ כָּאֵן what nail hast thou driven into it (to acquire ownership)? Tosef. Kel. B. Mets. X, 6 שֶׁקָּבַעְנָן אֲנִי'ם (not שֶׁקָּבַעְנָן although he fastened them with nails; a. fr.—Part. pass. קָבַעַ; f. קָבַעָה &c. Ib. וְכו' צָרִיד אִדָּם ... יִתֵּד ק' וכו' a man ought to have a nail or a peg fixed in the burial ground so as to take possession and be sure to be buried in the designated place. Y. Maas. Sh. V, beg. 55^d אָבֵן ק' a stone affixed to the ground, stationary, opp. תְּלוּשָׁה; a. fr.—Transf. to fix, appoint, make permanent. Ber. 6^b כָּל הַקּוֹבֵעַ מָקוֹם וכו' he who designates a certain place where to pray regularly; ib. 7^b. Sabb. 31^b וכו' קָבַעָהּ v. עָצָר. Meg. 7^a בַּחֲלָלָה קָבַעְתָּהּ וכו' at first they instituted the feast of Purim for Shushan, and afterwards for the whole world. Ib. קָבַעְתָּי ... שְׁלָחָה Esther sent word to the scholars; Appoint my memory to be celebrated for all generations. Ab. III, 2 הַקֵּב"ה קוֹבֵעַ לוֹ שָׂכָר the Lord will determine his reward. Bets. 20^a בִּקְשׁוּ לְקוֹבֵעַ הַלֵּכָה וכו' they attempted (by vote) to establish the law in agreement with their opinion; Tosef. Hag. II, 11; a. fr.—Part. pass. as ab. Tosef. Ab. Zar. I, 1 אֲרִידִין הַקּוֹבְעִין regular (annual) festivals, Ab. Zar. 11^b הֵן עֵץ ק' הֵן לְעִילָם חֲרִירָא are permanent; expl. ib. אֲרִידִין הַקּוֹבְעִין וכו' permanent, regular, and all the year through &c. B. Bath. l. c. הַלְבוֹת קָבַעְנוּ הֵן they are established laws; a. fr.—2) (denom. of קָבַע) to impart the character of a regular appointed meal. Bets. 34^b מִדּוּ שֶׁקָּבַע מוקצה למעשר does the Sabbath give, to fruit not yet ready for regular use, the character of an appointed meal with reference to the duty of tithing (so that you dare not eat of them on the Sabbath even as a luncheon, &c.)? Ib. וכו' שֶׁבֶט הַשַּׁבָּת גִּיבֵשׁ הַשַּׁבָּת gives that character, whether the food you partake of be sufficiently ready for con-

sumption or not. Pes. 105^a קרבעת לקידוש ... כשם שהשבת as the Sabbath makes every meal an appointed one with regard to tithes, so does it with reference to Kiddush (that you dare not taste anything before reciting the Kiddush, v. קידוש). Ib. נִכְרְזָה לְחַבְדָּלָה the exit of the Sabbath makes every meal an appointed one as regards the Habdalah (v. תְּחִלָּתָהּ); a. fr.

Pi קבע to wedge in, set. Sabb. 67^b המקבעת Rashi Var., v. פקע.—Part. pass. מקובע; f. מקובעת. Num. R. s. 12 כעשרה ו'כ' באבנים ו'כ' like the royal crown which is beset with precious stones and pearls.

Nif. תִּקְבַּע *to be appointed, established*. Tosef. Hag. II, 11 וְכִי תִקְבַּע הָלַכָה כְּדָרֵי רֹאשׁ the law was established (by vote) in accordance with the opinion of &c.; (Bets. 20^b וְקִבְּעוּ רֹאשׁ). Y. Yoma V, beg. 42^b וְכִי תִקְבַּעֲנָם אֱלֵא וְכִי con- congregational sacrifices are designated as such only by the act of slaughtering. Hall. IV, 11 חֻבָּה דְּחֻבָּה שְׂמֵאלָא שלא תִקְבַּע הָרַב חֻבָּה the usage may not become an established obligation; a. e.

קבע ch. same, 1) *to stick into, fix*. Targ. I Sam. II, 14. Ib. XIX, 10. Targ. Y. Ex. XXV, 7; a. e.—Part. pass. קבִּיעַ; f. קבִּיעָא &c. Targ. Y. Gen. XXVIII, 12. Targ. Y. II Ex. XX, 21. Targ. Cant. IV, 9 (*engraven*); a. e.—Y. Hag. III, 78^d, v. מְקַבֵּעַ. Y. Pes. V, 32^b top; Y. Yeb. XIII, 13^c top; v. מְקַבֵּעָא; a. e.—2) *to fix, appoint, establish*, Targ. Y. II Deut. XXXII, 8. Targ. Y. Ex. XII, 2; a. fr.—Part. pass. as ab. Ib. 3; a. e.—Ab. Zar. 11^b קבִּיעָא תהא... רלָא an Arabian fair which has no fixed date. Ber. 43^b, v. יִרְדָּעָא; a. e.—Ker. 18^a, v. infra.—3) *to impart the character of an appointed meal*. Pes. 105^a וְנִפְסִיק וְקַבֵּיעָא לַשַּׁבָּת let us interrupt our meal, and (resuming it) appoint it as a Sabbath meal; שְׁבַתָּא קַבֵּיעָא נַפְשָׁא... אַל you need not interrupt your meal, the Sabbath itself makes it an appointed meal. Bets. 34^b לִיה עִילוּיָא ק' כִּיּוֹן דַּאֲמַר... אַל as soon as he says, 'from here I will take to eat to-morrow', he makes it an appointment (and it is subject to tithes); a. e.

Pa. קָבַע to set, garnish with. — Part. pass. מְקַבֵּעַ; *pl.* מְקַבְּעִין. Targ. Y. I Dent. XXXIII, 21 מ' אֲבֵינֵי וּל' (not מְקַבֵּעַ) beset with precious stones; Y. II מְקַבְּעִין אֲבֵינֵי וּל' precious stones are set (in it). Targ. Esth. VIII, 15. Targ. II Esth. I, 2 מְקַבֵּעַ מְקַבְּעִין some eds. (Hebr. forms).

Af. אָקבע same, *to set, fasten*. B. Bath. 6^a אָקבעי Ms.
R. a. Rashi, v. קבעתא.

Itzpe. אֶתְּקַבֵּץ, אֶתְּקַבֵּץ to be appointed, established. Targ. Y. Num. XIV, 1.—Ker. 18^a אִיסוּרָא לֹא קִבְעָה שְׁתֵּי תְּרִיבִית א' אִיסוּרָא לֹא קִבְעָה שְׁתֵּי תְּרִיבִית (where there are two pieces (one forbidden and one permitted) the presence of a prohibited element is established; one piece (of doubtful quality) does not establish the presence of a prohibited thing; Naz. 23^a. Sabb. 86^b, sq., v. יִרְחֹא; a. e.

קבע m. (preced.) appointment, permanency, institution; regular, perfunctory act. Y. Ber. II, 4^c bot. אכילה ק' a regular meal; שינה ק' a regular sleep, v. פראי'. Yoma 10^b, v. דירה I. Ber. IV, 1 אין לה ק' ... רחוקה לרשותא רשונה לרבנן it is optional. Ib. IV, 4 וכן ... תפלה הדיניה היא חובה על כל איש ואיש who treats it as a perfunctory obligation, is not

a means of grace. Ab. II, 13 אלא רחמים ו' make not thy prayer a perfunctory act, but a means of mercy and grace. Ib. I, 15 עשה חרותך ק' make thy study of the Law a regular engagement. Num. R. s. 2, beg. ק' משם ... שמהפללים from this the institution of three daily prayers is derived; a. fr.

קבצא ch. same, *appointment, fixed time or place*. Pes. 101^b קמא דרר לך (some ed. לקיבצא) he goes back (refers in his mind) to his first appointed place for the meal. Zeb. 7^b top מכפרא מן לא מכפרא ו' a dedicated sin-offering does not effect pardon (for a sin of commission) directly by its dedication, but only by implication (when going along with a sin of omission). Ib. 6^a לא מכפרא ו' it (the designated meal offering left to heirs) has its pardoning effect not through appointment (as if the heirs had a share in it) but merely by implication, v. קבצא.

קבצן m. (I קבצ) *violent man, robber*. R. Hash. 26^b top, v. קבצ I; [Rashi takes our w. as verb קבצן he has done us (me) violence.]

קבצתא f. pl. (II קבצ) *setting, frame*. B. Bath. 6^a ק' (Ms. R. a. Rashi אקבצתא) the wooden lining of the cavities in the wall in which the beams are fixed.

קבץ (b. h.) *to press, gather*. Ab. Zar. 19^a (ref. to Prov. XIII, 11) וואם קיבץ על יד ירבה but if he collects learning little by little, he will increase it, v. תבילה; Erub. 54^b (corr. acc.).—Part. pass. קבוצין; קבוצים; pl. קבוצין. Y. Shebi. II, 33^d top נטל את הק' עמו (עמדו) he may take with him the collected rakings. Gitt. 56^b (ref. to Koh. VIII, 10) א"ר קבורים אלא קבוצים read not *k'burim* (buried) but *k'butsim* (the wicked taking up *heaps* of spoil).

Pi. קבץ same, *to collect*. Ib. 7^a quot. in Ar. (ref. to Josh. XV, 21 קבצאל ועדר ויגור ו' he who gathers flocks (students) to the study of the Law, shall dwell in the partition of the Lord. Midr. Till. to Ps. CVII ו' אבץ אני I (the Lord) will gather you in due time; a. fr.

Nif. קבץ, **Nithpa. קבצין** *to be collected, gathered*. Snh. 112^a נקבצין לרובה those things which can be brought together to the condemned city (with ref. to Deut. XIII, 17). Meg. 17^b כיון שנקבצו גליות ו' when the diasporas are collected, judgment is executed on the wicked. Zeb. 116^a נקבצו כולם אצל ו' they all gathered themselves around Balaam; a. fr.

קבץ ch. = קפץ *to leap*. Ber. 63^a ed. קבוצ, v. I זול I ch.; [Rashi = preceded. *gather*].

קבץ m. (preced.) *joint*. Tosef. Bekh. IV, 14; (Bekh. 41^a קבצין, v. קרקוב).

קבר (b. h.) [*to cave out; to arch*], *to bury*. Snh. 52^a מר (הא נראה Ms. M.) הנראה מי קבר אתה we shall see, which will cover which (which will die first). Sot. 14^a הקבר אתה ... thou, too, bury the dead (consider attending to the dead a religious duty). Nidd. 24^b קובר מחים הייתי I used to be

a grave-digger. B. Bath. 15^b לקבור ו' he had no place where to bury Sarah; Ex. R. s. 6. Treat. S'mal. ch. XII קברני החלה ו' first bury me in the valley, and then collect my bones. Ib. קברו אותי חנה ו' bury me at the feet of my father. Sabb. 114^a לא ו' bury me neither in white clothes nor in black &c.; a. fr.—Part. pass. קבורה; f. קבורה. Keth. 111^a ו' כאילו ק' he that is buried in Palestine is as though buried under the altar. Ber. 18^b ו' במדצלה ו' for I am buried in a reed mat. Gitt. 56^b (ref. to Koh. VIII, 10) קבורים it really means buried things, for even hidden things were discovered by them, v. קבץ; a. fr.

Nif. קבר *to be buried*. Snh. 47^a לא נספר ולא נ' if a body has been neither lamented over (v. קפס) nor buried. Ib. ^b לא יקבר בו ו' he must never be buried in that place; a. fr.

Pi. קבר *to bury (one after the other)*. Ib. 113^a היה מקבר והולך ו' he successively buried (his children) beginning with Abihim &c.

קבר ch. 1) same, *to bury*. Targ. Gen. XXIII, 4. Targ. Ps. LXXXIX, 3; a. fr.—Part. pass. קביר; f. קבירה &c. Targ. O. Deut. XXXIII, 21 (Y. קביר, Hebr. form). Targ. Ruth I, 17. Targ. Job XXVII, 15; a. fr.—Snh. 46^b בעינא ו' I do not want them to bury this man (I want not to be buried when I am dead). Ib. מדקבירה ו' because the Lord buried Moses. Sabb. 151^b וקביר, v. קביר; a. fr.—Ab. Zar. 38^a ו' after an Israelite had hidden a pumpkin in it (the oven).—2) (of tide) *to overflow, inundate*. Gen. R. s. 13; Koh. R. to I, 7 רמרי וקבר which grows and floods, v. קביראל.

Pa. קבר as preced. **Pi. קבר** Targ. Num. XXXIII, 4; a. e.

Ithpa. קביר, **אקביר**, **Ithpe. קביר** *to be buried*. Targ. Gen. XV, 15. Targ. Jer. VIII, 2; a. fr.—Snh. l. c. מדאקביר since righteous men are buried (it would seem that burial is not for the sake of purging the dead from sin). Ib. ו' נמי ליקברו ו' they (the other members of the house of Jeroboam) ought also to have been buried for the sake of atonement. Ib. 104^a ו' אקבירא ו' he buried it (Joiakim's skull), and it would not remain under ground, buried it again &c.; a. e.

קבר m. (b. h.; preceded.) *grave*. Snh. 47^b חדש ק' a fresh grave (that has been dug but not used). Ib. בנין ק' a grave on which something has been built, i. e. an arched grave (not flat). Ib. הנוצא ק' הנוצא there are three kinds of graves (with reference to law): a grave that has been discovered (a fresh grave in which somebody was buried without the consent of the owner of the ground); ק' הידוע a known grave (in which one was buried with the owner's consent); ק' המזיק את הרבים a grave which interferes with public comfort (made in a thoroughfare). Y. Naz. IX, 57^d top, v. הוהם. Ohol. XVII, 1 ו' החורש את הוק' if one passes the plough over a grave. Koh. R. to VII, 8 קברו ... את אהרן when they had buried him (Elisha-Aher), a fire came to burn his grave; a. v. fr.—**Pi. קברו**, **קברו**. Taan. 25^b ו' קברו have you prepared graves for yourselves (are you ready to

die)? Ib. 22^b בתייהם קבריהם שלא יהא ירהא that their houses may not become their graves (that their dwellings may not fall down from excessive rains); Y. Yoma V, 42^c top נשחטה על קבריו וכו' Hag. 22^b he prostrated himself over the graves of &c. Yeb. 47^b שני וכו' the court has charge of two burial places (for culprits). Snh. VI, 5 אבותיו אבותיו in the burial place of their ancestors; a. fr. בית הקברות (abbr. ב"ק) cemetery; pl. בתי. Ber. 18^b הלך ולן בב"ק he went and spent the night in the cemetery. Snh. l. c. (46^b) שני בתי ק' וכו' two burial grounds were at the disposal of the courts, one for those put to death by the sword, and one &c.; a. fr.—Trnsf. uterus (containing an embryo). Nidd. 21^a באיפשא they differ as to whether the uterus can open (to pass the embryo) without discharging blood. Sabb. 129^a וכו' פתוחה וכו' for a woman in confinement you must violate the Sabbath laws as long as the uterus is open, whether she says that she needs it or that she needs it not. Ib. מאימרי פתוחה וכו' when does the opening of the womb begin (in regard to Sabbath laws)?; וכו' עד מתי ... how long is it considered open? Ohol. VII, 4 אין לנפלים פ' דק' וכו' in the case of abortions the laws of levitical cleanness connected with the opening of the womb do not apply, unless &c., v. פיקא I; Tosef. ib. VIII, 8; a. fr.

קברא (קברא) ch. same. Targ. Jer. V, 16. Targ. O. Num. XIX, 18 קברא ed. Berl. (oth. ed. a. fr.—B. Bath. 58^a, v. תבשט. Taan. 23^b וכו' he threw himself prostrate over his father's grave. Hag. 15^b סליק וכו' smoke rose from Aher's grave; a. fr.—Pl. קברא, קבריא, קברין. Targ. O. Ex. XIV, 11 (ed. Berl. 'ק'; ed. Vien. 'קב'). Targ. Is. LXV, 4. Targ. Num. XI, 34; a. fr.—Yeb. 86^b לבי ק' R. A. turned the entrance towards the cemetery. B. Mets. 107^b וכו' ב"ת קבריא [Daughter of Graves,] name of a bird, prob. raven, v. צרצרא. Esth. R. to I, 4, וכו' קבר ננא. v. ננא.

קבריא (קבריא) pr. n. river (K'baria). Kabriel. Gen. R. s. 13. חוויי חוויי קבריא וכו' Ar. s. v. חוויי (ed. Rash) (קבריא) like a flood, like the K. that swells and inundates; Koh. R. to I, 7, v. קבר 2.

קברין Y. Ned. III, 37^d bot., v. קרובין.

קברין Esth. R. to III, 6, v. קברן.

קברניט v. קברניט.

קברן m. (קבר) grave-digger, name of a bird (that buries its eggs at the sea-shore). Esth. R. to III, 6 quoted in Matt. K. to Esth. R. to I, 4 קברין some ed. (ed. ע"ה; Yalk. Esth. 1054 אברני).

קברנינא Ar., v. ננא.

קברנמן קברנמן, v. next wds.

קברנימ I m. (a corrupt. of labyrinthus, induced

by phonetic association with קבר) labyrinth, cavern. Sot. 13^a ב'ק' של מלכים היה קבור (Ar. בקברנט, some ed; בקברנטו; read ... he (Joseph) was buried in the labyrinth where the kings were buried (v. Sachs, Beitr. I, p. 54); Yalk. Ex. 227; v. קריפולין.

קברניט II m. (αὐτοστρατήτης) steersman, pilot. Tanh. Sh'lah. 15 וכו' ה'ק' לו הוישט לו the helmsman threw a rope to him, saying, hold to this rope &c.; Yalk. Num. 750, B. Bath. 91^a sq. (on Abraham's death) [read:] ... אוי לו woe to the world whose leader is gone, woe to the ship whose helmsman is gone; a. e.—Trnsf. (emp. רב החבל, Jon. I, 8, ארפולא) prudent manager. Pesik. Aharé, p. 176^a (ref. to תחבולות, Prov. XXIV, 6) יעשה אהר' how to do good; Lev. R. s. 21; a. e.—Pl. קברניטין Ib. פתח קריא וכו' interpreted the verse (Prov. I. c.) as referring to the art of the helmsmen. Pesik. R. s. 47 (ref. to Prov. I. c.) אם אין לה ק' וכו' as the ship without a helmsman is bound to go down, so is Israel without leaders &c.

קברניטא ch. same. Esth. R. introd. to s. 5 (ref. to Prov. XXIII, 34) כהרין ק' ריחב like the pilot that sits on the top of the mast &c.; Lev. R. s. 12 קברניט (ed. Wil. קברניט; read: קברניט; Yalk. Prov. 960 קברניט (corr. acc.).

קבתא ק' = h. קבה. Targ. Deut. XVIII, 3.

קבתא v. קבתא.

קדר 1) b. h.) to bow. Ex. R. s. 5 (ref. to Ex. IV, 31) וכו' על הפקידה v. פקידה.—2) (emp. פ' קדר) to cave, cut out, v. קדר.

קדר ch. as preced. 2, v. קדר.

קדר v. קדר.

קידה f. (b. h.) 1) cassia, bark of the tree called cassia (v. Sm. Ant. s. v.) Ker. 5^a; Y. Shek. VI, beg. 49^c.—2) name of a white Kiddah, a tree. Kil. I, 8; Erub. 34^b.—3) name of a seasoning plant. Ib. וכו' וקנים וכו' (Var. pl.) seasoning reeds, Kiddah, and Urbanin belong to the vegetable class (ירק). Ib. לבנה לחור ק' Kiddah and white K. are different species.

קדוחא m. (קדר) borer (of pearls); trnsf. one able to enter into the depth of a Biblical subject. Cant. R. to I, 10 I am a stringer of pearls and I am also a borer, v. חר.

קדוחים v. קדוחים.

קדוחא v. קדוח, a. also קדוח.

קדור Pes. 11^b, read: קדור.

קדוש m. (b. h.; קדש) 1) holy, sacred; holy man, saint. Yeb. 20^a נקרא ק' כל המקיים he who observes the

bore in my place? Ab. Zar. 58^a, v. מִיִּנְקָה; a. fr.—[Tosef. B. Bath. V, 4 קורה ed. Zuck., read: קוֹיָה]—2) (b. h.; cmp. אבל a. applied to fire) to burn, rise in a column and spread sparks; [b. h. also to enkindle]. Y. B. Kam. VI, 5^c top (ref. to Mish. ib. 4) אבל במקשפו ו' the Mishnah speaks of a fire which (unexpectedly) blazes up and spreads, but in the case of a creeping fire all agree &c.; Bab. ib. 61^a בקורה Ar. (ed. בקורה) (בב).
Hif. קורה 1) to cut out, make an opening. Y. R. Hash. II, 58^a bot. כבירה ... לו' the Lord made for him an opening (in the clouds) of the size of a *K'barah* (v. כְּבִירָה), and the moon became visible within it.—2) to cause burning, to spoil a dish, a dye &c. B. Kam. IX, 4 (100^b) קורה (Bab. ed. קוריהו), v. יורה II. Y. ib. IX, 6^d bot. שֶׁהִקְרִיחוּ כִּמְמִין when the dyes burned the material, ו' אבל הקריחה יורה ו' Erub. 53^b she spoiled them (the beans) by over-salting. Gitt. IX, 10 הקריחה חבשילו if she spoiled a dish for him (he may divorce her). Bets. 29^a כרי שלא כרי שלא יקריחה חבשילו so as not to spoil his dish (by spicing it too much or too little); Ar. שלא יקריחה ו' that they (the spices) may not burn &c. Tosef. B. Kam. X, 9 ... המולך if one gives meat to a cook, and he spoils it; a. fr.—Trnsf. חבשילו to misapply learning, disgrace one's education; to degenerate. Ber. 17^b שֶׁמִּקְרִיחַ לא יראה ... שֶׁמִּקְרִיחַ that we may not have a son or a pupil that disgraces his education in public; Snh. 103^a.—3) to have fever. Sifra B'huck. Par. 2, ch. IV מקריח נח לו ואינו מקריח he is comfortable and has no fever; Yalk. Lev. 673.—[Tosef. Maasr. I, 2 משיקריחו ed. Zuck., v. קרה.]

קרה ch. same, 1) to bore, perforate. Targ. Job XL, 25 (ed. Wil. תָּקַר Af.).—Cant. R. to I, 10 לְמִקְרָה v. חָרוּ.—2) [to break through,] to grow forth, sprout. Ber. 56^a חוֹן רִקְרָה ... I saw (in my dream) a pomegranate sprouting through the mouth of a wine jar. B. Bath. 28^b רִקְרָה Ms. M. (Ar. רְקִירָה, ed. רְקִירָה) it (clover or grass) grew forth, and he made use of it, and as it grew again (the next day), he made use of it &c. Hull. 110^a קרתי v. חילפא III. Snh. 109^b (Sodomitic justice) ער וקרתי (Ms. M. רְקִירָה) give him the ass (whose ear he had cut off), until its ear is grown again; a. e.—3) to be inflamed. Ab. Zar. 28^b עינה קרתי her eye was inflamed. Hag. 5^a קרתי her knee was burned.

Af. קרה to dig out, make a path for. [Targ. Job I. c., v. supra.]—M. Kat. 4^b ו' לְאִקְרִיחֵי נָהָר to clean the canal of B. (in the festive week).

קרה m. (preced.) inflammation, blister. Neg. VI, 8; VIII, 5; Sifra Thazr., Neg., ch. I קרה (corr. acc.); a. fr., v. מר II.

קרה ch. same, inflammation. Ab. Zar. 28^b קרה דמעתא וקר tearing and inflammation of the eyes; Bets. 22^a קרה Ms. M. (ed. קרחה).

קרה f. (preced.) 1) = b. h. קרה fever. Targ. O. Lev. XXVI, 16 קרה ed. Berl. (ed. Vien. קרה); Y. קרה; Targ. Deut. XXVIII, 22.—2) inflammation of the eye, v. preced.—V. קריחה.

קרה (b. h. קרה) to bow. Midr. Till. to Ps. XXXV בראשי אפי כופה וקרה ו' (I praise God) with my head, when I bend and bow in my prayer; Yalk. Ps. 723 ו' רופפי וקרה (corr. acc.).

*קרה *Af.* קרה (cmp. preced., a. meanings of קרה; cmp. Syr. קרה, Brockelm. 312) to pile up. Targ. O. Lev. I, 16 ed. Berl. רמקרה (ed. Vien. a. Y. רמקרה; fr. יקר (?); ed. Lsb. רמקרה, fr. אֶשֶׁר; v. Berl. Targ. O. II, p. 32).

קרה m. *Kadia*, name of an unclean bird, Little Owl (?). Targ. O. Lev. XI, 17; Deut. XIV, 16 ed. Berl. a. early eds. (later eds. קריא; h. text בוס, v. צריא II).—Ber. 57^b קר Ms. M. (ed. קר, v. Rabb. D. S. a. l. note 8); Nidd. 23^a Ms. (v. Rabb. D. S. l. c.; ed. קר).

קרה, Targ. Prov. XVII, 14 ed. Lag. quid? (ed. אצטריא; Levy Targ. Dict. קריא, v. קרה).

קרה, v. קרה.

קרה, v. קרה.

קרה f. *burning, inflammation*. Targ. Ps. XXXVIII, 8 Ms. (ed. קריחה; h. text נקלה, v. קלה II).

קרה m. (b. h.; קרה) with רוח, or sub. רוח, east wind. Mekh. B'shall. s. 4; Yalk. Jer. 300. Kel. XX, 2 ... היתה כ' if he exposed the trough to the east wind, and it cracked. Gitt. III, 8 בק של מוציא חג (Bab. ed. 31^a בקדום) after an east wind following the end of the Succoth festival; ib. 31^b בקדום; a. e.

קרה, v. קרה.

קרה f. *antecedent, early period*.—Pl. קרימה. Gen. R. s. 1 (ref. to Prov. VIII, 22-29) as the builder needs six things ... ו' כ' תהורה קרימה אותן שש ק' ו' so the Torah preceded creation by these six early periods, *kedem, meaz* &c.; Yalk. Prov. 942.

קרה f. = h. קרה, east wind. Y. Gitt. III, end, 45^b (not קרימה), v. קרה I.

קרה, Cant. R. to IV, 10 בכל ק' read: בבִּלְקִרְיָה; v. גְּלִיגְדָּא.

קרה, v. קרה.

קרה, v. קרה.

קרה f. *round segment, hole*. Hull. 57^b קריה קנה בכמה (Ar. a. Rashi Ms. קריה) how large must a hole in the windpipe be (to make the animal *t'refah*)?

קרה, Esth. R. to I, 2, read: קריה.

קרה I m., קדישא, קדיש, קדיש. 1) = h. קדיש, holy, sacred, pure. Targ. Num. XVI, 5 (some ed. O. קדיש, קדיש). Targ. Is. I, 4. Ib. LVII, 15; a. fr.—[Targ. Y. Num. XI, 7, read: קריש].—Midr. Till. to Ps.

OXVIII, 8, v. עיר I. Meg. 27^b השחא ק' מעיקרא ... מעיר if you sell a sacred object to be taken from a large town to a small place, it was sacred (used for public services) before, and is so now. Ber. 9^b משום ... העיר R. J. ... declared in behalf of the holy congregation of Jerusalem; a. fr.—Snh. 109^b v. infra.—Pl. קרישחא. Targ. Num. XVI, 3; a. fr.—Snh. l. c. ירענא דכולהו כנישחא קרישי נינהו v. Rabb. D. S. a. l. note) I know that the whole congregation are holy. Pes. 113^b v. בביתיהן דרבנן ק' וב' Ms. M. by the life of the holy (revered) Rabbis in the land of Israel (v. קרישה end); a. e.—[2] קדיש, קרישה, קדיש, the doxology beginning with ויגדל ויחזקש וב' magnified and sanctified be his great name. Treat. Sof'rim X, 7; a. e.]

קדישא II m. ring, v. קדשא.

קדלא, קדל m. (cmp. קדר) *hindpart of the head with neck, neck, back* (corresp. to h. עתה). Targ. O. Lev. V, 8 קדליה; Y. קדליה. קד, קד. Targ. Gen. XLIX, 8; a. fr.—Ex. R. s. 51 (ref. to Ex. XXXIII, 8) they said 'קדל ברירה וב' see the (fat) neck of Amram's son! Y. Bets. V, 63^a bot. קדליה ר"מ I shall lower my back for thee, tread upon me and mount the horse; v. פיקדילין. Lev. R. s. 28 וב' קדלי קדלין. Yalk. Lev. 665 (not קדלין), v. קרפא.—bacon. Meg. 13^a, v. בוחלא.

קדלה, Yalk. Deut. 801, v. קלדרי.

קדם (b. h.) [to bend, go forward,] to advance, precede; to anticipate. Y. Meg. III, 74^a bot. מוטב שיקדום ... לכספו וב' the Lord foresaw that Haman the wicked would weigh his silver for Israel's destruction (Esth. III, 9), and he said, it is better that my children's silver (the half-Shekel, Ex. XXX, 11 sq.) anticipate Haman's silver (to act as a protection from evil designs); ib. I, 70^d bot. שיקדום (Hif.). Sifra Vayikra, Hob. Par. 3, ch. V, v. infra. Gen. R. s. 1 ששה דברים קדמו וב' six things preceded the creation of the world. Ib. אינו יודע איזה מהן קדם I know not yet, which of them was first, whether the Torah was created before the throne of glory &c. Ib. חזורה קדמה וב' Hull. 100^a, sq. רחוש v. רחוש קדמך B. Mets. II, 11 אבריו קדמא ... אבריו if a man's own loss and his father's loss are to be attended to, his own has the precedence; ib. קורמ קדמה (Bab. ed. 33^a bot. Ab. III, 9 קורמ לחכמתו וב' he to whom fear of sin comes before his learning, his learning will endure. Y. Ned. IX, 42^c bot. חרי העיר הואת קדמין וב' the supply of provisions for the people of one's own town has the precedence over &c. Kel. XXV, 4, v. בָּתָּא; a. fr.

[Nif. נקדם, Taan. 20^a גקדמה v. נקד I.]

Pi. קדם to get the start of. Y. Taan. I, end, 64^d bot. קדם lest another man get ahead of him (in proposing to a woman he desires to marry); Y. Bets. V, 63^a bot. Sifré Deut. 34 לא קדמים מצוה וב' no other commands were promulgated before them; a. fr.

Hif. קדמם 1) to advance; to do first; to anticipate,

provide against. Y. Meg. l. c. וקדמין וקדמין וב' therefore we read the section of *Sh'kalim* first (before the first of Adar, and before the Sabbath Zakhor); Bab. ib. 13^b ול' שקליהן וב' therefore the Lord ordered their Shekels in anticipation of his (Haman's) Shekels, v. supra. Ib. 30^a לשבחה שעברה we read it the Sabbath before, opp. מאחרין. Ib. when Purim falls on a Friday, we read the section Zakhor on the Sabbath previous. Y. Sot. VIII, 22^d bot. לו שכרו וב' if he paid the builder in advance. Zeb. 106^a (ref. to Lev. IV, 12) שם דשן שקדמיה שם דשן שיקדמיה this means that ashes must be there, that he must first have put ashes there; Sifra Vayikra l. c. שיקדום; a. fr.—לו שלום to salute first. Ber. 6^b יקדים לו שלום ... יקדים he who knows his neighbor to be in the habit of greeting him, should salute him first. Ib. 17^a לא תקדמנו אדם וב' never was a man the first in saluting him, not even a stranger &c. Ex. R. s. 23 שיריה באו ... להקדמים שירה &c. let my children be the first; a. v. fr.—Part. pass. מוקדמים; f. אין מ' ומאחר וב' Pes. 6^b, a. fr. מוקדמים; pl. מוקדמים. Shebi. X, 5, v. פרוקבול. Ib. שטר חוב חמ' antedated notes of indebtedness. M. Mets. V, 10 חיה ... זו חיה if he intends to borrow money, and he sends his neighbor a gift and says, 'in order to make thee inclined to lend me money',—this is interest paid in advance; a. fr.—2) to be early, zealous. Naz. 23^b, a. e. יקדים לעולם וב' man should always be anxious to do a good deed as early as possible. Pes. 4^a, a. e. וקדמין וב' וקדמין; a. fr.—[Y. Erub. V, 22^d top שמקדמין העליון וב' שמקדמין or שמקדמין v. קדן I.]

קדם ch. same; Pa. קדם 1) to precede; to do early, be early, first. Targ. Ps. LXIX, 32 קדמיו קדמיו וב' (some ed. קדמיו) whose horns grew prior to its hoofs. Targ. Gen. XIX, 2; a. fr.—Ber. 8^a וקדמיו וב' מוקדמיו v. קדמיו I. Tam. 27^b וב' וקדמיו, v. קדמיו; a. e.—2) to go before, come to meet. Targ. Ps. LXXXVIII, 14. Ib. LXXIX, 8 קדמיו לן Ms. (ed. לך, corr. acc.); a. fr.

Af. קדם 1) to be early. Targ. Gen. XXVI, 31. Targ. I Sam. XVII, 16; a. fr.—2) to precede, anticipate. Targ. Job XLII, 3; a. e.—3) to get the start of; to prevent. Targ. Ps. XVII, 13; a. e.—3) to be earlier than, be quick in doing. Ib. CXIX, 147, sq.; a. fr.—Sabb. 119^a לאקדמין ... if you are accustomed to take an early meal, make it later (on the Sabbath), and if you are used to dine late, dine earlier. Ib. 151^b when a poor man comes, be quick in giving him bread, in order that people may be ready to do so to thy children.—4) to give preference to. Y. Snh. I, 18^c bot. ... לאקדמין ליה they preferred a certain old man to him at the session for intercalation; Y. R. Hash. II, 58^b top; a. e.

קדם m. (b. h.) olden time, (adv.) before, v. קדם.

קדם ch. same. Targ. Ez. XXXVIII, 17; a. e.

קדם, קדם m. (preced.) [precedence,] 1) (prepos. of time and place) before. Targ. Gen. XXIX, 26. Ib. XLIII, 29; a. fr.—With suffix of personal pronoun mostly in pl.

Targ. Prov. XXIII, 1 קדמא ed. Lag. (oth. ed. קדמא). Targ. Ps. XCVI, 9 קדמא. Ib. 8 לקדמא; a. fr.—Lev. R. s. 37 קדמא ... נפק a proclamation went before him, and all the people came out to meet him. Lam. R. to III, 16; a. fr.—2) (conj.) a) ere, before; b) קדמא since, because (h. מפני). Targ. Y. Gen. XIII, 10 עד לא קדמא. Targ. Prov. VIII, 23. Ib. 25 Ms. (ed. קדמא); a. fr.—Targ. O. a. Y. II Ex. XIX, 18 קדמא (Y. I בגלל I).—Y. Yeb. XII, 13^a top; Y. Snh. I, 19^a bot. קדמא she came before us; קדמא ורקת קדמא and spat in our presence; Y. M. Kat. III, 82^a bot. קדמא; Yeb. 39^b; a. e.—V. קדמא.

קדמא, קדמא, v. קדמא.

קדמא m. (b. h. preced. wds.) *ancient, originator*. Gen. R. s. 38 (play on מקדמ, Gen. XI, 2) 'מקדמוני וכו' נשע; v. קדמא; ib. s. 41.

קדמונא, v. קדמא.

קדמוני m. (b. h.; preced. wds.) *ancient, first, primeval*. Num. R. s. 10 'אדם הראשון' (usually הראשון) the first man. Gen. R. s. 22 'נחש העדן' the ancient serpent (of Eden); a. fr.

קדמונא f. (preced. wds.) 1) *previous condition*. Targ. Job XLII, 12.—Bekh. 31^a זיל לקדמונא (read אזיל) he went back to his former condition (resigned his office).—2) *early morning*. Ib. ^b 'וב' ושנייה בק' and he solved that problem the next morning by reference to a Boraitha.—3) *the first time*. Deut. R. s. 1, beg. קדמונא היא חניניהוהיה היא is this thy first or thy second offence?; ib. קדמונא וכו' is it your first &c.?.; Yalk. Ex. 392 קדמונא (corr. acc.).—4) *to meet, towards*. Targ. Ex. XIX, 17. Targ. Ps. LIX, 5; a. fr.—Lev. R. s. 37 לקדמונא let all the people (of the place) come out to meet me. Ib. לקדמונא, v. קדמא.—5) (adv.) *first, in front*. Targ. O. Gen. XXXIII, 2 ed. Berl., v. next w.

קדמיא, קדמא, קדמי m. (preced. wds.) *first, former, previous*. Targ. Y. II Gen. I, 5 (ed. Vien. קדמי). Targ. Is. VIII, 23. Targ. Ps. XCII, 1 אדם קדמי (קדמוני). Targ. Gen. XXV, 25; a. fr.—Y. R. Hash. II, 58^b top וכו' K. was appointed (member of the court) before R. Jacob, לביבורא קדמי ... קדמי קדמי but R. J. entered the meeting for intercalation before him. Lam. R. to III, 7 מנהון קדמי, v. קדמי; a. e.—Pl. קדמיא, קדמיא, קדמיא. Targ. Job XXIX, 2 (ed. Wil. קדמיא, read קדמיא). Ib. VIII, 8. Targ. Jer. XVI, 18; a. fr.—Targ. Job XVIII, 20 קדמיא Ms. (ed. קדמונא).—Y. Peah I, 21^d bot. 'וב' (בני מל') (not אז הוון ק' מלאכים וכו' angels, we are human beings, and if they were human &c.; Y. Shek. V, beg. 48^c קדמיא; Gen. R. s. 60; a. e.—Fem. קדמיא. Targ. Jer. XXV, 1. Targ. Is. XLIII, 2 קדמיא in ancient times. Targ. O. Gen. XI, 2 בק' (h. text מקדמ). Ib. XXXIII, 2 קדמיא ed. Amst. ed. Vien. קדמיא; (ed. Berl. קדמיא; Y. R. Hash. I, beg. 63^c קדמיא R. Eliezer's opinion in the former quotation (Mishnah) is the same as in the latter. Ib. בק' in the early prayer (שחרית). Y. Peah V, end, 19^a (in a defective passage) מה בין קדמיא וכו' what is the difference between this and the former case? Y. Ned. VI, end, 40^a ואיקרון קדמיא when

the first (of the three letters) was read, he showed them honor; a. e.—[Y. Gitt. III, end, 45^b, read: קדמיא.]

קדמין m. pl. (preced. wds.) 1) *beginning, olden days*. Targ. O. Gen. I, 1. Targ. O. Deut. XXXIII, 27 מלך (ed. Berl. מלך); Y. ib. from of old. Targ. O. Gen. III, 15. Ib. XXXI, 2 ומקדמוני (ed. Berl. מקדמוני) and before yesterday (Y. מקדמוני; a. fr.—2) *front; east*. Targ. O. Gen. III, 24. Targ. Is. II, 6 כמלקדמין as in the east (or: as in former times?); a. e.

קדמיתא = קדמיתא, v. קדמי.

קדמיתא f. (preced. wds.) 1) *past time; only in ימן* before this. Targ. Y. Gen. XXVIII, 19 (O. ראשונה, ed. Berl. בוקדמין; h. text בוקדמין). Targ. Ez. XXXVIII, 17; a. e.—Taan. 12^a.—2) *early morning*. B. Mets. 30^b.—[Yalk. Ex. 392 קדמיתא, v. קדמיתא.]

קדקד* (cmp. נקד I) to speckle. Part. pass. בקדקד; pl. בקדקדין. Targ. Y. Gen. XXXI, 10; 12 Ar. (ed. גיירון ויירון).

קדקד, קדקד (b. h.; קדר, cmp. קדר II, קדר II; Assy. *kakkadu* head, skull, vertex; summit. Neg. X, 10, a. e., v. גפנת. Men. 37^a בין עיניו וכו' 'between thy eyes' (Deut. VI, 8), that means the vertex; expl. ib. מקום וכו' the place on the head where the child's brain is seen to pulsate; (Sifré Deut. 35 בגובה של ראש; Erub. 95^b. Gen. R. s. 62, end בא מקדקדו של מדבר he came all the way from the highest point of the desert. Midr. Till. to Ps. XXIII, 4 (expl. גיא צלמה ib.) של מדבר 'בק' a. e.—Pl. בקדקד. Lev. R. s. 9; s. 25, a. e. בקדקדי ראשיהן by the tops of their heads.

קדקד, קדקד, קדקד ch. same. Targ. Y. I, II Deut. XXXIII, 16. Targ. Y. I ib. 20.—Bekh. 43^b רבישא קדקד (קדקד) a hump in which there is no bone, is merely an elevation of flesh (swelling).

קדקד, קדקד, v. preced. wds.

קדר I (קדר) (cmp. קדר, קדר, קדר) to cut around, perforate, cut out. Sabb. 116^a; Y. ib. XVI, 15^c bot. קדר (קדר) מנשה ק' וכו' (Ar. מנשה ק' וכו' Snh. 103^b Manasseh cut the divine names out (of the Scriptures). Kidd. 22^b קדר ויורד וכו' (דוקר והולך) one must bore (through the slave's ear) until the door is reached. Hull. 77^a קדר כל שריפא קדרו (Ar. a. Ms. M. correct. קדרו, v. Rabb. D. S. a. l. note) such flesh as the physician cuts out; a. e.—Part. pass. קדרי (קדרי). Ab. Zar. 32^a (expl. עיר לבוב) כל שקריו ... וכו' (לבוב) opposite the heart and cut out like an air-hole; Tosef. ib. IV (V), 7 כנגד לבו Var. ed. Zuck. (text שנקוב, oth. ed. שקריו). Ukts. II, 4 קדריה (ed. Dehr. קדריה) cut into, opp. שלמה.

Pi. קדר 1) to cut through; (in measuring distances) to estimate the level distance between two places separated by mountains. Erub. V, 4 (58^a) שמעתי שמקדריין בהרים (Y. ed. Ven. שמקדריין, v. Rabb. D. S. a. l. note 90) I have heard a tradition that in measuring Sabbath distances elevations are considered as cut through. Ib. 58^b כיצד מקדריין וכו' how is the measuring done to obtain the tunnel distance? He who stands below holds the rope against his heart, while he who stands above holds the other end of the

rope against his feet. Ib. אין מקדרין אלא בחבל וכ' only a rope of four cubits can be used for measuring &c. Ib. אין מקדרין לא בעגלה וכ' this method of measuring distances is not applied in the case of a slain body found in the field (v. עגלה), or for cities of refuge. Tosef. ib. VI(V), 11 מְקַדְרִים וְעוֹלָה מִן יוֹדֵר וכ' we go up measuring the air-line and down again (on the other side), and consider the elevation as if it were cut through before us. Erub. 58^a; מְקַדְרִים וְעוֹלָה וכ' Tosef. l. c. 12 Y. ib. V, 22^d (repeatedly מְקַדְרִים). Ib. מְקַדְרִים (corr. acc.). Y. Sot. V, 20^b bot. מְקַדְרִים; Y. Macc. II, end, 32^a מְקַדְרִים; a. fr.—Y. Keth. XIII, 36^b top מְקַדְרִים וְיִצְאֵהוּ וכ' he may cut his way through the vines and get out (v. פָּסַג).—[Pes. 11^b מְקַדְרִים, read: מְקַדְרִים, v. קָדַר]—2) (denom. of קָדַר or קָדַר) to make pots, pretend to be a potter. Ruth R. to I, 1 (s. 2), v. קָדַר.

Hif. מְקַדְרִים to cut through; to penetrate. Erub. 58^a, v. supra. Nidd. 56^b; Tosef. ib. VI, 13 מְקַדְרִים, v. קָדַר; [perh. fr. קָדַר II, becomes dull].

Nif. מְקַדְרִים to be cut out. Hull. 77^a כִּי כְּמִין טַבַּעַת (Ar. קָדַר) if the flesh over a fracture is cut out like a ring. Ib. 57^b שֶׁנִּי קָדַר שְׁלֵהּ וְכ' ... רחל a lamb ... whose wind-pipe was perforated, and they inserted a tube of reed, and it recovered.

בשר אגב (קָדַר) ch. same, to penetrate. Men. 83^a רִשְׁמֵי קָדַר (Ms. M. קָדַר, v. Rabb. D. S. a. l. note) meat being fat penetrates (the fat is communicated to an object with which it comes in contact); Zeb. 98^a מְשֻׁם קָדַר (Ms. K. קָדַר; Ms. R. 1 דְּקָדַר; v. Rabb. D. S. a. l. note 6). Ib. 79^b שֶׁנִּי קָדַר וְכ' שֶׁנִּי קָדַר (Ms. M. (ed. דְּקָדַר; Ms. R. 2 a. Ms. K. דְּקָדַר; Ms. R. 1 דְּקָדַר) it is different with saliva, because it penetrates.

Pa. קָדַר to measure level distances. Y. Bicc. I, end, 64^b שְׁנֵי קָדַרִים, v. מִן דְּקָדַר.

Ithpe. אֶתְקַדַּר (אֶתְקַדַּר) to be caved or arched. Targ. Esth. VIII, 10 אֶתְקַדַּר פִּסְתֵּי רַגְלֵי (ed. Lag. אֶתְקַדַּר) the soles of their feet were arched (so that they, in running, touched the ground only with their toes).

קָדַר II (b. h.; cmp. Arab. ḳaḍar) [to be soiled,] to be dull black; trans. to be sad.

Hif. מְקַדְרִים to become, or be black. Y. Nidd. II, 50^b top שְׁחֹר מְקַדְרִים a dull black color, opp. מְצֻחָצָה shining. Y. Sabb. X, 12^c bot. מְקַדְרִים רַבִּי רַחֲמֵי שֶׁל ר' Rabbi's face darkened (he grew sad). Gen. R. s. 12 וּפְנֵיהֶם מְקַדְרִים ... הרשעים in the future world the statures of the wicked shall be bent (their pride broken), and their faces shall be sad.

קָדַר ch. same. Targ. Y. Deut. XXVIII, 15.—[Yalk. Job 901 וְקָדַר וְהָיָה, read as Lev. R. s. 22: וְיִמָּקֶם]

Ithpe. אֶתְקַדַּר to become black. Targ. Cant. I, 5. Targ. Lam. V, 10. Targ. Koh. XII, 2.

קָדַר (b. h.) pr. n. Kedar, name of a tribe of Arabs. Cant. R. to I, 5 (Ex. R. s. 23 רִשְׁמֵי עֲמָלִים). Bets. 20^b צֹאן קָדַר sheep from Kedar; a. e.—Denom. קָדַר; pl. קָדַרִים. Taan. 5^b עִבְדֵּי קָדַר the Kedarites worship water.

קָדַר m. (v. next w.) 1) (cmp. פָּדַר) potter. Toh. VII, 1.—Pl. קָדַרִים, קָדַרִים. Num. R. s. 16, beg. (ref. to Josh. חֲרָשׁ,

II, 1, v. חֲרָשׁ) וכ' I חֲרָשׁ. they pretended to be potters and called out, who wants pots?; Tanh. Sh'lah 1; Yalk. Job. 7; [Ruth R. to I, 1 (s. 2), v. קָדַר]. Gen. R. s. 86 ק' (Ar. קָדַרִים) will you import potters to K'far Hanina? (Matt. K. קָדַרִים pots); v. קָדַר.

קָדַר m. (I קָדַר) pot. Pes. 41^a צָלִי ק' roasted through the heat of the pot. Meg. 7^b, v. צָלִי; a. e.—Pl. קָדַרִים, v. preced.

קָדַרָה; קִי, קָדַרָה, קָדַר ch. same. Targ. O. Num. XI, 8 (h. text פָּדַר). Targ. Mic. III, 3 (h. text לָחֹה); a. fr.—Targ. Joel II, 6; Targ. Jer. VIII, 21, a. e., v. אֶקְדִּים.—Lev. R. s. 19, beg. וְיָבִיטוּ בְּכִי חֲרָהָ בְּכִי הָיִינוּ (the young ravens) into a new pot. Esth. R. to III, 6 (prov.) נִפְלָה כִּפְהָ (נִפְלָה קוֹפָה לְקָדַרָה וְכ' if the stone falls on the pot, woe to the pot; if the pot falls on the stone, woe to the pot; (Yalk. Esth. 1054 ק' רְשׁוּפִי וְכ' Erub. 3^a, a. e. רְשׁוּפִי וְכ' a. fr.—Transf. intestines, rectum, bladder. Ber. 62^b while thy pot is hot, empty it (do not delay discharge). Sabb. 33^a וְכ' קָדַרָה קָדַרָה more numerous are those killed by the pot (by delay of discharge) than those killed by starvation.—[Num. R. s. 7; Lev. R. s. 18 לְקָדַרָה some ed., v. קָדַרָה].—Pl. קָדַרִים, קָדַרִים. Targ. II Chr. XXXV, 13. Targ. Y. Num. XXXI, 23.—Y. Hag. II, 77^d bot.; Y. Snh. VI, 23^c bot.; a. e.

קָדַרָה, קָדַרָה f. h. same, pot, contents of the pot, dish. Hull. VIII, 3 אִם יֵשׁ בָּהּ אֶת כָּל מִלְּךָ if there is enough milk to give a taste to the entire contents of the pot. Ab. Zar. 67^b, a. fr. בְּחַיִּים יוֹמָא, v. יוֹמָא. Ex. R. s. 1; Sot. 11^a (ref. to Ex. XVIII, 11) בְּכִי שְׂבִישְׁלִי, v. בְּשֵׁל. Ib. מֵאָה מִשְׁמַע דְּרֵאָה וְכ' לִישְׁנָה דְּקָה דְּרֵאָה what is your evidence that this zadu (Ex. l. c.) has the meaning of cooking in the pot? Pes. 112^a וְכ' בְּכִי חֲבֶשֶׁל בְּכִי חֲבֶשֶׁל cook not in a pot which thy neighbor has used, i. e. marry not a divorced woman. Y. Snh. VIII, beg. 26^a וְכ' הַשְׁחִיחָה הַקָּדַרָה וְכ' when the semen within begins to boil, the pot blackens without (the hair grows); a. fr.—Transf. skull. Hull. 45^a מִזֶּה שֶׁבֶק' v. מִזֶּה. Ib., sq. עַל פִּי הַקָּדַר' two bean-like glands lie at the mouth of the skull (at the end of the cerebellum).—Pl. קָדַרָה, קָדַרָה. Pes. 30^a; Zeb. 95^b בִּפְסָח קָדַרָה earthen pots in which leavened matter has been cooked on Passover, must be broken. Num. R. s. 16, a. e., v. קָדַר; a. fr.

I. קָדַרָה, v. קָדַר.

קָדַרָה, v. קָדַרָה.

קָדַרָה (b. h.) pr. n., Torrent (or Brook) of Kidron, near Jerusalem. Y. Taan. III, 67^a top, a. e., v. קָדַרָה I.

קָדַרָה Targ. Y. Gen. VIII, 4, v. קָדַרָה I.

קָדַרָה, Lam. R. to I, 16 גְּלוֹסְקָאן ק' some ed., read: קָדַרָה. Yalk. Lev. 665 חֲמִי ק'—קָדַרָה.

קָדַרָה, v. קָדַרָה.

קָדַרָה I m. (xédpos) cedar. Targ. O. Gen. VI, 14 (h.

text (גפר).—R. Hash. 23^a (among the species of ארז) ק' Ms. M. 2 (Ms. M. 1 קדרום; ed. קדרום; v. Rabb. D. S. a. l. notes 50, 60).

קדרום II pr. n. m., v. קדרום II.

קדרות f. (denom. of קדר) *potter's trade*. Ruth R. to I, 1 (s. 2) ref. to דיוצרים, I Chr. IV, 23, in connection with Josh. II, 1 דרש ק' היו בידם מקדרין (the spies) carried potters' tools with them, pretending to be potters, v. קדר.

קדרית, Y. Kil. I, 27^a bot., v. פֶּרְסָאָא.

קדרונמס, v. קדרונמס.

קדרנין m. (κέδρινος, -ον) of cedar, cedar wood. Targ. Y. II Gen. VI, 14 (quoted Gen. R. s. 31) דאעין דק' Y. I (ed. Amst. קדרנין, corr. acc.).—Tanh. B'shall. 24 (ref. to Ex. XV, 25) קדרנין read with Y'lamd. a. l., quot. in Ar. קדרנין; Mekh. B'shall. Vayass'a, s. 1 קדרום a. l., v. קדרום I.

קדריתא, קדריתא f. (קדר II) *black*; trnsf. *miserable*. Targ. Cant. I, 6.

קדרנמים, v. קדרנמים.

קדש, v. קדוש.

קדש (b. h.) [to be cut off, separated, v. Ges. Hebr. Dict.¹² s. v.; cmp. פֶּרַשׁ,] to be, become pure, sacred, holy. Y. Sabb. III, 5^d bot.; ib. IV, end, 7^a ק' עליו דיום 7^a the day became holy upon him, i. e. the Sabbath commenced while he was engaged in doing something. Meil. II, 8 (10^a) קדשו בכלים (Talm. ed. קישין) after they have become sacred by being put in a sacred vessel (v. infra); Shebu. 11^a (Ms. F. קירשן) Bekh. 4^b קדשו בכורות וכו' the firstborn in the desert were consecrated; a. fr.

Pi. קדש 1) to sanctify, esp. שם שמים, or אר אר ק' to sanctify the name of the Lord, to manifest fidelity to religion by noble deeds, by martyrdom &c. Sot. 10^b; 36^b יוסף שק' יוסף שק' שם וכו' Joseph who sanctified the name... in secret (when he resisted temptation); יהודה שק' Judah who sanctified... in public (when he admitted his guilt, Gen. XXXVIII, 26); a. fr.—2) to sanctify, consecrate; to purify, keep pure. Ber. 17^a צמך וקדש צמך Ber. 17^a keep thyself clean and pure (aloof) from every guilt &c. Yoma 39^a (ref. to Lev. XI, 44) ... מקדש ארם ארם מקדש if a man sanctifies himself a little (trains himself to self-restraint), they (the divine agencies) will help him much to sanctify him; מלמטה מקדשין if he (sanctifies himself) below, they will sanctify him from above; בעולם הזה מקדשין וכו' he in this world, they will declare him holy in the hereafter. Yeb. 20^a, a. e. קדש צמך במותר לך sanctify thyself by self-restraint from what is permitted to thee. Hag. 3^b, a. e. קדשה לשערה, v. קדשה. Sebu. 15^a ... הכלים as regards all vessels that Moses made, theointing of them gave them their sacred character; Snh. 16^b מקדש (corr. acc.). Men. 95^b רגור מקדש the oven (the baking of the showbread) gives it its sacred character.

Ib. 100^a שרת מקדשין the vessels of the service consecrate (the things put into them); a. v. fr.—Part. pass. מקדש; f. מקדש; pl. מקדשים &c. Sabb. 55^a (ref. to Ez. IX, 6) א"ל מקדש אלא מקדש וכו' read not *mikdashi* (my sanctuary) but *m'kuddashai* (my sanctified ones), that means those who fulfilled the whole Law &c.; Ab. Zar. 4^a. Zeb. 115^b (ref. to Ps. LXVIII, 36) מקדשין read מקדשין וכו' 'from thy sanctified ones', when the Lord passes judgment on his holy servants &c.; a. fr.—3) (with, or sub., ידיו ורגליו) to wash hands and feet prior to a sacred act. Yoma III, 6. Ib. IV, 5. Ib. 22^a; a. fr.—4) to prepare the water of lustration (Num. XIX). Par. VI, 1 ונפל המקדש ונפל if he prepares the lustration, and some of the consecrated water falls upon his hand. Ib. 2 נטל וימקדש he may take (of the ashes) and prepare the water with them. Ib. 3 המקדש בשוקת וכו' he who puts ashes into a large vessel of water; a. fr.—5) (of seasons) to proclaim the sanctity of esp., a) (ק' החדש) to proclaim in court that the new month had begun (v. infra). R. Hash. II, 7 אין מקדשין אורו שבבר קדשהו שמים unless the new moon is seen in its due time (on the evening of the twenty-ninth day), no announcement is made, for the heavens have already proclaimed it (and the new month begins with the thirty-first day). Ib. 24^a בין כך שנים אחד מקדש וכו' in neither case is the ceremony of announcement required, for we read (Lev. XXV, 10), 'ye shall sanctify the fiftieth year', years thou must sanctify &c. Ex. R. s. 15 ואתם אר החדש I and you, let us (as a court) proclaim the month (of Nisan); a. fr.—Part. pass., as ab. R. Hash. II, 7 וכו' אומר מק' וכו' the president of the court says, '(the new month is) proclaimed', and all the people say after him, 'proclaimed, proclaimed.' Ib. III, 1 ולא הספיקו לומר מק' וכו' when the witnesses were examined, and the court had no time to say *m'kuddash* before night set in; a. e.—b) השבח ק', ק' to pronounce the sanctity of the Sabbath, the Holy Day &c., to recite the Sabbath or the festive benediction (over wine), to say Kiddush. Pes. 105^a בע"ש ק' ב"ש מי שלא ק' ב"ש he who fails to bless the Sabbath on the Sabbath eve, may do so during the entire day. Ib. 106^b if a man tasted something without Kiddush, he must not bless the Sabbath; Ib. 107^a מקדש even if he has tasted something, he must bless the Sabbath. Ib. כגון זה ראי לקדש עליו כגון זה ראי לקדש עליו a beverage like this is fit for Kiddush; a. fr.—6) אשה ק' [to consecrate a woman,] a) to betroth (expl. Kidd. 2^b כחוקדש ... כחוקדש ... because the rabbinical term, in place of the Biblical phrase, —because he makes her forbidden to others like a consecrated object, v. תקדש). Kidd. II, 1 וכו' ארש מקדש בו וכו' a man may betroth a woman either in person or through a deputy. Ib. 41^a אסור לארש שיקדש ... עד וכו' a man is forbidden to betroth a woman to himself, before he has seen her. Ib. II, 4 וכו' צא וקדש ... וקדש וכו' if a man said to his deputy, go and betroth to me that certain woman in that certain place, and he went and betrothed her in a different place, she is not betrothed (the betrothal is invalid); a. v. fr.—Part. pass. מקדשהו; pl. מקדשו. Ib. מקדש וכו' מקדש וכו' (of the father of a minor נערה) (נערה) Ib. 7; a. fr.—b)

to accept a betrothal in behalf of one's daughter. Ib. 1 a man may accept his daughter's betrothal, if she is a *na'arah*, either in person or through a deputy. Ib. 41^a a man is forbidden to betroth his daughter as a child, (but must wait), until she is grown up and says, I like this man; a. fr.—7) to cause a thing to be prohibited, esp. (by ref. to Deut. XXII, 9) by planting seeds in a vineyard, or vines among seeds; to cause condemnation. Kil. IV, 5 ... הוורע if a person sows within four cubits of a vineyard, he has caused the condemnation of one row of vines. Ib. V, 5 he has made forty-five vines forbidden. Ib. VII, 2 ... ואינה מִקְדָּשָׁה ... to plant seeds near a dried-up vine is forbidden, but it (the vine) does not cause the condemnation of the seeds. Ib. 3 the following plants make the planting of seeds in their neighborhood forbidden, but do not cause condemnation of the seeds, if planted, or their own condemnation. Ib. 5 no man can cause condemnation of a thing not his own. Ib. 7 he has caused the condemnation of his neighbor's seeds and must pay damages; a. fr.

Hithpa. הִתְקַדְּשָׁה, *Nithpa.* נִתְקַדְּשָׁה 1) to be sanctified, glorified as holy. Yeb. 79^a ... וְהִתְקַדְּשָׁה שֵׁם יְיָ let a letter of the Law be uprooted (disregarded), but let the name of God be sanctified in public. Tanh. Sh'mini 1 (at the dedication of the Tabernacle) I shall be sanctified by (the death of) those that honor me. Lev. R. s. 12; a. fr.—2) to be consecrated, dedicated; (of the New Moon) to be proclaimed. R. Hash. 21^b ... עַד שֶׁיִּתְקַדְּשֶׁה וְכ' you may have thought, as well as the Sabbath is to be disregarded (by the witnesses travelling to the seat of the court), until they (the months) are proclaimed, it may also be disregarded (by the messengers carrying the announcement), until they are established. Ex. R. s. 15 ... וְהָכִיז מִקְדָּשָׁה זֶה הַכֹּהֵן received in it some sacred object, by which the vessel was consecrated; and a profane vessel became sacred. Shebu. 15^b ... הַמִּזְבֵּחַ הַזֶּה הָיָה מִקְדָּשָׁה until the Temple hall was not consecrated, until the priests ate therein the remnants of the meal-offering. Ib. 16^a the lower reservoir became consecrated through all these (ceremonies mentioned); a. fr.—3) (of mixed seeds) to be condemnable, condemned. Kil. VII, 7 from what time are seeds of grain (planted among vines) to be condemned? Ib. are not to be condemned; a. fr.—4) to be betrothed. Kidd. II, 1 a woman may be betrothed in person or through her deputy. Ib. דְּאִמְרֵי ... if a man says to a woman, be betrothed to me with this fig. Ib. 45^b ... וְנִתְקַדְּשָׁה לִישָׁת אֲבִיהָ וְנִתְקַדְּשָׁה לִישָׁת אֲבִיהָ if she (the minor) was betrothed with her father's consent, but was married without it; a. fr.—5) to sanctify one's self. Sifra Vayikra, N'dab., ch. II, Par. 2 ... שֶׁרָצָה לְהִתְקַדֵּשׁ he that is ready to sanctify himself (by vowing a sacrifice).

Nif. נִקְדָּשׁ 1) to be sanctified; to become consecrated. Tem. 14^a ... כִּי לִיקְדָּשׁ כֵּן לִיקְדָּשׁ in the one case it refers to being consecrated (by being put in a sacred vessel), in

the other to being offered. Bekh. 4^b ... לִיקְדָּשׁ they were admonished concerning the firstborn, that they be consecrated; a. e.—2) to be betrothed. Kidd. 48^a if she says, 'וְאִתִּי עֲשֵׂה לִי ... וְאִתִּי עֲשֵׂה לִי make for me chains &c., and I shall be betrothed unto thee.

Hif. הִקְדִּישׁ 1) to cause sanctification. Zeb. 115^b ... לְהִקְדִּישׁ שְׂמוֹ וְכ' (Aaron's) sons died only in order to give thee an opportunity to sanctify the name of the Lord.—2) to sanctify, dedicate an object as Temple property (Lev. XXVII, 14-24). Arakh. VI, 2 ... הִקְדִּישׁ נִכְסֵי וְכ' if a person dedicates his property to the Temple, but owes his (divorced) wife her *k'thubah* &c. Ib. VII, 1 ... אֵין מִקְדִּישֶׁן לִפְנֵי הַדִּיבָל you cannot dedicate landed property within less than two or three years before the jubilee. Ib. 3 ... הִקְדִּישָׁה וְגֵאלָהּ if he dedicated and then redeemed it. Ib. 5 ... אֵין אָדָם מִקְדִּישׁ דָּבָר וְכ' nobody can dedicate a thing not belonging to him. B. Kam. VII, 2; a. v. fr.

Hof. הִקְדִּישׁ to be dedicated, consecrated. Meil. II, 8 ... מִשְׁהִקְדָּשָׁה the law concerning misappropriation of sacred things applies to meal-offerings as soon as they have been dedicated. Ib. 1 ... מִשְׁהִקְדָּשָׁה as soon as it has been designated for a sin-offering; a. fr.—Part. מִקְדָּשָׁה; f. מִקְדָּשָׁה; pl. מִקְדָּשִׁים &c. Ned. V, 6 (48^a) ... אִם הֵם מִמֶּנִּי if they are mine, be they dedicated to the Lord. Ib. ... מִקְדָּשָׁה אֵינָה מִתְּנָה (read: a gift which is not made so that if the recipient dedicates it to sacred use, it is dedicated, is no gift. Bekh. V, 1 ... כָּל פְּסוּלֵי הַמִּזְבֵּחַ all dedicated sacrifices which became unfit for the altar; a. fr.

קִדְּשׁ ch. same, to be sanctified, sacred (v. קִדְּשׁ). Shebu. 15^b ... רִמְיָהוּ (Rashi) *Ithpa.* it is through the slaughtering of the sheep that the two loaves received their sacred character. Bekh. 4^b ... הַקִּדְּשִׁים those firstborn that were consecrated, were consecrated &c.

Pa. קִדְּשׁ as preced. *Pi.*, to sanctify; to proclaim; to betroth &c. Targ. Ex. XXVIII, 41. Ib. XXIX, 1 ... לְקִדְּשָׁה (Y. לקדש). Ib. 44; a. fr.—Targ. Y. Deut. XX, 7 (not לקדש; h. text ארש). Ib. XXII, 16 (h. text וְעִזָּרָה אֵינָה מִקְדָּשָׁה); a. e.—Shebu. 16^a ... עִזָּרָה אֵינָה מִקְדָּשָׁה and Ezra consecrated (the various places), although the Urim and Tummim were no longer extant. Pes. 106^a ... עִזָּרָה אֵינָה מִקְדָּשָׁה the actual sanctification of the Sabbath must take place in the evening, for when one sanctifies the Sabbath, one must sanctify the beginning of the day. Ib. ... לִקְדֹּשׁ לָךְ please, sir, recite for us the great Kiddush, v. קִדְּשָׁה. Ib. 101^a ... לְקִדְּשִׁי בְּבֵיתָא to recite the Kiddush in the house. Ib. 106^b ... מִקְדָּשׁ אֵינָה מִקְדָּשָׁה at times, when he cared more for bread, he recited the Kiddush over bread.—R. Hash. 25^a ... וְעִזָּרָה אֵינָה מִקְדָּשָׁה go to 'En-Tab and proclaim the New Moon Day. Ib. ... בְּעֵינֵי לְקִדְּשִׁי בְּךָ וְכ' he said (to the moon), to-night we desire to initiate the new month through thee, and thou standest here? Ib. ... לִקְדָּשִׁי וְכ' Ms. M. and we may proclaim it at night. Shebu. 15^b ... דְּבִרַת קִדְּשִׁי יִמָּא וְכ' so that immediately after one has recited the blessing at the exit of the day (הַקְדָּשָׁה), one might finish the building and consecrate it.—Kidd. 50^b ... בְּאֵרָא מִקְדָּשִׁי וְהָיָה מִסְבִּיל where it is customary to send

the gifts after betrothal, v. סבל. Ib. 59^a לבריה... לקדושי to betroth a wife for his son (as his deputy); a. v. fr.—Part. pass. מקדש; f. מקדשא, &c. Shebu. l. c. ... תרויהו both of them are consecrated at the same time. Ib. מק' how can even one of them be consecrated?—Pes. 101^a ולו בבירה אכילה (Ms. M. 2 מתקדש) and no Kiddush will be recited for you in your dining place; a. fr.

Ithpa. אקדש, אקדש; *Ithpe.* אקדש to sanctify one's self; to be sanctified; (of mixed seeds) to be condemnable; (of woman) to be betrothed. Targ. Ex. XXIX, 37. Targ. Lev. XX, 7. Targ. O. ib. X, 3; a. fr.—Kidd. 54^a מיקדשא ירושלים is Jerusalem itself consecrated ground? Ned. 31^a כיון דאב' when Abraham was consecrated (as the bearer of religion), they (the Israelites) were called after him (they are no longer included among 'the sons of Noah').—Keth. 62^b מיקדשאנא (some ed. מיקדשאנא) if I consent to be betrothed unto thee, wilt thou go to college? Ib. אקדשא she was betrothed to him in secret, and she sent him (Akiba) away (to study). Kidd. 9^a מיקדשת לי א' if I give it thee, wilt thou be betrothed to me? Ib. 12^a לא מיקדשא אשה a woman cannot be betrothed with a P'rutah; a. fr.—Pes. 105^a זיל הוי א' מקדש יומא (Ms. M. קדש) go and see whether the sacred day has begun.

Af. אקדש, אקדש 1) to sanctify, dedicate. Targ. Lev. XXVII, 14 (Y. ed. Vien. קדש). Ib. 15. Targ. Jud. XVII, 3; a. fr.—2) to betroth. Kidd. 9^b עד דמקדש ודורר בעיל (Rashi דמקדש) until he betroth her and consummates. Ib. 12^a ו' א' דמקדש א' א' דמקדש a man betrothed a woman with a piece of &c., v. בוקל' Ib. ^b; a. fr. (interch. with *Pa.*).

קדש m., v. קדש.

קדש m. (b. h.; קדש) [cut off, rejected, cmp. דורם sodomite. Sifrē Deut. 260 חמור ק' the sodomite whose crime is the severer one (v. infra).—*Pl.* קדשים. Esth. R. to I, 9 (expl. מעילל, Is. III, 12) ברוך ק' sodomites were among them (with ref. to וירעלל, Jud. XIX, 25).—*Fem.* קדשה prostitute. Sifrē l. c. קלה ק' the K'deshah whose crime is a minor one (compared with that of the K'desh).

קדש (b. h.) pr. n. pl. Kedesh in Naftali, one of the cities of refuge. Macc. 9^b. Y. Meg. I, 70^a bot., v. אגנא.

ק' נוינא, קדש.

קדשא, קדש, קדש, v. קדש.

קד' קדש m. (קדש) [cut out, ear-ring, nose-ring (b. h. נוס). Targ. Job XLII, 11. Targ. Gen. XXIV, 22. Targ. Jud. VIII, 24; a. fr.—*Pl.* קדשין, קדשין, קדשין. Ib. (ed. Wil. קדשין). Targ. O. Gen. XXXV, 4 (ed. Amst. O. a. Y. קדשין). Targ. O. Num. XXXI, 50 ed. Berl. (ed. Vien. קדשין). Y. I קדשין, Y. II קדשין; h. text קדשין. Targ. Prov. XI, 22 קדשין ed. Lag. (oth. ed. קדשין, קדשין); a. fr.—Y. Sabb. VI, 8^b bot. (transl. עניל, v. supra) קדשין. Ib. קדשין (transl. לחשר, Is. III, 20), v. קדשין. Lev. R. s. 33 קדשין (transl. אגנא, Ez. XXIII, 42); Yalk. Dan. 1061. Yalk. Ps. 687 קדשין; Midr. Till. to Ps. XXII ed. Bub. וקדשין.

*קדשין, pr. n. pl. (?) Kadashin. Y. Keth. VI, 30^d (comment. קר).

קדח, קדח, קדח, v. קדח.

קדח m., f. (preced.; cmp. קדח dull, faint; 1) (of cutting tools) blunt; (of teeth) blunt and loose.—*Pl.* קדח, קדח, קדח. Midr. Sam. ch. XVI as with the grape vine ו' שנינו ק' he that eats of its unripe fruit, will have his teeth set on edge, so it is with Israel &c.; Lev. R. s. 36 (corr. version after Midr. Sam.).—2) (of limbs) wearied, benumbed. Y. Yoma VIII, 44^d בבא ק' in the case of one that had come from a journey, and his feet were benumbed; Y. Ber. II, 5^b bot.; a. e.—3) tough, hard, unyielding. Taan. 7^b (ref. to Koh. X, 10) אם ראתה רקיע שק' כבול ו' when thou seest the sky as tough as iron not sending down dew or rain; Yalk. Koh. 979 רור שהשקים קדח ו' when thou seest a generation over which the heavens are as tough &c. Ab. IV, 20 ענבים קדח hard (unripe) grapes, opp. בשוליה.—*Trnsf.* (of intellectual subjects) tough, difficult, unsolvable. Yalk. l. c. עליו כבול ו' when thou seest a student to whom his lesson is as tough as iron (Taan. 8^a שמועו קשה; Ms. M. כרה). Pesik. R. s. 33 and when a case was too difficult for me to decide, I asked &c.; Yalk. Job 917. Cant. R. to IV, 11; a. e.—4) fainting, having a morbid appetite. Y. Shebi. IV, end, 35^c אכילתו אורו ו' for craving women are in the habit of eating it (the unripe grape).

קדח, קדח, קדח (b. h.; cmp. קדח 1) to be dull, blunt; (of a sword) to slide off a hard object. Y. Ber. IX, 13^a וקדח חורב מעל ו' and the sword slid off Moses' neck and broke; Deut. R. s. 2; Yalk. Ex. 167 וקדח (corr. acc.). Gen. R. s. 78; Cant. R. to VII, 5 וקדח שנינו ו' and the teeth of the wicked (Esau) became blunt and loose.—2) to be tough, unyielding, hard. Num. R. s. 3 (ref. to Koh. X, 10) v. preced.—*Trnsf.* to be difficult, unsolvable. Cant. R. to III, 7 הלכה ... שדיו כולן שונין ו' they all sharpened the discussion like a sword, so that, when a case came before them, the decision might not be too difficult for them. Ib. to IV, 4 הלכה קדח ו' a subject too difficult for them to decide; a. e.—3) to be wearied; to faint; esp. to have a morbid appetite (caused by the smell of a dish). Ib. to I, 12 ה' שדיו קדח ו' and they were dying to eat (of the Passover sacrifice), v. ערה; a. e.

Hif. הקדח (with שן) to make blunt and loose; *trnsf.* to refute; to break the power of; to grieve. Mekh. Bo, s. 18 אתה הקדח את שנינו ו' thou, too, make his teeth blunt (refute his arguments). Gen. R. s. 99 (play on וקדח, Gen. XLIX, 10) מי שמקדח שני ו' he (the Messiah) that shall break the power of all nations; ib. s. 98. Sot. 49^a [read:] למד הקדח ו' (v. Rashi) they (the children of the wicked that died in their parents' lifetime) argue before him, ... if thou intendedst to punish them in the hereafter, why didst thou cause them grief while living? Ib. וקדחית השיני.

ed my heart (with the evidence of thy purity) and given me pain (by showing more affection for thy son than for myself). Snh. 109^b (play on קהה, בן, Num. XVI, 1) בן שו' ו' a son that brought grief over his parents; a. e.

Pi. קרהה to pronounce unsolvable. Neg. IV, 11, v. ברהה. *Nif. נקהה* 1) to become faint, powerless. Koh. R. to X, 10 אם נקהה אומה ו' if the nation whose power was as hard as iron, has grown powerless.—2) to be tough, difficult. Ib. 11 אם נ' הלמוד ו' if thy lesson is as tough to thee as iron (v. preced).

Hithpa. התקהה, התקהה; Nithpa. נתקהה 1) to faint, long for. Yalk. Ex. 186 (ref. to מתקהה, Ex. IX, 24) מתקהה מיתה מתקהה (שליחיה) it (the fire) was dying to perform its mission; Pesik. Vayhi, p. 4^a מיתה מתקהה ו' Ar. (ed. מחקריה, corr. acc.) dying, that is longing &c.; Cant. R. to III, 11 מיתה ומתקהה בשביל לעשות רצון בורא (corr. acc., a. read בוראה); Num. R. s. 12 (combining both versions) בוראה ... מיתה ומתקהה לעשות (corr. acc.).—2) to become tough, hard, unyielding, grievous, irksome. Koh. R. l. c. אם נתק' הרב על החלמיד ו' if the heavens above you have become hard as iron &c., v. supra. Ib. על החלמיד ו' if the teacher has been unyielding to the pupil like iron (out of patience, and refusing to teach him) ..., and the teacher shows not a friendly face (does not relent) &c. Ib. אם נתק' החלמיד על הרב ו' if the pupil has been annoying to his teacher (through his obtuseness or wearisome questions) ..., and the teacher refuses to explain &c.

Q. קהה ch. same, 1) to be blunt (and loose); to be dull, faint. Targ. Y. II Gen. XXXIII, 4 (Y. I אמרמינו). Ib. XXXII, 26 וקהה (some ed. וקהה, v. קהה; Y. I וזעזע; h. text ורחק).—[Targ. I Kings XIV, 4 קההה (ed. Wil. קהה; ed. Lag. קמה; h. text קמו).—2) to be stale, distasteful. Ber. 56^a קהה עסקך ו' Ms. F. (ed. קהה fr. קהה; Ms. M. פסיד פסיד) thy business (wine store) will be stale (and taste) like a pomegranate.—Part. pass. קהיה, pl. קהיהין (comp. קהיה, a. קהיה). Lev. R. s. 19 הא קהיהין (the vessels with wine you have been examining) spoiled?; [Ar. s. v. קההה is it spoiled?].—3) to be unrelenting, rigorous. B. Mets. 52^b נפש מקרי נפש רעה Ar. (ed. רמזקים) he who is rigorous in matters of coins (refusing a coin for slight imperfections) is called 'a malevolent soul' (v. נפש).

Pa. קהה to give an acrid taste to. Pes. 116^a צריך קהה one must give the pap (חרוסת) an acrid taste (with apples and wine).

Af. אקהה [to blunt a person's teeth,] to refute, argue. Yeb. 110^b מקהה Ar. a. Var. in Rashi (ed. מקהה, v. אקהה).

Q. קהיה f. (preced.), bluntness of teeth; trnsf. old age. Yalk. Lam. 996 ו' בן שטן לו בן ש' ו' the son that was given him (Abraham) in his old age, when he was one hundred years old.

Q. קהיה f, pl. קהיהה arguments. Yeb. 110^b Ar., v. אקהה.

Q. קהלה v. קהלה.

Q. קהל (b. h.; emp. קהל) to call.

Hif. קהלה to assemble. Ber. 61^b; Ab. Zar. 18^a קהלה בריבם called public assemblies (to teach). Gen. R. s. 99 כשרקהל קרה ו' (some ed. כשרקהל) when Korah will gather his followers for strife, my (Jacob's) name shall not be joined with them. Yalk. Ex. 408 שילמדו ... that coming generations may learn from thee to assemble congregations every Sabbath; a. e.

Nif. נקהל to be assembled. Gen. R. s. 98 בשעה נקהל when they will be assembled against Moses in the party of Korah &c. Lev. R. s. 24 בנקהל ... פרשה ... this section (Lev. XIX) was proclaimed in full assembly (v. ib. 2), because &c. Koh. R. to I, 1, v. קהלה.

Hithpa. התקהל same. Gen. R. s. 99 (ref. to וקהה, Gen. XLIX, 10) מתקהלין עליו מ' he around whom the nations will group themselves.—[Num. R. s. 12 מתקהל, v. קהה.]

Q. קהל m. (b. h.; preced.) gathering, congregation. Y. Hor. I, 46^a bot. (ref. to Num. XV, 24, העדה) כל השבטים כל שבט ק' all tribes together are called *kahal*; ... כל שבט ק' every tribe for itself is called *k.*; Bab. ib. 3^a ... כנון ו' when six tribes have sinned, and they form the majority of the congregation (the entire people) &c. Ib. הני הוא דאיקרו ק' only they (the entire people) are called *k.*—Kidd. 73^a קהל ודא ק' a community of Israelites of undoubted legitimacy; ק' ספק of doubtful legitimacy; Y. Yeb. VIII, 9^b bot. ברור ק' ברור ספק. Ib. [read:] ארבע קהילות four communities are meant by 'the congregation of the Lord' (Deut. XXIII, 2; 3; 4; 9): the community of priests, of Levites, of Israelites, and of proselytes. Mish. ib. VIII, 2 אלא מלכא ב' ... ואינן and they are forbidden only to enter the congregation (to intermarry with Israelites); a. fr.—Pl., v. קהלה.

Q. קהלה ch. same. Targ. Num. XVI, 3. Ib. XX, 4; a. fr.—Kidd. 73^a נפקי קהל מדר קהל (Rashi קהלה) the (laws concerning priests and Levites) are derived from one of the verses (Deut. XXIII, 3; 4; 9) in which *kahal* occurs.—Pl. קהלי. Ib. הנהו נמי חרי ק' דינור these (priests and Levites) are also two communities (requiring two verses with the word *kahal* in them); a. e.

Q. קהלה f. (b. h.) same. Y. Ber. VII, 11^c top קהלה בנקלה כל ק' ו' in assemblies praise God' (Ps. LXVIII, 27), in every kind of assemblies (use a different phraseology for the appeal to praise God, according to the size of the assembly). Meg. 2^a ו' זמן ק' ו' the thirteenth of Adar was the date of gathering all Jews (Esth. IX, 18). Lev. R. s. 9 (ref. to Deut. XXXIII, 4) ו' אין ו' it is not written here, 'an inheritance of the congregation of Yannai' (privileged scholars), but of the congregation of Jacob (v. ו' ו' ו').—Pl. קהלה. Y. Yeb. VIII, 9^b bot., v. קהל. Ab. Zar. 18^a, a. e., v. קהל; a. fr.

Q. קהלה (b. h.) pr. n. m. *Koheleth*, traditional surname of King Solomon. Koh. R. to I, 1 ... למה נקרא שמו ק' Because his words were proclaimed in public meeting, as it is written (I Kings VIII, 1) &c.; a. e.—ק' (ספר) the Book of *Koheleth*,

Ecclesiastes. B. Bath. 14^b ק' וכו' the order of the books of Hagiographa is: Ruth, Psalms, Job, Proverbs, Ecclesiastes &c. Ib. 15^a ק' אנשי וכו' the men of the Great Assembly composed Proverbs, Song of Songs and Ecclesiastes. Sabb. 30^b ספר ק' וכו' the scholars wanted to exclude from the canon (v. גנזו) the book of E., because its words contradict one another; Koh. R. to I, 3; a. fr.

קְהַרְמָנָא m. (Pers. *Kaharmân*) administrator, curator. B. Bath. 46^b שויריהו ק' Ar. (read: שויריהו; v. הרמנא) they made him an administrator (of their property, and as such he let it out to tenants). Erub. 59^a גברי ק' Ar. (ed. הרמנא) they are accustomed to meet at the office of the curator of the city, v. הרמנא.

קו in, יקוי, יקוי, &c., v. קום ch.

קו m. (b. h.; v. קוה) 1) *circle, zone*. Hag. 12^a זהו קו ירוק Gen. I, 2) is the green (or yellow) circle which surrounds the whole world (the horizon); Yalk. Kings 185 (ref. to I Kings VII, 23) זה קו ירוק וכו' this is typical of the green circle &c. Num. R. s. 13 קו דים שעשה וכו' the circle encompassing the basin which Solomon made (I Kings I. c.); a. e.—2) [*cavity*,] the lower part of a trumpet. Kel. XI, 7, v. קב.—[Tanh. Aḥārē 1 קו שרריהו, v. קישורא.]

קַיָּא ch. (preced., v. P. Sm. 3510; cmp. פַּיָּא) [*circle, window*,] web.—Pl. קַיָּין. Targ. Is. LIX, 5, sq. (Ar. קַיָּין f. pl.; h. text קויר).—V. קַיָּנא.

קוּא (b. h.) to spit.

Hif. קוּא same, to vomit. Sifra Aḥārē, end (ref. to Lev. XVIII, 25) כאדם שמקיא את מזונו like a man vomiting his food; Yalk. Lev. 599. Esth. R. introd. to Par. 3 (play on קוּא thou shalt be) vomiting above together with disgrace (nuisance) below; שמקיא וכו' and when the two chiefs of his legions saw that he was vomiting &c. Mikv. X, 8 קוּא וקוּא if he vomited them after the immersion; a. e.

קוּא m. *Kuay*, name of an unclean bird. Hull. 63^a קוּא וקוּא (Rabb. D. S. has קוּק; Ms. M. קר; Ms. R. 2 קקוּא וקקוּא).

קוּב m. (denom. of קוּב) cursing, v. קוּבא.

קוּבָא v. next w.—[קוּבָא, v. קוּבָא].

קוּבָה f. (b. h. קוּבָה; קב, v. קב) 1) *arched room, compartment*. Taan. 8^b יש וכו' there is a sort of room in heaven from which the rains proceed; (Yalk. Ps. 789 שלא יעשה כן Men. 31^b קוּבָה; v. Rabb. D. S. a. l. note 8). Men. 31^b קוּבָה that he do not write the door-post inscription in the shape of an arch.—2) *tent of prostitution* (Num. XXV, 8). Ab. Zar. 17^b, sq. בק' על ברוי לישב בק' Ar. (ed. של זונות) his daughter was condemned to sit in a brothel. Gen. R. s. 91 הוא בק' (some ed. בקיבא) perhaps he (Joseph) is in a brothel (sold, for sodomy); a. e.

קוּבָמִיּוֹת, קוּבָמָאוֹת f. pl. (קבט, v. קבט) *pressed or pickled substances, sauces &c.* Y. Ab. Zar. II, 41^d ק' שוהן... sauces (or pickles) prepared by gentiles; Tosef. ib. IV (V), 11 קבטאור ed. Zuck. (Var. קבטאור, missing in oth. eds.); Bab. ib. 38^b קבטאור (?) Y. Pes. III, 30^a ק' sauces from BIRTHA must be removed before Passover (on account of an admixture of leavened matter); cmp. קבטאור.

קוּבִימִין, קוּבִימִין, v. קוּבִימִין.

קוּבִימִיָּה, Y. Sabb. VI, beg. 7^d, a corrupt., prob. for קוּבִימִיָּה (φύλακτῆρια) charms, amulets, v. קוּבִימִיָּה.

קוּבִימָא m. (denom. of קוּבִימָאוֹת; cmp. קוּבִימִין a. קוּבִימִין) maker of pickles or sauces.—Pl. קוּבִימִיָּה. Y. Ab. Zar. II, 40^c bot. ק' אלפון וכו' the (Jewish) sauce-makers taught (gentiles) their trade, and were ruined; [comment. jewellers.]

קוּבִיָּה f. (κυσία) dice-playing, gambling. Snh. III, 3 (among those disqualified as witnesses) הַמְשַׁחֵק בָּק' the habitual dice-player; R. Hash. I, 8; Y. ib. 57^c top בקוּבִיָּה Sabb. XXIII, 2 מְשִׁיחַ ק' (omitted in Bab. ed. 148^b) it is forbidden, because it is like gambling; ib. 149^a; a. e.

קוּבִיָּה f. (cmp. Syr. קוּרִיא, P. Sm. 3510) loom. Y. Sabb. VII, 10^c top כוּ מְשִׁיחָא בָּק' when he inserts the warp in the loom.

קוּבִיּוֹסְטוֹס m. (for קוּבִיּוֹסְטוֹס; κυσιστης = κυσιστης, S.) gambler; (= κυσιστικός) crafty person. Yalk. Deut. 847 זה הוא ק' וכו' this man is a gambler, and he may go and gamble and lose &c. Tosef. B. Bath. IV, 7 ... וְיָמִיר if one sells a slave ..., and he turns out to be a thief or a crafty person (swindler), contrad. to גַּבִּי; Y. ib. VII, end, 15^d; Bab. ib. 92^b. Hull. 91^b art thou a thief or a burglar that thou art afraid of the morning?; Yalk. Gen. 133. Bekh. 5^a משה או ק' וכו' your teacher Moses was either a thief or a swindler, or else a bad arithmetician.

קוּבִיּוֹסְטוֹס ch. same. Y. Ned. V, end, 39^b [read:] אֵל וְכֵן בָּרַךְ עַבְדִּי אֲמַר לִיה בָּק' (v. Asheri to Gitt. 35^b) he said to him (who had vowed that he would make no profits), does a man do that? Said he to him, (I vowed to make no profits) as a gambler (Asheri l. c. quotes קוּבִיּוֹסְטוֹס).

קוּבִימִין, v. קוּבִימִין.

קוּבִיָּה, v. קוּבִיָּה.

קוּבִיָּה, קוּבִיָּה, v. קוּבִיָּה.

קוּבִיָּה, Y. Kil. IX, 32^d top, v. קוּבִיָּה.

קוּבִיָּה m. (v. קוּבִיָּה III) a formula to ward off danger, e. g. when complaining of a trouble to a friend, to say, 'may it never occur to you!' Snh. 104^b (ref. to Lam. I, 12 here we have a

Biblical support for the custom of saying, 'not to you'; [another interpret. in Rashi: *complaint* (v. קבל II), i. e. that a man in trouble should make it known to friends and appeal to their sympathy; v. Hull. 78^a].

קִבְּנָה m. (קבב; emp. אֶקִּיבִי *turret, battlement*. B. Bath. 73^a bot. רמחוא אק' רמחוא Ms. H. was jumping on the battlements of Mahoza; (Ar. קִבְּנָה רמחוא קִבְּנָה, read רחיש v. Rabb. D. S. a. l. note 100; ed., v. קִיבְּנָה).

קֹבַעַ m. = בֹּבְעָא, *helmet, turban*.—Pl. קֹבְעִין, קֹבַעַ. Targ. Ez. XLIV, 18 (h. text פֹּאדֵר). Targ. O. Ex. XXVIII, 40; XXXIX, 28 ed. Berl., v. בֹּבְעָא.

קֹבְעִיָא pr. n. pl. *Kob'aya (Tops or Hollows) of Aitha* (v. Hildesh. Beitr. p. 19 sq.). Tosef. Shebi. IV, 11 קביא רעיהא ed. Zuck. (Var. רִאיוֹן, קֹבַעַ, קֹבְעִיָא); Sifr. Deut. 51 קביא רעיהא; Yalk. ib. 874 קביא רעיהא; Y. Shebi. VI, 36^c קֹבְעִיָא (only).

קֹבַעַת, v. next w.

קֹבְעָתָה f. pl. (preced. wds.; emp. בֹּבְעָה [caps.], *clouds covering the field after the first ploughing*, which require to be broken by being thrown up and scattered. Y. Shebi. IV, 35^a ק' (רמיוֹן, not רמיוֹן); Y. Snh. III, 21^b top קֹבַעַת, קֹבַעַת (corr. acc.), v. הֶאֱסַבֵּת.

קֹבַעַתִּי, v. preced.

קֹבְחָא = קֹבְחָא 1) *tent of prostitution*. Targ. O. a. Y. II Num. XXV, 8 (O. ed. Vien. קֹבְחָא. — 2) *arched room, store-room*. Targ. Job XXXVIII, 25. Targ. Ps. LXV, 10 (cmp. Taan. 8^b quot. s. v. קֹבְחָא). Targ. Y. Gen. I, 7.

קֹדֶר (or קֹדֶר) m. (קדר; emp. בֶּרֶד *wooden bowl*. Kel. XVI, 1 הכבלי ק' the Babylonian *kod* (a deep bowl, fragments of which may be used as receptacles); Tosef. ib. B. Kam. III, 11 הקיר (corr. acc.); ib. B. Mets. V, 10 הקיר (corr. acc.). Snh. 20^b קֹדֶר Ms. M. his bowl (was all that was left to king Solomon, v. גִּינְיָא II); Yalk. Kings 177; Tanh. Ahāre 1; a. e.

קֹדֶא ch. same. Koh. R. to II, 10 קֹדֶא; ib. to IX, 11 (not קֹדֶא, v. preced.—Snh. 103^a קֹדֶאֶתִיָּה Var. quot. in Rashi, v. קֹלְחָא).

קֹדֶאֶתִיָּקוֹס, v. קֹדֶאֶתִיָּקוֹס.

קֹדֶלָא, v. קֹדֶלָא.

קֹדֶמַת m., **קֹדֶמַת** f., v. קֹדֶמַת.

קֹדֶם m. (קדם) *antecedent*; (conj. a. prep.) *before*. Pes. 54^a קֹדֶם הָעוֹלָם ק' before the world was created. Gen. R. s. 1 קֹדֶם שְׂכֵנוֹ בֵּרוֹ ו' ק' prior to that (divine throne) about which is written, 'firm is thy throne &c.' (Ps. XCIII, 2). Ib. s. 9 לִבְנֵי ק' ere this. Ib. s. 21 (ref. to מקדש, Gen. II, 8) קֹדֶם גֵּהֶנְנָא מִק' לִבְנֵי גֵהֶנְנָא was created before the garden

of Eden; Yalk. ib. 34 מִקְדֶּם. Gen. R. l. c. קֹדֶם לִבְנֵי ו' the angels were created before &c.; Yalk. l. c. מִקְדֶּם. Midr. Till. to Ps. XXIV מִקְדֶּם as before; a. fr.

קֹדֶמֶי, pl. קֹדֶמֶי, v. קֹדֶם.

קֹדֶקְדָא, v. קֹדֶקְדָא.

קֹדֶרְנִיָּם m. sing. a. pl. (κοδραντες = quadrans) *quadrans*, a Roman value equal to three Roman ounces (also called *teruncius*). Y. Kidd. I, 58^d Mus. (ed. קֹדֶרְנִיָּם, ed. Krot. קֹדֶר; Mus. also קֹדֶרְנִיָּם, v. מִסִּיָּם; Tosef. B. Bath. V, 12 קֹדֶרְנִיָּם ed. Zuck. (Var. קֹדֶרְנִיָּם, pl. קֹדֶרְנִיָּם); Kidd. 12^a קֹדֶרְנִיָּם, pl. קֹדֶרְנִיָּם (corrupt. arisen fr. confusion of *quadrans* a. *teruncius*).

קֹדֶשׁ m. (b.h.; קֹדֶשׁ) *sanctity, sacred affair, sacred ground, dedicated object*. Yoma 12^b, a. fr. מעלין בק' v. מַעֲלִין. Sabb. XVI, 1 כל כתבי הק' ו' all sacred scriptures must be saved from fire (on the Sabbath). Tosef. ib. XIII (XIV), 1 אין קורין בכתבי הק' we must not read from the Hagiographa (on the Sabbath); Y. ib. XVI, 15^c top אין קורין בכתבי הק' אלא ו' we must not read from the Hagiographa except from the afternoon service onward. Bets. 5^a ו' נזהרין אורחיו היום ק' ו' we observe the rest of the day as a holy day and the next day likewise. Pes. 104^a; Hull. 26^a, v. בִּין הוּלִי. Ib. I, 7 לִבְנֵי ק' v. בִּין ק'; ib. בִּין ק' between the stricter and the lighter sanctities; a. v. fr.—ק' שם or ק' (sub. שם) *sacred name, name of the Lord*. Shebu. 35^b, v. הוּלִי III. Treat. Sof'rim IV, 6, sq.; a. fr.—הַק' ו' רִיחֵהוּ. —Esp. a) *sacred precincts, Temple ground*. Zeb. IX, 2 מִקְבְּלוֹ בִּין הַק' שְׁפִסְלוֹ בִּין הַק' whatever has become unfit within the sanctuary, the sanctuary accepts (it cannot be removed from the altar, if it was put on); לֹא ו' if its unfitness did not arise within the sacred precincts, the sanctuary does not accept it; a. fr.—b) *the Holy*, *contrad. to קֹדֶשׁ*, v. infra. Yoma III, 3; 6 בִּין הַק' within the precincts of the Holy. Midd. IV, 5; a. fr.—Pl. קֹדֶשֶׁת, קֹדֶשֶׁת, also קֹדֶשׁ, also *most holy*, esp. *the Holy of Holies*, the westernmost compartment of the Temple. Midd. l. c. Yoma V, 1; a. fr.—Cant. R. to I, 1 כל הַק' הכתובים קֹדֶשׁ הוּא ק' all Biblical scriptures are holy, but this (Song of Songs) is most holy. Y. Meg. III, 74^a, a. e. קֹדֶשׁ נָהוּם נָהוּם אִישׁ קֹדֶשׁ הַק' Nahum, the man of extreme holiness; a. e.—Esp. קֹדֶשֶׁת, *consecrated objects, sacrifices*. Zeb. V, 4 הַק' הַקֹּדֶשׁ הַזֶּה הַקֹּדֶשׁ הַזֶּה belongs to the highest class of sacrifices. Ib. 6, sq. קֹדֶשֶׁת ק' sacrifices of a minor grade. Ib. X, 2 מִפְּנֵי שֶׁהוּא קֹדֶשׁ ק' because it belongs to the highest grade; a. fr.—קֹדֶשׁ מִבְּחֹרֹת things dedicated for the altar, *sacrifices*; קֹדֶשׁ בִּרְכָּה הַבִּיחִי objects dedicated (for their value) to be used for the needs of the Temple building. Tem. VII, 1, sq.; a. fr.—ק' (סדר) *Kodashim*, the fifth of the six orders of the Mishnah, Tosefta, a. Talmud Babli. Sabb. 31^a. Esth. R. to I, 2.

קֹדֶשֶׁת, **קֹדֶשׁ**, **קֹדֶשׁ** ch. same, 1) *holiness, sanctuary &c.* Targ. Ex. XXIX, 29. Targ. Ps. LI, 13. Targ. Ex. XXVIII, 29; a. fr.—Pl. קֹדֶשֶׁת, קֹדֶשֶׁת. Targ. Lev. XXI, 22. Ib. XXII, 2; a. fr.—קֹדֶשׁ הַקֹּדֶשׁ *the Holy of Holies*. Targ. Ex. XXVI, 33; a. fr.—2) *the Holiness, the Lord*, usu. with

quot in Ar.—Yalk. Deut. 854 אֲנִי נָחַרְרִי ק' I gave (my daughter) jewelry, and you lost it. Pesik. R. s. 12. Tanh. ed. Bub. Mikketz 9 ק' שֶׁלְךָ וְכ' ... אם בא a man should come to borrow thy jewels, wouldst thou lend them to him?; Yalk. Job 919. Gen. R. s. 19 ... כל ק' (קוּמִיקוֹן) all his jewels are there (in that barrel), and he wants to marry another wife and give them to her; Pirké d'R. El. ch. XIII קוּמִיס קוּמִיא (corr. acc.).

קוּמִיקוֹן m. (κομικός) *universal; (of a wind) extending over the whole world.* Gen. R. s. 24 וְכ' אֵלָא וְכ' there is no universal wind (mentioned in the Scriptures) except that in the case of Elijah (I Kings XIX, 11); Koh. R. to I, 6 (not קין ...); Y. Ber. IX, 13^d top קוּמִיקוֹן; Yalk. Kings 219 קוּמִי (corr. acc.).—[Gen. R. s. 19, v. קוּמִין]

קוּמִירִין Gen. R. s. 19 Ar. ed. Koh., read: קוּמִירִין (v. next w.), v. קוּמִין.

קוּמִירָא m. pl., v. קוּמִירָא.

קוּמִיקוֹתָא f. pl. (נקוד) *vessels for blood-letting.* Y. Nidd. II, 50^b top באילין קוּמִיקוֹתָאון ... brought (for comparison) ... the various sorts of blood contained in their (the blood-letters') vessels.

קוּחָא v. קוּחָא.

קוּיָא (b. h.; cmp. קוּיָא I) [to shrink,] to feel aversion, be disgusted.

Nif. חספיק ... ער 81^b same. Pesik. B'shall, p. 81^b שְׁנֵקֶטָה נִפְשׁוּ עֲלֵי (for נְקוּטָה, v. Job X, 1) he had not eaten much of the foul things, when he felt disgust; Yalk. Ex. 225.

קוּיָא ch., Ithpol. אֶתְקוּשָׁת v. קֶשֶׁת.

קוּיָב v. next w.

קוּיָבִי f. (קטב) *small wine or olive press with a cylindrical beam.* Sifra B'har, Par. 1, ch. I עוֹשֵׂין וְזֵרִים in a bad (v. פֶּר II) or in a *kutbi*; Shebi. VIII, 6 Ms. M. a. Y. ed. (Mish. a. Bab. ed. קוּיָב); Y. ib. 38^b; Tosef. ib. VI, 27 קוּיָב (ed. Zuck. קוּיָבִי, corr. acc.). Tosef. Toh. X, 22 קוּיָב (corr. acc.). [In later Hebr. קוּיָב *pole*; Arab. *polar star*.]

קוּיָזִימִי v. קוּיָזִימִי.

קוּיָזִין v. קוּיָזִין.

קוּיָזִין v. קוּיָזִין.

קוּיָזִית f. *Kuttith*, a small liquid measure. Sifra K'dosh., Par. 3, ch. VIII (expl. משורה, Lev. XIX, 35); Yalk. Lev. 617.

קוּיָלָא Sifré Num. 89 סָק בָּק' read: אֶסְקִילָא, as Yalk. ib. 735; v. אֶסְקִילָא II.

קוּיָלָאָה chains, v. קֶשֶׁת h.

קוּיָלָזִין v. קוּיָלָזִין.

קוּיָמָא Midr. Till. to Ps. XII, v. קוּיָמָא.

קוּיָמִית v. קוּיָמִית.

קוּיָמִין m. (קטן) *minority, childhood.* Keth. II, 10 וְאֵלֵי ... בְּגוּרָלָן מָה שְׂרָאוּ בְּקוּיָמִין when they are of age, to testify to what they have seen as minors. Y. ib. 27^a top הָא בְּקוּיָמִין לָא but as long as they are minors are they not admitted?

קוּיָמִנָה m. (preced.) 1) *the thinner side.* Sabb. 134^a, v. אֶיִלָמָא. Y. Sot. VII, 21^d, v. עֲבָרָא.—2) *tail.* Targ. Y. I Ex. IV, 4 (Y. II קוּיָנִי pl.).

קוּיָמִין m. pl. (v. קוּיָמִינָה) *the beans of colocasia (ciborium).* Maasr. V, 8 וְכ' פִּטְרִין וְכ' Bab. ed. (Y. ed. Mish. ed. קוּיָמִינָה) the colocasia beans are likewise exempt &c.; Tosef. ib. III, 14 וְכ' הַקִּיָּשִׁין שֶׁלִּמְטָה ed. Zuck. (Var. הַקִּיָּשִׁין; oth. ed. הַקִּיָּשִׁין, corr. acc.) the beans beneath them (the colocasia leaves).

קוּיָמִינָה v. preced.

קוּיָמִינָה v. קוּיָמִינָה.

קוּיָמִינָה = קוּיָמִינָה v. קוּיָמִינָה.

קוּיָמִינָה v. קוּיָמִינָה I.

קוּיָמִינָה v. קוּיָמִינָה.

קוּיָמִינָה Midr. Till. to Ps. XLV, v. קוּיָמִינָה.

קוּיָה (b. h.) [to circle, v. קוּיָה] to cave or heap up, gather. Part. pass. קוּיָה. Y. Ber. VI, 10^d יָדוּ קוּיָה even when the oil is held in the hollow of his hand.

Hif. הִקְוִיָה 1) to gather, to conduct water courses into a common bed. Y. Kil. IX, 32^e bot.; Y. Keth. XII, 35^b bot. הִקְוִיָה דִּקְלֵי הַיָּרְדֵּן וְעֶשְׂרֵי Diocletian united several rivers and made it (the bay of Emesa); Midr. Till. to Ps. XXIV (corr. acc.), v. תִּקְוִיָה. Num. R. s. 13 וְכ' הַקִּיָּשִׁין when the Lord, on the third day of creation, gathered all the waters in one place; a. e.—2) to add to the capacity of a bath. Tosef. Shek. I, 2 כֶּשֶׁר לְתִקְוִיָה עֲלֵי a bath which has the (legally required) capacity of forty S'ah is fit to be added to (by carrying water into it in vessels). Tosef. Mikv. III, 6; a. e.

Pi. הִקְוִיָה to look out (cmp. הִקְוִיָה a. קוּיָה) to wait, hope. Gen. R. s. 5 (play on הִקְוִיָה, Gen. I, 9) וְכ' הַמַּיִם מָה וְכ' let the waters look out for me (to see) what I shall do &c.; ib. s. 28; Lam. R. to I, 17; Yalk. Gen. 7; Yalk. Ps. 848; [perh. to be read קוּיָה Nif.]. Midr. Till. to Ps. VI ... וְדִידָה and the patient anxiously waited for the physician (asking), when will he come? &c.; Yalk. ib. 635. Cant. R. to II, 3, v. next w.; a. fr.

קוּיָה f. (preced.) *hope, wish.*—Pl. קוּיָה, קוּיָה. Cant. R. to II, 3 קוּיָה וְכ' ... קוּיָה three noble wishes

קולבין m. sing. a. pl. (κολόβιον) *a tunic without or with short sleeves*. Y. Kil. IX, 32^d top קיבלין (corr. acc.), v. **קולבין**. Y. Sabb. VI, 8^b bot. (expl. מעטפיה, Is. III, 22), v. **קולבין**. Y. ib. XVI, 15^d (among the garments permitted to be saved from fire on the Sabbath) ק' של פשתן a linen tunic; Bab. ib. 120^a קלבים (Ms. M. קנבים; corr. acc.).

קולבן, קיל, קולבן m. (denom. of קולב II) *one whose legs are axe-shaped, club-footed*. Sifra Emor, ch. II, Par. 3; Tosef. Bekh. V, 9; Bekh. 45^a הקר'.

קולבנות, קולבן v. קולבן.

קולומוס read: קולמיס q. v.

קולון pr. n. m. (Colonus) ק' **Abba Kolon**, a legendary person connected with the foundation of Rome. Cant. R. to I, 6.

קולום m. (prob. a corrupt. of κολικός, sub. חולי; cmp. Syr. Kabbat P. Sm. 1659) *colic*. Y. Sabb. XIV, 14^d; Y. Ab. Zar. II, 40^d.

קולורית v. קולורית.

קולח pl. קולחות v. קולח.

קולחא v. קולחא.

קולחא, קולחא v. קולחא.

קולחא, קולחא m. (prec. II) *parched grain; flour made of parched grain*. Targ. Ez. XXVII, 17 (Ar. ק'ל; ed. Ven. I ק'לחא; some ed. קולחא pl.; ed. Lag. קלוריא; h. text ק'לחא. — V. ק'לחא).

קולחא II, קולחא m. (preced.) *ashes of an alkaline plant*. Erub. 28^b בקול' מערבין Ms. M. (ed. בקל') you may use *kuliah* for an 'Erub (v. **קולחא**), expl. בירקא דק' the plant from which k. is won. Y. Sabb. IX, end, 12^b, v. **קולחא**.

קולחא v. קולחא.

קולחא v. next w.

קולחין, קולחין m. pl. (קלח; cmp. קולח I) *curtained enclosures, canopies*. Cant. R. to VI, 4 (expl. עגלות צב, Num. VII, 3) דומות לק' (not תן ...) resembling canopies (v. **קולחא**); Num. R. s. 12 לקל' (Yalk. ib. 713 לקלעיות; Pesik. Vayhi, p. 8^a לקלחין, Ar. לקלחין).

קולחיס, קולחיס, קולחיס m. (κολίας) *colias, a kind of tunny fish*. Tosef. Hull. III (IV), 27, v. **קולחיס**. Makhsh. VI, 3 (ed. Dehr. ראספנין ק' (ed. ראספנין ק' (ed. Bets. II, 1 קולחיס ed. Zuck. (ed. only קולחיס). Tanh. Ki Thissa 32 בך' הזה וכו' Moses moved in the heavens like a colias (swimming in the water), until he arrived &c.

קולין m. pl. (v. קולין I) **קולין** (= b. h. הכלא) *prison*. Cant. R. to VIII, 13.

קוליס v. קוליס.

קוליס v. קוליס.

קולירא v. קולירא.

קולית f. (v. קולתא, a. קולתא) [something hollow and round,] 1) *ball; globule*. T'bul Yom I, 1 של מים המוחללה (שלימים) a hollow ball of water, *bubble, froth*; ib. 2 של מים שאינה מחוללה a solid water globule, *drop*.— 2) *marrow-bone*, esp. *thigh-bone*. Tosef. Pes. VI, 10 מרה' in the head (brain) or in a bone; Pes. 84^b. Tosef. Ohol. IV, 3 ק' המרה וכו' if one makes a handle for a knife out of a marrow-bone of a human body. Tosef. Ukts. II, 5. Gen. R. s. 10; a. e.

קולמוז v. קולמוס ch.

קולמוס m. (calamus) *reed, writing pen*. Sabb. 92^b בך' שנים if two take hold ... of a pen and write; Tosef. ib. IX (X), 10; Sifra Vayikra, Hob., ch. IX, Par. 7. Sabb. I, 3 בקולמוסו; Y. ib. 3^b, v. **קולמוס**. Taan. 20^b לכתוב therefore (because of its yielding nature) the reed was privileged to supply the pen with which to write the Torah &c. Tanh. Ki Thissa 37 שמשו ער שמשו ... when Moses wrote the Torah, something (of the fire-ink) was left in the pen, and he passed it over his head &c. Pes. 118^b (ref. to Ps. LXVIII, 31) געור' rebuke the beast (Rome) all of whose deeds are written down with the same pen (of tyranny); a. fr.—Hull. 30^b שחיתה העשרה a cut (of the animal's throat) shaped like the cut of a writing reed (slanting).— Pl. קולמוסין, קולמוסין Y. Sabb. XII, 13^c bot. כמין ק' דרו the boards were cut like pens (thinner and slanting on top). Gen. R. s. 58, a. e. משהו how many pens were broken &c., v. **קולמוס**. Tosef. Kel. B. Bath. VII, 12 אס' metal pens (styluses; Kel. XII, 8 sing.). Sabb. 11^a אם וכו' if all seas were ink, and all reeds pens &c.; Ab. d'R. N. ch. XXV קלמוסין (ed. Schechter קולמוסין, Var. קולמוסין).

קולמוסא, קולמוס ch. same. Targ. Jud. V, 14. Targ. Job XIX, 24 (Ms. קולמוס). Targ. II Esth. III, 9; a. e.—Gitt. 6^a top, v. **קולמוס**.—Pl. constr. קולמוסי, v. **קולמוס**.

קולמוז v. **קולמוס**.

קולמוז v. **קולמוס**.

קולמוז v. **קולמוס**.

קולמוז v. **קולמוס**.

קולן I m. (κόλλα, accus.) *glue*. Pes. III, 1 של סופרים the glue which the scribes use (to paste together strips of papyrus &c.), v. **קולן**. Ib. 42^b של רצענין the leather-workers' paste.

קולני II, קולני m. (denom. of קול) *shouter, esp. night-guard, crier*.—Pl. קולנין, קולנין. Pesik. Vayhi, p. 66^b ואה'—

קִילְפָּא m. (קִלְפָּה) 1) *a peeled pole, lance*. Sabb. 63^a (expl. אֶלֶף) ק' (Ar. a. Ms. O. קופל).—2) [*peeled or scraped leather,*] *strap*. Ber. 58^a ק' יִהְיוּ לִיָּה (v. Rabb. D. S. a. l.

Hithpa. הִתְקַבְּרִים, *Nithpa.* נִתְקַבְּרִים 1) *to be established, identified.* Gitt. I, 3 הִתְקַבְּרִים בְּחוּמָיו let the genuineness of the document be established through its signers (the witnesses subscribed or through others identifying their signatures); a. fr.—2) *to be fulfilled, realized.* Macc. 24^b וְכִּי שֶׁלֹא הִתְקַבְּרָה ... שֶׁלֹא הִתְקַבְּרָה נְבִיאָהּ וְכִּי שֶׁלֹא הִתְקַבְּרָה נְבִיאָהּ ... שֶׁלֹא הִתְקַבְּרָה נְבִיאָהּ as long as the prophecy of Uriah (Mic. III, 12) was not fulfilled, I was afraid lest Zechariah's prophecy (Zech. VIII, 4) fail to come true; מִתְקַבְּרָה ... עַכְשָׁיו שֶׁנִּתְקַבְּרָה now that Uriah's prophecy has been fulfilled, it is sure that Zechariah's will come true. Tosef. Snh. XI, 8; Y. ib. XI, 30^a bot. וְכִּי הִתְקַבְּרָה. Ber. 55^a וְכִּי מִקְצֵהוּ מִתְקַבְּרִים part of a dream may come true, but the whole of it will not. Midr. Till. to Ps. I, 3 מִתְקַבְּרִים אֵרֶץ are executed, v. יִצְחָק II; a. fr.—3) *to be preserved; to last, endure.* Gitt. II, 3 בְּכָל דְּבַר שֶׁאֵינוֹ מִתְקַבְּרִים 3) *to be preserved; to last, endure.* Gitt. II, 3 בְּכָל דְּבַר שֶׁאֵינוֹ מִתְקַבְּרִים with any writing-ink which does not endure. Pes. 68^b

but for the Law, heaven and earth would not continue to exist. Taan. 7^a מה... מתקיימין 'כ' as these three liquids can be preserved only in the lowest kind of vessels, so will the words of the Law stay with him only whose mind is lowly. Erub. 54^a תלמודו מחק' בידו his learning will remain with him (in his memory). Shebi. VII, 2 בארץ מחק' בארץ plants the roots of which continue in the ground (perennials). Ab. IV, 11 ... כל נכסיה every union for a sacred purpose is destined to last. Ib. V, 17 סופה להתקיים a contest for a sacred purpose is bound to have an enduring effect; a. fr.—4) *to be maintained, be harmonised*. Mekh. Mishp. s. 20 *התקיימו שני מקראות הללו* how can these two verses be harmonised?; a. fr.

Hif. חָקַם 1) *to put up, erect.* Ex. R. s. 52 בָּרוּךְ שְׁנָקָם שָׂרָה 'come, for we will put up the Tabernacle. Ib. . . שָׂרָה 'the holy spirit came upon him, and he put it up. Tanh. P'kudē 11 אֲנִי כוֹתֵב עֲלֶיךָ שְׂאֵלָה חֲקִימָהּ I will record about thee, that thou didst put it up; a. fr.—2) *to confirm (a woman's vow).* Ned. 67^b ה' אֵל ה' if he (the father) has confirmed it, it stands confirmed (the betrothed cannot annul it). Ib. 69^a יֵשׁ שְׂאֵלָה בְּחָקִים can a confirmation (by one of the two, the father or the husband) be reconsidered? (v. שְׂאֵלָה, v. חָקֵם; a. e.

Hof. כִּיּוֹן שֶׁה' הַמִּשְׁכָּן מִיד. Tanh. l. c. as soon as the Tabernacle was erected, the Divine Presence came down &c. Tanh. Naso 23. Num. R. s. 12; a. fr.

קים ch. 1) same. Targ. Gen. XXII, 3. Targ. Lev. XXV, 30; a. v. fr.—Part. קָאִים, apocop. קָאִי (q. v.); קָאִים, קָאִים; f. קָרִימָא; p. קָרִימִין. קָרִימִין, קָרִימִין, קָרִימִין. Targ. Josh. IV, 10. Targ. O. Ex. XXVI, 15 (Y. קָרִימִין); a. v. fr.—B. Mets. 19^a—(expl. דִּירְחִיקָא) אֲרַמָּא הִרְבָּא דִּירְחִיקָא תִּיקָאם. B. Bath. 43^b bot. תִּיקָאם let the land remain where it is (in the possession of the present incumbent). Gen. R. s. 65 לֵךְ בִּרְיִךְ יִקָּאם may thy Creator stand by thee. Koh. R. to XI, 1 הִירְדִי הוּא גְבֵרָא דִּירְחִיקָא here is (I am) the man whom his loaf of bread assisted (who was rewarded for throwing his bread into the sea). Y. Ab. Zar. II, 40^e bot. וְקָמִין and they remained (in the trade), v. עָקֵר I. Macc. 22^b מְקַמֵּי דִּקְרִימִי who stand up before a scroll of the Law and do not stand up before a great man. Kidd. 33^b מְקַמֵּי אֲבִיךָ I should stand up before him. Ib. אֲקָא דִּירְדִי וְכִי he stood not up before them (gentile old men), but he showed them honor. B. Mets. 7^a בְּרִשְׁוֹתֵיהּ קִרְיָא it is in his possession. Lev. R. s. 16 (ref. to Is. V, 19) נִדַע דְּמֵן הוּא דִּקְרִימָא וְכִי that we know whose counsel will stand (prevail), ours or his; ib. דִּירְדִי וְכִי דִּירְדִי וְכִי my counsel does not stand, shall theirs stand?; Yalk. Is. 266 אֲמַת דִּירְדִי לֹא נִדַע now, theirs is carried out, and mine should not be?; Yalk. Lam. 1033, sq. (read עָצָא for עָל); Pesik. Vattom., p. 133^a (corr. acc.). Y. Ter. I, 40^b top קְרִימִין אֲנִי בַחֲרֵשׁ we are standing at (are treating of) the case of a deaf mute. Y. Maasr. I, 51^b, a. fr. קִרְיָמִין (א) בַּמָּה (ב) what are we treating of?; a. v. fr.—Yeb. 32^a וְכִי יִבְנֶה לָא וְכִי יִבְנֶה לָא giving *hăkītsah* to 'one of his brother's widows' he has been declared one 'who does not build up his brother's'

'house' (Deut. XXV, 9), and the Law says, when one has once refused 'to build', one must not 'build' again (marry another of his brother's widows); ib. 44^a.—Shebu. 26^b כִּי רַב רָאָה הוּא מְכַמֵּיהָ דְרַב (Ms. F. מפסנרי) when they were out of Rab's sight, opp. אֲרוּ לַקְמֶיהָ ק' על- .כי אֲרוּ לַקְמֶיהָ (emp. צמד)
a) to ascertain. Ab. Zar. 35^b בְּמִלְחָא עָלָה דְּרַמְלָא ... קָמוּ
cannot be ascertained; j. a.—B. Mets. 19^a בְּמִלְחָא ... קָמוּ
the Rabbis ascertained the case, v. קָמוּ. Yeb. 31^a; a. fr.—
b) to bargain for. Gen. R. s. 11 קִירְמִין עִילויָה אנא myself and a certain Jew were bargaining for it (the fish);
a. e.—תִּיקוּם תִּיקוּם = נִיקוּ, תִּיקוּ—קָמוּ, v. קָמוּ לִיה בדרכה מיניה.
B. Kam. 96^a וְעַבְדִּי לֹעֲבֵים נ' וְנַעֲבִיד shall we get up and make rules for the benefit of gentile (shoppers)? Zeb. 17^a
(תיקום) let each verse stand in its own place, i. e. you can draw no analogies between them.—Esp. חִיקוּ let it stand, i. e. *the question remains undecided.* B. Kam. l. c. Hull. 46^a; a. fr.—
2) (צמד) to curdle. Ab. Zar. 35^b וְנִיקוּם קָלוּ יְשָׁקוּל מִיֵּנִיה קָלוּ (prob. to be read וְנוֹקִים לקט) let one take a little of it and curdle it: Ib. קִירְמִין, v. נִסְיוֹנִי. —3) to cause to stand (v. קָמוּ).—Inf. מִקְמָה, מִקְמָה, v. Af.

Af. אָקם, אָקם, אָק 1) to put up, erect; to appoint, place; to maintain. Targ. O. Ex. XL, 2 תָּקַם (ed. Berl. a. Y. תָּקַם). Ib. 18 תָּקַם (ed. Berl. a. וְתָקַם). Targ. O. Deut. XXV, 7 לְתָקַם ed. Berl. (oth. ed. לָתַקְתִּי; Y. לְמִתְקַם). Targ. Ps. LXXVIII, 13. Targ. Prov. XXIX, 4; a. fr. — B. Mets. 39^b לִינִיקָא ... מוֹקְמִינָן we (the court) appoint a guardian over it in behalf of the minor. Ib. רְמוּקָם לִינִיקָא ... since one appoints a guardian for the one-sixth portion, we may just as well appoint one for the other sixth. B. Bath. 33^a בִּרְדִּיהָ ... אִתְקַמָּה R. H. placed it in his possession, i. e. decided that it belonged to him. Ib. 34^a בִּרְדִּיהָ לֵה מוֹקְמִינָן we would place (or leave) it in his possession; a. v. fr. — Taan. 8^a, a. fr. אִתְקַמָּה ... אִתְקַמָּה — Esp. a) to put a case, to treat with reference to. B. Bath. 44^a וְלִקְמָה בְּגוֹלָן why does he not put the case as treating of a robber?; וְלִקְמָה בִּירוּשָׁי let him say, it refers to the case of an heir!; a. fr. — b) to let stand, place, leave (under the presumption). Keth. 12^b, a. e. אִתְקַמָּה אִתְקַמָּה אִתְקַמָּה leave the money where it is, on the presumption that it belongs to its present owner, i. e. possession has the benefit of the doubt. Ib. אִתְקַמָּה אִתְקַמָּה אִתְקַמָּה leave the woman in her ascertained condition (v. תְּקַמָּה), i. e. consider her as having married as a virgin. Yeb. 31^a אִתְקַמָּה אִתְקַמָּה אִתְקַמָּה leave the two witnesses (on the one side) against the two witnesses (on the other side), and leave the woman &c.; a. fr. — c) to establish, prove. Num. R. s. 6, end אִתְקַמָּה מִהָאֵל קִרָּא וְרַבְנָן מִקְמִין מִהָאֵל קִרָּא and the Rabbis prove from this verse, that as atonement takes place in day-time, so &c.; a. e. — d) טְבָאוּת [to place right] to guarantee, secure. Y. Gitt. I, end, 43^d אִתְקַמָּה אִתְקַמָּה אִתְקַמָּה (טְבָאוּת אִתְקַמָּה) we want thee to secure us (against an eventual loss of the money which thou art collecting from us for our creditors); בְּרַחֲמֵי דִלָּא רִכִּיל in the case of one who has no opportunity to secure himself (who cannot get a collector to take the risk), בְּרַחֲמֵי דִלָּא רִכִּיל לְמִקְמָה וְכִי but if he finds a collector to take the risk, he may take it away from the one and give it to the other; Y. Kidd. III, 64^a —

2) (v. צמד) *to make consistent, curdle*. Ab. Zar. 35^a [read:] 'כיון דאוקמיה איסורא הוא דקא מוקים ליה וכו' (v. Ms. M. in Rabb. D. S. a. l., a. note) since it had the effect of curdling the milk, it is the forbidden matter that gave it substance, and therefore it (that forbidden substance) is to be considered as if it were there in its natural state. Ib.^b, v. supra.

Ittaf. איתקם, איתקם *to put up; to be placed*. Targ. Ex. XL, 17. Targ. Lev. XVI, 10; a. e.

Polel *to put up, erect*. Targ. Is. XLIV, 26; a. e.

Pa. קים, קים 1) as preced. *Pi*, *to establish, confirm, fulfill* &c. Targ. O. Deut. XXXII, 8 (Y. Af.). Targ. Num. XXX, 14. Targ. Is. l. c. Targ. Ps. CXIX, 106; a. fr.—Ned. 70^a קיימיה לגרירה היום (not קיימי, v. Rashi) for he has confirmed the vow to-day. Ib. (h. form) קיימיו since he once confirmed it, it remains confirmed. Keth. 19^a קיימו שטרייכו go and get evidence for the identification of your documents, and then come to court. Y. Gitt. I, end, 43^d 'וכ' קיימיה מדאמר רב' thou canst substantiate thy opinion by referring to what R. . . said. Pesik. Ha'omer, p. 72^b 'וכ' למקיימיה in order to fulfill on you the prophecy (Deut. XXXIII, 29) &c.; Yalk. Lev. 643; Pesik. R. s. 18. Y. Ab. Zar. V, 44^d קיים קיים and I can ascertain it (by experiment); a. v. fr.—Part. pass. (מתקיים). Ber. 55^a 'וכ' לא חלמא טבא מק' וכו' (Ms. F. מקיים) neither a good dream comes true entirely, nor a bad dream &c.—2) (v. קיים) *to swear, vow*. Targ. Num. XXX, 3. Targ. Gen. XXVIII, 20. Targ. O. Lev. V, 4; a. e.

Itkpa. איתקיים as preced. *Hithpa*. Targ. Num. XIV, 38. Targ. Ez. XXXIII, 12; a. fr.—Y. Sabb. VI, end, 8^d [read:] 'וכ' איתקיים לכוני נפשיכוני בהדין יומכוני הדין דקיימתו וכו' may your life be restored on that day of yours (when your time comes), as you have restored my life on this day. Erub. 54^a 'וכ' היכי דחוקים בידך והוריד חיי (not בידך, v. Rabb. D. S. a. l.) in order that it (thy learning) may be preserved in thy possession, and thou mayest live long; a. e.

קום m. (v. preced. *Pe*. 2, a. *Af*. 2) *curdled milk, curd*; [Maim. whey]. Ned. VI, 5. Ib. 52^b. Y. ib. VI, 39^d top מירד מירד בק' חלבא what is *kom*? 'Bound milk.'

קומי, v. קומי.

קומא I ch.=h. קום. Ned. 52^b ולק' . . . באררא דרבנן ק' at the place of the Rabbis (that allow curd to him who vowed abstinence from milk) they call milk *helba* and curd *koma* (without any additional qualification) at R. Jose's place they call curd also the *koma* of milk; (Y. ib. VI, 39^d top שם אביו קורי it is designated by its origin).

קומא II f., pl. קומין, v. קומיה.

קומא III m.=קומים. Ab. Zar. 11^a.

קומא m.=h. קומים. Gitt. 19^a, v. קומים; Sabb. 104^b. Ib. 110^a אלכסנדריי ק' Alexandrian gum (of the Spina Aegyptia, v. Löw, Pfl., p. 197).

קומא f. (b. h.; קום) *height, stature, man's height*. Esth. R. to I, 6 'וכ' קומא מלא space for the whole length of a human body &c., v. קומא. Gen. R. s. 12; Num. R. s. 13 (among the

seven things that were taken away from Adam) וידי וחייו וקומיו his beauty, his life's length, and his high stature (which was diminished). Ib. של מידת ק', v. מידת. Bekh. 45^b, a. fr. בעלי ק' men of high stature. B. Kam. 60^a, v. קומה; a. fr.—קומה, v. קומה. [Gen. R. s. 53 קומתו של שרר ק'—Pl. קומה. Snh. VI, 4 ק' the height of two men.]

קומים m. (cmp. κόμμι, cummis) *gum, resin, esp. ink prepared with gum* (v. Sm. Ant. s. v. Atramentum, a. Löw, Pfl., p. 197). Gitt. II, 3, expl. ib. 19^a קומא Sabb. XII, 4; ib. 104^b. Num. R. s. 9 'וכ' בק' וכו' you must not write (the oath of the suspected woman, קומה) with gummied ink &c.; Sot. II, 4; Sifre Num. 16 קומים Meg. II, 2; a. e.—Tosef. Mikv. VI (VII), 16 המור ורוק' (Var. והקומין) myrrh or (acacia) gum. Koh. R. to VI, 1; IX, 13 במור ק' putting gum in myrrh (for adulteration); Sifra Vayikra, Hobah, Par. 12, ch. XXII קומים; Yalk. Lev. 479; Tosef. B. Bath. V, 6 קומין.

קומים comes, v. קומים.

קומיט m. (קמט) 1) *fold, wrinkle, a folded part of the body as arm-pit* &c. (cmp. סתר). Nidd. 42^b בקומיטו if a person holds a creeping (unclean) thing in a fold of his body. Ib. 43^a; a. e.—Pl. קומיט. Tosef. Neg. I, 8 מפשטין את קומיטו you must straighten out its creases.—V. קמט.—2) (cmp. קומיט II) *pit, esp. the pupil of the eye*. Treat. Der. Er. Zutfa ch. IX שבשורר ירושלם ק' the 'pit' in the black of the eye (iris) is typical of Jerusalem; *פירצוק שבק' וכו' the image in the pupil is typical of the Temple*.

קוממוריסין, קוממוריסין, קוממוריסין a corrupt. for קוממוריסין m. pl. (controversiae) *controversies, arguments*. Yalk. Ps. 680 (ref. to עממוריסם of Esau; Is. XLI, 21) של בני עשו ק' the pleas of the sons of Esau; and they will say, who will make up the pleas for Israel? Said the Lord, I will (ref. to העצמיה, Ps. LXVIII, 36); Midr. Till. to Ps. XX (defective version; ed. Bub. קוממוריסין).

קוממון, Sabb. 145^b Rashi, v. קומים.

קומיסטון, read: *קומיסטון* m. (comessatum, κομεσάτον S.; cmp. אפיסיון) (*comissatio*), *the aftermeal entertainment consisting of an open door reception, at which food and drink are served* (v. Sm. Ant. s. v. Comissatio). Esth. R. to I, 5 כבית ק' היה וכו' that (entertainment at) Susa was like the house of a comissatio, food and drink being served there.

קוממרא, v. קוממרא.

קומי m. pl. constr. (contr. of קום) prep. *before, in the presence of, prior to*. Targ. Ps. I, 21 קומי Ms. (ed. קומי). Ib. LVII, 7 קומי Ms. (ed. קומי). Ib. LXIX, 23 קומיהו Ms. (ed. קומי); a. fr.—Y. Meg. I, 72^a top ר' זירא בעי קומי וכו' R. Z. asked in the presence of &c. Y. Bets. III, 62^a top 'וכ' קומיה ר' before R. H. the elder. Ib. II, 62^c top סדרה עבר ק' סדרה passed before the school house. Ib. bot. קומיהו . . . נפלה the lamp fell down in their presence; a. fr.—V. קמ-קמ.

קומי I f. (κόμη) *hair*, esp. *the gentile fashion of cutting and wearing the hair*; ק' *to trim the front of the hair like a fringe on the forehead* (capronæ), and let the curls hang down on the temples (antæ; v. Sm. Ant. s. v. Coma). Sifra Aḥārē, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) (ק' שפה, v. Rabad) that thou grow no side-locks and trim not the front. B. Kam. 83^a וְכ' *he who cuts the coma transgresses the law forbidding the ways of the Amorite*. Ib. וְכ' *they allowed A. b. R. to wear his hair in Roman fashion, because he associated with government people; a. e.*

***קומי** II f. = קומה. Lev. R. s. 4 *שלו* ק' *when the youth has reached his full growth and goes out for business*.

קומי, Pirké d'R. El. ch. XIII, v. קומין.

קומיטטון, read: **קומיטטון** m. (comitatus) *imperial court*. Targ. Y. II Num. XII, 7 [read:] *בכל ק' דירי* being a gloss, v. לְבָלָא he is most trusted in my whole court.

קומיס, Pirké d'R. El. ch. XIII, v. קומין.

קומיס m. (comes) *attendant of magistrates*, esp. *Comes, a member of the imperial cabinet* (v. Sm. Ant. s. v.). Y. Ber. IX, 13^d *שלו* ק' *he made him superintendent of his treasures* (Comes largitionum privatarum); Cant. R. to II, 5 *קומסין חסברין* (corr. acc.); Y. Snh. XI, 30^b *bot. המקדש על בית המדרש* chief treasurer of the Temple (Comes largitionum sacrarum). Ex. R. s. 37 *למשה ק' וְכ' the Lord made Moses superintendent of the palace* (Comes palatii) &c. (ref. to Num. XII, 7; cmp. קומיטטון). Num. R. s. 15, v. בְּרִיּוֹת; Tanh. Bha'āl, ed. Bub. 20 *קומיס* (corr. acc.). Koh. R. to IX, 11 *אתמול וְכ' yesterday he (Moses) was made Comes Calator* (officer arranging the king's receptions) in Pharaoh's palace, and to-day—'call him that he may eat bread' (Ex. II, 20); Yalk. ib. 989 *קמסקלחור* (corr. acc.). Lev. R. s. 5, v. *איספסריאן*; Yalk. Is. 291 *קומיס ואיפרכום בירושלם* (corr. acc.). Lev. R. s. 28 [read:] *ק' קלחור וְכ' he who used to appoint the Comes Privatarum* (v. supra), he who used to appoint the Comes Calator &c., v. בְּרִיּוֹת. Esth. R. to VI, 10 *רומין פנטון וְכ' (corr. acc.)*; Pesik. R. s. 18 *מיעביר קומספנטון קומסקרסור* (corr. acc.). Esth. R. to I, 12, v. *אָסְטֶבְלָאָא*; a. e.—Pl. (comites) *קומיטין*. Sabb. 145^b [read:] *קומטון וְכ' הגמון וְכ' רש"י* (ed. Rashi, *קומטון וְכ' רש"י*), *קומטון* (v. Rabb. D. S. a. l. note) a general with his Comites and Centuriones.

קומנטריסין m. pl. (pl. of κομμενταριος, S. = commentariensis) *those having charge of public records*, esp. *registrars of prisoners, jailers* (v. Sm. Ant. s. v. Commentarius). Gitt. 28^b *של נכרים וְכ' if one heard from gentile jailers, 'such and such a man is dead', 'such and such a man has been put to death', you cannot allow his wife to marry again*; Y. Yeb. XVI, 15^d *מקמנטריסין המלך* from the (Roman) king's jailers.

קומינא f. (קמין; cmp. Syr. קמיל, a. קמילא. mucor panis, P. Sm. 3847) *mould*. Pes. 42^a, v. אָמְנָא.

קומפון, v. קמפון.

קומפּרומיטין m. pl. (pl. of compromissum) 1) *agreement between parties to submit to arbitration*. Y. M. Kat. III, 82^a *bot., expl. שטרי ברורין*, v. ברורר. —2) (v. Harper's Lat. Dict. s. v. Compromitto) *reciprocal promises*. Lev. R. s. 6 *קומפּרומיטאון* (read: *קופרמסאון נרנו וְכ' they made promises to each other, that he would never disown them, nor they him*).

קמץ, קומץ m. (b. h.; קמץ) *bending the three middle fingers over the hollow of the hand*; (with מלא, or sub. מלא) *grab, handful*, *contrad. to חופץ*. Ber. 3^b *משיב ע' ק' עפר* one grab cannot satisfy a lion. Gen. R. s. 20 *is not the handful of dust of the ground of which thou hast been made, booty in thy possession (which thou must give back to the earth)?* Ib. s. 90 *ק' ארץ בה ק' there would not be a handful for each person*; Yalk. ib. 148 *אינן מספיקין מן ק' אינן מספיקין מן ק' a. e.—Esp. the handful of the meal offering which the priest takes to be put on the altar* (Lev. VI, 8). Men. III, 2 *וְכ' נחערב קמץא* if the handful of one meal offering became mixed up with that of another meal offering. Ib. 3 *ק' שחערב וְכ' if a komets became mixed up with a meal offering from which no komets was yet taken*. Y. Shek. VI, end, 50^b *של כחן* measured by the officiating priest's handful; *של בעלים* by the owner's handful. Koh. R. to IV, 6 *הביב עלי מלא קמצו של וְכ' the handful of the poor man's offering is more precious to me than the fistfuls of the high priest's frankincense*; a. fr.—Pl. *קמץין, קמץין, קמץין*. Gen. R. s. 5 *חפנו ק' משה* Moses' one fistful contained eight ordinary handfuls. Y. Shek. l. c. (ed. Zyt. *קמץין*); a. fr.

קמץא, ק' קמץא I ch. same. Targ. Lev. II, 2; a. fr.—Meg. 16^a *מלי קמץא וְכ' offered a handful of flour and was forgiven*. Lev. R. s. 34 *בנו קמץא* they put six Denars in his bent hand; a. e.—Pl. *קמץין*. Targ. Y. Gen. XLI, 47.—Meg. l. c. *אתא מלי ק' וְכ' your handfuls (of offerings) have come to counteract my ten thousand talents of silver*.

קמץא, קמץא II c. (= קמץא, קמץא) *pit*. Targ. II Sam. XVIII, 17.—Esp. *the pit in which grain is kept in years of plenty, when the granaries are overflowing*. Gen. R. s. 90 (expl. לקמצים, Gen. XLI, 47) *מקומצא לרריחא* (ed. from the pit they carried the grain to the mill (leaving the granaries untouched); Yalk. ib. 148 *מקמץא*—Pl. *קמץא*. Ib. *וְכ' וילא דק' the Rabbis say, they carried to the mill grain which had been put in pits and such even as had not been put in pits*; Gen. R. l. c.; [strike out ק' ובלא דק' after לרריחא].

קומקא, v. קומקמסא.

קומקום, קומקומס, קומקום m. (cucuma, κουκουμύον, prob. of Semitic origin; the form

cucumis is not recorded in Lat. Dict.) *kettle* (smaller than מירוס). Kel. III, 7 קומקום Mish. ed. (Talm. ed. קומקומים; Maim. קומקומים. Ib. XIV, 1 קומקום (ed. Dehr. קומקומים). Tosef. Mikv. VII (VIII), 1 קומקומים ed. Zuck. (corr. acc.; oth. ed. קומקום). Y. Pes. VI, 33^a bot. לו יורד אני בוק' (not (בוק') I would meet him as if attacking him with a (boiling) kettle; לו מה הק' הזה וכ' as a kettle scalds and wounds and blackens (if thrown at a person), so would I &c.; Men. 109^b אני משיל עליו ק' וכ' I would throw a kettle of hot water at him. Y. Bets. II, 61^c. Deut. R. s. 2; Yalk. Hos. 517 קומקמין; a. fr.—Pl. קומקומוסין. קומקמין. Sabb. 151^a קומקמוסין Ms. M. (ed. קומקמין). Ab. Zar. 75^b; Y. ib. V, end, 45^b; Sifré Num. 158 קומקמסין; Tanh. Huck. 2 קומקמוסין (ed. Bub. קומקמסין).

קומקמוסא, קומקמא, קומקומא ch. same. B. Bath. 73^b קומקומס' (some ed. קומקומא, Ms. M. קומקמא; v. Rabb. D. S. a. l. note). Tanh. Huck. 2 ואת"ל דקומקא (corr. acc.; ed. Bub. קומקמסין, read מסא ...) although ordinarily men do not cook in a kettle; a. e.—Pl. קומקומוסא, קומקמין. Targ. Y. Num. XXXI, 23 (not סתא ...). Targ. II Esth. I, 7.

קומקמין, קומקמוסא, קומקמוס, קומקמא v. preced. wds.

קומרא v. קמור.

קומרוטון v. קמרוטון.

קומרין Sabb. 80^a Ms. M. a. Ar., v. קלמין.

קומא, קומא f. = h. קומה. Targ. Y. Lev. XXVI, 13 (not קומה). Targ. II Esth. V, 1. Targ. Is. X, 33 (ed. Lag. קומה); a. e.—Pl. קומין. Y. B. Mets. IX, beg. 12^a ק' דרחין double a man's height.

קין or קין (b. h.; cmp. (בין) to arrange, order, plan (applied to art, cmp. חרש; to music, v. קינה).

Pol. *to arrange a song of lamentation* (*kinah*, cmp. *Jeremiah sang*, v. קשר הספר. (הספר). Gitt. 58^a עליה ק' ירמיהו וכ' on her account Jeremiah sang &c. Ib. ועליה קינה וכ' (corr. acc.; v. En Ya'akob). Lam. R. introd. (R. Nahman) דהחיל ... מקוין עליהם ... Jeremiah began to sing Ekhah (Lam. I, 1) over them. Ib. (R. Pinhas) מקוין עליכם ... דהרי behold, Jeremiah will sing lamentations of seven alphabets (of) Ekhah over you. M. Kat. III, 9 אבל ... מקוין but they (the lamenting women) must not sing dirges, v. קינה a. ירמיהו I; a. fr.

קונאות* m. pl. (*pl. of xōvos*) cones or peaks of helmets, crests. Zeb. 88^b במין ק' של קולסור וכ' (v. קולס) in the shape of the cones of the helmets on children's heads.

קונבי v. קונבי.

קונביתא f. (קנב) snuffers. Y. Yoma III, 41^a (expl. נברשה).

קונדא (xovdo = xovto—), v. מברין.

קונדימון m. (*conditum*, xovδιτον) 1) (sub. vinum) spiced wine. Y. Ter. VIII, 45^c ק' הדור had (sharp) means spiced wine; Y. Ab. Zar. III, 41^a top. Pesik. Bahod., p. 102^b 'מה ק' הזה וכ' (not טין ...) as spiced wine contains wine, honey and pepper &c. Y. Yeb. X, 11^b ק' אני משקי ליה ק' I shall give him spiced wine to drink; ק' קינא (corr. acc.); a. e.—2) *spices to be put in wine* (prob. to be read: קונדימין pl.). Y. Bets. I, 60^d 'מה מישחוק ק' וכ' how about grinding spices for wine on the Holy Day? Ib. [read: ק' שחוק מר ק' do you grind spices &c.? Y. Sabb. XIX, 16^d bot.; a. e.

קונדילין* m. pl. (*xovδyλoc*, condylus) [joints of reeds,] writing reeds. Gen. R. s. 1 Ar. s. v. מל 13 (missing in ed.).

קונדס v. קונדס, a. קונטום.

קונדיריקוס v. קונדיריקוס.

קונדיריקון v. קונדיריקון.

קונדס v. קונטום. [Bets. 34^a; Yalk. Gen. 32, v. קינא, a. next w.]

קונדסא* m. (a popular corrupt. of קונדס, v. קונדס) artichokes. Erub. 83^a מוריא דק' (some ed. מוריא; ed. Pes. קונדס; Ms. M. מוריא; ed. Sonc. קונדס; Rashī מוריא ק' Yohāsin קונדס; v. Rabb. D. S. a. l. note) a modius for measuring artichokes, v. נאוסא. [Comment.; Kundasa, designation of a certain modius.]—Pl. קונדסא. Y. Shebi. IX, end, 39^a, v. קונדס.

קונה m. (b. h.; קנה) 1) *purchaser*, v. קנה. —2) *owner, master; the Lord*. Num. R. s. 4 end לפני קוני like a slave before his master. Midr. Till. to Ps. XXII קוני my Master's honor. Snh. 81^b bot. לו ולקוני ולמקוני (a curse) on him (euphem. for thee), thy Owner, and him that gave thee possession, v. קינה; a. e.—[Esth. R. introd. ק'—Tosef. B. Kam. VII, 6 read: קונה קינה; מנין של ק' להשעבד לקוני וכ' דבר אחר ed. Zuck., read as in oth. ed. רצה להשעבד לבני יבוא וישעבד לבנונרי.]

קונח *konah*, a substitute for קרבן (v. קינאי), used for a vow of abstinence or consecration. Ned. I, 2, a. e., v. קונס.

קונטא (xovta) a termination of several Greek numerals, meaning *ten times*; v. אונדיריקונטא.

קונטברא m. pl. (*pl. of contabrum*) standards in the Roman army. Midr. Till. to Ps. XLV של קונטברא אקלפריין טעניין ק' ed. Bub. (oth. ed. ריא ..., corr. acc.) ensigns carrying the royal standards.

קונטום, קונטום m. (*xovτός*, contus) pole, shaft of a pike; pike. Erub. III, 3 (34^b) בראש הק' Y. ed. (Mish. a. Bab. ed. ד for ט; v. Rabb. D. S. a. l. note 10) on the top of a pole (which is stuck in the ground); Y. ib. 21^a.

Babli:) *molten lead, glaze*. Zeb. 54^a, v. מָהָה. Ab. Zar. 33^b

קוסי, v. next w.

קִפְדָּא I ch. same. Targ. Is. XXXIV, 15 (h. text קפד).—
Pl. קופדין. Ib. XIV, 23 (ed. Wil. קיפד). Ib. XXXIV, 11 ed.
Lag. (oth. ed. קפדין). Targ. Zeph. II, 14.

קַיִפֶּלֶאֶת, קַיִפֶּלֶיֹת f. pl. (cmp. קַיִפֶּלֶא I, a. Arab. *kūfl* sera, pessulus) 1) *bolts, padlock with chains*. Gen. R. s. 48, end וְכַיִן שֶׁהָיָה בְּיָדוֹ שְׁנֵי קַיִפֶּלֶאֶת (some ed. קַיִפֶּלֶא) like one who held in his hand two parts of a lock and took them to the smith &c. Tosef. Kel. B. Mets. II, 3 קַיִפֶּלֶא שֶׁלֹּא שֶׁרָשָׁעָא the chain of a padlock. Ex. R. s. 40, beg. וְכַיִן שֶׁהָיָה בְּיָדוֹ שְׁנֵי קַיִפֶּלֶאֶת the lock which guards learning is fear of sin (ref. to Is. XXXIII, 6). Pesik. Ahārē, p. 175^a

קֹץ I m. (b. h.; קָץ or קֹץ I) 1) *thorn*. R. Hash. 17^a
bot. (ref. to Mic. VII, 18) **בֶּה רֹק' אֵלִיָּה** a fat tail with
a thorn in it (a consolation implying an evil prediction),

קור I m. (נָקַר I; cmp. מִזְקָרָא II) [*marrow*,] *the white heart or terminal bud of a palm (cabbage tree) used as food*. Ukts. III, 7 **הָרִי הוּא כַעֲץ וְכִי** *kor is like wood*

קִרְבָּה f. (קרב) *nearness, approach, contact*. Sabb. 13^a שום ק' בעלמא any sexual contact; של גילוי עריות bodily contact whatsoever; Ab. Zar. 17^a Ms. M. (ed. קִרְבָּה); Yalk. Lev. 589 קריבה.—B. Bath. 23^b ראויהיא ק' that in

קוריוטה v. קוריומי

קושי m. (קָשָׁה) [hardness, stiffness,] 1) erection. Snh. 55^a, opp. מַת (אָבַר).—2) protracted travailing (v. Gen. XXXV, 17). Sifra Thazr. ch. II; Nidd. 38^b, opp. שׁוּפִי.

קָמַדְךָ, קִמַּדְךָ f. (*καταδξα*) judgment, sentence,
fine. Ex. R. s. 11 [read:] כָּמוֹן לֹא יֵשׁוּב לוֹ כָּמוֹן
עָלָיו like a man saying to his neighbor, that man
will not undergo that sentence, for such and such stands
by him as his patron. Ib. s. 30 [read:] נָתַן עָלָיָהּ
נֶחֱם לֹא בְרַחֲמָיו he sentenced her to weep because
he passed sentence on the Comes; לֹא בְרַחֲמָיו he sentenced
Abraham (thy seed shall be strangers &c., Gen. XV, 13).
Lev. R. s. 18, end בִּיחִי גֻבוֹה ק' וכו' (not קִטְרוֹן) a human
being (king) collects a fine, and so does the Lord (ref. to
Deut. XXII, 19); Num. R. s. 7 שֶׁשׁ לֹא קִטְרוֹס (corr. acc.).
Deut. R. s. 3 ק' בְּיָד הַיָּמָאין וְאַחַר נִתְּנוּ עָלֶיךָ thy children
sinned, and me thou punishest? Ib. אַחַר עָלֶיךָ ק' אַחַר וכו'
(I want) to fine thee; thou hast broken them (the tablets)
and thou must replace them. Koh. R. to V, 12 רִיבָה ק'

וכ' רמלכות וכו' it (his wealth) is his punishment; when a verdict from the government comes out against him; he will give whatever he has (to be released). Pesik. R. s. 10 שני ק' מדור what is the fine he has to pay?; a. e.

קטאות, v. קטאי.

קטב, Targ. Y. II Ex. XXX, 34, v. קטב II.

קטב to cut, split. Targ. Y. Deut. XIX, 5 Ar. (ed. קטע).

קטב m. (b. h.; v. preced.) [cutting down,] pestilence; ק' or מירירי ק' [bitter, deadly disease], *Keteb (M'riri)*, name of a demon. Lam. R. to I, 3 שבהם ... בימים רעקא ... שמו ק' וכו' in the days of anguish, from the seventeenth of Tammuz to the ninth of Ab, during which K. M. is about. Num. R. s. 12 (ref. to Ps. XCI, 6) שר ... it is a demon, and why is his name *Keteb*? &c., v. בוז, בוז. Ib. K. M. is covered with peeling crusts, with hairs and with eyes; Yalk. Ps. 842; Midr. Till. to Ps. XCI. Pes. 111^b וכו' ק' מ' וכו' he said K. M. coming to his left side.

קטב ch. same.—Pl. קטבי. Pes. 111^b ק' חור וכו' there are two *Keteb*s, one before noon &c.; that of the forenoon is named *Keteb M'riri*, that of the afternoon, '*Keteb* that wasteth at noon' (Ps. XCI, 6).

קטבליא (קטבליא) קטבולית, קטבולית f. (corresp. to a word *καταβόλαια*; emp. *καταβόλημα*) a (leather) curtain, spread, cover. Kel. XVI, 4 ק' the hide spread over the bed-frame. Tosef. Sabb. III (IV), 17 קטבליא חדשה (Var. קטבליא, a new leather spread; Y. ib. VI, 8^a קטבליא; Tosef. Ter. X, 11 קטבליא ed. Zuck. (Var. קטבליא; Y. Snh. X, 28^a bot. קטיב. Kel. XXVI, 5 (6) עור קטבליא Mish. ed. (Talm. ed. קטבולין) the hide which is used as a spread. B. Mets. 90^b רישא ע"ג דרשה פרס לה קטבליא ע"ג דרשה (Ms. M. קטבליא; Ms. F. קטבליא) if he spread a leather cover over the grain to be threshed (preventing the ox from eating); a. e.—Pl. (fr. *καταβόλη* קטבליא) קטבליא Shek. III, 4 מחפה בק' (Ms. M. קטבליא) he covered (last year's contributions) with leather spreads. Y. ib. III, end, 47^c דקטבליא שמש את דקטבליא (ed. Krot. Bab. ed. קטבליא; Ms. M. קטבליא) when the covers are removed; Tosef. ib. II, 4 ק' שמו (corr. acc.).

קטבליא, v. קטבליא.

קטבלימין, v. קטבלימין.

קטבליא, v. קטבליא.

קטבלימין, read:

קטבלימין m. pl. (*καταβόληματα*) proceeds of taxes (v. Sm. Ant. s. v. Eispshora). Num. R. s. 4 ק' חייב אותו (deposed) banker owes the proceeds (which he had failed to deliver).

קטדיקי, קטדיקוס, v. sub קטאד.

קטח (= קטע) to cut off. Y. Keth. IV, 28^b top, v. קטע.

קטח ch., v. קטא.

קטח, Neg. XI, 7 Ar., v. קטחי.

קטח, Pesik. R. s. 31 קטח כמין ניכר, a corrupt., v. קטחי.

קטח, v. קטחא.

קטח, v. קטחא.

קטח (קטח) m. (*קטח*) manslayer, murderer.

Targ. Is. XIV, 12 (ed. Wil. 'ק', corr. acc.). Targ. Num. XXXV, 16; a. e.—Y. Sot. IX, 24^a (expl. בן הרוצח [read:] קטח, son of a murderer; a. e.—Pl. קטחין, a. e. Targ. Y. Ex. XX, 13. Targ. Ps. LXII, 4 (Ms. 'קטח'); a. e.

קטח m. (preced.) slaying, death. Targ. Is. XXI, 15. Targ. Job V, 15 Ms. (ed. קטח). Targ. I Kings II, 26; a. fr.—Lam. R. introd. (R. Joh. 1) ק' אכורא (some ed. קטח, v. קטחא.—V. קטחא, a. e. קטח).

קטח, v. קטח.

קטח, v. קטחא.

קטח, v. קטח.

קטח, Yoma 15^b, v. קטח h.

קטח pr. n. pl. Y. Meg. I, 70^b bot. (rend. of קטח, Josh. XIX, 15), v. Neub. Géogr. p. 189.

קטח, v. קטחא.

קטח, v. sub קטחא.

קטח m. (preced.) chopper, hewer. Targ. Y. I Deut. XXIX, 10.—Pl. קטחא, constr. קטחי. Targ. Y. II ib.—Targ. II Chr. II, 9 קטחא.

קטח m. (preced.) chip. Y. Snh. IV, beg. 22^a, v. קטח II.

קטח, v. sub קטח.

קטח, v. קטח III.

קטח m. (*קטח*) cutter, grape-gatherer.—Pl. קטחי. Targ. Ob. 5; Targ. Jer. XLIX, 9 (some ed. 'קטח'; h. text בצרים). Ib. IV, 16 (h. text בצרים).

קטח m. (preced.) [ready to be cut,] vine with ripe clusters.—Pl. קטחי. Keth. 112^a וכו' ק' חנור לחנור (some ed. קטחי) saw the laden vines standing (looking) like calves.

קטח, v. sub קטח.

קטח m. (II קטח) 1) knot. Targ. Y. I Ex. XXXIII, 23 רחפלי ק' (strike out) רחפלי, or רחפלי, which came over from Y. II).—2) band, girdle. Targ. Y. Deut. XVIII, 4 (v. Hull. 138^a).—Pl. constr. קטחי. Targ. Y. Gen. L, 11 (ed. Vien. קטחי).—V. קטח II.

קְרִיָּוֶמָה, קְרִיָּוֶמָה f. (κτίσμα) creature, creation.
Midr. Till. to Ps. XVIII, 36 'בְּרִיד ... ק' שֶׁלוֹ אֵלֶּה מְזִכֵּר ק'

וכ' ed. Bub. (not קטיגמא) when a human being sets a memorial to his name, he mentions first his name, and then his creation, but not so the Lord, he records his creation first and then his name, as we read (Gen. I, 1), 'In the beginning created God;' Gen. R. s. 1 (misplaced and curtailed, v. Ar. s. v. קטיגמא); Tanh. ed. Bub. B'resh. 4 קטיגמא (corr. acc.); ib. 5 קטיגמא (corr. acc.); Yalk. Sam. 162 קטיגמא (corr. acc.).—Y. B. Kam. V, 5^a top [read:] רשב"ג קטיגמא דריא זר (not קוט' R. S. b. G. says, he (the purchaser of a breeding slave) may say, it is my creation (i. e. damages for injury to his slave's embryo belong to him)).

קמ' קמ', קמ' m. pl. (v. קמא I) cucumbers. Targ. Y. I, II Num. XI, 5.

קמיל, v. קמל.

קמילא, קמילא, part. pass. of קמל.

קמילא f. = קמילא, putting to death. Targ. Job V, 15, v. קמילא.—Constr. קמילא. Targ. Ruth I, 17; Targ. Esth. IX, 5 סייפא ק' death by the sword.

קמילא f. chain, v. קמילא ch.

קמין I pr. n. m. *Kattin*. Yoma III, 10 (37^a) בן ק' (Ms. O. Ben K.; Tosef. ib. II, 2; Y. Shek. V, beg. 48^c).

קמין II m., קמין I c., קמיןא f. (קטן) slender, thin, fine. Zeb. 62^b וק' דאריך that the altar may be long and narrow (an oblong instead of a square). B. Mets. 85^a, v. קמיןא. Arakh. 13^b קליריו ק' קליריו ק' their voices were fine (high tenor), opp. v. קטש, v. עב. Y. Maas. Sh. IV, end, 55^c ק' רגלי I saw in my dream that my foot was emaciated. Hull. 48^b ק' a thin pin. Lam. R. to III, 19 (prov.) עד דשמינא עבירי ק' נפשיה דק' וכ' by the time the stout becomes thin, the life of the thin is gone out (until the mighty are punished, the weak perish); a. e.—ארעא ק', v. next w. —Pl. קמיןא. B. Mets. 89^a משלש ק' he pulls out the slender onions from among the large. Yeb. 43^a ק' thin (fine) combs, v. אלים. Pes. 112^b ק' thin bones. Erub. 65^a, v. נים ch.; a. e.

קמיןא II m. (preced.) something small; ק' דארעא (or sub. דארעא) a small piece of ground. B. Kam. 59^a דא' in connection with a small piece of ground. Keth. 91^b וק' דא' left to his heirs a small piece of ground worth fifty Zuz. Ib. דמי דארעא these fifty Zuz I give in payment for the small field. Gitt. 30^b דאביי ק' דאביי like the case of the small field that Abayi had to decide upon (Keth. l. c.).—Pl. קמיןא. Keth. l. c. דא' two small fields.

קמיןא III pr. n. m. *Kattina*, name of an Amora. Ber. 59^a. B. Mets. 79^a; a. fr.

קמיןא m. pl. (v. קמיןא I) slender onions (with small heads and long stems, v. קמילא, a. Sm. Dict. Ant. s. v. Caepa). Y. Shebi. V, 36^a top (expl. קמיןא); [R. S. to

Shebi. V, 4 reads: קמיןא (denom. of קמיןא) summer-onions.]

קמיןא, v. קמיןא.

קמיןא, v. קמיןא II.

קמיןא, Yalk. Ez. 362; Yalk. Dan. 1061, a perversion of קמיןא, v. קמיןא.

קמיןא, m. (next art.) of *Ctesiphon*. B. Bath. 93^b חייא קמ' (Ms. H. כטיפסא, emended 'ק'); Bets. 38^b.

קמיןא, v. next w.

קמיןא pr. n. pl. *Ctesiphon*, a city in the southern part of Assyria, on the eastern bank of the river Tigris. Targ. Y. I Gen. X, 10 (ed. Vien. קמיןא); Y. II קמיןא (h. text כלל).—Gen. R. s. 37 (not קמיןא, קמיןא). Lev. R. s. 5; Num. R. s. 10; Yalk. Am. 545 קמ' a. e.; V. קמיןא.

קמיןא m., קמיןא f. (קטש) mutilating, barbarous. Ab. Zar. 10^b ק' קרו לך מלכותא ק' they will call thee (thy government) a mutilating government (that kills its own subjects); Yalk. Ez. 373; Pes. 87^b.

קמיןא, קמיןא m. (preced.) 1) dwarfed, puny. Yalk. Dan. 1062, v. קמיןא.—2) pr. n. m. *K'i'a*. Ab. Zar. 10^b בר שלום ק' name of a gentile Roman counsellor, who suffered death for pleading in favor of the Jews, saying to the emperor, They will call thee קמיןא (v. preced.); Yalk. Ez. 373.

קמיןא, v. קמיןא.

קמיןא m. (קמיןא) [the movement of the grape-cutter.] cut. Koh. R. to X, 2 מן הרין גיסא ק' מן הרין גיסא showed him (with his hand) a cut from that (left) side (threatening punishment; Var. in Matt. K. מרר וק' he struck him a cutting blow with his hand).—[Koh. R. to XI, 9, v. קמיןא I.]

קמיןא m., pl. קמיןא, v. קמיןא.

קמיןא I f. (קמיןא) plucking. Pes. 11^a בשעה ק' בעעה ק' while engaged in plucking (instead of cutting the ears for the 'Omer with the sickle), v. קמיןא.

קמיןא II f. (קמיןא); cmp. Arab. *katifath* vestis externa incisus fimbria instructa a sort of cloak with fringes.—Pl. קמיןא. Ar. s. v. קמיןא, quoted from a second version of Sifrē (Midrash Sefer Vay'dabber), and explained as Arabic, corresponding to קמיןא.

קמיןא, v. קמיןא.

קמיןא m. (redupl. of קמיןא, with formative ון; cmp. קמיןא, a. קמיןא II) pettiness, narrowness. Lev. R. s. 15, beg. (ref. to Job XXVIII, 25) as people say, איש פלני רוח ק' this man has a narrow spirit (is selfish), for a spirit of pettiness has been put into him;

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קטם. Targ. Y. Gen. VIII, 11 Ar. (ed. לקיט; h. text טרף).—
2) to *crumble, crush*.—Denom. קטם III.

קטם II (denom. of קטם III) to cover with ashes or powder. Shebi. II, 4 קיטמין אותן you may cover them with powder (v. זבאב); [oth. opin., v. קטם I].—Esp. to cover embers with ashes on which to put dishes to be kept warm for the Sabbath. Y. Sabb. III, beg. 5^c שיקטום וכו' הקיטם he that covers must not put dishes on until he has sufficiently covered (choked the flame). Ib.; Bab. ib. 37^a קטמא, v. לבה; a. e.—Part. pass. קטום; f. קטומא &c. Ib. Tosef. ib. III, (II) 3 אחא גרופא וק' one part of the double store being swept or covered. Ib. 2 הרי הן כק' they are considered as if they were covered; a. e.

קטם II ch. same. Tam. 29^b משום דקטמין vers. of Korban Aharon and of Rabad to Sifra Vayikra, N'dab., Par. 4, ch. VI (ed. דקטמין) because these kinds of wood cover up the flames with their ashes.

קטם III, קטמא, קי' I m. (קטם I, 2) ashes, powder. Targ. Gen. XVIII, 27. קי' ריקן (h. text ריק) Targ. Lev. I, 16 (h. text ריק); a. fr.—Hull. 51^b קי' נחילא (fem.), v. קהל. Ber. 28^a, v. קטמא; a. fr.—[Midr. Till. to Ps. XII קיטמא כולה ed. Bub., v. קיטמא].—[Targ. Zech. VI, 3 קטמין Ar., v. קטמא]

קטמא, קי' II m. (קטם I, 1) that which is lopped; (euphem.) ביה קי' (cmp. מוריקא) membrum virile. Targ. Y. II Deut. XXV, 11 קיטמיה ביה (not קיטמי; h. text מבשרו).

קטמוס Y. Taan. IV, 69^a bot., read: קטמוס or חטמוס.

קטמית f. (v. קטם III) powdered earth.—Pl. קטמיות. Gen. R. s. 90 וכו' נתן בהם עפר וק' (Ar. קטמיות) he put in them (the grain stores) dust and powder, things which preserve the fruits (cmp. הוקטמן); Yalk. ib. 148 קטמיות (corr. acc.).

קטמנא, קי' m. (קטם III) ash-colored.—Pl. קטמנין. Targ. Zech. VI, 83 (Ar. קטמנין, corr. acc.; h. text אמצים).

קטמן Yalk. Sam. 124, השמן קי' read: קיתון.

קטמן v. קיטמן.

קטמן, קטמן (b. h.) to be short, small, inferior. Gen. R. s. 76 (expl. קטמנין, Gen. XXXII, 11) כדאי ... כדאי איני כדאי I am not deserving (of any of the mercies &c.); R. L. says, I am deserving, but I am too small for (unworthy of) all the mercies &c.

Hif. קטמין 1) to make small; to subordinate. B. Bath. 90^b מקטמין איהו those who make the Ephah (measure) small (Am. VIII, 5). Y. Sot. IX, 24^b Samuel was surnamed 'the small', לפי שהוא מקטמן את עצמו because he made himself small (bore himself humbly). Gen. R. s. 37 (play on קטמן, Gen. X, 25) עסקיו את עסקיו made his affairs small (was contented with subordinate services); מקטמן את עסקיו subordinated himself and his affairs, v. צער. Meg. 11^a, v. קטמיה; a. e.—2) to grow smaller, be

narrower. Lev. R. s. 31 מקטמיהו, v. קרב; Pesik. Kumi, p. 145^a; ib. מקטמיהו (corr. acc.).

Hof. קטמן to shrink. Snh. 81^b עד שיוקטמן, v. מעין.

Nithpa. קטמן to be reduced, become less. Tosef. Sot. XV, 5 Var. ... נקטמיה חסידות וכו' when Abba José ben Kithnith died, piety became rare in Israel; v. קיטמיהו.

קטמן, קטמנה m., קטמנה f. (b. h.; preced.) small, young; inferior. Y. Kil. IV, beg. 29^a. Ab. IV, 19, a. fr. שמואל הק' Samuel the junior; Y. Sot. IX, 24^b, v. preced. Yeb. II, 8 ומה אם הק' שהוא Gen. R. s. 37 שדוא אם הק' מקטין וכו' if an inferior person that is contented with a subordinate position (v. preced.) is thus rewarded, how much more a great man &c. Gen. R. s. 93 שבטים קטמן של שבטים one of the youngest of the tribes; Yalk. ib. 152 (not קטמני); Yalk. Ps. 762; a. fr.—Esp. minor, a boy under thirteen, a girl under twelve years. Gitt. 65^a וכו' שלש מדות בקי' there are three legal stages of a minor: when he throws away a pebble &c., v. צורו II; וכן נקטמן בקי' מתקדשת וכו' and in the corresponding stage a girl may be betrothed subject to protest (מיאון). Ib. II, 6 והגריל הק' if he received a letter of divorce (as a carrier) while he was a minor, and reached majority before delivery. Ber. 47^b; a. fr.—Sot. 22^a (among those who are a ruin to the world) קי' שלש מדות בקי' וכו' a child whose months are not complete (a prematurely born child), expl. ib. 'a student who disregards his teacher', or 'a student who constitutes himself a teacher before regular ordination.'—Pl. קטנים; קטניה. Tosef. Snh. XIII, 1 בני רשעי ארץ קטניה ed. Zuck. (Var. קטני) children of the wicked of the land that died in childhood; Snh. 110^b; Y. Shebi. IV, end, 35^c ישראל קי' children of Israelites (that died); קי' גרים of gentiles. Keth. II, 3 היינו קי' we were minors (when we signed as witnesses). Ib. VII, 9 מומין קי' minor physical blemishes. Sot. 48^b אמה קי' v. אמה. Ib. 49^b מבי חסידים קי' of the youngest (last) of the pious men (v. next w.); a. fr.—Euphem. קטנים (sub. נקבים) the minor functions of the body, urinating. Ber. 23^b; a. fr.

קטמנה f. (preced.) 1) youth; inferior position. Lam. R. introd. (R. Joh. 1) שבו קטמנהו ... woe to the king who succeeded when he was young but failed in his old age. Meg. 11^a (ref. to קטמן, I Sam. XVII, 14) שבו קטמנהו as in his inferior position he (David) subordinated himself to one greater ..., so when he was king &c.; a. e.—2) humility, modesty. Ib. בקטמנהו he was always the same as to his humility.—3) (sub. אמה) want of faith, pusillanimity. Sot. 48^b (ref. to Zech. IV, 10) קי' ... מי גרם שיהיה בחן שלא האמירו וכו' what causes the table of the righteous in the hereafter to be contemptible? The pusillanimity that was in them, in that they had no faith in God; Yalk. Zech. 571.—4) the thinner end, tail-end (cmp. קיטמן). Sot. IX, 15 (49^a) Abba José was surnamed קטמנהו (Y. ed. חמצות; Bab. ed. קטמנהו) because he was the tail-end (the last) of the pious men (v. קטמן, Nithpa.); (ib. 49^b מקטני חסידים preced. w.).

קטמנה ch. same, younger days. Gitt. 29^b רבא קטמנה

דאס איז דאס (Ar. דאס) this my father's opinion dates from his early days.

קַמְטָטִין m. (reduplic. of קָטַן) *a subordinate officer, attendant of a magistrate*. Midr. Till. to Ps. LIV, 3 ק' שְׂחָא רֹדֵךְ לֵאדָם וְי' ed. Bub. (oth. ed. חֲבִירוֹ, corr. acc.) if an attendant persecutes a man, he may complain against him to the lieutenant (hyparch), and if the lieutenant persecutes him, he may complain to the king; Yalk. ib. 771 לֵאפִי־שִׂרְפוּסִי קַמְטָטִין... קִיבֹל עָלַי לֵאפִי־קִירוּרִי וְי' (אֵפִי־שִׂרְפוּסִי read: שִׂרְפוּסִי) if an attendant . . . , he appeals to the proconsul &c.

קָמַנִית, קָמַנִי v. sub 'קִיטָּה.

קִטְנוּתָא, v. קִיטְנוּתָא a. קִטְנוּתָא.

קטלני. v. קטלני. קטלני.

קָטַעַ (cmp. **קָרַעַ**) to cut off, lop, mutilate. B. Kam. VIII, 1. lb. 7 **קָטַעַ אֶרֶץ יִרְדּוֹ** if one says to one's neighbor, cut my hand off, he (who did so) is bound to pay damages. Ab. Zar. I, 5 **קָטַעַ אֶרֶץ יִרְדּוֹ** one may cut off its toe and sell the cock to the idolater. Ib. 10^b **יִרְדּוֹ קָטַעַ**, v. **יִרְדּוֹ**; a. fr.—Part. pass. **קָטַעַ**. Nidd. 64^b; Keth. 10^b **יִרְדּוֹ קָטַעַ**, v. **יִרְדּוֹ**.

Pi. קָרַע same, also to cut through. B. Kam. 83^b ... ירבו ידיו מְקַטֵּעַ אֶת יָדוֹ (Ms. M. (קָרַע) (from Ex. XXI, 24) you might think, if a person cut a man's hand off, one (we, the court) should cut his hand off. Tanh. Hayē 3 וּב' מְקַטְעִין וַיִּצְאָהֶן וּב' they (the waters) cut through and come forth between the mountains.—*Part. pass.* מְקוּשָׁעַ; f. מְקוּשָׁעַ; pl. מְקוּשָׁעִין; מְקוּשָׁעִין; מְקוּשָׁעוֹת *lopped, defective.* Pesik. R. s. 31 שִׁדְדוּ מְקוּשָׁעֵי אֶצְבָּעוֹתֵיהֶם their fingers were mutilated (bitten off).—חֳדָשִׁים מְקוּשָׁעִים (or sub. חֳדָשִׁים) incomplete months, a fraction of the last month of pregnancy. Y. Bets. I, beg. 60^a, v. סוּם I. Bekh. 21^a אִנְהוּ לֹדֶה לְמֶקֶץ אִנְהוּ אֵינוֹ עוֹלֵם birth before the due number of months is completed; a. fr.

Hithpa. תִּתְּקַעַע, *Nithpa.* תִּתְּקַעַע to be cut off, crippled.
Pesik. R. l. c. אֲבָבְעֵינוּ הָיָה לִּי תִתְּקַעַע our fingers were mutilated
(by the handcuffs); Midr. Till. to Ps. CXXXVII; Yalk. Ps.
884. Taan. 21^a תִּתְּקַעַעִי ... גְּבִלִי may my feet that paid no
regard to thy feet be crippled.

קָטַעַ ch. same, 1) *to cut off, break off.* Targ. II Chr. XXXIV, 4 (h. text גָּדַעַ) Targ. Y. Deut. XIX, 5. Targ. Y. II Num. XIII, 23. Targ. Y. Ex. XXXIX, 3; a. fr.—Lam. R. to I, 1 (הַיֵּצֵר) קָטַעַ תְּהַעַתְּ (garment, i. e. mind thy own business). Y. Sabb. VI, 8^c bot. מִקָּטְעֵי, v. פִּירְסָא. Y. Meg. IV, 75^b bot., v. רִיבְרָנָא. Ib. אִין קָטְעֵן רִישָׁךְ וִ' and if they were to cut thy head off, do not listen to them; a. fr.—Part. pass. קָטְעֵי; f. קָטְעָא; pl. קָטְעִין. Targ. Y. Num. XI, 32 דָּךְ he that was crippled. Targ. Y. Ex. XXI, 21 קָ דַּיִן two days incomplete (v. preced.). Targ. Y. Gen. XLVI, 29; a. e.—Pesik. Nahāmu, p. 125^b, a. e.—לישנא ק' tongue-cut, stammerer, v. פִּסְיִלְפִּסָּא.—2) *to cut short, end.* Gen. R. s. 44; Yalk. ib. 77. מְלַבֵּי.—3) *to form cakes (קָטָה).* Targ. Y. Ex. XII, 39.

Pa. קטע same. Targ. Job XVI, 13 Ms. (ed. *Pe.*; h. text פלח). Targ. II Chr. II, 9; a. e.—Y. Sabb. VII, 10^a bot.; Y. Bets. IV, 62^c bot., v. בגומא. Y. Meg. l. c. וליקן מקטעין לון. י' do we not break a portion of the Pentateuch (סדרה)

for their sake (divide the recitation of a Sidra among the school children)? Y. Ned. IX, 41^c (we say to him who vowed revenge, ref. to Lev. XIX, 18) חוהר . . . מִקְשֶׁעַ הוּרָה מִקְשֶׁעַ הוּרָה וּמַחֵי לִידְרָה he chopped meat, and the knife struck his hand, wilt thou again strike his hand?, i. e. if he did wrong, he hurt himself. Y. Sabb. XII, beg. 13^c, v. מִקְשֶׁעַסִּיפֶסֶט. Bets. 25^b וְכִּי יִגְדֹּל רִגְלֵי הוּרָה וְכִּי יִגְדֹּל רִגְלֵי הוּרָה II, a. נִשְׁעָה.

Itzpe. אִתְּפֵעַ to be cut, shortened. Targ. Y. Gen. XXIV, 61. Targ. Koh. VIII, 13.—Y. Peah VIII, end, 21^b . . . יִדְּיָהּ וְיִרְקָעֶיהָ, v. פֶּשֶׁט.

קרפועה v. קפאע

קריצֶע, v. קריצֶע.

קָרַע, קָרַע m. (preced. art.) *cut, the garment under the tailor's hand.* Lam. R. to I, 1 (דערער), v. קָרַע.

קטוע, v. קפאעז.

קָרַף (b. h.; cmp. קָרַע, קָרַח, a. גָּרַח) *to cut, break off, pluck*. Lam. R. to I, 12, v. עוֹלֵלָהּ. — Part. pass. קָרָפָה; f. קָרָפָה. Ber. 47^b; Tosef. Meg. IV (III), 27, a. e. קָרָפָה, v. infra. — Pirké d'R. El. ch. XXIX קָרָפָה premature (undeveloped) grapes.

Nif. הִתְקַשַּׁף, Hithpa. הִתְקַשַּׁף to be plucked, broken off.
Tosef. l. c. קְטוּפָה רִקְטָפָה שְׁמוֹרָיו אֵמֵן he who
pronounces a broken Amen (v. אֵמֵן II), his years shall be
broken off; Ber. l. c. יִתְקַשַּׁף; Y. ib. VIII, end, 12^c הִתְקַשַּׁף
נִשְׁמָרוֹ his soul shall be plucked off (he shall die before
his time).

Pi. קִרְשָׁה 1) same. Esth. R. to I, 9, v. עֲלִילָה — Esp. [to do plucking among the small single bunches,] to initiate persecution with attempts to destroy the young generation. Gen. R. s. 42 הַרְאֵשׁוֹן הַחֲדָרִי מִקִּרְשָׁה בַּעַל וּב' the first enemy began with breaking off the young bunches, the second with thinning the clusters (v. קִרְשָׁה) &c.; Lev. R. s. 11; Ruth R. introd. (וְשֵׁם הָאִשָּׁה). — Nidd. 66^b בְּנִיר מִשֵּׁם בְּנִיר בְּנִיר she must not wash her head with natron, because it plucks (uproots) the weakly rooted hairs (which left on the head prevent the water from immediate contact with the body; v. חוּץ I); a. fr. — Trnsf. (of fire) to creep along the ground of a field, opp. קָרָה. Y. B. Kam. VI, 5^c top בְּמִקְשָׁפָה (Bab. ib. 61^a, בִּנְכַפְפָה וְקָרָה. — 2) to tear in pieces a lump of dough to form cakes, for which purpose the kneader moistens his hands with water, oil &c.; hence: to form dough and smoothen its surface. Y. Pes. II, end, 29^c אֲבָל מִקְשָׁפִין וּב' אֲבָל מִקְשָׁפִין וּב' you must not knead unleavened bread (for the Passover night) with liquors (juice of fruit, oil &c.) but you may form it with liquors; Bab. ib. 36^a. Ib. in מִקְשָׁפִין בּוּ מִקְשָׁפִין בּוּ only such liquid as may be used for kneading, should be used for forming. Ib. 42^a אֶחָד שֶׁמִּקְשָׁפָהּ וּב' one vessel in which she dips her hand when forming the cakes, and another &c.; a. e. — Part. pass. מִקְשָׁפָה; f. מִקְשָׁפָה &c. broken off, nipped האשה ... אחת מִן האשה מִקְשָׁפָה 4 Midr. Till. to Ps. LXXXIII, מִקְשָׁפָה (ed. Bub. (ed. מִשְׁכָּח, corr. acc.) when a woman spins a yarn, once a thread is broken (and must be knotted), and once it is rubbed off (crumbled, too thin). Gen. R. s. 99

מק Reuben came forth with his ears clipped (his pride humbled); (comment.: his ears hanging down like a nipped plant, i.e. saddened).

קטף I ch. same. Targ. O. Lev. XXV, 11 (Y. Pa.; h. text בצר). Targ. Deut. XXIII, 26. Targ. I Sam. II, 31 (h. text גרע). Targ. Ez. V, 11 (h. text וגרע); a. fr.—Lam. R. to I, 22 רָקַשְׁתָּ וְכ' קָטְפָה v. עוֹלָלָה Y. Gitt. III, end, 45^b רָאִינוּ קָטְפִין בְּרֵר קְרִימָתָא וְכ' they cut the grapes after the first east wind after Succoth; a. fr.—Part. pass. קָטְפָה Koh. R. to XI, 9 'וְכ' נִזְרֵךְ ק' now that thy nose is nipped (hanging down like a faded plant), thy ear heavy of hearing &c.

Pa. קָטְפָה 1) same. Targ. Y. Lev. XXV, 11; a. e.—Lam. R. l. c., v. supra.—2) to break off, interrupt. Ab. Zar. 72^b (רמפסין קטף, רמפסין פסוקי רשא) he breaks off (the connection of the flow, withdraws the pouring vessel before the jet reaches the vessel into which the wine is poured). Ib. קָטְפָה קטף (not קטף; Ar. ed. Koh. קטפיה) interrupt you the flow!

Itkpe. קָטְפָה to be broken off, lopped, mutilated. Targ. Is. XLVI, 1, sq. (h. text קרס). Targ. Jer. XLVIII, 25 (h. text נגרע); a. fr.

קטף m. (preced.) [incision,] resin gained by tapping, balsam; עץ חן (or sub. עץ) balsam-tree. Shebi. VII, 6 'וְכ' the law of the Sabbatical year does not apply to the balsam tree; Tosef. ib. V, 12 שביעיה (ed. Zuck. לקט בש, corr. acc.) the law does apply; Y. Orl. I, 61^b bot. Nidd. 8^b קטפו זה פריי its resin is its fruit. Ker. 6^a tsuri is the sap that drips from resinous trees. Gen. R. s. 91, v. פִּלְקָם; a. fr.

קטף II, קטפא, קי' I ch. same. Targ. Gen. XXXVII, 25. Ib. XLIII, 11 (Y. קטף). Targ. Y. I Ex. XXX, 34 (Y. II ed. Vien. קטב, corr. acc.; h. text קטב; a. e.—Ab. Zar. 35^b I; גִּזְיוֹנָא ק' דפירי the sap which flows out of incisions in fruits; Nidd. 8^b. Ib. פירא ק' resin is considered as fruit (v. preced.). Ber. 48^a מְקַטְפִּיהָ v. בְּנִינָא; a. e.

קטפא, קטפא, קטפא III, קטף II m. (קטף) plucking, cutting grapes, vintage. Targ. Mic. VII, 1 (ed. Lag. a. oth. קטוף). Targ. Lev. XXVI, 5. Targ. Jer. XLVIII, 32; a. e.

קטפורוס v. next w.

קטפֿרס, קטפֿורס f. pl. (καταφοράς, acc. pl.) downward strokes, in gen. blows, lashes. Pesik. B'shall. p. 81^b thou art doomed to receive ten strokes,—they are the ten Egyptian plagues,—and to pay a fine &c.; Yalk. Ex. 225. Lev. R. s. 18 'וְכ' a human authority decrees lashes, so does the Lord; Num. R. s. 7 (read: יוֹתָן קטפֿרס) (read: יוֹתָן קטפֿורס) receives a certain number of strokes; a. e. Ib. קטפורוס (corr. acc.).

קטפֿורס v. preced.

קטפֿורטוס v. קטפֿורטוס.

קטפֿרס, קטפֿורס m. (καταφέρης) sloping downward; gutter (= מדרון). Ohol. III, 3 קטפֿורס אם היה מקומו קטפֿורס (ed. Dehr. (ed. רס ...) if the place whereon he stood was sloping. Ib. (וּדָן, corr. acc.) (Bab. ed. (וּדָן, corr. acc.) and it (the sill) is sloping. Toh. VIII, 8; sq. Gitt. 78^b 'וְכ' if she held her hand (to receive the letter of divorce) like a gutter (sloping downward). Y. Erub. VIII, end, 25^b מִבְּפִיָּם ק' בר דיוח (not קטפֿורס) when the trough slopes inward; a. e.—Pl. קטפֿורס. Y. Shek. VI, 50^a top 'הֵן ק' (not קטפֿרס) they are gutter waters (and therefore) unfit for &c.

קטפֿורס v. קטפֿורס.

קטפֿורטוס m. (κατάφρατος, v. Sm. Ant. s. v. Cataphracti) mailed in full armor (on horseback). Cant. R. to I, 9 'וְכ' רִצָּא פִרְעֹה ק' (קטפֿורטוס) Pharaoh went forth in full armor, so, as it were, did the Lord (Is. XLII, 13).

קטמט v. קטט.

קטר I (b. h.; cmp. א. כתר [to circle,] to rise in circles, to smoke. Ker. 6^b דבר שקטר ועולה וררתו וְכ' (not שקטר) something which circles and rises, and whose savor spreads. Ib. מה לשון קטרה דבר שקטר ועולה k'foreth means something which circles &c.

Pi. קטר to offer incense (mostly with ref. to idolatrous rites). Tosef. Snh. X, 2 'וְכ' ואחר הקטר (an idol), or sacrifices, or offers incense &c.; Ker. 3^b. Ib. 'וְכ' מקטר לשדו who makes incense rise to a demon in order to exorcise him; Snh. 65^a. Ber. 53^a, v. פִּשְׁתָּה. Lev. R. s. 7, v. infra; a. fr.—Part. pass. קטפֿר. f. מקטפֿר perfumed. Pirké d'R. El. ch. XXX (play on קטפֿר) 'מִכָּל מִן' שְׂדִיחָהּ she was (through her good deeds) more savory than all kinds of spices; Gen. R. s. 61 'שִׁמְן' קטרה she was perfumed with godly deeds and good works (v. קטר II).

Hif. קטר same (mostly with ref. to the Lord). [Tosef. Snh. X, 3 והמקטר, prob. to be read: והמקטיר.] Men. 110^a (ref. to Mal. I, 11) 'כֹּאִילוּ מְקַטְרִין וְכ' this refers to the students engaged in the Law; wherever it be, I account it to them as if they were offering incense and bringing sacrifices to my Name. Lev. R. s. 7 (ref. to מקטיר בקטרה אין כתיב כאן אלא Ex. XXX, 1) 'מִקְטֵר קטרה' it says not 'being perfumed with incense', but 'perfuming with incense', the altar gave forth incense of itself. Ber. 7^a 'לְהִקְטִיר' once I entered to let incense rise in the Holy of Holies; a. fr.

Hithpa. קטר to be perfumed, v. supra.

קטר ch. same, v. infra.

Af. קטר to let incense rise. Targ. O. Ex. XXX, 1. Ib. 7 (Y. some ed. Pe.). Targ. O. ib. XL, 27; a. e.

קטר II (b. h.; v. preced.) to wreath, tie. Gen. R. s. 61 (play on קטרה) 'קטרה מצוה וְכ' (קטרה) she wreathed (made a crown of) godly deeds &c.; Yalk. ib. 109; Yalk. Chr. 1073.—[Gen. R. l. c. קטר, a

grammatical gloss, v. Yalk. Gen. I. c., and Ar. s. v. קטר 2.]—Part. pass. קטיר &c. Midd. II, 5 (ref. to קטיר, Ez. XLVI, 22) אין קטיר אלא שאינן מקורח 'fenced in' means that they were not roofed; Yalk. Ez. 381.

קטיר, קטיר ch. same, to tie. Targ. Jud. XV, 4. Targ. Gen. XXXVIII, 28; a. fr.—Part. pass. קטיר; f. קטיר, קטיר &c. Targ. Y. ib. XXII, 4 (ed. Amst. קטר, read: קטיר). Targ. Prov. XXII, 15; a. fr.—Koh. R. to III, 2 [read:] הן קטיר רמח קטיר לולבך קטר אלפך when thou tighest thy Lulab, tie thy ship; Gen. R. s. 6, a. e., v. לולבא. Ber. 16^a, v. גטילא. Bekh. 31^a קטיר קטיר, v. פתחא. Koh. R. to IX, 10 ... אירחון קטיר וקטיר get a rope and tie it to my feet. Y. Erub. X, 26^c top קטיר בגמי (קטר) tied with reed-grass. Y. Gitt. IV, 46^a (we must not help captives to escape) מפני דלא יהיו קטירינן ... this law is made for the benefit of the (remaining) captives, that they (the captors) may not chain them; a. fr.—2) (v. קטר) to gather, be covered. Ber. 59^a, v. עניא. a. עניא.

Pa. קטר same. Part. pass. מקטר, מקטר &c. Targ. Ez. XLVI, 22 מקטר fenced in (v. preced.).—Y. Ned. VI, 39^d top מקטר bound (curdled) milk, v. קום.

קטרא, קטרא v. קטרא.

קטרי m. a cross-piece in front of yoked animals; [oth. opin., v. Koh. Ar. Compl. s. v.: the pin fastening the ropes of the yokes to the pole]. Kel. XIV, 4. Ib. XXI, 2.

קטרבא ch. same. Targ. Y. Num. XIX, 2.

קטרי (a transposed denom. of קטיר) to denounce, bring charges; to incite anger against. Y. Sabb. II, 5^b top וכן Satan brings charges against man only in the hour of danger. Ib. מצוי לקטרי ... בשלשה ... on three occasions Satan is ready to bring charges; Koh. R. to III, 2 (not למקטרי). Y. Snh. II, 20^c bot. קטרי, v. יו"ד; Cant. R. to V, 11; Lev. R. s. 19. Gen. R. s. 49, end ... עמד הדיין וכן when the judge rises, the advocate is silenced, and the accuser goes to carry out his mission (of punishment). Esth. R. to III, 8 מקטרי חמן מקטרי against Israel here below, Michael spoke in their defence above. Midr. Till. to Ps. LXXIV (ref. to Is. LXVI, 6) החרב מקטרי (ed. Bub.) the destroyed Temple is the accuser; ומהו מק' and what does it say in the way of accusation? Hear the voice of the Lord &c.; Yalk. ib. 809; a. fr.

Hithpa. קטרי to be denounced. Esth. R. I. c. בין הן קטרי thy children are denounced (by Haman) not for worshipping idols, nor for unchastity or bloodshed, but they are denounced only because they observe thy laws.

קטרי ch. same. Targ. Job XXXVII, 20 (h. text קטר). Targ. Y. Num. XXIX, 1.

קטרי I (b. h.) pr. n. pl. Kitron (Jud. I, 30). Gen. R. s. 87 end שמעון איש ק' Simon of K.; Tanh. ed. Bub. Naso 34. Meg. 6^a קטרי K. is the modern Sepphoris;

'וכ' can K. be Sepphoris? was not K. in Zebulun &c.?

קטרי II m. (a contraction of centurio, κεντυριον, v. קטירינן) commander of a century. Sifré Dent. 309 וכן אם היה ק' שגדול וכן if it were a centurio who is more powerful than he (the bulcutes) &c.; Yalk. ib. 942 קטרי (corr. acc.). Tosef. Sot. XV, 7 (two versions confounded, one having זמורה, and the other 'ק', v. זמורה. Yalk. Jer. 321 קטרי (corr. acc.). Tosef. Dem. VI, 3 שוקל לאוצר קטרי he that pays taxes to the (Roman) treasurer or to the Centurio, gives first the tithes and pays his taxes (on the remainder). Sifré Num. 131, v. פלומפילין קטרי; Yalk. Lev. 631; Yalk. Ex. 178 (not קטרי).—Pl. קטרינן. Pesik. R. add. s. 2 (ed. Fr. p. 197^a) קטרינן (corr. acc.).

קטרינן, קטרינן m. pl. (cmp. קטיר) a species of hard nuts. Pesik. R. s. 11; Cant. R. to VI, 11 קטרינן; Yalk. ib. 992 קטרינן (corr. acc.).

קטריא pr. n. pl. K'tarzia (?). Meg. 21^b (Ms. M. קטריא a. קטריא; Rashi Ms. קטריא; v. Rabb. D. S. a. l. note).

קטריטון v. קטריטון.

קטריטון Midr. Till. to Ps. XVII, 3, ed. Bub. קטריטון, read: קטריטון. [The entire passage is corrupted, v. ed. Bub.]

קטריטון v. קטריטון.

קטריטון Lev. R. s. 15 Ar., ed. Koh. קטריטון, v. קטריטון.

קטריקי pr. n. m. Katariki (?), surname of R. Yitsḥak. Pesik. R. s. 14; Pesik. Parah, p. 39^a (prob. to be read קטריקי, v. Bub. note 168).

קטריקס, קטריקס v. קטריקס.

קטריקס v. קטריקס.

קטריקס (not טון ...) m. (καταπάτης, S.) a kind of sluice or trap-door. Gen. R. s. 31 היה לו וכן he (Noah in the ark) had a sort of trap-door, through which he shovelled &c., v. פסס; Yalk. ib. 54 טריקלין (corr. acc.).

קטרי, קטרי f. (b. h.; קטר I) incense. Ker. 6^a, v. פטרי. Ib. 5 מה לשון ק' קטר I. Shek. IV, 5 קטרי the remaining supply of incense (in the Temple, not used during the year); a. fr.

קטרי, קטרי ch. same. Targ. Ez. VIII, 11 (ed. Wil. קטרי). Targ. Ex. XXX, 1 קטרי constr. (not קטרי ...); a. fr.—V. אקטריא.

קרא v. קרא.

קראות Tosef. Ter. X, 2 Var., v. קרא.

קִיבּוּר m., pl. קִיבּוּרִין (economy for theatres. Targ. Y. Deut. XXVIII, 19.

קִיבָּה v. קָבָה.

קִיבּוּל m. (קָבַל I) 1) *taking, catching*. Sifrē Num. 129 (ref. to Num. XIX, 18) טִימָאָה 'which had been there' at the time of catching the uncleanness.—2) *receiving*. Zeb. V, 1 'רַמֵּן וְכִ' their blood must be received in a consecrated vessel (v. שָׁרָה). Ib. I, 4 (13^a) 'וְכִ' 'ובן' the sacrifice becomes unfit through wrong intentions in one of four acts, in slaughtering, receiving (the blood) &c.; a. fr.—'בִּלִּי קִ' (or sub. בִּלִּי) a *receptacle*, opp. פְּשִׁיטָה. Bets. II, 9 'מִשּׁוּם כָּלִי קִ' is susceptible of uncleanness, because it is a receptacle. Tosef. Kel. B. Bath. VI, 1, v. פְּשִׁיטָה. Kel. XVII, 16. Sabb. 84^a; a. fr.—3) *acceptance*. Sifrē Num. 115; Yalk. Num. 750 מַלְכוּת שְׁמַיִם a Biblical section in which is expressed the acceptance of the divine kingdom.

קִיבּוּלָא ch. same. Targ. Y. Num. XIX, 18 בַּעֲדָן קִיבּוּלָא (to be placed after רַמֵּן וְכִ), v. Sifrē Num. 129, quot. in preced.

קִיבּוּלָת f. (קָבַל I) *contract-labor, job*. M. Kat. 11^b 'וְכִ' if the mourner has work for others on hand, even if it be contract-labor, he must not work; (emended) 'בֵּין קִ' 'בֵּין שְׁאִינָה' whether it be contract-labor or not (whether he is paid for the job or by the day. Ib. 12^a 'בְּחֹדֶק קִ' if gentiles take labor on contract within the Sabbath limits (of the Jewish employer), it is forbidden to let them work on the Sabbath. Ib.; Tosef. ib. II, 5 'וְכִ' you may contract during the festive week for work to be done after the festival. Y. Sabb. I, 4^a bot. 'בֵּין קִ' 'בֵּין שְׁכִיר' whether he is hired by the day or by the piece; Y. Ab. Zar. I, 39^b bot.; Tosef. ib. I, 3 'קִבְּלוּ' 'אִם הָיָה שְׁכִיר קִבְּלוּ' (not שכר) if he was hired by the piece.

* **קִיבּוּסָתָא** f. (קָבַס, cmp. כָּבַשׁ, a. Syr. קַפְסָתָא P. Sm. 3695, sq.) *repression, intermission* (of prophetic revelation). Y. Snh. XI, 30^b 'וְכִ' 'חַנְנִיָּה Hana-niah ... was a true prophet, but he had an intermission (his gift of prophecy was in abeyance), and hearing what Jeremiah prophesied &c.

קִיבּוּץ m. (קָבַץ) *gathering, reunion*. Pes. 88^a, v. גָּלוּת. Keth. 8^a 'בֵּין קִ' 'וְכִ' when her children shall be reunited in her midst (in Palestine); a. e.

קִיבּוּרָא m. (קָבַר) [something arched.] 1) *coil*. B. Mets. 24^b, v. אֶזֶל II. Hull. 95^b 'כִּ' 'בְּחִלְתָּהּ' a skein of blue wool.—Pl. קִיבּוּרִי Ab. Zar. 17^b 'וְכִ' 'וְכִ' they brought two coils before him and said to him, which is warp, and which is woof?—2) *cluster of fruit*. Sabb. 156^b 'לֵקִי' 'פִּסְקִיָּה' he severed a cluster of dates with his teeth. Ib. 67^a; Hull. 78^a 'כִּ' 'כִּמְאֵן חֲלִינִין' Ar. a. Ms. H. (v. Rabb. D. S. a. l. note 20; ed. (כִּבְסָא), v. פְּקָסָא. Snh. 26^b 'רִדְהִינִי' a cluster of inferior dates.

קִיבּוּרָא, Keth. 112^a, v. קִיבֵּר.

קִיבּוּרִית, v. next w.

קִיבּוּרָת f. (קִיבֵּרָא) *the elevation on the arm, biceps muscle*. Men. 37^a 'עַל יָדְךָ' 'upon thy hand' (Deut. VI, 8) that means on the biceps muscle; Erub. 95^b; Arakh. 19^b 'קִיבּוּרִית'; Men. 37^b (v. פִּיבָּה); a. e.

קִיבּוּלָתָא, v. קִבְּלוּתָא.

קִיבּוּלָא, v. קִבְּלוּתָא.—קִיבְּלוּתָא, v. next w. l.]

קִיבּוּלִי f. a species of quails (שָׁלִי), *partridge*. Yoma 75^b; Yalk. Ex. 260, v. בִּרְכִּי. Sifra M'tsor'a, Par. 1, ch. I R. S. to Neg. XIV, 1 (some ed. שְׁכִלִי קִיבּוּלִי; ed. Sifra קִיפְּלִי, read קִיפְּלִי; Rabad to Sifra (קִיבּוּלִי) the chosen of its kind, that means the quail; [Yalk. Lev. 559 קִבְּלוּתָא]—Pl. קִיבְּלוּתָא. Tosef. Neg. VIII, 3 (Var. ed. Zuck. מְקִיבְּלוּתָא, corr. acc.; v. R. S. to Neg. I. c.).

קִיבּוּלָתָא, v. קִיבְּלוּתָא.

קִיבְּעָא, v. קִבְּעָא.

קִיבֵּר m. (cibarium) *the coarser meal which remains after the fine wheat flour, shorts*. Y. Peah VII, 20^a bot. 'סֹלֶת ... קִמָּה סֹאָה' one Arbelian S'ah of wheat yielded one S'ah pollen, one first flour, one *cibarium* &c. (v. Sm. Ant. 3 I, 66^b); Y. Sot. I, 17^b; ib. IX, 24^b bot. (insert סֹלֶת); Tanh. T'savveh 13; Keth. 112^a קִיבּוּרִיא (read: קִיבְּרִיא cibaria); a. e.—'פַּן קִ' (panis cibarius) *black bread*. Makhsh. II, 8 'פַּן קִ' the class of eaters of black bread (slaves, poor men &c.). Y. Ber. VI, 10^b bot. 'פַּן קִ' opp. נְקִיָּה. Y. Hall. IV, beg. 59^d 'וְכִ' (sub. פַּן) two women baking together, one white bread, and the other black bread. Cant. R. to I, 6 (ref. to Jer. XXXVII, 21 מְחוּץ הָאֵפֶסֶת, changed to מְחוּץ הָאֵפֶסֶת) (לִפְלִמָּה) 'לֹאִפִּים ... זוּ פַּן קִ' 'נִמְכַּרְתָּ חוּץ לִפְלִמָּה' 'outside of the bakers', ... that is, common bread which is sold outside of the bakeries, and which is darker than the seconds of barley flour; Yalk. ib. 982.—Trnsf. (v. Lat. Dict. s. v. cibarius) *common*. Gen. R. s. 48 (ref. to המְעוּלָה ... הַבִּינִינִי ... וְהָקָ' Gen. XVIII, 8) 'הַמְעוּלָה' the uppermost (cream) is one sixtieth portion of a given quantity of milk, the middle (milk) is one fortieth, and the common (remainder) contains 5 percent. milk substance.

קִיבְּרָא, v. קִבְּרָא.

קִיבְּרָתָא, v. קִבְּרָתָא.

קִידָה, Tosef. Kel. B. Kam. III, 11, v. קִידָה.

קִידָה, v. קִידָה.

קִידָה, v. קִידָה.

קִידָה f. (קָדָה or קִידָה) *bowing to the ground*. Succ. 53^a 'וְהָיָא קִ' 'וְהָיָא קִ' he pressed both his big toes against the floor and bowed and kissed the pavement ...

and this is *kidah*. Meg. 22^b a. e. אפים ק' על אפים *kidah* means falling on the face (ref. to I Kings I, 31). Ib. אורי ק' וכ' showed the way of *kidah* ... and became lame; (Y. Ber. I, 3^c bot. חרצה בריצה); a. e.

קד', קידומא, קידום m. (קדם) 1) *early morning*. Targ. Prov. XXVII, 14.—2) *east*. Targ. Gen. XXV, 6. Targ. O. Num. XXXIV, 3; a. fr.—3) (with רוח, or sub. רוח) *east-wind* (h. קרים). Targ. Gen. XLI, 6. Targ. Hab. I, 9 (some ed. קרים ברוח קדים ק'; a. fr.

קידור v. קירור.

קד', קידוש m. (קדש) 1) *sanctification*, esp. השם ק' the sanctification of the Name (of the Lord, v. קדושה), *loyalty to the Jewish faith, martyrdom*. Y. Shebi. IV, 35^a bot. Pesik. B'shall., p. 87^a. Deut. R. s. 2 (ref. to Prov. XXIV, 21) אמר לו דבר של ק' שמי וכ' (קידש שמא) the Lord said to Solomon, a thing which concerns the sanctification of my name (the unity of God) dost thou express by a brief allusion? Y. Kidd. IV, 65^c bot. הוא גדול השם ביהוה ק' a positive act of sanctification of the Name is superior to (supersedes) a law which is to prevent profanation of the Name; ובק' ביהוה השם חריב ... ובק' concerning the profanation of the Name it is written (Deut. XXI, 23), 'thou shalt not suffer his body to remain (even) over night &c.', but when the Name was to be sanctified (by an act of retributive justice), it is written (II Sam. XXI, 10), 'from the beginning of the harvest &c.'; Y. Shn. VI, 23^d (corr. acc.); a. fr.—Pl. קידושיין *laus of sanctity*. Y. Yeb. II, 3^d top ק' לפרשת ... לבמה סבך why does the Biblical text join the chapter on sanctity (Lev. XIX) to that on incest (Lev. XVIII)? (Lev. R. s. 24 לפרשת קדושים, v. קדוש).—2) *proclamation of sanctity; a) of the New Moon, seasons &c.* (by the authorities). Tosef. Shn. II, 1 ק' החדש ויעבור וכ' the proclamation of the New Moon and the intercalation of a month require a court of three. Y. ib. I, 18^c top הוי' לך' דהו' dare untitled scholars (v. קביר) be admitted to sit on the proclamation of the New Moon?; a. fr.—B. Bath. 121^a מועדי ק' ביה דין וכ' the festivals of the Lord require to be regulated by the proclamation of the court, but the weekly Sabbath does not. Y. R. Hash. III, 58^d bot. ק' ב'ד the official proclamation of the jubilee; a. fr.—Pl. as ab. Ex. R. s. 15 קדושיי החדשים the proceedings at the proclamation of the New Moon.—b) *proclamation of the sanctity of the day by special prayer, Kiddush*. Pes. 100^a לק' מפסיקין לק' when the Sabbath or Holy Day begins, we must interrupt a meal to recite Kiddush. Ib. ירי ק' יצאו they (that heard the Kiddush at synagogue) have complied with the duty of ushering the Sabbath in with Kiddush. Ib. 105^a sq. דיום מנשי שכן דיום אהן לו ... ק' דיום מנשי שכן דיום אהן לו he who has only one cup of wine, recites over it the Kiddush of the day, because the sanctification of the day takes precedence of honoring the day (by grace after meal with wine). Meg. 27^b דיום לי ק' דיום מנשי ... מכרה sold the bonnet on her head and procured for me the wine for the Kiddush of the day; a. fr.—3) *washing hands and feet prior to a priestly function*. Zeb. 19^b מצוה ק' כיצור

לרנה מועלה ק' וכ' how is the act of washing done? Ib. the intervention of the night has an effect on the sanctification of hands and feet, makes a renewed washing of hands and feet necessary. Ib. ק' שני the second sanctification (immediately before approaching the altar); Yoma 32^b; a. fr.—Pl. as ab. Ib. III, 3. Ib. 32^b; a. e.—4) (of mixed seeds) *condemnation* (v. קדש Pi. 7). Yeb. 83^a.—5) *putting ashes in the water of lustration; the ashes put in*. Ib. 42^a bot. אסיפא אפיה ... וק' v. Rabb. D. S. a. l. note 50) the collecting of its ashes, the drawing of water and the putting in of the ashes; ib. Par. VI, 1 ונפל הק' וכ' and ashes fell on his hand. Ib. 2. Tosef. ib. VI (V), 1 עוסק עם ק' is engaged in the act of *kiddush*. Ib. 3 שני ק' צריך ק' requires an additional putting in of ashes; a. fr.—Pl. as ab. Ib. 5; a. e.—6) *betrothal*. Mekh. Mishp. s. 3 אחר ק' the father of a minor has the authority to give her away in marriage a second time &c., v. אמהו. אבל לא אמהו but he cannot hire her out after having once given her away. Y. Kidd. II, 62^c top נכללין בשלושה קידושיין ... בב' they (the three objects he gave her, when he said, 'be betrothed with this, and this and this') are combined to form one act of betrothal (which is valid, if the three objects combined have the legally prescribed value), and are separated (if he said, 'be betrothed with this, with this, with this') to form three acts of betrothal (and one of the objects at least must have the legal value); a. fr.—Pl. as ab. Ib.—Esp. *kiddushin, the act of betrothal, legal and legitimate marriage* (connubium). Kidd. IV, 9 קדושייה ק' her acceptance of the betrothal is a valid marriage; קדושייה ק' his (the authorized messenger's) acceptance is valid. Ib. III, 12 מקום שיש וכ' wherever a betrothal is valid (where there is connubium), and no sin is connected with it, the issue follows the legal status of the male parent; וכל מקום שיש וכ' שיש ק' ויש עברה וכ' but where the betrothal, if performed, is valid but sin is connected therewith, the issue has the status of the inferior parent, e. g. a widow married to a high priest. Ib. אבל יש לה על אחרים. כל מי שאין לה עליו ק' a case where a marriage cannot take place with that special person (on account of consanguinity &c.), but may take place with others, the issue is a bastard (מזר); וכל מי שאין לה לא עליו ק' where a marriage cannot take place either with that special person or with other Israelites (she having no right of connubium), the issue follows the status of the mother. Yeb. 10^b, a. fr. אין ק' betrothal takes no effect in the case of &c. Kidd. 60^b, a. fr. קדושייה דא' an undisputed betrothal; קדושייה ספק a legally doubtful betrothal; a. fr.—Transf. *betrothal festivities*, *contrad.* to wedding festivities. Num. R. s. 12 גדולים לה ק' ועשה לה ק' arranged for her sake large festivities; ib. (ref. to Ex. XX, 18) ולא דרי אלא ק' and these were merely the solemnities of (Israel's) betrothal (ref. to וקדשהו, ib. XIX, 10); Pesik. R. s. 5; Tanh. Naso 17.—*Kiddushin*, name of a treatise of the Mishnah, Tosefta, Talmud Babli and Yerushalmi, of the Order of Nashim. B. Bath. 52^b (a reference to Tosef. Kidd. I, 5) דבי לוי Rab. ... taught from the treatise of Kiddushin of the school of Levi (v. Rabb. D. S. a. l. note 1).

קידושא **קד'** ch. same, 1) *the washing of hands and feet*. Targ. II. Ohr. IV, 6.—Yoma 32^a בחרא ק' the last ablution of the high priest (after putting off the priestly garments); a. e.—2) *the prayer of Kiddush* (v. preced.). Pes. 101^a בך דהבא וכו' with the Kiddush that you hear here with me you will not have complied with the duty of &c. Ib. 106^a רבה ק' the large Kiddush (jestingly for 'small'), i. e. the mere blessing over wine preceding the meal on the festive day, contrad. to the Kiddush on the festive eve. Meg. 27^b לא היה לי ק' I had no wine for Kiddush, so I pawned &c.; a. fr.—3) (v. קדושא) *doxology, K'dushshah*. Sot. 49^a דסריא ק' the K. recited after the lesson of the day (v. Rashi a. l.).—*4) *token of betrothal, betrothal-gift*. Y. B. Kam. IX, end, 7^a אהן ק' ... מירמבא when she was dying, she said, this is my daughter's betrothal-gift (belongs to her); [prob. to be read: קדישא or קדישא ring].

קידרא v. קדרא.

קיהה v. קהה.

קיהות v. קיהה 2.

קיוא v. קיוא, pl. קיוא.

קיוא m. pl. (denom. of preced.) *weavers*. Sabb. 113^a חזא איהא לך' ... ליהיה לך' (Ar. 'קווי' weavers' implements as the upper beam &c. Ib. 140^b פלי ק' a reed which the weavers use.

קיוהא m. (קחי) [that which blunts or loosens the teeth,] *acid, acrid taste*. Pes. 74^b sq. חזא איהא לך' ... ליהיה לך' there (in the case of stale vinegar) the acid of the fruit is present (in its natural condition), here (in vinegar which has once been used for drawing the blood from meat) the acid is no longer pure. Keth. 61^a ואיהא כל ... ואיהא any food that has a penetrating savor or an acrid taste (is injurious to him in whose presence it is partaken of without his being permitted a taste of it). Ib. 75^a ק' דרמרא (Ar. s. v. מקור: משק) wine that has turned sour. Midr. Till. to Ps. LXXXV, 9, לest you think, sour (stale) wine is meant; (Yalk. ib. 813 דוחה, v. קהה).

קיווי m. (קנה) *hope, faith*. Gen. R. s. 98 הכל בך in every condition of life faith is a potent factor, sufferings are borne by faith, sanctification of the Name (martyrdom) rests on faith &c. Yalk. Ps. 736 (ref. to Ps. XL, 2) לנאולה חן כדאי חן כדאי חן לנאולה חן if Israel possess no merit except faith, it is worthy of redemption as a reward for its faith; Midr. Till. to Ps. l. c. (corr. acc.). Yalk. Ex. 241 (ref. to Ps. l. c.) out of this hope it came to pass that he inclined to me &c.; Tanh. ed. Bub., B'shall. 12; ib. (ref. to Ps. XXVII, 14) אם בא קיויה יפה וכו' (קידך) if what thou hast hoped for, comes to pass, it is well; if not, hope again; a. e.

קיויה f. (קנה) *addition to the capacity of a bath, increase*. Y. Ter. IV, 43^a bot. רצה ... מקויות שני מקויות if there are two connected baths each

containing twenty S'ah, and three Log of water (in vessels) fell into one of them, and it is unknown into which, you may take the illegitimate addition out of the one or the other, as you may desire &c. Ib. ^btop אמר מה וכו' one may say, what is in the lower tank is a legitimate increase, and what is in the upper, is illegitimate &c. (v. Tosef. Mikv. III, 6).

קיווי m. (קוני) *one with curled hair*, opp. קרד bald-headed. Gen. R. s. 65. Y. Shek. III, 47^c לא יררום ק' a curly-headed person must not handle the Temple treasure on account of suspicion (that he may hide coins in his hair), v. פסוקים I.—Pl. קיווי, קיווי. Yalk. Ps. 796 מלך ... כמה ק' כיצא בר when a human king marches to the camp, how many are there, handsome like him, curly-haired like him!—[Sifré Deut. 343, v. קיווי].

קיווי m. (קיו) 1) *preservation; storage*. Peah I, 4, ומכניסו לך' and what one brings in for storage (not for immediate use); Y. ib. I, 16^c top. Ib. bot. דבר שאינו לך' a thing which is not intended or fit for storage. Y. Sabb. VII, 9^a top; Bab. ib. 68^a. Ab. Zar. 74^b וכו' זה מכניסו לך' Ms. M. (ed. 'בן) the one (vessel) one brings in for storage (to leave the wine there for some time) &c., v. מיקבס. Y. Kil. II, 27^d bot. שאינו רוצה בקיומו ... מקומו the place where it grows is evidence that he does not want its preservation (to cultivate it), Yoma 45^a אחז של ק' האש one pile for the purpose of keeping up the fire; Tosef. ib. III (II), 23 האש (ed. Zuck. לקיים, corr. acc.); Y. ib. IV, 41^d bot. מערכת קיומי אש (pl.); a. e.—2) *basis, foundation*. Y. Kil. IX, 32^a (in Chald. dict. (רבר) these opinions conflict with Rab's, and have no foundation; Y. Hag. II, end, 78^c.—3) (law) *substantiation, attestation, identification*. Gitt. 3^a שטריו ק' the identification of signatures on documents (certification before court). Y. ib. II, beg. 44^a כלום קיומו של גט וכו' is there any other way of authenticating a letter of divorce than through the declarations of its signers? Gen. R. s. 78 (ref. to Esau's declaration, Gen. XXXIII, 9) תגט וכו' there is no better attestation to the legality of a document than through its signers. B. Mets. 21^a signature of witnesses to the authentication before court. B. Bath. X, 6 איש וכו' and the court makes out a certificate, This man's document was effaced &c.; Tosef. ib. XI, 8, sq.; Y. ib. X, 17^c bot.; a. e.

קיווי ch. same, 1) *preservation, maintenance*. Targ. Y. Deut. XII, 23.—2) *existence, being, duration*. Y. Shn. II, 20^b top (expl. לוד, I Sam. XXV, 61) לך' (so may it be) for life; Midr. Sam. ch. XXIII לשינוי (corr. acc.). Koh. R. to VI, 3, v. יקים; Gen. R. s. 32 קיויה (pl.) living beings; Yalk. ib. 56.—3) *substantiation, confirmation*. Y. Hag. III, 79^b top מינה קיויה from the Mishnah we can derive the confirmation of this opinion and also its refutation. M. Mets. 20^b איש קיויה וכו' no man leaves a certified document of his with the scribe; (Ms. M. a. oth. קיויה pl.).—4) *oath*. Targ. O. Num. XXX, 11 בקיום, Y. בקיומא; h. text בשבעה; a. e.—V. next w.

קיומא or **קיומא** f. (preced.) *oath*. Targ. O. Num. XXX, 14 קיומא constr. (Y. קיום); a. e.

קִיזִי, v. קִיזִי. — [קִיזִי, Tosef. Kel. B. Bath. II, 11, v. קִיזִי]

קִיזִי, **קִיזִי**, **קִיזִי** m. (קִיזִי) 1) *calculator, accountant*. Y. Sot. V, 20^c bot.; Y. Ber. IX, 14^b bot. פֶּרוֹשׁ a book-keeping Pharisee, v. קִיזִי. — 2) (v. קִיזִי) *bleeder*. Sot. 22^b פֶּרוֹשׁ, expl. המקוֹ דָם לכתלים, v. קִיזִי.

קִיחָה f. (לָקַח) 1) *taking, acquiring*. Yeb. 97^a (ref. to Lev. XX, 11-14) נֹאמֵר שְׂכִיבָה וְכֹאן נֹאמֵר 'sleeping' is used, but here (v. 14) 'taking' is used, to intimate that the law punishes the marriage only (and not the sexual connection out of wedlock). Ib. הֲכִי נֹמֵר הִזְקָה הִיא וְכֹ' do you really say with reference to these (v. 17) that the law forbids only marriage? (Answer) הֲרֹאִי... לִקְדוּחָהּ... the verb *laḥaḥ* is used as a general term: where a regular marriage might have taken place (under other circumstances), the text prohibits marriage; where only sexual connection can be meant, the verb *laḥaḥ* has the meaning of *shakhab*. Kidd. 2^a, a. e. וְכֹ' we learn the mode of acquiring (לָקַח in Deut. XXII, 18) from the acquisition of the field of Ephron (Gen. XXIII, 13 קָח); Hull. 82^a; a. fr. — Pl. קִיחוּר. Yoma 3^b בֶּן דַּעֲלָמָה וְכֹ' in general cases where the text uses קָח, ..., but here (Ex. XXX, 23) it says expressly קָח לָךְ (take unto thee, at thy own expense). — 2) [*handle*], *leather thong, loop*. — Pl. as ab. Kel. XVI, 4 קִיחוּרֵי הָאֵרֶץ (Ar. קִיחָה, Var. קִיחָה) the shepherd's bag is susceptible of uncleanness, when one has made the rim, trimmed it, and attached the thongs with which to tie it up. Ib. קִיחוּרֵי הָאֵרֶץ the thongs of the leather spread.

קִימָא, **קִימָא** m. (קִימָא to *shrink, be hot*) = h. קִימָא, 1) *heat, summer, ripening*. Targ. O. Gen. VIII, 22 (ed. Berl. a. Y. קִימָא). Targ. Is. XXVIII, 4. Targ. Am. III, 15; a. fr. — Yoma 29^a וְכֹ' שִׁלְיָהּ דִּקְיָא the expiration of the summer is more trying than the summer itself. Ib. מִדִּקְיָא ... אִישְׁתָּא a fever in winter is severer than in summer. Y. Taan. II, 65^b top, v. קִימָא. Lam. R. introd. (R. Joh. 1), v. קִימָא. Y. Maasr. I, 49^a top, v. קִימָא; a. fr. — 2) *sun-dried fruit*, esp. *figs*. Targ. Am. VIII, 1, sq. Targ. Mic. VII, 1 (usu. רִבִּילָא).

קִימָא m. (קִימָא) *object held in the hand while making oath*. Tosef. Snh. V, 1 וְכִימָא בֶּן, (not וְכִימָא); Y. ib. III, beg. 21^a קִימָא; v. קִימָא.

קִימָא, v. קִימָא.

קִימָא, v. קִימָא.

קִימָא, v. קִימָא.

קִימָא m. (קִימָא) *slaughter, massacre*. Targ. Is. XXII, 5 (ed. Wil. קִימָא). Ib. XXX, 25 (ed. Wil. קִימָא).

קִימָא, v. קִימָא.

קִימָא m. (κλιμα) *bed-chamber*. Y. Snh. XI, end, 30^c, a. e., v. קִימָא. Y. B. Bath. IX, 16^d bot. הִיאָה הוֹפְתִי בֶּן, קִימָא.

יֹכֵ' if his bridal chamber was in the bedroom (of his father's house), and he (the father) made the wedding meal for him in the dining room. Gen. R. s. 87. Ex. R. s. 33 וְכֹ' wherever you go, have a bedroom ready for me that I may dwell with you; a. fr. — Pl. קִימָא. Midd. I, 6 four cells וְכֹ' like bedrooms communicating with the dining room; Yoma 15^b קִימָא (corr. acc.).

קִימָא, **קִימָא** ch. same. Targ. Y. Gen. XLIII, 30. Targ. Esth. I, 9; a. e. — Y. Snh. VII, end, 25^d.

קִימָא f. (an adapt. of preced., as if fr. קִימָא) *small room, recess*. Succ. 3^a וְכֹ' וְאִיחִי יֹהֵבָה בֶּן Ms. M. (ed. ... , corr. acc.) she (the queen) sat in the recess (of the Succah) as a matter of decency. — Pl. קִימָא. Ib. וְכֹ' a festive booth consisting of a group of small compartments. — [Yoma 15^b, v. קִימָא h.]

קִימָא, **קִימָא** pr. n. m. *Ben-Kittunta*, surname of one José (v. קִימָא). Sot. IX, 15 (Y. ed. 17; Bab. 49^a) בֶּן יוֹסֵף Y. ed. (Bab. ed. קִימָא, Mish. ed. קִימָא; Y. ib. IX, end, 24^c יוֹסֵף קִימָא; Tosef. ib. XV, 5 קִימָא (אִישׁ קִימָא). Y. B. Kam. III, 3^d הוּא יוֹסֵף הַבְּבִלִי ... הוּא יוֹסֵף קִימָא José the Babylonian, J. b. Judah, and José Kittunta are one and the same person (cmp. Pes. 113^b).

קִימָא m. (קִימָא) *section*. — Pl. קִימָא. Y. Meg. II, beg. 73^a, סִירָא.

קִימָא f. (קִימָא) *mutilation; transf. (sub. בֶּן) m. destructive, mischievous*. Ab. d'R. N. ch. XL קִימָא אִיחִי קִימָא (not אִיחִי) called him (who adopts the worthless and rejects the good teachings) a perforated horn (box), a *kittu'ah*; how does a *k*. act? Like a child to whom you give pearls, and when you give him bread, he throws the pearls away &c., and when you give him a piece of a clay vessel, he throws the 'bread' away &c.; [Var. קִימָא, v. ed. Schechter p. note].

קִימָא m. (קִימָא) 1) *plucking ears*, opp. to קִימָא cutting. Sifra K'dosh. Par. 1, ch. II; Y. Peah III, 17^c לֶקֶט 'the gleanings of thy harvest' (Lev. XIX, 9), but not the gleanings of plucking. Pes. 11^a; Men. 68^a וְכֹ' אֵלָּא עֵי קִימָא because you allow him to take of the new crop only by plucking (forbidding regular harvesting before the 'Omer is cut), he will be mindful (that he dare not eat of the produce before the second day of Passover); a. e. — 2) *forming and smoothing the surface of dough*. Y. Pes. III, 30^b top וְכֹ' with the one woman her finishing means her kneading, with the next, her forming the cakes, with the third, her baking.

קִימָא, **קִימָא** ch. (preced.) *plucking, sudden death*. Targ. Cant. II, 12 קִימָא בִּיכְרִיא death of the firstborn (h. text הוֹמִיר).

קִימָא I m. (b. h.; קִימָא I) *smoke*. Men. 26^b ... אִיךְ

א kiln raises no smoke until the fire has seized the larger portion of the fuel.

קיטור II pr. n. pl. *Kitor*, capital of Sheba. Targ. II Esth. I, 2 (3).

קיטור m. (קטר I) *offering incense*. Snh. 65^a 'ידבוח וק' sacrificing (to the idol), offering incense &c.

קיטורא m. 1) (קטר II) *wreathing*, ב' (= ק' ב' I) *plaiting the sleeves of garments*;—2) (קטר I) *perfuming*. Bets. 23^a שרר ק' Ms. M. (ed. קט' *kittura* on the Holy Day is allowed; מאי ק' אי ק' בירר (Ms. M. קיטור, pl. constr.) what *kittura* is meant? If plaiting be meant, (how can it be permitted), is it not an artisan's work? and if perfuming be meant, &c. M. Kat. 10^b בירר ק' Ms. M. (ed. בירר; Ms. Alf. v. Rabb. D. S. a. 1. note) plaiting sleeves during the festive week is forbidden.

קפרי f. (קפה) *a curtain or sheet consisting of patches pieced together, rug*. Tosef. Neg. V, 10 (Var. ed. Zuck. קיט; Neg. XI, 7 קריטא (fr. קיט; Ar. קפה).—*Pl.* קיטור, קיטור, קיטור. Y. Erub. VIII, end, 25^b 'וחלו לו קט' a governor came to Sepphoris, and they suspended rugs in his honor (connecting the columns of a colonnade; comp. Bab. ih. 86^b). Y. Succ. I, 52^b bot. 'חלה בה ק' (חולה) if one suspends rugs in the Suceah (corresp. to סודן, Mish. ib. 3). Pesik. Shor, p. 74^a עמודים ב' marble columns (statuary) wrapped in sheets; Tanh. Emor, ed. Bub. 8; Tanh. ed. 6 בקטור (corr. acc.); v. טפיעא. Y'lamd. to Num. XV, 37, quot. in Ar. ק' byssus curtains, purple curtains. Ib. לפרסין של byssus excepting (from) show fringes) curtains and sheets. Lev. R. s. 5 (ref. to Am. VI, 4) 'אני ק' משופעות וק' that means the overhanging rugs which each of them had (on their couches).

קריטא m. pl. = לקריטא, v. לקיט I. Lam. R. to II, 2 quot. in Ar. s. v. גרב (missing in ed.); Y. Taan. IV, 69^a קריטא (corr. acc.).

קריטא, Tosef. Maasr. III, 14, v. קיטור. — Tosef. Ter. III, 6, v. קריטא.

קוטליאקו, v. next w.

קוטליוסקו m. pl. (a corrupt. of קוטליוסקו) *small bed-chambers*. Tosef. Kel. B. Mets. VIII, 3, v. קיטור.

קוטמנא, v. sub קטמ'.

קטמ' m. pl. (v. next art.) *pulse*. Targ. Y. Num. XV, 19.

קיסור, Keth. 61^b, v. קיסור.

קיסור I f. (קטן) *small fruit, pulse, beans, peas &c.* Bets. I, 8 'וכ' ק' חבורר he that picks out (green) peas on the Holy Day. B. Mets. IX, 8 'וכ' ק' חבורר if a person rents a field for the purpose of planting grain (חבורר), he has no right to plant pulse, if for pulse, he

may plant grain (Var: the reverse); a. e. — *Pl.* קיסור, Bets. I, 9. Tosef. Ter. X, 15; a. fr.

קיסור II, ק' ב' n. m., v. קיסור.

קיסור m. (קטע) *broken, crippled, stumped, paralyzed*. Taan. 21^a 'וכ' בשרי וק' Ms. M. (ed. crippled on both legs. Yeb. 102^b; Sabb. VI, 8, v. קב. 2. Y. Keth. VII, end, 31^d באחת מירידו ק' mutilated on one hand; a. fr. — *Pl.* קיסור, קיסור, קיסור. Gen. R. s. 32 'וכ' ק' קיסור, קיסור, קיסור excluding bald or mutilated birds. Y. B. Kam. VIII, end, 6^e 'וכ' ק' קיסור Israelites are more earnestly commanded to sustain (from the public charity fund) crippled slaves than sound (Jews); Y. Keth. V, 30^a 'וכ' ק' קיסור Israelites are bound to sustain cripples, even if they be slaves. — Esp. (sub. שרבלים) קיסור, קיסור, קיסור, *tiny ears which escape the threshing sledge*. Maasr. I, 6 'וכ' ק' קיסור he may take (without tithing) of the tiny ears and from the sides of the pile. Y. Ter. V, 51^d 'וכ' ק' קיסור he that gives Trumah, has in his mind also the unthreshed ears and those on the sides (as the quantity from which to separate the gift); Tosef. ib. III, 6 'וכ' ק' קיסור the grain in the unthreshed ears. — *Fem.* קיסור. B. Kam. 78^b; Tosef. ib. VII, 15 'וכ' ק' קיסור if one steals a stump-legged animal or a lame &c.

קיסור, v. קיסור.

קיסור, v. קיסור II, III.

קיסור m. (קטר I) *knot, band*. — *Pl.* ק' קיסור, קיסור, קיסור. Targ. II Esth. VI, 10 קיסור (some ed. ק', v. Dan. V, 6) the knots of (the belt of) his loins were loosed, v. קיסור. — Hull. 51^b, v. קיסור. Ib. ^a 'וכ' ק' קיסור if the stick is knotty (has hard protuberances). Pes. 74^a 'וכ' ק' קיסור (Ms. O. קיסור, Rashi קיסור) the knots on the branch of a pomegranate tree are smooth. Y. Shek. VII, beg. 50^c קיסור let the wine sellers identify their knots (made as seals, v. קיסור). Keth. 93^a, a. e. קיסור, v. קיסור IV; a. fr. — Transf. a) *bands, alliances*. Targ. Is. VII, 18 (?) — b) *restrictions*. Yeb. 107^b ביה ק' קיסור they put him under two disadvantages.

קיסור, v. קיסור.

קיסור m. (citratum, קיטור, S.) *a beverage flavored with citron*. Y. Shebi. VII, beg. 37^b 'וכ' ק' קיסור wine flavored with citron is permitted in the Sabbatical year.

קיסור, v. קיסור.

קיסור, v. קיסור.

קיסור m. (denom. of קיסור) *one that gathers and dries figs*. Y. Sabb. VI, 8^e bot. 'וכ' ק' קיסור a fig-cutter saw a serpent run after him.

קיסור I summer; fruits, v. קיסור.

Ar., v. קילורית Lev. R. s. 20.—קילור. v. קילורית.
[קילור.]

קִילְיָרְתָּא f. = h. קִילְיָרְתָּא. Y. Ab. Zar. II, 40^d top. Y. Bets. IV, 62^c bot. קִילְיָרְתָּא.

קִילְיָתָא f. (קִיל II) *disregard, disgrace*. Targ. Y. Deut. XXI, 23 (h. text קללת). Targ. Job XXVIII, 18, v. וְיִלְיָתָא.

קִילְיָחָא, **קִילְיָחוֹת**, **קִילְיָחִי**, v. קָלַח, קָלַחָא.

קִילְיָמָא, v. קָלַמָא.

קִילְיָמִים m. (αηγήτης) *one who is ruptured*. Tosef. Bekh. V, 4 (expl. מרוח אשך, Lev. XXI, 20) וְהוּא וְקִילְיָמוֹס ed. Zuck. (Var. וְקִילְיָמִים; corr. acc.) that is one suffering from scrotal hernia.

קִילְיָקָא, read:

קִילְיָקִיָּא, **קִילְיָקִיָּה** pr. n. *Cilicia*, a district in the south-east of Asia Minor, bordering on the east on Syria. Y. Hall. IV, 60^b וְזוֹ הַיַּיִן מִן הַיָּמִין this wine has been imported from Cilicia; Tosef. Shebi. V, 2 וְזוֹ הַיָּיִן מִן הַיָּמִין ed. Zuck. (Var. מִן הַיָּמִין; corr. acc.)—V. קִילְיָקִי.

קִילְיָנִית, v. קָלַנִית.

קִילְיָעָא, v. קָלַעָא.—[Yalk. Lev. 539 קִילְיָעִין, v. קִילְיָקִי.]

קִילְיָפָא, v. קָלַפָּא.—[Y. Ter. V, end, 43^d אִיסוּרֵי קִילְיָפָא, v. קִילְיָפָא.]

קִילְיָקָא, **קָלַ** m. pl. (v. קִילְיָקִיָּא) *Cilicians*. Targ. Y. Num. XXXIV, 8, v. אֲבָלָא.

קִילְיָקוֹל, **קָלַ** m. (קָלַל) 1) *deterioration, disorder*.—Pl. וּמִחֲקִינֵי אֶת הַמַּיִם מִן הַבְּאֵרִים and you may cure the spoiled waters (clean the pools) during the festive week.—2) *disarrangement*. Y. Taan. IV, 68^c כָּאן יֵשׁ אֶת הַתְּפִלָּה הַזֶּה הָיָה בְּעֵת הַתְּפִלָּה (a new era was started with the destruction of the Temple), v. קָלַל. Y. Ned. VI, end, 40^a; Y. Snh. I, 19^a top בָּק' where he (R. Judah) did not get (to announce the decision of the Palestinian court on the intercalation), they were guided by the disarrangement (the calendar established by Hananiah).—3) *moral corruption, degeneracy*. Ab. Zar. 64^a וְהוּא שָׂמָא לֵשְׁתִּי וְהוּא שָׂמָא לֵשְׁתִּי and he (the proselyte) may go back to his corruption (idolatry); (Kidd. 17^b v. לְשׁוֹרֵי). Num. R. s. 9 וְהוּא שָׂמָא לֵשְׁתִּי וְהוּא שָׂמָא לֵשְׁתִּי the beginning of his degeneration took place at Gaza, therefore he was punished at Gaza; Tosef. Sot. III, 15; Mekh. B'shall, Shir., s. 2 קָלַל; Tanh. B'shall. 12 קָלַל; a. e.

קִילְיָקוֹלָא, **קָלַ** ch. same, 1) *disarrangement, faulty action*. Targ. Y. Lev. XVII, 15 וְהוּא שָׂמָא לֵשְׁתִּי faulty slaughtering.—2) *disgrace, degradation*. Targ. Y. Num. VI, 2.—3) *dunghill*, v. קָלַל.—[Pes. 114^a וְהוּא שָׂמָא לֵשְׁתִּי Ms. M., v. קָלַל.]

קִילְיָקִי, **קָלַ** m. (v. קִילְיָקִיָּא) 1) *Cilician*. Neg. VI, 1; Kel. XVII, 12, v. גָּרִים; a. fr.—Pl. וְהוּא שָׂמָא לֵשְׁתִּי. Maasr. V, 8, a. fr., v. גָּרִים.—2) (emp. αἰλίσκος, cilicium, v. Sm. Ant. s. v.) *cloth made of Cilician goat's hair, coarse and shaggy cloth, horse-cover &c.* Sifra Sh'mini, Par. 6, ch. VIII (ref. to Lev. XI, 32) לֵרִיבָה אֶת הַקֶּלֶב . . . אֵין לִי

Rabad (ed. וְהוּא שָׂמָא לֵשְׁתִּי) this would mean only sackcloth, whence do we learn to include *cilicium*?; Sabb. 64^a Ms. O. (ed. וְהוּא שָׂמָא לֵשְׁתִּי, v. Rabb. D. S. a. l. note 3); Yalk. Lev. 539 (not וְהוּא שָׂמָא לֵשְׁתִּי). Ib. וְהוּא שָׂמָא לֵשְׁתִּי but you have once excepted *cilicium*. B. Bath. 78^a וְהוּא שָׂמָא לֵשְׁתִּי . . . וְהוּא שָׂמָא לֵשְׁתִּי Ms. M. (ed. וְהוּא שָׂמָא לֵשְׁתִּי) if a man says, I sell thee the ass and its outfit, he has sold the saddle . . . , the cover and the saddle band (or the housing); Tosef. ib. IV, 2; a. e.—Pl. as ab. Kel. XXIX, 1 קָלַקִּין ed. Dehr. (Mish. ed. קָלַקִּין; Bab. ed. קָלַקִּין, corr. acc.).—3) *entangled and matted hair*.—Pl. as ab. Sifra M'tsora, Zabim, Par. 2, ch. III 'the flesh' (Lev. XV, 7) וְהוּא שָׂמָא לֵשְׁתִּי but not when touching entangled hair on his body; Yalk. Lev. 568. Mikv. IX, 2 וְהוּא שָׂמָא לֵשְׁתִּי matted hair on the chest &c. Y. Naz. VI, 55^b top קִילְיָקִין (not קָלַקִּין); Y. Bets. IV, 62^c קָלַקִּים (not קָלַקִּין); Y. Shek. III, 47^c, v. פְּסָסִים I.

קִילְיָקִי, Ker. 6^a, v. קָלַקִּין.

קִילְיָקִיָּא, v. קִילְיָקִיָּא.

קִילְיָקִיָּין, v. קִילְיָקִיָּין.

קִילְיָקִיָּין, **קִילְיָקִיָּין**, **קִילְיָקִיָּין**, v. קִילְיָקִיָּין.

קִילְיָקִיָּין, **קִילְיָקִיָּין** m. pl. (an adaptation of cancelli; reduplic. of קִיל I; emp. קִילְיָקִיָּין) *curtained enclosures, compartments*. Pesik. Vayhi, p. 8^a, v. קִילְיָקִיָּין.—Esp. *the curtained enclosures of an idolatrous temple*. Ab. Zar. 51^b וְהוּא שָׂמָא לֵשְׁתִּי (Ar. קִילְיָקִיָּין, corr. acc.) whatever is found within the enclosures is forbidden, even if it be water or salt; whatever is outside &c. Ib. אֵין קִילְיָקִיָּין no difference is made between things within and without the enclosures as regards the idol Peor &c.—Omp. קָלַקִּין.

קִילְיָקִיָּין, **קִילְיָקִיָּין**, **קִילְיָקִיָּין**, v. קִילְיָקִיָּין.

קִילְיָקִיָּין, **קִילְיָקִיָּין** c. (cellarium) *receptacle for food, pantry; provisions*. Lev. R. s. 20 (ref. to Ex. XXIV, 11) וְהוּא שָׂמָא לֵשְׁתִּי (Ar. קִילְיָקִיָּין, corr. acc.) were provisions taken with them up to Sinai?; Tanh. Aḥrē 6 קָלַי; ed. Bub. 7 קָלַי (pl.); Yalk. Ex. 362 קָלַי. Gen. R. s. 11 וְהוּא שָׂמָא לֵשְׁתִּי does the King's pantry lack anything?; Yalk. ib. 16. Gen. R. 54; a. e.—Tanh. K'doshim 12 וְהוּא שָׂמָא לֵשְׁתִּי one garden out of which all his provisions came; and the sacrifices, the show-bread &c.; ed. Bub. קָלַי (corr. acc.; Ms. R. קָלַי); Yalk. Lev. 615 קָלַי; Yalk. Jer. 270 קָלַי.

קִילְיָקִיָּין, v. קָלַקִּין.

קִילְיָקִיָּין f. (v. קִיל II) *a light case* (emp. קָלַי). Naz. 20^b וְהוּא שָׂמָא לֵשְׁתִּי would you say, in a heavier case (when two sets of witnesses differ as to numbers) Rab said (that this is not contradictory evidence), but in a lighter case (one witness against one), he did not say the same?

קִילְיָקִיָּין, v. קָלַי II.—[Yalk. Gen. 57, v. קִילְיָקִיָּין.—Pesik. Par., p. 35^b sq., v. קָלַי.]

קִינִיָּה, קִינִיָּי, *pl.* of קִינִיָּה.

בן. v. קרפיר

קִינָה, קִינָה, v. sub. קִינָה.

קִינָמוֹן, קֵץ' m. (qns., cmp. קֶרְנוּמָא b. h.) cinnamon-tree, cinnamōn. Sabb. 63^a הרי של כ' הידו הכילתה wood in Jerusalem was of the cinnamon tree. Y. Peah VII, 20^a bot. ... היה ודיחו כ'. (not דחיו) the foliage of the cinnamon tree was food for goats, and the Israelites cultivated it. Gen. R.s. 33. Ker. 5^a; a fr.—2) (cmp. קֶרְנוּמָא [something enduring] principle. Gen. R. s. 46 הקב"ה אמר חסידים לא יפסקו רשע לקיש (not) ק' אני מעמיד בעולם מה כ' וב' The Lord said, (by delaying the conception of Isaac until Abraham was ninety-nine years old,) I will establish a kinnamon (an everlasting principle), as the kinnamon (the cinnamon tree, no matter how old) will grow fruit when you manure and hoe around it, so shall Abraham (bear fruit) after his blood is tied up (runs slowly), and his desire is gone &c.; Yalk. ib. 80; Yalk. Koh. 968 (corr. acc.).

קִינְסָא m. (קִינֵס; v. קִינְסָא) *pièce of wood, chip*. Sabb. 22^b kindling a light from another light by means of a chip. Hull. 105^a אֵיכָא בִינְיֵיהּ ק' the difference between them comes in, when you wash your hands over chips. Ab. Zar. 33^b וְכ' ק' as to causing the pitch in a wine cask to melt off by holding a burning chip in it &c.—[Bets. 22^a קִינֵס Ms. M., v. קִינְיָה.—Pl. קִינְסִי. Erub. 100^b נִרְרִי ק' (Ar. קִינֵס, ed. Sonc. קִסְמִי) dry twigs will break off (by his being on the tree); [Ar. s. v. קִסְ, reads קִסְמִי, cmp. קִסְמִינְיָה].

קינסון, v. next w.

***קִיּוּסִין** m. pl. (קָנַס; comp. קִיּוּרָה) *decisions, decrees*.
Esth. R. to I, 1 הִעֲזַקְתִּי לִי ק' הַעֲזַקְתִּי (קִיּוּסִין) bring me
the decrees which have been removed (transferred to the
archive of Ecbatana).

קינקלמון, קינקלא, קינקל, קינקילון,
קינקלין, v. sub 'קִינְק'.

v. קִינָרִים, קִינָרוֹס, קִינָרָה, קִינָרָא
next w.

קינרס. m. (κινάρα, acc. pl.) *artichokes* (used as singular, collective noun). Kil. V, 8 כלאים בכרם (Mish. ed. . . ., corr. acc.; Ms. M. וחקנרס, ed. Ven. קינרס, corr. acc.; v. Rabb. D. S. a. l. note) *artichokes* in a vineyard are *kilayim*; Toséf. ib. III, 12 הכינרים (Var. קנרס, קינרס). Gen. R. s. 20 (על רדור קינר קי) (eds. vary between *קנרס* and *קנר*); Yalk. ib. 52 קנרס (corr. acc.). Uks. I, 6; Toséf. ib. I, 6 קינרס, קתורס, corr. acc.). Bets. 34^a קינרס (Rashi Ms. קינרס; cmp. קינרסא).—Esth. R. to I, 4 they found themselves short of one plate קנרס מאן ראמר קנרס מאן ראמר פנאי one says, it was artichokes, another says, it was a dish of the efflorescence of palms (v. פנאי, and קי I).—P. קינרים. Y. Shebi. IX, 38^d top (ed. Krot. קינרים). Gen. R. l. c. (v. supra).

קִינְרֵסָא ch. same. (Erub. 83^a, v. קִינְרֵסָא).—Pl. קִינְרֵסִיא,

קִינְדִּיסָה. Y. Bets. I, 60^d bot. (Var. קִינְסִיָּה, corrupt.). Y. Shebi. IX, end, 39^a קִינְדִּיסָה (v. קִינְדִּיסָה).

קִים m. (v. קִים) *rough-edged*.—Pl. קִיפִין. Tosef. Kel. B. Bath. VII, 10 הַכֹּסֶת הַקִּיפִין (ed. Zuck. קִיפִין, הַכֹּסֶת הַקִּיפִין, Var. הַכִּיפִין; R. S. to Kel. XXX, 3 omits our w.) the rough-edged Sidonian cut-glass cups.

קִיסָא, קִי ch. (preced.) 1) *rough edge*. Y. Hag. II, 78^a bot., v. בְּסַט I.—2) *twig, chip, wood; tree* (cmp. יָצִין I). Targ. Y. Lev. XIV, 4. Targ. Y. Num. XXXV, 18. Targ. Prov. XXV, 20. Targ. Y. Deut. XXI, 22 (*gallows*). Targ. Job XIX, 10 ed. Lag. (ed. Wil. בְּסַט; oth. ed. בְּסַט, corr. acc.); a. fr.—Y. Bets. II, 61^c top, a. e., v. בְּסַט — Pl. בְּסִינ' בְּסִינָא בְּסִינֵי, בְּסִינֵי. Targ. Y. Num. XV, 32. Targ. Y. Gen. XXII, 3. Targ. Ps. LXXIV, 5. Targ. Prov. XXVI, 20; a. fr.—Snh. 93^a כִּי חָרִיר Ar. (ed. אֲחִירָה, v. אֲחִירָה. Koh. R. to VII, 6; Yalk. ib. 973 (not בְּקִיס), v. סִדְרָתָא. Y. Sabb. VII, 10^b top כִּי . . . בְּקִיסָא take care in eating that you leave the chips (woodlike, bad beans) for the end.

קִסְוָה v. קִיסוּרָא

קיסום, Tosef. Kel. B. Kam. III, 11, read: קיסים, v.
קיס.—Kil. V, 8, a. e., read: קיסים.

קִסוּמָא I **קס'** **קִסוּמָא** I m. (קָסָם) *divination*.—*Pl.* קִסוּמִין. *Targ. Ez.* XXI, 28.—[*Targ. Y. I* Deut. XVIII, 14 קִסוּמִין, read: קִסוּמִין.]

III, 17, לא יגבון ק' וי' they shall not gather rakings from (shall not enjoy the destruction of) Jerusalem (h. text ויאין בקר ברפתים).

קיסוס *m.* (αἰσός) *ivy*. Kil. V, 8 (not קיסוס, *v.* Rabb. D. S. a. l. note 20); Tosef. ib. III, 13. Succ. I, 4 (11^a) **הדלה**
הק' . . . (Mish. ed. קיסוס) if he trained, over the
Succah, a vine, gourd, or *ivy*. Ohol. VIII, 1 (Mish. ed., *a.*
ed. Dehr. *c.* . . .). Tosef. Erub. I, 7; *a.* fr.

קִיסוֹסָא ch. same. Y. Kil. V, end, 30^a (expl. קיסוס).—
Y. Sabb. II, beg., 4^c (expl. שמן קיק oil of ivy-seeds(?),
v. קאזא.

בִּסְטֵרֶזֶן v. קִיסּוֹפּוֹרֶזֶן

קִיסְטָא, קִיסְטָא, קִיסְטָא I m. (a corrupt. of ξέστης) *kist, kista* (Sixtarius), v. בְּסִיסְטָא. Gen. R. s. 49 דָּר ק' וּב' Ar. (ed. קִיסְט) one xestes of wine (which you had) makes ten follera. Pes. 109^a ק' דְּמִוּרִיסָא וּב' Ar. (ed. קִיסְטָא, Ms. מ. קִיסְטָא; v. Rabb. D. S. a. l. note) the xestes for muries (kept as a standard) in Sepphoris was about the same as the Temple Log. Pesik. Ekhhah, p. 122^b דְּרַמָּר ק' Ar. (ed. קִיסְט) a. x. of wine; a. e.—*Pl.* קִיסְטָא. Lev. R. s. 12 ק' שָׂרִי שִׁכְרָא חֲמֵשָׁא (not קִיסְטָא) he (the drunkard) drinks five xestes of beer, they tell him, thou hadst ten. Ib. ק' וּב' חֲמֵשָׁא דְּרַמָּר אֵלֶּיָּהּ was accustomed to 'drink twelve x. of wine a day &c.; a. e.—[Y. Fr. Aram. Fremdw. p. 205].

קִיסְמָה II; קִיסְמָה f. (cista) *chest, box*. Y. Snh.

IX, end, 27^b (expl. קסידה, Mish. ib. IX, 6) 'a chest (containing sacred objects, v. Sm. Ant. s. v. Cista). — Pl. קיסטור. Kel. XV, 1 קוסטור המלכים (ed. Dehr. קוסטור sing.; R. S. קסחור, corr. acc.) the provision boxes of kings.

קיסמנר, קיסמנר, v. קוסטינר.

קיסמרא, v. קסטררא.

קיסים, Gen. R. s. 99, ק' לובשי, v. קולס.

קיסניתא, v. קיסניתא.

קיסלון, Yalk. Gen. 27 ציצלין דק' v. קולס.

קיסם m. (קסם) *chip, fragment*. Snh. 64^a אפי' כל whatever people make their ruler (worship), be it a stone, or a piece of wood, v. מולך; Y. ib. VII, 25^a top. Tosef. Bets. III, 18 'a chip with which to pick his teeth. B. Bath. 15^b 'a generation which judges its judges', 'אומר לו טול ק' מבין עיניך וכו' (Ms. O. קוצא *thorn*; Ms. H. when he says to a person, take the chip out of thy eye (teeth), he answers, take the beam &c.; Arakh. 16^b (Var. שנירין; a. fr.—Pl. קיסמים Sabb. VI, 6 (65^a) שבאוניהם ב' (Rabb. D. S. a. l. note 70 cites 'קיס; in Rashi a. Bart. (קסם) with chips in their ears (to prevent the growing up of the perforations); Y. ib. VI, 8^c 'אבל לא ב' but they must not (go out on the Sabbath) with chips &c.; a. e.

קיסמא ch. same. [Targ. Prov. XIV, 30 ed. Lag., read with ed. Wil. קיסא.] Targ. Y. I Num. XXV, 3; a. e.—Sabb. 54^b, v. רחמא.

קיסם pr. n. pl. *Kesam*. Targ. Y. I Num. XXXIV, 4, sq. (Y. II קסם; h. text עצמון).

קיסמא I *chip*, v. קיסם.

קיסמא II pr. n. m. *Kisma*. Snh. 98^a יוסי בן ק' a. fr.

קיסמא III *charm, divination*, v. קסם II.

קיסמית f. (v. קיסם) *a mass of chips*. Ber. 15^a.

קיסניתא f. pl. (קסן, v. קסם) *carved*. Keth. 61^b בקיסני', בקסניני' וטרחי Ar. (Var. דמישלל בגוריהא ק' ed. קסניניתא *little*) she plays with carved (little) cubs.

קיספורון, v. קספורון.

קיסר m. (Caesar, *Kaisar*) *Cesar, Roman emperor*. Y. Ber. IX, 12^d bot.; Gen. R. s. 8, v. אגוסטוס. Ab. Zar. 10^b קטינא חד מחשיברי דמלכותא דק' חור וק' חור סני וכו' Ms. M. K'ti'a was one of the nobles of the imperial government, and the emperor hated the Jews (ed. חוריה קיסרא דחוריה (ed. פלגה; a. fr. Snh. 98^b, v. פלגה; a. fr.

קיסרא ch. same, v. preced.

קיסראנא m. (preced.) *Cæsarean*. Ab. Zar. 6^b (some ed. קיסראנא, Rashi; קס' Ms. M. דקיסר, v. דינא).

קיסריון pr. n. (preced.) *the district of*

Cæsarea (Philippi), in the north of Palestine (Panaes). Targ. Y. II Deut. XXXIV, 1 דן דן דק' Dan in the district of &c.; Targ. Y. II Gen. XIV, 14 (ed. Vien. ריזון ...).

קיסרי *Cæsarean*, v. קיסרין.

קיסרי *Cæsarea*, v. קיסרין.

קס' קיסריא, קיסריא m.=h. קיסרי, *Cæsarean*. Y. Taan. II, beg. 65^a; Y. Sot. V, end, 20^d רחוליא ק' Gen. R. s. 50 חלפתא ק' a. e.—Pl. f. קיסריא. Y. Ned. VII, end, 40^c; Y. M. Kat. III, 83^a top; Y. Ber. III, 6^a top, v. קרסא.

קיסריון a. קיסריון, v. קיסריון.

קיסרין m. *belonging to the plant cissarios*; 'אגבין, v. אגבין.

קיסריא, v. קיסריא.

קס' קיסרי, קיסרי pr. n. pl. *Cæsarea*, name of several cities, esp. *Cæsarea (Palestina)*, a maritime city founded by Herod the Great on the site of Straton's Tower. Meg. 6^a (ref. עקרון, Zeph. II, 4) זו ק' בת אדום this means (symbolically) C., the daughter of Edom (seat of the Roman government) &c., v. חול I. Ib. מלכ' וירושלים the governors of C. and of Jerusalem. Lam. R. to IV, 21 'daughter of Edom' ק' זו this means C.—Tosef. Ohol. XVIII, 18 'שהחזיקו בה וכו' C. which was always considered unclean (v. מדור). Ib. 13 מזרח ק' the eastside of C.; Ohol. XVIII, 9 (ed. Dehr. קסרון, corr. acc.; some ed. קיסריון). Y. Pes. III, end, 30^b רבנן דק' the Rabbis of C.; a. fr.—Y. Yeb. II, end, 4^b, a. e. שבקפודיקא Cæsarea in Cappadocia, v. מגינה. Mekh. B'shall., Amal., s. 2 קסריון v. מגינה.—Denom. קס' קיסרי. Tosef. Dem. IV, 23 (ומצא עגרון ק' הניח ק' ומצא אגרי Cæsarean wheat (bought for immediate use) and found storage wheat in its place (v. אגורי).

קיסרנא, v. קיסרנא.

קיסרקיסון, Yalk. Is. 302, v. קסרקיסון.

קייף קייף pr. n. m. *Hakḳayaf*. Par. III, 5 זקיה (Mish. ed. זקיה; Ar. a. ed. Dehr. זקיה).

קופה קופה, קופה m. (קפא, קפא) *coagulation, jelly, sediments of boiled meat*. Hull. IX, 1 (expl. ib. 120^a פירמא, q. v.; another explan. ib. 112^b (Ar. קופה, some ed. קיפא). Ned. VI, 6; ib. 52^b (some ed. קו); Tosef. ib. III, 2. T'bul Yom II, 5 בקרש שקרש עליו חקר' (ed. Dehr. חקר; Ar. חקר) sacred flesh on the top of which a layer of jelly was formed. Mekh. B'shall., Shir., s. 6 (ref. to קפא, Ex. XV, 8) עשאן כמין ק' וכו' he made them like a congealed mass in the heart of the sea; (Tanḥ. B'shall. 17 חקפה. Sifra Sh'mini, ch. IV, Par. 3 חקפה).

קיפוד, v. קיפוד.

קפ' קיפוד m. (preced. art.) *formation of a coagulated*

ק"ץ m. (קצץ) *a clearly defined subject*.—*Pl.* קיצין. Cant. R. to V, 11 שחן ק' ו' even things in the Law which you would consider clearly defined are piles upon piles (contain material for much discussion).

ק"ץ ch. (preced.) *term, stipulation*; (adj.) *defined*. Ned. 86^a, v. קיצותא. Gitt. 30^b כיון דק' the quantity being defined. Keth. 43^a ק' דלא ... לא שביק אינש מידו דק' a man will not forego the claim of a definite quantity, and demand something undefined (requiring appraisal); a. e.—*Pl.* קיצין. B. Bath. 88^a דק' דמיה (Rashb. דק' קיצין) when its price is fixed; דק' דמיה when their prices are fixed.

קצא, קצא, קצא v. קצא, קצא.

קיצא Tosef. Keth. IV, 7 ed. Zuck., v. קיצה I.

קצא v. קצא.

קצבה v. קצבה.

קצבה f. (v. קצב) *a field of summer fruits*. Tosef. B. Mets. IX, 5 ודיו בה ו' ... חלוקה שדה ק' (ed. Zuck. קצבה, Var. קצבה) if a man buys ... the crop of the summer fruits of a field, and there are in it apples...; whatever is not included in *kayits* (v. קצין) belongs to the seller.

קצבה I f. (= קצין; קצין) *cutting, felling*. Tosef. Shebi. III, 14 שחחא קיצבה שיהו (ed. Zuck. קיצר) that the felling be even (the stumps all alike, v. קצב); Y. ib. IV, 35^b bot. קיצצתן (corr. acc., or קציצתן).—2) (cmp. קצין) *stipulation, agreement*. Tosef. Keth. IV, 7 כלום אין קצין (ed. Zuck. קצין) after this agreement (that she would support herself and her husband) there can be no claim; Y. ib. V, 29^d קניין (corr. acc.).—Y. ib. IV, 29^a bot.; Y. B. Bath. IX, 17^a top מכה שיש לה ק' a disease on the treatment of which there is a definite agreement (with the physician as to his charge), v. קצבה. Tosef. Keth. VI, 6 אם עשה קצבה if she made her own stipulation, v. קיצותא.—B. Bath. 8^b קצין v. קצב.

קצבה II f. (קצין or קצין, *Hif.*) *awakening*. Pirké d'R. El. ch. XXXIV קצבה הבקר ו' the awakening in the morning is like the world to come; ib. שינא הבקר (corr. acc.).

קיצותא v. קיצותא.

קיצותא m. pl. (קצין) *slender, dwarfed*; בצלים חק' *onions with minute heads and slender stems*. Shebi. V, 4, v. קצין; [comment. קצין] (*denom.* of קצין) *summer-onions*, v. קצין.

קצותא m. (קצב) *trimming the ends of a skin*. B. Kam. 66^b, v. קצבה.

קיצותא m. (cmp. קצין) [*slender*] name of a lizard. Targ. Y. Lev. XI, 30 (ed. Amst. קיצותא; h. text חמש).

קיצותא v. קיצותא.

קיצותא f. (= קצין) *definite term, stipulation*. Ned. 4^b because there is no definite term for it (a vow of abstinence, unless explicitly limited, is for ever); דאזר ליה ק' ו' but as to a Nazarite's vow where there is a definite term (a Nazarite's vow, unless qualified, being for thirty days) &c. Ib. 86^a ק' דהם קצין אשה there (in the case of the transfer of a field for ten years) there is a definite end stipulated, but can a woman (dedicating her handiwork to the sanctuary after she shall be divorced) define the time? B. Mets. 67^b by definite stipulation of the time up to which the mortgagee may have the privilege of usufruct. Ib. קצין (corr. acc.). Keth. 54^b מהו דחייבא קיצותא עבדו ו' you may have thought that the Rabbis instituted a definite sum as the wife's jointure in order not to put the poor to shame. Y. ib. VI, 30^d top (in Hebr. dict.) אם עשה ק' if she had a stipulation to that effect made (in her marriage contract); Tosef. ib. VI, 6 קצבה v. קצבה. Shebu. 42^a ק' דרענא ו' Ms. F. (ed. v. Rabb. D. S. a. l. note 8) stipulations of prices one is likely to remember well.—V. קצבה.

קצתא v. קצתא.

קצין v. קצין.

קצבה Y. Shebi. IV, 35^b bot. קיצצתן v. קצבה.

קצבה Y. Sabb. XVI, end, 15^d, v. קצבה II.

קיק I m. (reduplic. of קא; cmp. קא) name of a bird, *pelican*. Hull. 63^a קא זה חק' Ms. M. (ed. חקין, v. Rabb. D. S. a. l. note), the Biblical *kaath* is the modern *kik*, v. קא; Yalk. Lev. 537 חקין; Y. Sabb. II, beg. 4^c. Ib. (ref. to Mish. II, 1) שמן קיק it is a bird whose name is *kik*. [For other opinions on the meaning of the name is *kik*.] (קיקין, קיסוסא, קאנא, v. קיקין.)

קיק II m. *abnormally large membrum virile*; [Ar.: *abnormally large testicles*]. Bekh. 44^b, v. קרבן, a. קרבן.

קיקאני v. קיקאני.

קיקולין, קיקולין m. pl. (= קקולין, cmp. קקולין) *disgrace, prostitution*. Yalk. Ps. 662 וברו קקולין (v. קקולין I) and houses of prostitution &c.; Midr. Till. to Ps. XIV קקולין (ed. Bub. קקולין).

קיקולין m. (b. h.) *ricinus-tree, or the shrub bearing the castor-berry* (Greek *xlxi*, v. Sm. Ant. s. v. Cici, a. Löw, Pf., p. 353 sq.). Sabb. 21^a (expl. קיק, Mish. II, 1) ר"ל Resh Lakish says, it means oil from Jonah's Kikayon. Ib. ק' דיונה ו' I was shown Jonah's K., it resembled &c., v. קקולין.

קיקולתא v. קיקולתא.

קק, קק, קק c. (= קקל; קקל) [*refuse*,] *dunghill*. Pesik. Shim'u, p. 117^a sq. שמה ק' ו' וכד חרום ק' when a palace sinks, its name remains palace, and when a dunghill rises, its name remains dunghill. Lam. R. to 172^a

IV, 5, v. מִרְחָה I; a. e.—*Pl.* קִיקְלִיָּא, קִיקְלִי, קִיקְלִי, קִיקְלִי. Ker. 6^a (קִיקְלִי) rather dwell on the dunghills of Matha Mehasia, than in the palaces of Pumb'ditha. Gitt. 69^a דְּמִרְחָה Ar. ed. Koh. (ed. בקִיקְלֹלִי) on the dunghills of the town. Pes. 114^a, v. קִיקְלִיָּא; a. e.—V. קִיקְלִיָּא.

קִיקְלֹן m. (b. h. = קִלְקֵל, v. preced.) *disgrace*. Esth. R. introd. to Par. 3, v. קִיקְלִיָּא.

קִיקְלִי, v. קִיקְלִיָּא.

קִיקְלִיָּא, v. next w.

קִיקְלִיָּא, קִיקְלִיָּא f. (v. קִיקְלִיָּא) *dunghill, ruins*. Targ. Ps. CXIII, 7 (ed. Wil. קִיקְלִיָּא). Targ. Jer. XIX, 2 Ar. (ed. Koh. קִיקְלִיָּא; Targ. ed. קִלְקֵל, ed. Lag. קִיקְלִיָּא).—Cant. R. to IV, 4 לא תִּפְתָּח בְּהִרְחֵא קִי pray not on this dunghill (the Temple ruins), opp. בְּרִיכָא; Gen. R. s. 81 קִלְקֵל; ib. s. 32 קִלְקֵל (omit בְּרִיכָא); Yalk. ib. 57 קִלְקֵל (corr. acc.). Lev. R. s. 25 עֲדוּר בְּקִיקְלִיָּא (some ed. בקִיקְלֵל, v. עֲדוּר I; Yalk. Job 925 בקִיקְלִיָּא (read בקִיקְלִיָּא). Ab. Zar. 28^a קִיקְלִיָּא Ar. (Ms. M. קִיקְלִיָּא; ed. קִיקְלִיָּא); a. e.—*Pl.* קִיקְלִיָּא. Targ. Lam. IV, 5 Ar. (ed. קִיקְלִיָּא; h. text אֲשֶׁר־חָרַב).

קִיר I c. (b. h.; קִיר, comp. II, a. קִירָה II) [*surrounding, enclosure*,] 1) *wall, recess, chamber*. R. Hash. 16^b; Snh. 109^a, v. נִשָּׂא. Y. Ber. IV, 8^b bot. (ref. to Is. XXXVIII, 2) קִירָה to what wall did he direct his eyes? קִירָה to the wall of Rabab's house (ref. to Josh. II, 15); ib. קִירָה to the *kir* (chamber) of the Shunamite; the Shunamite made one chamber for Elisha &c.; Bab. ib. 10^b. Zeb. 65^a קִירָה the upper portion of the side of the altar; חֲכָשׁ קִירָה the masonry of the ascent to the altar; a. fr.—*Pl.* קִירָה. Y. Ber. I. c. קִירָה בְּדָמָה וְכִי he directed his eyes to the walls of the Temple; קִירָה לְבֹו וְכִי to the recesses of his own heart he directed his eyes; Bab. ib. I. c. לְבֹו מִן הַחֲפֵלָה he prayed out of the recesses &c.—2) *rim, border* of mats, (v. קִירָפָא). Succ. 20^b.

קִיר II (or קִיר, Pa. קִירָה (sec. verb of קִיר) to cool. Ab. Zar. 38^b וְקִירָה מִבִּינְתָּא וְכִי (Ms. M. קִירָה) and they cool (the body) from the hair of the head to &c.

קִיר, Targ. II Esth. III, 8 some ed., v. קִירָה.

קִירָה, Pesik. R. s. 6 בְּקִי, prob. meant for קִירָה (v. קִיר I) in the enclosure of Jeroboam and Ahab; comp. קִירָה.

קִירָה m. (cera, κηρός) *wax*. Targ. II Esth. III, 8 (not קִיר).—Sabb. 110^b (Ms. M. קִיר), v. קִירָה. Ib. 133^b, v. קִירָה. B. Mets. 40^a וְכִי בְּקִי in the place of one of the differing teachers they line the barrels with wax, which does not absorb much &c. Snh. 95^a (proverbial phrase) וְכִי בְּרִיךְ קִי let thy grandson sell wax (be a poor man), so that thou be spared suffering (do not sacrifice the present for the sake of the future); a. e.—*Pl.* קִירָה. Pes. 8^a קִירָה wax-store.

קִירָה m. (preced.) *dealer in wax*. B. Mets. 63^b.—*Pl.* קִירָה. Ib. 69^b.—[Ab. Zar. 40^a קִירָה Ar., v. אִירָה.]

קִירָה, Y. Kil. I, 27^a bot. לְבִנְיָן קִי, quot. in R. S. to Kil. I, 4, v. קִירָה.

קִירָה, v. קִירָה.

קִירָה, v. קִירָה.

קִירָה, v. קִירָה.

קִירָה, קִירָה m. (קִירָה) *nearness, contact*. Keth. 48^a וְכִי שֶׁרָהּ שֶׁרָהּ זֶה קִי בְּשֶׁר וְכִי her *sh'er* (Ex. XXI, 10), this means the immediate contact of bodies, that he must not treat her in the manner of the Persians &c. Sabb. 13^b עֲמִי בְּשֶׁר וְכִי he slept by my side (under one cover) undressed; Y. Kidd. IV, 66^c בְּשֶׁר וְכִי וְיִשָּׁן עִמָּהּ and he may sleep with them &c.—B. Bath. 7^b חֲבִיבִי הֵן גִּבְרִין בְּשֶׁר וְכִי fortification taxes are raised in proportion to the propinquity of the houses to the city wall. Y. Maas. Sh. I, end, 53^a (ref. to Deut. XIV, 24) מִקְדָּם בְּקִי when the place is near Jerusalem, opp. בְּרִיחֹוּק.—Y. Kidd. IV, beg. 65^b פָּנִים קִי bringing the face near, i. e. welcome reception (of proselytes). Sot. 49^a; Yalk. Hab. 563 (ref. to Hab. III, 2) בְּקִירָה שָׁנִים, but *u'kerub sh'nayim*, in the contact of two (poor scholars wrapped in one cloak); a. e.

קִירָה, קִירָה m. (קִירָה) *scraping, currying*. Tosef. Bets. II, 17 אִירָה קִי אִירָה קִי אִירָה קִי (ed. Zuck. קִירָה) *kerud* is currying with strigils with small teeth which wound the skin; Y. ib. II, end, 61^d; Bab. ib. 23^a; v. קִירָה; Pes. 11^b קִירָה, קִירָה (corr. acc., v. Rabb. D. S. a. l. note).

קִירָה, v. קִירָה.

קִירָה, קִירָה, v. קִירָה.

קִירָה I m. (קִירָה II) *arched ceiling*. Y. Ned. V, beg. 39^a וְכִי אִירָה קִי שְׂמֹוֶל לְחֹוֶר an arched cap which is of use to the oven.

קִירָה II m. (קִירָה I) *accident*; בְּקִי (comp. קִירָה) *temporary*. Y. Shek. VI, beg. 49^c; Y. Sot. VII, 22^c top (ref. to B. Sukk. II Sam. XI, 11) וְכִי סִכָּךְ שְׂדֵיחָה בְּקִי it means a shelter (like booths) which was temporary, since the Temple was not yet built; Yalk. Sam. 101 קִירָה (corr. acc.).

קִירָה, v. קִירָה.

קִירָה, v. קִירָה.

קִירָה, Esth. R. to I, 13, v. קִירָה.

קִירָה m. (κρημα) *wrestling ground*. Sabb. XXII, 6 (147^a) אִירָה אִירָה אִירָה אִירָה Rashi Ms. (v. Rabb. D. S. a. l. note 30; ed. קִירָה, Ms. M. a. Y. ed. קִירָה, q. v.) you must not go down (on the Sabbath) to a wrestling ground (v. Sm. Ant. s. v. Ceroma).

קִירָה m. (κρημα) *arrangement of slips or thrums*. Y. Sabb. XIII, 14^a; v. קִירָה I.

קִירָה m. (denom. of קִירָה) *providing with horns*; transf.

horned animal. Tosef. Men. XIII, 6 והביא גמור 'הרי עלי ק' (הביא נימס וכ' (not) if one says, I vow a sacrifice of a horned animal, and brings one whose horns are levelled, or I vow a hornless animal, and brings a horned one (v. קרן, a. קרין).—[קירין, Lam. R. to IV, 15 some ed., v. קרן, a. קרין].

קירוס I m. (καῖρος) *the row of slips or thrums in the loom to which the threads of the warp are attached*. Sabb. XIII, 2 (105^a), v. יר IV; expl. Y. ib. 14^a קירומה בכ' (not בקירוס) *keros is (καίρωμα) the arrangement of slips &c.*

קירוס II *opportunity*, v. קירס.

קירוס, Yalk. Dan. 1064, v. מקרין I.

קירוזא f. (denom. of קירא) *a mass of wax into which a wick is stuck*. Sabb. 20^b (expl. שציה, Mish. II, 1).

קירטום m. (קרשם) *nipping, destroying the top of plants*. Y. B. Kam. II, 3^a top; Tosef. ib. II, 1 קישום.

קירטון, Tosef. Bets. IV, 10, v. גרתיקון.—Yalk. Is. 332, v. קרשון.

***קירטין** m. pl. (certa, sub. dies) *fixed times*. Pesik. Vayhi, p. 9^a Ar. (ed. קירטין). Gen. R. s. 72 Ar. (ed. קורניטין), v. קירס.

קירטם, קירטם, v. sub קרש.

קירי m. (vocat. of κύρις, S.) *O, master!* Hull. 139^b, v. קירי I. Gen. R. s. 89, v. קירי. Y. Shebu. III, 34^d bot.; Y. Ned. III, 38^a top (not קורי); Pesik. R. s. 22 קרי (corr. acc.), v. בריכסין.—Ab. Zar. 11^b (supposed to stand for κύρις, genit.), v. פלסטייר.

***קירי** (v. קירס; cmp. καίριον) *in due time*. Sifré Deut. 323 עבר ק' אני מוכר לך אבל וכ' like one saying to a neighbor, I sell thee a slave to be delivered at a certain time; but I (the Lord) do not do so, but I sell at once and deliver at once; Yalk. ib. 946 קרי עבר.

קיריה, קיריה, v. קיריאה, a. קריה II.

קירוסין, קירוסין m. pl. (curiosi) *detectives, spies*. Pesik. R. s. 3 קירוסין הושיב וכ' Joseph placed agents in the palace. Ib. s. 8 כשם שלמלכי ב"ד ק' as human kings have agents who report ..., so are agents before the Lord &c.; ואלו קירוסין הם חזק' חק' and these are the Lord's agents, the soul that reports to the angel &c.—Denom. קירוסין report of agents. Lev. R. s. 32' ... קול קריאסות לרעה וכ' Ar. (corr. acc., a. omit) ed. (יש קול יוצא) there is a report of agents for good (Deut. V, 25) ..., and a report of agents for evil (ib. I, 34); Koh. R. to X, 20 יש קרסיות וכ' (corr. acc.).

קיריאה, v. קיריאה.

קיריאה, v. קרא I.

קיריני, קירינא, קירינא pr. n. pl. *Kiryana, Kyrene* (corresp. to b. h. קיר). Targ. II Kings XVI, 9. Targ. Am. II, 5; IX, 7 קיריני ed. Lag. (oth. ed. קיריני; v. Vulg.).

קיריס, Y. Sabb. XIII, 14^a בכ' v. קירוס I.

קיריס m. (not קיר) (κύρις=κύριος, S.) *lord, as a title, master*. Targ. Job III, 18 (19). Ib. V, 2.—Esp. *the Lord*. Targ. Ps. LIII, 1. Ib. XCVII, 10. Targ. Y. I Num. XI, 26; a. e.

קיריס pr. n. m. (cmp. b. h. קירס) *Keris, an Amora*. Y. Bets. II, end, 61^d ק' ראימא v. ק' Y. Sabb. V, end, 7^c ק' ריימא (v. Fr. M'bo, p. 122^a).

קירמי, קירמא, v. קרמא, a. קרמא.

קירמולין, v. קרמולין.

קירמיון, v. קרמיון.

קיריני, v. קירינא.

קירס m. (καῖρος) *opportunity, season*. Koh. R. to XI, 3 אם הגיע קירסו של חלמיד וכ' when the proper time comes for the scholar to teach &c. Ib. הגיע קירסו וכ' when the turn of the prophets comes to prophesy &c. Esth. R. to I, 13 (ref. to לערים, I Chr. XII, 23) שהיו יודעין (הקירוס) לרפאות את הקירוס קליפה העולה מחמת [a gloss: מזמנה] to mend the time (destiny); [a gloss: מזמנה] from misreading קירוס, v. קרס; Cant. R. to VI, 4 לרצוא את הקורס (ed. Wil. קורס; corr. acc.).—Pl. קירסין, קירסין (קר'). Pesik. Vayhi, p. 9^a (ref. to לערים, v. supra) לק' understanding of the seasons (v. LXX, I Chr. I. c.); Esth. R. I. c.; Cant. R. I. c. (not לקין); Num. R. s. 13; Gen. R. s. 72 לקורניטין (corr. acc., or לקירוסין); [Var. in Ar. לקירטין].—[Gen. R. s. 58 בקרסין, v. קלירוס.—Y. Shebi. II, 33^d קירוסים, v. next w.]

קירסום m. (קרסם) *plucking the tops off*. Y. Shebi. II, 33^d [read:] ר"ש כר' יהושע בכ' that R. S. agrees with R. J. concerning the plucking of ears in the Sab-batical year.

קירסוף, v. קירצוף.

קירסי, v. קרסי.

קורפיות, v. קורפיות.

קורצוד, v. קורצוד.

קירצוף m. (קרצף) *scratching, currying with a strigil*. Tosef. Bets. II, 17 גדולים ק' איוורו ed. Zuck. (Var. קרסוף) what kind of currying is called *kirtsuf*? That which is done with large-toothed combs, which do not wound, opp. קיריד; Y. ib. II, end, 61^d; Bab. ib. 23^a. Ib. בין קירד שרי currying is permitted (on the Holy Day) whether with large or with small strigils; v. קיריד.

קירצף, v. קרצף.

קירקוס, Yalk. Dan. 1064, v. מִקְרִין I.

קירקור m. (קִרְקָר III) *croaking* (of frogs). Tanh. Bo 4 their croaking was harder to bear than their ruining; Pesik. Vayhi, p. 66^b quot. in Ar.

קירקנות f. pl. (= קירקני, v. preced.) *clappers*, a sort of *castanets*, used at wedding processions. Pesik. R. s. 43 מוֹנְנִים קִי' וּב' (ed. Fr. קי') carrying castanets and marching before her.

קירקני m. pl. (v. preced. wds.) *croaking*. Ned. 51^a I shall drink wine to thy father's dancing and thy mother's croaking (singing); [Rashi: *handing the cup*].

קירקוסיי, Yalk. Kings 222, v. קִירְקָסָא.

קיש I pr. n. m. (b. h.) *Kish*, the father of king Saul. Meg. 12^b בן קיש הקיש וּב' v. נָקַשׁ; a. e.

קיש II m. (נָקַשׁ) *clapping, the sound kish-kish*. B. Mets. 85^b, v. קִישׁ.

קיש III, part. of קָשַׁשׁ II.

קישבא, v. קָשַׁבָּא.

קישואין, v. קִישְׁוֵאִים.

קישומ m. (קָשַׁשׁ) *dress, toilet, ornament*.—Pl. אֶרֶדְךָ קִישׁ, קִישְׁוֵאִין, קִישְׁוֵאִים; cmp. II פָּדִי קִישׁ with how many ornaments did I adorn you!; Pesik. Nah., p. 124^b. Keth. 71^b נְהִינָה מְרִיחַ קִישְׁוֵאִין וּב' is benefited by the perfume of her toilet for thirty days (can be thirty days without perfumery). Ib. (in Chald. diction) וּב' רְחֵלְנָהּ לְקִישְׁוֵאִין (read: רְחֵלְנָהּ) when she attached her vow of abstinence from perfuming herself to marital intercourse &c.; a. e.

קישומא ch. same. Targ. Is. XLIX, 18 קִישְׁוֵאִין constr. (ed. Wil. קִישְׁוֵאִין, corr. acc.).—Pl. קִישְׁוֵאִין Targ. Jer. II, 32 קִישְׁוֵאִין (h. text קִישְׁוֵאִין).

קישוי m. (קָשַׁשׁ) *protracted travelling, laws of cleanness concerning discharges during protracted travelling*. Nidd. IV, 5 (36^b) כְּמָה הָיָה קִישְׁוֵאִין (Bab. ed. אִישׁ) how long may her travelling last (in order to apply to her the laws concerning &c.)?; Yeb. 83^a; Y. ib. IV, 6^a; Y. Nidd. I, 49^b top קִישְׁוֵאִין; ib. וּב' the laws apply only during two weeks. Bab. ib. 66^a לְנַפְלִים אִין קִי the law of *kishshuy* does not apply to cases of abortion; a. e.

קישויא m. (קָשַׁשׁ) *objection, argument*.—Pl. קִישְׁוֵאִין. Y. Pes. VII, 35^b top לִירָ לִיה כְּאִילִין קִי (not קִישְׁוֵאִין) does not agree with those arguments (does not consider them convincing).

קישור m. (קָשַׁשׁ) *binding, contraction*. Sabb. 16^b מְפִידִין בְּשַׁעֲתָא קִי when the clouds were gathering, opp. פִּירִין. Ib. XV, 1 כְּשֶׁם שְׂהוּא דִּירִיב עַל קִישְׁוֵאִין וּב' as well as he is

guilty (of violating the Sabbath laws), when he ties them (the knots) &c., opp. דְּהִירִי. Y. ib. IV, 7^a top; a. e.—Pl. קִישְׁוֵאִין (b. h. קִישְׁוֵאִין) *beads, decorations*. Pirké d'R. El. ch. XXXII, end כְּלָלָהּ בְּקִישְׁוֵאִין like a bride in her attire; Yalk. Gen. 114. Sabb. 66^b (expl. קִישְׁוֵאִין, Mish. VI, 9), קִישְׁוֵאִין (Ms. M. מִישְׁוֵאִין, v. פִּישְׁוֵאִין; Y. ib. VI, 8^a קִישְׁוֵאִין (corr. acc.); a. e.

קישורא ch. same. Y. Sabb. IV, 7^a top קִישְׁוֵאִין the tying of which Rab speaks, referring to tying twigs for the purposes of a tent; אַבָּא קִישְׁוֵאִין the tying of which R. Abba speaks, referring to tying twigs for the purpose of making an implement (seats); a. e.—Pl. קִישְׁוֵאִין. Bab. ib. 66^b קִי Ms. M. a. Rashi (ed. קִישְׁוֵאִין) a sort of *stilts*, tied to the legs; v. אֶנְקִישְׁוֵאִין.

קישושות f. pl. (קִישְׁוֵאִין I) 1) *rakings, chips*. Tosef. Shebi. II, 14. Tosef. Erub. XI (VIII), 10 (Ar. ed. Koh. קִישְׁוֵאִין; oth. ed. קִישְׁוֵאִין), v. קִישְׁוֵאִין. 2) *splints put on a fracture*, קִישְׁוֵאִין.

קישות I f. (קִישְׁוֵאִין) [*tufted fruit*,] *cucumber* (sing. a. pl.). Tosef. Dem. V, 10 וְיִטַּל מִכָּל קִי וּב' he takes tithe from each bunch of cucumbers. Ter. III, 1 וְנִמְצָאָה וּב' if one separates a cucumber for T'rumah, and it is found to be bitter. Tosef. ib. IV, 5 וּב' קִי there is nothing bitter in the cucumber except the central part (the central cucumber in the bunch (?)); a. e.—Pl. (v. supra). Ib. V, 14. Sabb. 109^a Ar. s. v. טָרוּ; v. קִישְׁוֵאִין.—V. קִישְׁוֵאִין.

קישות II f. (קָשַׁשׁ) *comparison, likeness*. Gen. R. s. 35 (play on קִישְׁוֵאִין, Gen. IX, 13) קִישְׁוֵאִין וּב' my likeness, that which comes near to me (the halo of glory); Yalk. ib. 61 קִישְׁוֵאִין; v. קִישְׁוֵאִין.

קישן m. (קָשַׁשׁ) *one whose legs knock against each other, bandy-legged*. Bekh. 45^a; Tosef. ib. V, 9 דִּקְשָׁן (ed. Vien. דִּקְשָׁן, cmp. קָשַׁשׁ).

קישקיש m. (קָשַׁשׁ) *hoeing the ground* (around olive trees). M. Kat. 3^a מִנֵּין לְעִידוֹר וּב' whence is it learned that hoeing of vines, and hoeing of olive trees, and clearing are forbidden in the Sabbatical year? Ib. וּב' שֶׁרִי... is hoeing in the Sabbatical year permitted?; Succ. 44^b Ms. M. (ed. קִישְׁוֵאִין).

קישקישא I ch. same.—Pl. קִישְׁוֵאִין. M. Kat. 3^a; Succ. 44^b; Yalk. Ex. 354 הָיוּ וּב' there are two kinds of hoeing, one intended to make the tree stronger &c., v. פִּילָא III.

קישקישא II m. (קָשַׁשׁ; cmp. Zeph. II, 1) *gathering place* (in war times); *tower, fort*.—Pl. קִישְׁוֵאִין, Sabb. 11^a וּב' אֲכַל בִּקְי' but as to towers and turrets, we care not (they may be higher than the synagogue).

קישר, v. קָשַׁשׁ.

קישרפא, v. קִישְׁוֵאִין.

קישת, Tosef. Nidd. V, 8, v. קִישְׁוֵאִין Pi.

קָלָא אֵילָן, קָלָא אֵילָן m. (קָלָא II a. אֵילָן) [ashes of a tree,] a vegetable blue dye, an imitation of the genuine purple-blue (קָלָא אֵילָן); [Ar.: *indigo*, an adaptation of *καλάινον*, callainum, Sachs, Beitr. I, p. 132]; *woolen threads*

קלול, Tosef. Par. III (II), 4 Var., v. קלל.

קלומיה, v. קלומיה.

קלון I m. (b. h.; קלה I) *degradation, disgrace*, opp. **קבון**. Gen. R. s. 1, a. e. בקלון וביורי, v. פבד I. Ab. d'R. N. ch. XXIX 'שנפטר ממנו בק' ... שמכבד he that honors his fellow-man for the sake of wealth, will finally part with him in disgrace. Sh. 55^a (of an animal that has been carnally abused) חקלה וכן בעיני (to condemn it to death) is it necessary that it must have been both a stumbling-block (cause of a scandal) and a disgrace (to the criminal and his survivors)? Ib. קלוננו ... קלוננו מועט in this case (of a Jew being the criminal) his disgrace is great, and in the other (that of a gentile) his disgrace is little (it being not unusual). Ib. ויהי אילנות דאין קלונן וכן but in the case of trees (that have been worshipped and must be destroyed) the disgrace through them is not great, and yet &c. Esth. R. introd. to Par. 3, v. קוא; a. fr.—Esp. *prostitution, house of prostitution; sodomy*. Lam. R. to I, 16 Vespaian filled three ships with the nobles of Jerusalem to place them in the Roman houses of prostitution. Ib. to IV, 2 ... חייטין אחר 'בא' a Jewish boy is in prison doomed to prostitution; Y. Hor. III, 48^b. Ib. שניחם עומדין בק' וכן if a man and a woman are (in prison) threatened with exposure to prostitution, the redemption of the man has the precedence &c.; a. fr.—Trnsf. *idolatrous statue or temple*. Y. Ab. Zar. III, 42^c top (in Chald. dict.) נפל ק' דטיבריא (when R. H. died, the idol (or temple) of Tiberias fell in (emp. ידמ' I).

קלון II m. (קלה II) *combustion*. Num. R. s. 11 (play on קלון, Prov. III, 35). לאש ... לאש they shall carry off combustion as their share, because finally they will go into fire; 'אלא שריפה וכן' *kalon* means burning (ref. to Jer. XXIX, 22).—[B. Bath. 99^b ביה הק' ביה, v. קילון.]

קלון (calo) I *proclaim*. Y. Ab. Zar. I, 39^c top, v. ריאו.

קלונמרון, v. קליבנימרון.

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא f. (קלון I) *brothel-keeper*. Y. lamd. to Gen. XLIII, 14 (חקיל, חקול) אמרו זה לזה נלך אצל הק' וכן' they (Joseph's brothers) said to one another, let us go to the brothel-keeper's, perhaps he has been sold thither.

קלונתא, v. קלנא.

קלונתא, v. sub קלנא.

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא, Lev. R. s. 7, v. קלונתא.

קלונתא, v. קלנא.

קלונתא, **קלונתא** m. pl. (a corrupt. of *γελουαστηρ* = *γελουαστης*) *jesters, buffoons, king's fools* (v. קלנא). Targ. Esth. II, 21 'ק' two merry-makers, opp. קלונתא; Yalk. Esth. 1053 (in Hebr. dict.) קלונתא (some ed. קלונתא), opp. קלונתא (v., however, קלונתא).

קלונתא, v. קלנא.

קלונתא = קלונתא. Ohol. IX, 15 Ar. (ed. 'ג, not קלונתא).

קלונתא, v. קלנא.

קלונתא, Targ. I Kings XIV, 3 some ed., read: קלונתא.

קלונתא, v. sub קלנא.

קלונתא m., pl. קלונתא *peel, husks*. Targ. Y. Num. VI, 4 [read:] 'קל', v. קלונתא.

קלונתא, v. קלנא.

קלונתא f. (קלה) *peel, husk; thin skin (gut for sausages)*.—Pl. קלונתא, קלונתא. Y. Sabb. VII, 10^a bot. קלונתא when he makes a selection from among the guts; ib. בקלונתא (corr. acc.). [Levy, Neuhebr. Wört. quotes קלונתא.]

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא m. (cervical, *κεφαλαιον*, S.) *pillow*. Mekh. B'shall., Amalek, s. 1 ... כסה ... כסה ... או ... כי had Moses no bolster, or cushion, or pillow to be placed under him?; (Taan. 11^a only כסה a. כסה).

קלונתא, Yoma 84^a, v. קלנא.

קלונתא, v. קלנא.

קלונתא, v. קלנא.

קלונתא, v. sub קלנא.

קלונתא f. (קל II) *lightness, swiftness*. Tanh. Vayhi 16; Yalk. Gen. 161 קלונתא של איל the swiftness of the hart; a. e.—*light-mindedness, irreverence, disregard of custom*. Keth. 8^b ונהג ק' בעצמו וכן' and set the example of disregard of custom through himself (inaugurated simplicity at burial), when (according to his request) they buried him in linen garments; M. Kat. 27^b ראש ק' Tosef. Nidd. IX, 17 'ר' וכן' Succ. 51^b הנהיג ק' 'ר' וכן' and they were led into irreverence (through the presence of women); Tosef. ib. IV, 1. Ab. III, 13 שחוק וכן' laughter and frivolity make man familiar

with unchastity. Tanh. Mik. 9 בבגדוה 'ר' שלא ינהוג ק' ר' lest man become irreverent towards the Almighty.

קלוחא, Y. Sabb. I, 3^d top, v. קולחא.

קלח (denom. of קלה) to rise in a column. B. Kam. 61^a בקלחא, v. קלה.

Pi. קלחא 1) to bring forth an uninterrupted jet, cause an uninterrupted flow; to splash. Ab. Zar. 12^a המקלחין, v. פרצוף. Tosef. Erub. IX (VI), 23 המקלחין, v. צנור. Ker. 22^a as long as the blood gushes forth, v. שמקלחא; a. fr.—2) to cause gushing forth by interposing an object, to dam in and cause an overflow. Eduy. VII, 4; Zeb. 25^b dripping liquids caused to overflow in a continuous current by a dam of burs of nuts.—3) (of locusts) to come in dense columns. Tosef. Sabb. XII (XIII), 5; Y. ib. XIV, beg. 14^b; Bab. ib. 106^b אם היו הם if they come on in dense columns.—4) to collect (coins in a tube). Tosef. Shek. III, 2; 4, sq. כהנים (מקבלין) (Var. מקלחין) the priests collect these moneys (put them in a horn, v. שופר).

קלח, Pa. קלח ch. same, to cast with force, (of trees) to shed fruit prematurely. Targ. Y. Lev. XXVI, 20.

קלח m. (cmp. קולחא II, a. קולחית. 1) tube, stem, stalk. Keth. 111^b, a. fr. של כרוב ק' a cabbage stalk; Y. Peah VII, 20^b top אחד של חרדל ק' a mustard stalk. Pes. 39^b referring to the stalk (of the herbs mentioned); a. fr.—Pl. קלחין, constr. קלחין, קלחין, קלחין. Y. Kil. III, 28^d bot. כדושה ק' ידירין when planting corgle stalks, opp. רצה. Par. XI, 9. Peah III, 2. Ib. 5 המוכר קלחי אילן ו' if a man sells the stems of plants in his field (without selling the soil); a. e.—Men. X, 4 (66^a) בקנים ובקלחות (read: read: ובקלחות; Bab. ed. ובקלחות; Mish. Cambr. ובקלחות, v. Rabb. D. S. a. l. note 4) they threshed it with reeds and stalks of plants (instead of using flails); Lev. R. s. 28; Pesik. R. s. 18 ובקלח' Pesik. Ha'omer, p. 69^a ובקלח' (corr. acc.); Yalk. Lev. 643 Erub. 16^a ק' (ed. Sonc. (ק'); a. e.—2) (of liquids) column, jet. Toh. II, 1 ספק שהק' ו' if there is a doubt whether the jet touched her hand. Tosef. T'bul Yom II, 9; a. e.

קלחא, ק', ק' ch. same, stalk, stem. Hull. 119^a בקל' Ar. (ed. בק') the stem (of the plants) is meant.—Pl. קלחין, ק' Targ. Y. Num. XIX, 18.

קלחת f. (b. h.; preced. wds.) flesh-pot. B. Bath. 74^a בק' as flesh is turned in the pot.

קלט (b. h.) [to surround,] 1) to close, press.—Part. pass. קלית; f. קלית; pl. קלית. Sifra Emor, Par. 7, ch. VII (expl. Lev. XXII, 23) קלית an animal whose hoofs resemble those of a horse &c.; Bekh. VI, 7 (40^a) שרגליו ק' its hoofs are closed, opp. סרוקין. Ib. VII, 6 א' ק' if his fingers lie one above the other or are grown together up to the root (פ'ק). Y. Sot. IX, 23^d; a. e.—In gen. קלית an animal with uncloven hoofs (having the sign of uncleanness) born of a clean animal, monster or hybrid. Bekh. 7^a ק' במעי פרה a kalut born of a cow; Hull. 68^b. Ib. במעי פרה

a kalut found in a cow (after ritual slaughtering); ib. 69^a. Sabb. 67^a ו' וכפרדה ו' thy seed be like a k. and like a mule &c. (Rashi: 'like one whose semen is locked up'); a. e.—2) to clutch, intercept, receive; to conceive, retain, absorb. Hull. 65^a כל עוף הקלח מן האויר ו' any bird that snatches in the air (for things thrown to it) is unclean. Gen. R. s. 41 אינה קולחא, v. פ'ר II. Ker. 5^a את ו' and the oil retained (absorbed) the scent. Gen. R. s. 5 שמציאה את היין וקולחא ו' the waters of the rivers); Yalk. Ps. 848 קלחא. Ab. V, 15 קלחא ו' which passes the wine and retains the lees; ... שמציאה ו' which passes the common flour and retains the fine flour (v. צוף). Snh. 108^b קולחא ו' כל שהייתה קולחא ו' whatever animal the ark received. Sabb. I, 6 קולחא ו' when there is time enough before the Sabbath for the wool to assume the color of the dye. Lev. R. s. 14 כל הרכבה שאינה קולחא ו' a woman conceives only shortly after menstruation. Shebi. II, 6 קולחא ו' a grafting which does not take root within three days, will never do so; a. v. fr.—Ex. R. s. 1 ק' ר' (Moses) adopted the manner of his ancestors (finding wives at the well); Tanh. Sh'moth 10 לקח.—Esp. (v. קלחא) to protect, give the shelter of an asylum. Macc. 12^a אינו קולח only the top of the altar protects him that flees to it; עולם only the altar of the permanent sanctuary (in Jerusalem) offers protection; אינו קולח only the priest while at service &c. Ib. אינה קולחא ו' only Bezer is an asylum (but not Bozrah). Ib. פלו קלח' his (the Levite's) district protects him. Ib. עיר שקלחא ו' a town which has received him once before. Sifre Num. 160 אלא אין לי אלא none of those cities had the right of asylum until all of them had been designated; a. fr.—Macc. 10^a קולחין ... מנין whence do you learn that the words of the Law offer protection (to its students)?; ib. קולחין ממלאך ו' they protect from the angel of death.—3) (of sacred precincts) to retain; to make export illegal. Ib. 19^b קלחא מדיצור the sacred precincts have retained it (and it cannot be redeemed and taken out of Jerusalem again); ib. 20^a. Ib. מדיצור that the precincts have retaining power is merely a rabbinical enactment; Snh. 113^a; B. Mets. 53^b.—Part. pass. as ab. Sabb. 4^a, a. fr. שהייתה דמיה ו' קלחא, v. ניה.

קלט ch. same, 1) to close.—Part. pass. קליט, pl. קליטין. Targ. Y. Lev. XXI, 20.—2) to clutch, intercept, receive; to absorb. Hull. 65^a מ' קלחא נמי קלחא ה' tsipparti, too, snaps at things in the air (and yet it is a clean bird). Y. Pes. III, beg. 29^d ו' דיקלחא, v. צ'ב'א I; a. fr.—Meil. 11^b, v. infra.—3) to offer an asylum, protect. Targ. Y. Num. XXXV, 6; a. e.—4) (of sacred precincts) to retain. Pes. 52^a א' גבא דהמא קלחיה (אגבא) does the back of the ass (on which the fruit was brought to the place) form a sacred precinct (so that it cannot be exported again)?

Ithpe. קלחא, א' קלחא to be received, intercepted. Succ. 49^b

'רא' when the remnant of the libation poured into the depth was intercepted in a vessel; Meil. 11^b קָלָטָא דָּאִי קָלָטָא (קָרָנִי) it refers to a case when one intercepted the libation (v. Rashi a. Tosaf. for Var. Lect.).

קָלָטָא m. (preced.) *reception, asylum*. Targ. Y. Num. XXXV, 25, sq. קָלָטָא (h. text מקָלָטָא).

קָלָטָא f. (preced.) *receiving, protecting*. — Pl. קָלָטָא. Targ. Y. Num. XXXV, 11; 13, sq.

קָלָטָא, קָרִי, קָרִי m. (preced. wds.; cmp. קָפַג, [absorbing.]) *receiving punishment*. Y. Yeb. II, 4^a top חָבַט בָּךְ 'דְּהוּא טָבָא ... go on beating, for there is a benefit in taking it (it will teach me a lesson); Y. Kidd. III, 64^d bot. בְּקָלָטָא; Gen. R. s. 7; Tanh. Huk. 6; Koh. R. to VII, 23; Pesik. R. s. 14 בקָלָטָא, read: בקָלָטָא; ib. בקָלָטָא (corr. acc.); Pesik. Par., p. 35^b, sq. בקָלָטָא (corr. acc.).

קָלָטָא m. (calator) *an officer arranging the royal receptions*. Lev. R. s. 28; Koh. R. to IX, 11, a. e., v. קָוִים.

קָלָטָא, קָלָטָא, קָלָטָא m. (קָלָטָא, קָלָטָא) *the teacher's litter in college or synagogue*. (גְּלִיגָא) Y. Meg. III, 73^d bot.

קָלִי f. (αλλή) *handsome*. Ex. R. s. 52, end, a. e., v. קָנִישִׁי.

קָלִי adv. (apocop. of קָלִיל) *little by little, slowly*. Erub. 51^a קָלִי כִּי מִסֵּב קָלִי when he walks step by step, opp. רָחַשׁ. Sabb. 153^b קָלִי אֵלָּא קָלִי only when one runs (is it permitted), but when one walks leisurely is it not?

קָלִי I (b. h.) *to be light, disregarded*.

Pi. קָלִי, קָלִי (by ref. to קָלָה, Deut. XXV, 3) *to disgrace (one's self), to have loose bowels; to collapse under the lashes*. Macc. 23^a קָלִי בִּין בְּרִיאֲשׁוֹנָה וְכ' if he collapses either at the first or at the second lash, he must be released. Tosef. ib. V (IV), 14 באֲדָר מִהֵן קָלִי אם קָלִי if he collapsed at one of them. Ib. קָלִי עַד שֶׁלֹּא לָקָה קָלִי if he collapsed (from fear) before receiving lashes. Ib. אֲמִדּוּדוֹ שֶׁאֵין (Var. יִקְלָקֵל) if the experts opine that he will collapse, when he is lashed; קָלִי שֶׁאֵין יִצֵּא מִבֵּית דִּין (Var. יִקְלָקֵל) that he will collapse on leaving the court; Macc. l. c. קָלִי Ms. M. (or קָלִי; ed. קָלִי). Ib. וְלֹא שִׁיבָה כָּבֵד (קָלִי). Ms. M. (ed. שִׁבָּה, corr. acc.; Var. שִׁבָּה) we read, 'lest if he should exceed . . . , thy brother be disgraced', but he must not be beaten at all, if he has collapsed in court ere this; Yalk. Deut. 937 קָלִי; a. e.

Nif. קָלִי *to be disgraced*. Ib. מִשֵּׁי וְנִקְלָה. Ib. וְנִקְלָה if he runs away from court after they have tied him, he is released; why? The text says, v'niklah, and he has been disgraced; Macc. l. c. Ms. M. (not in ed.), v. supra; a. e.

קָלִי ch. same, *to be disgraced*. Targ. O. Deut. XXV, 3 (קָלִי Ms. III (ed. Berl. וְנִקְלָה, oth. ed. וְנִקְלָה, fr. וְנִקְלָה).

Pa. קָלִי, Af. קָלִי *to hold in light esteem, revile*. Targ.

O. Deut. XXVII, 16 וְנִקְלָה ed. Berl. (oth. ed. וְנִקְלָה; ed. Vien. וְנִקְלָה, corr. acc.; Regia וְנִקְלָה fr. וְנִקְלָה; v. Berl. Targ. O. II, p. 57).

קָלִי II (b. h.; cmp. בָּלָה) *to consume, burn; to roast, parch*. Sifra Vayikra, N'dab., ch. XIV, Par. 13 וְנִקְלָה גֶרֶשׁ the text might have meant that one must parch it as grit; קָלִי אֶבֶר one must parch it in the ear. Pes. 75^a וְנִקְלָה, v. next w. — Part. pass. קָלִי. Sifra l. c., v. קָלִי. Men. 66^b קָלִי אֶבֶר אֶבֶר אֶבֶר whether parched in the ear or as grit; a. e.

*Hithpa. וְנִקְלָה *to consume one's self in longing*. Cant. R. to III, 11 וְנִקְלָה, v. קָלָה.

קָלִי ch. same. Targ. Jer. XXIX, 22. Targ. O. Num. XXI, 6 קָלִי הַיָּרֵד (h. text וְנִקְלָה); a. fr. — [Targ. Hos. IX, 16 וְנִקְלָה, read as ed. Lag. וְנִקְלָה] — Part. pass. קָלִי, קָלִי, קָלִי. Targ. Lev. II, 14. Targ. I Sam. XXX, 3; a. e. — Pes. 75^a וְנִקְלָה . . . נִקְלָה Ms. M. (ed. וְנִקְלָה) (may we not understand the text so that we put bundles of twigs around her and burn her to death? B. Mets. 74^a וְנִקְלָה (some ed. וְנִקְלָה) but it (the lime) lacks burning and taking out of the kiln and crushing! Snh. 31^a, sq. וְנִקְלָה אִם אִם if she wanted, she might have burned it (the document). Hull. 52^b וְנִקְלָה וְנִקְלָה v. לֹא קָלִי וְנִקְלָה II. Ab. Zar. 28^a וְנִקְלָה אֶמְרָה וְנִקְלָה roast them on a new shovel. Snh. 96^b וְנִקְלָה קָלִי a burnt temple thou didst burn (v. וְנִקְלָה); a. fr. — Trnsf. *to expose to the evil eye or to the covetousness of thieves*. B. Mets. 30^a וְנִקְלָה קָלִי (by exhibiting the found object) he exposes it to loss through the evil eye or through thieves.

Hithpa. וְנִקְלָה *to be burnt*. Snh. l. c. וְנִקְלָה . . . הַמִּזְבֵּחַ the time has arrived for the sanctuary to be destroyed and the Temple to be burnt.

קָלִי m. (b. h.; preceded.) *parched ears*. Men. X, 4 (66^a) קָלִי in order to comply with the law requiring it to be parched (Lev. II, 14); Sifra Vayikra, N'dab., ch. XIV, Par. 13 קָלִי (v. קָלִי II). Men. 66^b אֶלָּא קָלִי Ms. M. (v. Rabb. D. S. a. l. note, a. Yalk. Lev. 456) by קָלִי (parched) we understand the intercession of something else between the fire and the object to be affected by it; קָלִי (דָּבָר) קָלִי (דָּבָר) אֶלָּא קָלִי another version reads: by קָלִי we understand, parched in a vessel (in something hollow); how is this? A tube for parching grain was there &c. Sifra Emor ch. XI, Par. 10 קָלִי קָמָה וְכ' (Bab. ed. 67^b קָמָה וְכ' (corr. acc.). Ib. 11^a מִן הַזֶּמֶן מִן הַזֶּמֶן from the time the grain is parched and onward (when the soft grain is unfit for immediate consumption); קָלִי עַד קָלִי up to the time when grain can be parched; Men. 68^a. Sabb. 155^b קָלִי אֶת הַקֶּמֶחַ you must not mix flour of parched grains (with oil &c., on the Sabbath). Tosef. Pes. II (III), 4 קָלִי לְחִיבָה דָּלָה (not parched grain on which drippings have fallen; a. fr. — Pl. קָלִי, קָלִי, קָלִי. Men. 66^b קָלִי אֶבֶר (not אֶבֶר); Kel. II, 3; Sifra Vayikra, l. c.; Yalk. Lev. 456, v. אֶבֶר. Keth. II, 1 קָלִי אֶת הַזֶּמֶן חֲלֹק, v. חֲלֹק. Y. ib. 28^b top קָלִי אֶת הַזֶּמֶן חֲלֹק אֶת הַזֶּמֶן חֲלֹק at the wedding of a virgin that had been married before, no distribution of roasted ears takes place; a. fr.

קלי II, **קליא** I ch. same. Targ. Lev. XXIII, 14 (Y. ed. Amst. קלי). Targ. Ruth II, 14. Targ. I Sam. XVII, 17 (some ed. קליא). Ib. XXV, 18 (ed. Wil. קליא pl.).—V. קליא I.

קליא II, **קליא** m. (preced. wds.) 1) *fiery (poisonous) serpent*. Targ. O. Num. XXI, 8.—2) *ashes of an alkaline plant*, v. קליא II.

קליאופטרא pr. n. f. *Cleopatra*, queen of Egypt. Nidd. 30^b מלכת אלכסנדריה ק' (read: אלכסנדריה מ' or מלכת ק' אלכסנדריה) C. the queen of Alexandria; ib. (אלכסנדריה) קלפטרא מלכת אלכסנדריה; ib. IV, 17 גלפטרה מלכת אלכסנדריה (corr. acc.); Tosef. ib. IV, 17 גלפטרה מלכת אלכסנדריה... (קלפטרה, גלופטרה, קלופטרה).

קליבוסת f. (cmp. קלבוס) *the lowest end of the vertebrae, coccyx*. Sabb. 152^a (expl. דושק, Koh. XII, 5) ק' ק' that means the coccyx (v. קליב II).

קליבוסתא ch. same. Hull. 93^a רבא רבא Ar. (ed. רב) the fat on the coccyx.

קליבוסים, v. קליוסין.

קליגרפון f. (αλληγραφεων) [*fine writer*], name of a baker's tool resembling the stylus, with one pointed end to pick up the bread, called 'the tooth', and one flat and broad end to scrape the ashes out (v. קרף), called 'the palm.' Kel. XIII, 2 ק' שניטלה כפה וק' Ar. (ed. קליגרפון; ed. Dehr. קליגרפון) a k. that has lost its palm, is susceptible to uncleanness on account of its tooth &c. (v. Tosef. ib. B. Mets. III, 7, quot. s. v. קליגרפון III).

קלידא, v. קליד.

קלידא, v. קלידא.

קלידיוקוס*, prob. to be read: קלידיוקוס m. (κλιδο-αρχος) *president of a district* (higher than the *epitropos*, and subordinate to the *decurio*, a member of the senate in provincial municipalities). Mekh. B'shall., Amalek, s. 2; Yalk. Deut. 813 פלידיוקוס, פלידיוקוס, prob. פלידיוקוס (πολι-αρχος=prefectus urbi).

קלימ m. h. a. ch. (קלט) *suction*, (with ים or יבא) *gorge*. Y. B. Mets. V, 10^c bot. קלימו של ים (not שלים) the gorge (resorbing the rivers flowing into the sea); transf. a certain form of usury (τόκος ναυτικούς, *fenus nauticum*, v. Sm. Ant. 3rd ed. London 1890, s. v. *Fenus*, a. Lübker Reallex. s. v. Ἐμπορος, a. Zinsen), *the creditor advancing money on a ship load at his own risk in case of shipwreck*, expl. ib. בר נש ירדדיב לחבריה מזה דנינן כגון אילין דיהבין וק' if one advances a certain number of Denars to his neighbor in the same manner as those who give goods &c., v. קסוסטבן.—Pl. (ch.) קלימין Gen. R. s. 5 (expl. נבכר ים Job XXXVIII, 16) ק' יבא (some ed. קלימין) to the gorges of the sea; Yalk. Ps. 848 קלימא (read: קלימא or קלימא).

קלימא f. (קלט) 1) *receiving, offering an asylum*.

Macc. 13^a וק' לכס לך one scholar is of the opinion, 'unto you' (Num. XXXV, 12) means yours merely as an asylum, where the refugees have to support themselves, the other is of the opinion, 'yours' for all your needs.—2) (of a graft) *taking root*. R. Hash. 10^b.

קלימא, **קלימי**, Pesik. R. s. 14, v. קלימא.

קליל m. (v. קליא) [*something hollow*], *receptacle*. Men. 66^b, v. קלי.—Pl. (of קלימא) קלימא Tosef. Par. III (II), 4, v. קלי.

קליל I m. (v. next w.) *a little, a short while*. Targ. Y. Gen. XXIV, 17 (ed. Amst. קלי). Targ. Prov. VI, 10. Ib. XV, 16 (ed. Wil. ק'). Ib. XVI, 8 (ed. Wil. קלי). Ib. V, 14 (not 'כ'). Targ. Y. Ex. XVII, 4; a. fr.—Koh. R. to III, 9 ק' עביר עימיה אורר ק' he spent with him a short moment of rest.

קלי, **קליא**, **קליל** II m., c. = h. 1) *light of weight; quick*. Targ. II Sam. II, 18. Targ. Prov. XIX, 2 (ed. Wil. קלי). Targ. Jer. II, 23; a. fr.—Gitt. 56^a ממיא ק' ממיא a live body is lighter than a dead one. Hull. 16^b רבא רבא in the case of a bird, which is of light weight. Snh. 46^b ק' כמאן ראמר ק' Ms. M. (ed. קיל) as one says, the world is light to me (meaning to say, I feel heavy); Y. ib. VI, 23^d bot., v. קלי; a. e.—2) *slight, of little esteem; little, small* (in numbers); *easy*. Targ. Y. Ex. XVIII, 22 (ed. Amst. קלי). Targ. Lam. III, 28. Targ. Jer. III, 9 (h. text וקלי). Targ. II Kings III, 18. Targ. Y. Gen. XXIV, 15; a. fr.—B. Kam. 6^b, v. קלי. Y. Nidd. I, 49^c top ק' וק' the opinion of R. M. is more lenient than that of R. J.; a. e.—Pl. קליין. קליין; קליין. Targ. Is. XVIII, 2. Targ. Lam. IV, 19. Targ. II Chr. XXIX, 34. Targ. Y. Lev. XIV, 32; a. fr.—Koh. R. to I, 18 אכל מלין ק' he ate light things (easy to digest), opp. בורין coarse things.

קלילותא, **קלילו** f. (preced.) 1) *lightness, rapidity*. Targ. Zech. V, 7; 9. Targ. Y. Gen. XXIX, 1.—2) *a little*. Ib. XLIII, 2, v. קלי I.

קלינמרין, v. קלינמרין.

קליסמאר m. (corrupt. of questionarius) *executioner*. Ab. Zar. 18^a Ms. M., v. קליסמאר.

קליסמא, Sabb. 123^b Ar., v. קליסמא.

קליסמארין, v. קליסמארין.

קליסמא pr. n. pl. K'lisia (?). Y. Gitt. IV, 46^a.

קליעה, v. קליעה.—[Eruv. 63^b ed. Cost., v. קליעה I.]

קליעה f. (קליע II) *twist, network; screen*. Y. Shek. VIII, 51^b top ק' שלשה וק' if the text (Ex. XXVI, 31) had the word *hut*, it would mean a double thread, if *li'ah*, a triple thread &c. Y. Succ. III, 53^c bot.; Sifra Emor Par. 12, ch. XVI, עבות. Yoma 67^b (expl. במקלעו Mish. ib. VI, 7) ק' כמין ק' he intertwined the limbs of the animals so as to form a network. Y. Taan. II, 65^b top (in

Pi. קָלַל [to diminish,] to curse. Keth. VII, 6 בִּקְלָלָהּ, v. וְיָדָהּ. Sabb. 62^b שִׁאֲשֶׁרוֹ מִקְלָלָהּ בִּפְנֵי רֵיבִי whom his wife curses in his presence. Pes. 87^b (ref. to Prov. XXX, 10 sq.) וְכִּי יִרְדּוּ שִׂמְעוֹנִי וְקָלַל אָבִי even if it be a generation of men that curse their father..., do not denounce &c. Yoma 75^a וְכִּי יִרְדּוּ שִׂמְעוֹנִי וְקָלַל אָבִי God cursed the serpent, yet it climbs up the roof and finds its food. Sot. 11^a (expl. גִּלְגָּל, Ex. I, 10,

as euphem. for *עליונו* (and *עליונו* like a man that wants to curse himself (express an ill omen about himself), and hangs his curse on others. B. Bath. 88^b himself), and hangs his curse on others. B. Bath. 88^b *הקב"ה בירך ... וקללנו* the Lord blessed Israel with the twenty-two letters of the alphabet (from א of אה, Lev. XXVI, 3, to ת of תמימים, ib. 13), and cursed them with eight letters (from ו of ואם, ib. 14, to ש of ששם, ib. 43). Snh. 70^a *קללנו ברביעי ... שקללנו* because Ham injured him by (preventing his begetting) a fourth son, he (Noah) cursed him by his fourth son (Canaan). Ib. 91^b *כל דמוע וכו' ... שבמעי אמן מקללן אורו* (not אמו) he that withholds a tradition from his pupil, even the embryos in their mother's womb will curse him; Yalk. Prov. 947; a. fr.

Nithpa. נִתְקַלְלָה to be cursed. Ber. 61^a *נִתְקַלְלָה ... וכו' the serpent was cursed first, and then Eve &c.; Gen. R. s. 20; Erub. 18^a. Ib. נִתְקַלְלָה בבל when Babylon was cursed, her neighbors were cursed. Bekh. 8^a אם וכו' מברכה נרקללה if she (Eve) was cursed (with prolonged pregnancy) more than cattle &c. Ib. אחת לשבע ... היא ... it (the serpent) was cursed seven times more than certain cattle. Ib. היא מודה ... (not נרקלל); a. fr.—[Tosef. Sot. II, 3 נרקללה ניוולה, Var. ניקל, read: ניקחה בניוולה, v. נקה Nif.]*

קלל ch. same, 1) *to be light; to be of light esteem.* Targ. O. Gen. XVI, 4, sq.—2) *to be reduced.* Ib. VIII, 8; 11 *קלל* ed. Berl. (ed. Vien. קלל).

Ithpol. קלל to be reduced. Targ. Y. ib.

Pa. קלל (denom. of קלל) to be quick, to pass swiftly. Targ. Job VII, 6; IX, 25.—2) *to make light; trans. to ease, relieve.* Pesik. B'shall, p. 93^a *קלל גרמך* make thyself light of weight, or I will throw thee off.—Y. Kidd. II, 62^d bot. *היון מחמירין וכו' עליהון* they were strict in their practice, and he lightened their burden (allowed them what they considered forbidden). Y. M. Kat. III, 82^a *הו' דהו'ן סברין דו' מקללה חמר* he whom we thought to be lenient made it stricter; a. e.—[Yalk. Gen. 133 *ומקללה* בשוק, v. קלל.]

Af. קלל (1) to disregard, dishonor; also to curse. Targ. Ex. XXII, 27 (v. קלל II). Targ. Ps. LV, 13 (h. text *מני מקיל לאילין* וכו' R. M. spoke with disrespect of those that get appointments to office for money; Midr. Sam. ch. VII *אמי הוה* (מקיל) Y. Dem. I, 22^a top, v. קלל II. Y. Peah VIII, 21^a *אקללן* they cursed thee; a. e.—2) *to relieve, to favor the more lenient rule.* Targ. Ex. XVIII, 22 (some ed. O. *באבילון* read: *קלל*). Targ. I Kings XII, 4; 9.—Erub. 46^a *הוא דאקלל וכו' only as to mourning ceremonies the Rabbis adopt the more lenient rules.* Yeb. 88^a *קלל*, or *קלל* I; a. fr.—V. *קלל*.

קלל f. (b. h.; preced.) *dishonor; curse.* B. Mets. 75^b *קלל גורם* brings dishonor upon himself (people believing him to be dishonest). Meg. 13^a, a. e. *קלל* let not the curse of a common man be a slight thing in thy eyes. Ib. 28^a *קלל חבירי* ... *לא עלתה* the thought of my neighbor's curse never went to bed with me (v. *קלל*). Sot. 11^a *קלל*, חולה קלל וכו' Yoma 54^b

וכ' וקללן those whose blessing is blessing, and whose curse is curse (whose blessings and curses are efficacious) are engaged in such things!—Y. Snh. VII, 25^a bot. *מחו לקריע על קיללה* (usu. ברכה) blasphemy. Ib. *קיללה הגרי* how about rending one's garments on hearing blasphemy by a gentile?; a. fr.—Pl. *קלל* Meg. 31^b *קלל* the curses in Leviticus (XXVI, 14-43); *שבמשה* the curses in Deuteronomy (XXVIII, 15-68). Ib. *קלל* that the year and its curses my end together. Erub. 100^b *קלל* Eve was cursed with ten curses; a. fr.

קלל, Pa. *קלל* (cmp. קרם) *to pare off.* Y. Ab. Zar. II, 40^d *קלל* he saw that it (the plaster) was poisoned, and he pared it off; [prob. to be read: *קלל*, v. *קלל*].

קלל, v. *קלל*, pl. *קלל*.

קלל, Targ. Ez. XXVII, 17, quot. in Rashi a. l., misreading for *קלל*, v. *קלל* I.

קלל m. (*χάλαμος*) reed, pen. Sabb. 80^a Ms. O., v. *קלל*.—Pl. *קלל* Gen. R. s. 1; Y'lamd. to Num. XXIII, 9, v. *קלל*.—*קלל*.

קלל, v. *קלל*.

קלל, v. *קלל*.

קלל, v. *קלל*.

קלל, v. *קלל*.

קלל f. (*καλαμάριον*) 1) *pen-case.* Yalk. Num. 766, v. *קלל*.—2) *inkstand.* Mikv. X, 1 *קלל* (read: *קלל* or *קלל*) the inkstand of ordinary men (with a rim bent inside to prevent spilling) does not become clean by immersion until you make a hole in its side; *קלל* and the inkstand of Joseph the priest (Josephus Flavius) had a hole in its side (through which it could be emptied and cleaned). Y. Ab. Zar. III, 42^a bot. *קלל* paper and pen are considered ornamental objects (with regard to idolatrous decorations on them); as to the inkstand, it is doubtful. Sabb. 80^a (Ms. M. *בקלל*, ed. Sonc. *בקלל*, corr. acc.) forming a letter by dropping ink out of the inkstand.—Pl. *קלל*. Kel. II, 7 *קלל* ed. Dehr. (oth. ed. *קלל*; Ar. *המחמיר* v. Sm. Ant. s. v. *Atramentum*).

קלל, v. *קלל*.

קלל or *קלל*, v. *קלל*, pl. *קלל*.

קלל m. = h. *קלל*, *shame, disgrace, disgraceful deed; nakedness.* Targ. Is. XXII, 18. Targ. Deut. XXII, 21. Targ. O. Lev. XX, 18; a. fr.

קלל pr. n. pl. *Kaln'bo* in Babylonia. Snh. 63^b (Ms. F. a. K. *קלל*, v. Rabb. D. S. a. l. note 50). Zeb. 96^a

שמעיה מן (רב) (not בן, v. Rabb. D. S. a. l. note 40) (Rab) Sh'maya of K.; Yoma 21^a (v. Rabb. D. S. a. l. note 9); Yalk. Lev. 490 (corr. acc.).

קלנדא, קלנדא, v. next w.

קלנדא c. (calendæ, accus.) *kalends*, the first day of the Roman month, (applied only to the kalendæ Januariæ) *the Roman New Year*. Ab. Zar. I, 3 (8^a) קלנדא Y. ed. (Mish. a. Bab. קלנדא). Y. ib. 39^c top אדם ק' Adam instituted the kalends; 'ק' קלון ו' when he observed that the days were growing longer, he exclaimed, *kalendas* &c., v. דיאו. Ib. ייטובריס 'ק', v. ייטובריס. Ib. כלל אסורה לכל 'ק' on the Roman New Year it is forbidden to deal with all gentiles; [oth. opin.] אין אסורה אלא לפלחין בה it is forbidden to deal with those only who worship on it; Bab. ib. 8^a; Tosef. ib. I, 4 קלנדא ed. Zuck. (Var. ה . . . , ס . . .). Ab. Zar. I. c. 'ק' שמנה ימים אחר ו' the New Year takes place eight days after the solstice, the Saturnalia eight days before the solstice; Y. ib. I. c. (corr. acc.). Bab. ib. I. c. 'ק' רומי שעשהה 'ק' ו' (Alf. עיר) if a Roman city (as Cæsareæ) introduced the Roman New Year, and all the townships near her are subject to her rule, are these townships forbidden or not?; a. e.

קלניא f. (colonia) *a Roman colony* (v. Sm. Ant. s. v. Colonia). Ab. Zar. 10^a 'ק' ותחעביר טבריא and that Tiberias be declared a Roman colony. Succ. 45^a, v. מוצא II; Y. ib. IV, beg. 54^b קלניא. Deut. R. s. 10 לאיסטרינין ששימש (פרס רומי, a corr. acc.) a general that held offices in two provinces, one a Roman province, the other a colony; (Yalk. ib. 94² 'פרס, omitted). B. Bath. 4^a 'ק' את הורודוס עבדא ברשא מחעביר 'ק' (v. Rabb. D. S. a. l. note 70) thou, Herod, being a bad servant (of Rome), (thy country) be declared a colony (an anachronistic allusion to the reduction of Judæa to a Roman province on the banishment of Archelaus).—Yeb. 115^b בצד קלניא מרא by the side of the town of Colonia (?).

קלניא f. (קלל) name of a *very lean bird*, *kallanitha*. Hull. 102^b 'ק' עוף; וזה 'ק' עוף but the k. is an unclean bird?; וזה טמא but the k. is an unclean bird?; 'ק' כעין 'ק' a clean bird similar in build to the k.—B. Bath. 20^a 'ק' לא מסרטא 'ק' but the k. does not scratch (and a child may play with it)!; 'ק' כעין 'ק' (a bird that does scratch, but is) similar &c.

קלניא, v. next w.

קלנתא c. (Κορινθιος) *Corinthian*. Tosef. Yoma II, 4; Yoma 38^a קלניתא (Ms. M. קלניתא, v. קלניתא I).

קלס I. Pi. קלס (denom. of קלס) *to put a helmet on*; part. pass. *an animal roasted in its entirety with the entrails and legs on the head*. Pes. 74^a R. Tarfon called it 'ק' a kid with a helmet on. Tosef. Bets. II, 15 איזורי 'ק' (not בקרבו) what is a *g'di m'kullas*? Entirely roasted, with head, legs, and entrails. Ib. עגל 'ק' a calf roasted with the head &c. Ib. Todos taught the Roman Jews to take lambs 'ק' ויעשין אותן מקלסין ו' and prepare

them 'helmeted' on Passover nights. —[Midr. Till. to Ps. XCII במקולסין, v. בקלסין.]

קלס II. Pi. קלס (denom. of קל, *Pales*) *[to shout, make noise]*; 1) *to praise*; [b. h. *to decry, deride*]. B. Bath. 176^a 'ק' ו' although R. Yishm. praised Ben N. (commended his argument) the practice follows his (R. Yishmael's) opinion; Y. ib. X, end, 17^d מדרשו קלסו he commended him for his mode of argumentation. Lev. R. s. 30 וקלס להקב"ה... ניקח let us take up the Lulab and Ethrog and offer praise to the Lord. Midr. Till. to Ps. CXIV (expl. סלו, Ps. LXVIII, 5) קלס (not קלסו) praise him. Ib. Ps. CIV; a. v. fr.—2) *to tramp or clap* (in wailing ceremonies or on joyous occasions), v. קלס II, 2. M. Kat. 27^b 'ק' ו' לא יקלס the trampler (at mourning ceremonies) must not tramp with a sandal on his foot, but with a shoe, to avoid accident.

Hithpa. קלס *to be praised; to be done honor to by song, clapping* &c. Y. Hag. I, 76^c מקלסין... כשודיה רואה whenever he saw a deceased person or a bride honored.

קלס Pa. קלס ch. same, *to call out; to praise; to tramp*. Targ. Esth. VI, 9; 11 (h. text *קלס*). Targ. Y. II Deut. XXXII, 43. Targ. Y. II Ex. XXXII, 18; a. fr.—Keth. 21^b את נמי מקלסו because thy mother's father commended it, thou commendest it likewise. Y. Kil. VIII, 31^b, a. e. 'ק' ו' ורואה... מקלס ליה הולים ו' R. J. praised him by applying the verse (Is. XLVI, 6) &c. Y. Maas. Sh. I, end, 53^a וקלסיה... אמרה he said it before R. Abina, and he applauded him, opp. קנוריה. a. e.—Y. Peah I, 15^d; Y. Ab. Zar. I, 42^c top 'ק' ו' מקלס קומי ו' did honor to bridal couples (singing, dancing &c.); (Keth. 17^a מרקד).

קלסא, קלסא, v. קלסא.

קלסא m. (b. h. קלסא, v. קלס) *shouting, derision*. Targ. Ps. XLIV, 14 Ms. (ed. קלנא).

קלסמור (better קולסטייר) m. (κολαστήρ) *torturer, executioner*. Ab. Zar. 18^a 'ק' ו' וקלסמור... וקלסמוריה; Ms. M. וקלסמוריה, arisen from confusing our w. with *questionarius*, v. קלסטייר, קלסטייר R. Hanina... and his executioner are destined to enjoy the happiness of the hereafter. Ib. קלסמוריה (Ms. M. קלסמוריה, En Ya'ak. קלסמוריה, v. Rabb. D. S. a. l. note 60) the (his) executioner said to him.

קלסמור, v. קלסטייר.

קלסמור I m. (a transpos. of *ἀρταλλος*, v. קלסמור a. קלסמור) *basket*, esp. *fodder-basket* used instead of a muzzle. Kel. XX, 1 קלסמור ed. Dehr. a. Ar. (ed. קלסמור, קלסמור; R. H. G. קלסמור); Sifra, M'tsor'a, Zab., Par. 1, ch. II קלסמור.—Pl. קלסמור. Y. Sabb. V, beg. 7^b.

קלסמור II קלסמור m. (κρύσταλλος, *crystallum*) *crystal*; trnsf. *brightness*, (with, or sub. פנים; comp. זיו) *beauty of features, countenance*. Ber. 7^a בשכר 'ק' as a reward for hiding his face (Ex. III, 6) he was granted the shining face (Ex. XXXIV, 29 sq.). Nidd. 31^a 'ק' ו' פנים ו' and God gives it

קָרָה, קָרָעָה, קָרָע I ch. same, 1) sail, curtain. Targ. Is. XXXIII, 23.—*Pl.* קָרָעָה, קָרָה, קָרָעָה. Ib. XVIII, 1. Ib. LX, 9.—Y. Sabb. XX, beg. 17^c הָיוּן פֶּרֶסֶין קָרָעָהּ וְכ' they spread the curtains a day before to the length of four

cubits.—2) *curtained enclosure*. Erub. 63^b (in Hebr. dict.) 'הַלֵּךְ בְּיָדָהּ (Ms. M. a. Yalk. Mic. 551 Ar. a. En Yaāk. ed. pr. בקליעה; ed. Oqst. בקליעה, v. Rabb. D. S. a. l. note) he that sleeps in a compartment in which husband and wife are. Ned. 22^b וְלֵךְ לְקִלְעֶיךָ go to thy room (I cannot help thee).—Esp. *ante-room, hall*. Ber. 22^b top וְלֵךְ in the anteroom of Rab O. M. Kat. 24^b; a. e.—[Pl. קליעה, v. קליעה.]

קָלַעַ m. (preced.) *split parchment* (of superior quality than *הוֹכְסָסוֹס*). Men. 32^a, a. e. בשר ק' on *l.* your writing must be done on the flesh side (inside). Ib. (in Chald. dict.) במקום ו' במקום ו' he wrote them on *l.*, on the skin side (outside); a. fr.

קָלַעַ m. (preced.) *slinger*.—Pl. קליעה, קליעה. Targ. II Kings III, 25 (not ק'). Targ. I Kings I, 38; 44 (h. text פלתי); a. e.

קָלַעַ (קליעין) m. = קליעין q. v.

קָלַעַ, קליעה, (קליעה), קליעה. v. קליעה.

קָלַעַ (cmp. קָלַעַ) to *scrape, peel, pare*. Pes. VII, 2 (75^b) יקלוהו (Bab. ed. קליעה) let him pare off the place where it touched the wall of the stove. Ib. 3 יקלוהו let him pare off the surface. Tosef. Neg. VI, 8 ויהיה קליעה he scraped off the sand (cement) between one stone and another; a. fr.—Part. pass. קליעה; f. קליעה &c. Nidd. 17^a וביצה ק' ... וביצה ק' ... which were let lie over night. Bicc. III, 8 קליעה peeled willow twigs; a. e.

קָלַעַ same. Maasr. IV, 5 שְׂעוּרִים מְקֻלָּה ו' (Mish. ed. המקליה, corr. acc.) he who husks barley-corns (to eat them before tithes are given), must husk each singly and eat; Bets. 13^b. Y. Maasr. II, 50^a bot.; Y. B. Mets. VII, beg. 11^b קליעה, שלא קליעה, v. קליעה. Lam. R. introd. (R. Yoh. 1); Cant. R. to VIII, 4 ויהי יורד ויקליעה an angel came down and scraped the Divine Name off. Sot. 35^b וקליעהו they scraped the lime off (which covered the inscription); a. e.

קָלַעַ, קליעה, *Nithpa*. Nithpa. to be peeled off. Lam. R. l. c.; Cant. R. l. c. ו' מאליו דיה נ' it (the Divine Name) was erased of itself. Hull. III, 5, v. קליעה. Ib. 49^b קרום ... קרום ... 'the fat that covers the inwards' has a skin which can be peeled off, so all fat with a skin that can be peeled off (is forbidden), v. קליעה; a. e.—Kel. X, 5 ו' חבית שנקלעה an earthen jug which is peeled off (crumbled away), the pitch lining standing by itself; Tosef. ib. B. Kam. VII, 8 [read:] ו' חבית שנקלעה.

קָלַעַ, קליעה, ch. same. Targ. Joel I, 7; a. e.—Part. pass. קליעה. Targ. Y. Deut. XIV, 11.—Gen. R. s. 82 (ref. to Jer. XLIX, 10) קליעה בצלים Ar. (ed. קליעה בצלים, ref. to Ob. 6, corr. acc.) I stripped the onions (laid bare Esau's corruption); Yalk. Jer. 332 קליעה (not קליעה); Yalk. Chr. 1073 (corr. acc.). Gen. R. s. 95, end, v. קליעה. Cant. R. to III, 4 (expl. שכל, Is. XLVII, 2) קליעה סיבתה ונהרה (v. קליעה) lay bare (the bed of) the current of the river (dig channels to divert the river from its course). Bets. 14^b קליעה ו' קליעה, v. קליעה; a. e.—B. Bath. 4^b, v. קליעה II.

קָלַעַ same. Targ. O. Gen. XXX, 37 (Y. קליעה Pe.). Ib. 38. Targ. II Kings XVIII, 16; a. e.—Part. pass. קליעה, flaky. Targ. O. Ex. XVI, 14 (h. text מוסס).—

Bets. 13^b קליעה ליה ו' his wife husked (barley) for him by the cupfuls. Hull. 62^b קליעה ו' ... its craw could not be peeled.

קָלַעַ, קליעה, *Ilhpa*. Ilhpa. to be peeled, stripped, scraped off. Targ. Y. Lev. XI, 13 קליעה (not 'מק').—Hull. l. c. קליעה ו' ... could be peeled with a knife only. Y. Snh. IV, 22^b top, v. מרקיע II. M. Kat. 13^b קליעה when the grains are husked; קליעה ... לאו if they had not steeped them in water, the husking could not have been done (differ. in Ms. M., v. Rabb. D. S. a. l.); a. e.

קָלַעַ (or קליעה) m. (preced.) *split parchment* (of superior quality than *הוֹכְסָסוֹס*). Men. 32^a, a. e. בשר ק' on *l.* your writing must be done on the flesh side (inside). Ib. (in Chald. dict.) במקום ו' במקום ו' he wrote them on *l.*, on the skin side (outside); a. fr.

קָלַעַ, קליעה, קליעה ch. 1) same. Men. 35^a קליעה (Ar. קליעה; Ms. M. and Rashi קליעה) the parchment of the T'fillin.—2) *scaly surface, scab*. Targ. Y. II Lev. XIII, 2, v. קליעה.—3) *streak made by peeling*.—Pl. קליעה, קליעה. Targ. O. Gen. XXX, 37 (some ed. 'ק'; Y. קליעה, קליעה).—4) (pl.) *scales; scaly shield*. Targ. O. Lev. XI, 9; Deut. XIV, 9, sq. (ed. Berl. ק'). Targ. Job XLII, 7 קליעה Ms. (missing in ed.; h. text מנניה).—Snh. 110^a קליעה (Ms. M. קליעה) the scaly (metal) rims of bags; Pes. 119^a קליעה מותר לה בקליעה דשריא I. Keth. 65^a קליעה, v. קליעה (Rashi קליעה) she struck her with the metal straps of a chest (v. קליעה).—[Yalk. Ez. 362 קליעה, v. קליעה.—Y. Sabb. VII, 10^a bot. קליעה, v. קליעה.]

קָלַעַ m. pl. (αλλήλων) (*young men*) with fine voices. Targ. I Chr. XV, 20 (ed. Beck. ק'; h. text עבדים, cmp. קליעה).

קָלַעַ f. (ἀλπη) *urn for drawing lots*. Targ. Y. Lev. XVI, 8 (not קליעה).—Tosef. Yoma III (II), 1; Yoma IV, 1 ו' ו' ו' ו' ו' an urn was there (in the Temple) containing two lots. Y. ib. IV, beg. 41^b ו' ו' ו' ו' it was not at all necessary to use an urn, a basket might have served the purpose; but why did they say, 'an urn'? v. פוקיע. B. Bath. 122^a ו' ו' ו' ו' an urn containing the names of the tribes; ו' ו' ו' ו' an urn containing the names of the districts (to be allotted); Num. R. s. 21; a. fr.—Pl. קליעה, Y. Yoma l. c. ו' ו' ו' by means of two urns the land of Israel was divided, v. supra.

קָלַעַ m. (corrupt. of questionarius) *executioner*. Ab. Zar. 18^a, v. קליעה.

קָלַעַ, Y. Shek. VII, 50^c נחלקה, v. קליעה.

קָלַעַ (apocop. of קליעה) to *throw, cast*. Targ. Y. II Ex. XV, 25 (ed. Vien. שלק).—Y. Ter. VIII, 46^a נחלקה (ב) נחלקה ו' ו' and it (the serpent) threw itself into it.

קָלַעַ same. Pesik. B'shall., p. 93^a ו' ו' ו' ו' every day he took a loaf of bread and threw it into the great sea. Gen. R. s. 79 ו' ו' ו' ו' and scattered them in the open place; Yalk. ib. 133 ו' ו' ו' (corr. acc.).—Part. pass.

מיתה ומק' *thrown away, decaying*. Lev. R. s. 22 מיתה ומק' *dead and decaying on the road; a. e.*

קלחא, קלחא, קלחא, קלחא v. sub. קלחא.

קלחא, קלחא, קלחא, קלחא v. קלחא.

קלחא, Y. Bets. IV, 62^c, v. קלחא.

קלחא, קלחא, קלחא, קלחא v. קלחא.

קלחא, קלחא, קלחא, קלחא 1) *to upset, disarrange, damage, ruin*, opp. חקן Gen. R. s. 98 אה חקן מותר ... *upset the couches*. Hull. 8^a הוא ... *it is permitted to slaughter with a knife belonging to idolatrous service, because slaughtering is doing damage (a living animal being more useful than a dead one)*. Sabb. XIII, 3 *all those who perform an act (on the Sabbath) by which they do ruin, are exempt (from sin-offering);* but he that undoes a thing for the purpose of reconstructing it is guilty. Keth. 5^b; a. fr.—2) (with or sub. משה = b. h. *to be corrupt, to disgrace one's self by immorality*. Y. Taan. I, end, 64^d קלחא משהו ... Ham, the dog, and the raven acted mischievously (by sexual connection in the ark, v. Snh. 108^b; Gen. R. s. 36). R. Hash. 12^a ברוחא with heat (of passion) they sinned, and with hot waters they were punished; Snh. 108^b. Tosef. Sot. II, 2 אפי' קלחא, v. קלחא, a. fr.—[Midr. Till. to Ps. VII, ed. Bub. note 69 קלחא, v. קלחא]—Part. pass. מקלחא; f. מקלחא. M. Kat. I, 2(2^a) מקלחא, מקלחא, מקלחא, מקלחא Y. a. Bab. ed. (Mish. מקלחא, incorr.) and you may mend a channel that is out of order during the festive week. Snh. 39^b (ref. to Ez. V, 7) כמחוקא ... *you did not do according to the good usages among them, but according to their corrupt usages*. B. Bath. 109^b, v. קלחא; a. fr.—3) (b. h.) *to sharpen*; transf. (comp. קלחא, קלחא) *to repeat, study*. Koh. R. to X, 10 קלחא עליו בחינה ... *if thy lesson is as tough to thee as iron (v. קלחא), and none is on hand to explain it to thee, go over it studying with thy own strength*.

Hithpa. קלחא, Nithpa. קלחא 1) *to be disarranged, ruined, spoiled*. Y. Taan. IV, 68^c bot. קלחא דשבחא וכו' his dates were disarranged, and he said, let this begin a new era; נחלקא דשעבר the dates were disarranged (confused) with regard to the events of the past, v. קלחא. Dem. III, 6, קלחא, Y. Shek. VII, 50^c קלחא צורה (not נחלקא), v. צורה; a. e.—2) (v. קלחא I) *to commit a nuisance, to collapse under the influence of corporal punishment*. Sifre Deut. 286; Macc. III, 14; a. e.—[Bekh. 8^a נחלקא, v. קלחא.]

קלחא ch. same, *to ruin &c.* Targ. Is. III, 12 (h. text בלע). Targ. Jer. II, 36 (h. text שנה). Targ. II Sam. XV, 31 (h. text סכל). Targ. II Chr. XXVII, 2 (h. text השחית).—Part. pass. מקלחא; f. מקלחא, pl. מקלחא, מקלחא. Targ. Esth. V, 1 קלחא was soiled. Targ. Job XXIX, 17 Ms. (ed. מקלחא; h. text שכל). Targ. Koh. IV, 12. Targ. Zech. I, 4. Targ. Jud. II, 19; a. e.—Yeb. 119^b, sq. קלחא דא

she is not likely to injure her own case (by a false statement). Ib. קלחא לצרה היא וכו' she has the intention of injuring the case of her rival. Lev. R. s. 37 קלחא they ruin (play with), v. קלחא.

Ithpalp. קלחא, אקלחא, קלחא *to be disarranged, corrupted, ruined*. Targ. Jer. XLIX, 7. Targ. Y. Lev. XVII, 13 קלחא its slaughtering was ruined (illegal through faulty manipulation). Targ. Y. Deut. XIV, 21 בייכסא מיק' made unfit through faulty slaughtering; a. e.—Erub. 49^a bot. קלחא עירוב אהר the practice of 'Erub (v. עירוב) may come to harm (get into disuse); a. e.

קלחא, v. קלחא.

קלחא, Targ. Y. II Ex. XXVII, 4, v. קלחא.

קלחא f. קלחא 1) *degradation, disgrace*. Ab. IV, 18 בזמן ששניהם ... אל do not strive to see thy neighbor at the moment of his disgrace. Hor. III, 7 (13^a) בזמן ששניהם (Bab. ed. 'בכ') when both (a man and a woman) are exposed to disgrace (prostitution, v. קלחא). Gen. R. s. 20 'בכ' in degradation (punishment) the beginning is made with the lowest, opp. גרולה elevation; Sifra Sh'mini, Milluim; Ber. 61^a Ms. M. (ed. בקלה); Taan. 15^b; a. fr.—2) *corruption, degeneration, sin, mischief*. Tanh. B'shall. 12, v. קלחא. Snh. 102^b קלחא he (Jeroboam) initiated corruption (idolatry). B. Bath. 109^b every corruption is fastened to the corrupt (is named after him who started it). Ber. 60^a ואל דבר ק' ועון ... that no mischief or sin may occur through me; a. fr.

קלחא, קלחא, קלחא f. קלחא, *dunghill, ruins*. Targ. Jer. XIX, 2; a. fr.—Sabb. 156^b אקלחא כי ותרב אקלחא (Ms. O. אקלחא ותרב, v. Rabb. D. S. a. l. note 80) while sitting near the place where the refuse of the town is collected, v. קלחא. B. Kam. 21^a אק' דירמי אק' built a villa on the ruins belonging to minors. Ab. Zar. 28^a Ms. M. (ed. קלחא), v. קלחא; a. fr.—[Midr. Till. to Ps. LXXV כהא קלחא שריא וכו' (ed. Bub. קלחא) (a cup of punishment) shaped like a vessel for refuse, wide below and narrow above (?)]—Pl. קלחא, קלחא. Targ. Ps. LXVIII, 14 (h. text שפחים).

קלחא, קלחא, קלחא m. (καλκανθος, calcanthum) *vitriol* (also called atramentum sutorum, v. Sm. Ant. s. v.), used as an ingredient of shoe-black, and of ink. Gitt. II, 3 ובק' and with calcanthum (as writing ink); expl. ib. 19^a דאשכא, v. דאשכא. Erub. 13^a דאשכא I have an ingredient whose name is calcanthum, which I put into the ink. Tosef. Sabb. XI (XII), 18 דאשכא ... דאשכא if one puts in the (dry) ink, another the water, and a third person the calcanthum; a. e.

קלחא, Pesik. Ha'omer, p. 69^a, v. קלחא.

קלחא, v. next w.

קלחא pr. n. pl. (Καλλιρρόη) *Callirrhoe*, warm springs on the eastern side of the Jordan, near the Dead Sea. Targ. Y. Gen. X, 19 (not קלחא; h. text לשש). Targ. Y. Deut.

I, 7 קלדודי (read: קלדודי).—Gen. R. s. 37 קלרה (some ed. קלרה, corr. acc.); Y. Meg. I, 71^b bot. קלרה; Yalk. Deut. 801 קדלודי (corr. acc.).

קלרין v. קלרין.

קלש (cmp. קלה) to plane, make thin, weaken. Erub. 3^a איז אַ פֿילם we say, plane it, i.e. consider it reduced to a fine film. Ib. קלש איז if thou makest it very thin. Ned. 68^a מי קלש קלש does he plane (weaken) it?, v. גזי ch.—Part. pass. קלש, קלש; f. קלשה, קלשה thin, weak. Targ. Y. Num. VII, 13 (ed. Vien. קלשה); ib. 19 (opp. סמך); a. e.—Taan. 9^b אַ ערוב a light cloud, opp. סמך. Sot. 34^b ארעא because the layer of earth (over the rocky soil) is very light. Yeb. 113^a bot. ק' ר' his reason is weak, but it is doubtful whether it is equally clear &c., v. צילא; ib. 48^b סמך מרא wine is thick (does not run out quickly), water is thin.

Af. קלש to make thin, cover with a thin layer. M. Kat. 15^b מרחץ אקלש m'happin (Mish. ib. II, 5) means covering lightly, opp. אסמך.

Ithpe. קלש 1) to become thin, lean. Targ. Y. Gen. XXI, 15.—2) to become smooth of surface. Targ. Job XXXIII, 25 Regia (ed. אהרליש).

קלשונא m. (b. h. קלשון; preceded.) pointed tool, wedge(?).—Pl. קלשונין. Targ. Koh. XII, 11 (h. text משמרת).

קלח f. constr. of קלה = קלחה, disgrace of. Snh. 46^b א"כ קלח if this were so, the text (Deut. XXI, 23) might have read קללח, why does it read קללח? [missing in Ms. M.]

קלה f. (cmp. קולח, קולח I) the framework under the millstone to receive the flour-dust; [Rashi = קולח hopper]. Tosef. B. Bath. I, 3; B. Bath. 20^b. Ib. IV, 3. Zab. IV, 3; a. e.

קלהתא f. (ἀλάθος, prob. of Semitic origin, v. preceded.; v. Lewy, Sem. Fremdw. p. 109) vase-shaped basket, esp. woman's work-basket. Gitt. VIII, 1 זרקו... לתוך קלהתא if he throws the letter of divorce into her lap or into her basket. Ib. 78^a כלהתא כל דבר שהיא כלהתא that is designated for her specific use like her basket. B. Mets. 9^b מינה נירחה ק' (if he throws the document into her basket on her head), her basket is at rest, but she moves under it. Keth. 72^b top דמי ק' if she goes out with her basket on her head, it is right (she cannot be legally sued for indecent conduct); דה יהודית דה אפרסח but so far as Jewish custom is concerned, it is improper to go out uncovered even with the basket on the head. Y. Gitt. VIII, beg. 49^b זרב ק' של זרב if the basket (into which he threw the letter of divorce) was of gold; a. fr.—Pl. קלהתא. Bicc. III, 8 בק של זרב... העשירים the rich brought the first-fruits in baskets of silver or of gold. Gitt. I. c. ק' מוכר a dealer in baskets. Kel. XVI, 3; a. e.

קלהתא (or קלהתא) f. (v. קולח I a. קולח I) curtained couch. Keth. 17^b דמנמנא ק' Rashb. to B. Bath. 92^b (ed. קריחה, v. קריחה).

קלהתא v. קלהתא.

קלהתא f. (cmp. קלה) masonry under a stationary stove, fire place under a portable stove. Kel. VII, 1; Tosef. ib. B. Kam. V, 5.—*Pl. קלהתא. Y. Taan. IV, 69^b top ברחו ק' של בה"מ וכו' קלהתא they fled into the fire places (stoves) of the Temple, and they were all burned &c. (comment.: chambers).

קמ m. (b. h.; קים) one standing up against, adversary.—Pl. קמיה. Y. Ber. II, 4^d bot. קמיה humble thou our adversaries.

קמי v. קמי.

קמיה (v. קמיה a. קמיה) before, in the presence of. Targ. Y. Gen. XLIII, 9 קמיה. Ib. XXXIII, 3 לקמיה; a. fr.

קמא I, קמא (= קא אָמא) he says. Pes. 3^b מאי ק' Ar. what is it he says? (ed. מאי דארי דקמן; Ms. M. מאי דקמן what is this before us?). B. Bath. 140^b דק' (Var. דקאמא) Ar. (ed. קאמא). Keth. 67^b דקאמא Ar. (ed. דקמא) he (the beggar) said what he said (as mentioned before); [Rashi: מאי דקאמא Raba said, what is this before me?, i. e. what does this mean?]. [Sot. 2^b bot., read as Rashi דקמא.]

קמא II, קמא f. = h. קמה 1) standing grain. Targ. Hos. VIII, 7 (ed. Lag. a. oth. קמה). Targ. O. Ex. XXII, 5 קמא ed. Berl. (oth. ed. קמא, קמ).—Pl. קמא, constr. קמא. Targ. Jud. XV, 5.—2) pillar, statue. Targ. Gen. XXVIII, 18 (h. text מצבה). Targ. O. ib. XIX, 26 (h. text נציב). Targ. Y. Num. XXII, 24. Targ. Jud. IX, 6 (ed. Wil. קמא pl.; h. text קמן). Targ. II Kings X, 27 קמא constr.; a. fr.—Pl. קמא, קמא. Ib. XVII, 10. Ib. XVIII, 4. Targ. II Chr. XXXI, 1; a. e.—Targ. Y. Ex. XXIII, 24 קמא constr.

קמא, קמא m. (= קדמא) 1) first, former, previous. Targ. Y. Ex. XL, 2. Targ. Y. Lev. XXIII, 11; a. fr.—Ber. 13^b ק' בספיקא at the recitation of the first verse of the Sh'm'a; a. fr.—ק' (abbrev. ת"ק) the first of the quoted authorities. Ib. 48^b; a. fr.—ק' בבא, v. קב. I.—Pl. קמא. Naz. 56^b לא דור לזון למילתא ק' Gen. R. s. 38 ק' ought they not to have taken a lesson from (the fate of) their predecessors? Ber. 20^a ק' מסרי וכו' the former generations gave up their lives &c. B. Bath. 46^b ק' קמא those who have long preceded thee; a. fr.—Fem קמא. Targ. Prov. XXIV, 14 (ed. Lag. a. oth. קמא).—Kidd. 66^a ק' that first clause. B. Bath. 89^b bot. ק' דמא that first described balance, what is it used for?; a. fr.—Pl. קמא. Targ. Y. Gen. XLI, 20.—2) before, in presence of, v. קמי.

קמא v. קמא.

קמא, Yalk. Gen. 148, v. קמא.

קמא f. (b. h.; קים) standing corn. Peah VI, 8 מצלה ק' standing corn saves the sheaf (in the field from being considered a forgotten sheaf belonging to the poor); וכו' קמא how much standing corn must there

be to save the sheaf? Y. ib. VI, 19^d top שסביבוחי ק' עומר B. Kam. 60^a (ref. to Ex. XXII, 5) קמה לי כל בעלי קמה what is *kamah* to intimate? It is to include all things of erect stature (as trees, living beings &c., Rashi). Y. ib. VI, beg. 5^b; a. fr.—Pesik. R. s. 43 (play on מלל, Gen. XXI, 7) ונעשה קמרו ... מלילוח the standing crop of Abraham was dried up, but it became again full of ears (his virile strength was restored); Gen. R. s. 53 קמרו (corr. acc.).—*Pl.* constr. קמרי *halms, stalks*; שפה ק' the stiff cords in the border (around the neck) of a garment. M. Kat. 22^b ש' מבריל ק' (in rending a garment in mourning) one must (may) sever the stiff border around the neck; (Y. ib. III, 83^d top קנה שפה) Hor. 12^b ש' מטה מק' beneath the border (leaving the border uncut); ש' למעלה מק' he rends from over the border (all through); (Y. M. Kat. l. c. ש' קנה).

קמה, קמה ch., v. קמא II.

קמואל pr. n. (b. h.) pr. n. m. *Kemuel*, name of an angel. Pesik. R. s. 20.

קמולא, קמולא Gen. R. s. 79, end; Yalk. ib. 133 קמולא, read מילא ק', v. טריון.

קמולא, v. קימולא.

קמון, v. קמין.

קמוניא, v. קימולא.

קמוניא f. (καμνίον) *furnace*. Ab. Zar. 10^b שדי ליה (Ar. לקי) they threw him into a circular furnace (pottery kiln; Rashi: a room full of ashes).

קמוס, v. קימוש.

קמוץ, v. קימוס.

קמרא, קמרא, קמור m. (קמרא) *belt*, Targ. Ps. XVIII, 33 (ed. Wil. קמרי; ib. 40. lb. CIX, 19. Targ. Y. Lev. XVI, 4 (ed. Amst. קמרא); a. e.—Sabb. 59^b שרי ק' a woman is permitted to go out on the Sabbath with a (gold) belt. Ib. שרי ק' how about wearing a *kamra* over a *hemyan* (v. קמרא). Hor. 13^b ו' ק' נדרי דאורי לך (En Yaak. קמרא) because thy father's (official) belt helped thee to be president of the court, must we make thee Nasi?

קמז (cmp. קמץ, קמץ) to squeeze, contract.

Nif. (קמז 1) to be squeezed in. Tosef. Erub. XI (VIII), 18 נ' ... נ' if the bolt is squeezed into a hole in the ground, opp. נשט detached and lying about without a special place assigned to it; Erub. 102^a; Y. Sabb. XVII, end, 16^b. Y. Kil. VI, end, 30^e נ' עד מקום שרוא נ' (not shaken by the wind).—2) to contract, curl. Y. Erub. V, 22^d top ו' מפתח נ' ולא יתר שרוא נ' (the measuring rope be longer (than fifty cubits), because then it curls and causes loss of distance in measuring (Bab. ib. 58^a שמעט).

קמח (denom. of קמחא) to dress hides with flour. Part.

pass. קמח. Meg. 19^a, v. דרפתא; Gitt. 22^a; Sabb. 79^a, v. מצה; a. e.

Af. קמחא to pulverize. Naz. 53^b אקמחתי the pulverized (the bones).

קמח c. (b. h.; cmp. קמז, v. Del. Assyr. Wöerterb. p. 586²) 1) *flour, first flour*, contrad. fr. סלת. Y. Peah VII, 20^a bot.; Keth. 112^a, a. e., v. קריב. Hall. I, 6, v. חליטה II; a. fr.—Ab. III, 17 אין ק' אין ... אין ק' without flour (sustenance) no learning, without learning no flour (enjoyment of life).—*Pl.* קמחין, קמחים. Kidd. 53^a; Men. 73^a ... חללי ק' these (the animal sacrifices) are blood offerings, those (the cakes &c.) are flour offerings. Y. Hall. I, 57^b וביציקות ק' וביציקות grains, flours, and doughs; a. e.—2) (from its color) mould gathered on wine.—*Pl.* as ab. Men. VIII, 7 מפני חק' ... מפני חק' one must not take for libation from the top of the cask on account of the mould. Ib. פסול ק' ... פסול ק' wine on which mould is gathered is unfit for the altar.

קמחא, קמח ch. same, *flour*. Targ. O. Gen. XVIII, 6. Targ. Num. V, 15; a. e.—Keth. 62^b ק' נחלא ק' sifting flour. Bets. 29^b, v. נחל; a. fr.—Pes. 84^a; Yoma 46^a, a. e. לקמחיה, v. קמחיה ch.; [Ar. quotes Var. לקמחיה, v. Rabb. D. S. to Yoma l. c., note 3].—*Pl.* קמחין, קמחין. Y. Yoma I, 38^d top, a. e., v. קמחיה.

קמחוניא, קמחוניא pr. n. pl. *Kimhunia*, in Babylonia. Keth. 67^a ו' קמחוניא ו' קמחוניא as to the ropes of K. (where they are staple goods), a woman may levy them for her jointure (כחובה). Kidd. 25^b.

קמחיה, v. next w.

קמחיה, קמחיה pr. n. f. *Kimhith*, the mother of seven sons who served as highpriests in turn. Y. Meg. I, 72^a bot.; Y. Yoma I, 38^d top ו' קמחיה ו' קמחיה (not (all flours are flour, but the flour of Kimhith is fine flour; Lev. R. s. 20. Y. Yoma V, 42^b בן ק' a son of K.; a. e.

קמט (b. h.) to compress; (neut. verb) to contract, curl. Yalk. Gen. 151 מער קמטין עלי ו' (Ar. קמטין, corr. acc.) my bowels curl themselves within me like a rope (cmp. Part. pass. קמט folded, creased. Tosef. Neg. I, 8 שונשט like a folded sheet that has been straightened out.

Pi. קמט 1) to fold, wrinkle. Hag. 14^a (ref. to Job XXII, 16 קמט) ... ש' קמטין עצמן ו' that means the students that wrinkle themselves (cause wrinkles on their foreheads) over the words of the Law; Yalk. Job 908.—Part. pass. קמט. Tosef. Neg. l. c. סדין חמק' a creased sheet, v. קמט. 2) to press, crowd. Hag. 13^b sq. (ref. to Job I, c.) ש' קמטין עצמן להיבראות ו' Ms. M. 2 (v. Rabb. D. S. a. l. note 20) who pressed themselves (rushed) forward to be created before the world was created, v. infra.

Pu. קמט to be crowded, rushed. Ib. אשר קמטו בלא ו' Ms. M. because they rushed (to be created) before their time; Yalk. Jer. 304.—Part. מקמט, v. supra.

קָמַט ch. same, to seize, hold fast; to tie. Targ. Prov. IV, 4 (ed. Wil. יִקְמַט *Pa.*; h. text רָחַץ). Ib. V, 22 (h. text לָכַד).—Sabb. 110^a קָמַט לִיהָ, v. infra.—*Part. pass.* אִיבָא . . . רָקִי *bound, constipated.* Yeb. 64^b there are families in which the blood is tied up (whose members bleed little when wounded), opp. דִּרְפִי דִּמָּא who bleed profusely. Pes. 42^b מִרְפָּא לִיהָ וּדְרַפָּא מִקָּמַט לִיהָ on him who is constipated it acts as a laxative, and him who is loose it constipates; Sabb. l. c. רָקִי . . . קָמַט לִיהָ . . . רָקִי. *Pa.* אִפְּרַט, *Af.* אִפְּרַט 1) to press down, double; to tie. Targ. Prov. IV, 4, v. supra.—Snh. 95^a הִפְשִׁיחַ וּקְמַטִּיהָ Ar. he seized and tied him (ed. כִּפְרִיהָ קְמַטִּיהָ he tied him, he pressed him down); Yalk. Sam. 155 נִקְטְרִיהָ וּקְ. Gitt. 47^a (אִימְקַטִּיהָ) אִימְקַטִּיהָ Ar. (ed. אִימְקַטִּיהָ) Rashi I want to tie you; קְמַטִּיהָ he did tie them.—2) to cause constipation. Pes. l. c.; Sabb. l. c., v. supra.

*קִמַּט m. (preced.; cmp. קִיץ I) [*shrinking,*] *feeling aversion.* Yalk. Lev. 626, v. קִיץ I.

קָמָמָא m. (preced. wds.) *fold, crease, wrinkle, crumple*.
 Neg. VII, 1 ונגלה ב' when the white spot was covered
 up by a wrinkle, and then became visible; Tosef. ib. II, 13
 שפפש וז' Nidd. V, 8 when wrinkles are formed under the breast; expl. ib. 47^a כר שחזור
 ו' when she turns her arm backwards, and it has the appearance as if there were wrinkles; a. e.—
קָמָשִׁין Neg. VI, 8 שבוזור ו' the folds on the body (armpit &c., v. קָמָשִׁין), and the folds on the
 neck &c. Mikv. VIII, 5 ב' parts of the body which have folds, contrad. בית חתרים, v. חָרָר; Nidd. 66^b.
 B. Bath. 120^a, v. עָרָר; a. e.

קמטור, Sabb. 145^b, v. קומים.

קִיבָּה, **קִיבְּרָה**, **קִיבְּרָא** m. (ἀμπτρα=ἀψα) *box, chest* (for clothes, books &c.). Kel. XVI, 7, *contrad.* to קִיפְסָה. Ohol. IX, 15. Ber. 25^b sq. גְּלִימָה אֶתְּ קִיבְּרָה a cloak spread over a box (containing sacred books); a.e.—*Pl.* (ch.) קִיבְּרָה. קִיבְּרָה. Targ. II Kings X, 22 (Regia קִיבְּרָה). Targ. Ez. XXVII, 24 (Regia קִיבְּרָה); ed. Lag. (קִיבְּרָה).—Meg. 26^b קִיבְּרָה *book chests*.

קַמְטָרְיָא m. (preced.; cmp. Lat. capsarius) *Kamtraya*
(Superintendent of Clothes, v. Targ. II Kings X, 22), surname
of one Simon. Y. Ber. IX, 13^d top.

קָמָה v. ק' שׁוּפָה, קָמִי

קָמַרְי (קָמַר) m. pl. constr. = קומי 1) *before, in the presence of*. Ber. 3^a; Gitt. 6^b שָׂמִיָּה וְ, v. סָפְקָא. Lam. R. introd. (R. Abbahu 2) (ref. to Ez. XXIV, 6) וְרִמָּה אֵין מִן קָמַרְי וְ woe on account (cmp. h. מִסְפָּנִי) of the town in which they shed blood! Bets. 27^a וְרִמָּה לְקָמַרְי דְּרִי וְ he sent it before R. A. (for his decision). Ber. 6^b [read:] מִרְךָ קָמַרְי וְ or מִרְךָ קָמַרְי וְ, v. בְּרִיבֵר. Ib. 16^a וְרִמָּה קָמַרְי דְּרִי וְ reported in the presence (under the presidency) of R. J. Ib. 24^a וְרִמָּה קָמַרְי וְ I was standing before (attending) Raba. Ib. 42^a וְרִמָּה קָמַרְי וְ they placed before them bread &c. Ib. מִסְפָּנִי וְ... לְבָרֵךְ after the tray was removed

from before them; a. v. fr.—Sot. 2^b מאי דקמא what is this before (us)?, i. e. what does this mean? Keth. 67^b, v. קמא I. Pes. 3^b ורובן קמא I. Ib. 84^a; Yoma 4^a לקמיה לקמיה אר, v. קמיה.—2) before, ere. Hull. 39^a וכי קמיה אר before he had heard it from R. &; ib. 139^a (not לקמיה); a. fr.

קמולא v. קמליא, קמיליא

קמין m. (*χάμνος*) *furnace, kiln*. Tosef. Sot. XV, 7
 ב'ק' והטליוהו they threw him into a furnace; Y. ib. IX,
 24^b top ל'ק' והחזירוהו (read: והטליוהו).—Esp. *the furnace room*
of the bath-house. Lev. R. s. 14 ו'ב' א'ת המזין א'ר'ס ב'ק' Ar.
 (ed. בחמין . . . א'ר'סא) if a person stays in the furnace
 room any length of time; Tanh. ed. Bub. Thazri'a 4
 ב'ק'מין (corr. acc.; Tanh. ib. 3 בחמין). Tosef. Mikv. V, 7
 ו'ב' א'ת המ'ת במ'רח'ק ק' ט'מא ו'ב' if a corpse lies in the bath-house,
 the furnace room is unclean &c. Y. Sabb. III, 6^a top ו'ד'ר'ו
 ו'ד'ר'ו, and people went in and bathed &c. Tosef. B. Ba'h.
 III, 3 Var. (v. ר'ק'ס); Y. ib. IV, 14^c bot.

הק' 1, Kel. XXIII, [suspended,] amulet. m. (קָמֵיץ) the (parchment) amulet. Sabb. VI, 2, v. מִקְמֵיץ. Ib. 61^a a written amulet; ק' של עֵקְרִין an amulet containing roots; Y. ib. VI, 8^b top בְּעֶשְׂרִים... ק'. Ib. נֶאֱמַן ק'... a physician may be relied upon when he says, this amulet is approved, I cured with it &c. Gen. R. s. 45 הִיא צָרִיכָה ק' she (Sarah) needs an amulet (for sterility). Num. R. s. 12 הָיָה לְיָדָהּ הַק' wear this amulet that the evil eye may no longer have power over thee; Tanh. Naso 17; Pesik. B. s. 5; a. fr.—[Tanh. l. c. הָיָה לְיָדָהּ הַק', corr. acc.].—Pl. קָמֵיץ. Gen. R. s. 77 הָיָה לְיָדָהּ הַק' (and he) he (Jacob) comes to thee provided with five amulets: his own merit, his father's merit &c.; a. e.

קְמִיעָה ch. same. Kidd. 73^b ק' ... חֲלִי א child found with a tablet or an amulet suspended from its neck. Pes. 111^b לִקְרֹא in order to know how to write the amulet; a. e.

קמיע, v. קמיעה

קְמִיצָה f. (קִמַּץ) *taking a fistful of the meal-offering.*
 Men. 9^a מְצוֹת כְּרוֹנוֹ מִן מֶלֶךְ וְיֵאֵלָךְ all the manipulations from
 the taking of the fistful and onward are priestly functions.
 Meg. 16^a חֲלֻקֵּי ק' הָלָכוּ הַזֵּה הַזֶּה rules concerning *k'mitsah*; a. fr.—
 Men. 11^a; Keth. 5^b ק' הָלָכוּ הַזֵּה הַזֶּה (the third finger) is used
 for *k.*—*Pl.* קְמִיצוֹת. Men. 18^b: Tosef. Dem. II, 7; a. fr.

קָמַר. v. קמירות.

סִיבֵּק v. סִיב ק' Yalk. Ps. 841, קמלפי

קמ, Y. Kil. VI, end, 30^c בקמן, v. קמ.

קָמִי, v. קָמַר.

קומיס. Yalk. Koh. 989, v. קמסקלתור

קָבַעַ (cmp. קָבַעַ to press, squeeze; to pass and knot straps. Bekh. 80^b וְהִיחָהּ קוֹבְעָת וּכְ... a woman was married to a *haber* (חֲבֵר), and she fastened the straps

קִמְצוּץ (קִמְצִיז) m. (קִמְצִיז) *compressed condition, bent up, doubled*. Y. Naz. IX, 57^d וְכִּי אִם מִצָּא ק' יֵרָא if one finds a corpse, in the ground, doubled, we say, debris fell upon him, opp. פִּשְׁטָא. Ib. [read:] בְּצֵד רִאשִׁיתָם בְּצֵד סְבִיבֵי מִיָּמֵי רִאשִׁיתָם they thought (their head beside their feet' (of corpses found in the ground) meant. *kamtzits*

(that each body's head was lying by its feet). Y. Pes. VII, 34^d קמץין Y. Maas. Sh. V, beg. 55^d וכ' היה נחון וכ' (not קמץין) a doubled (mangled) body is under it (i. e. a mangled body was found there, and a mark was put over it); Y. Sot. IX, 23^c top קמץין.

קמץ m. (קמץ) *grasping, greedy*; בן ק' a greedy person. Tosef. Sot. XIII, 8 ed. Zuck. (Var. חמסן. חמסן. חמסן).

קמץין בן ק' pr. n. m. Ben Kamtsar (denom. of קמץ, writing four letters simultaneously with four pens between his fingers). Yoma III, 11. Ib. 38^b; Y. ib. III, end, 41^b; Cant. R. to III, 6 של ביה ק' those of the house of K.

קמקמה Y. Sabb. I, 3^b, v. קימקמה.

קמר (cmp. כמר) *to bend, arch over, cover*. Erub. VIII, 9 קמר the pit (עוקה) outside of his private ground he must arch over; a. e.—Part. pass. קמר; f. קמרה &c. Ib. 10 וכ' a gutter covered up four cubits on public ground; Tosef. ib. IX (VI), 18; Y. ib. VIII, end, 25^b. Ohol. III, 7. Ib. V, 1 לוהץ ק' ... ויעינו ק' לוהץ ק' the arch over its 'eye' (fire-place) is outside the house; (R. Hai G. expl. קמר וסרור; v. Koh. Ar. Compl. s. v. קמר). Num. R. s. 12 קמר (קמר) tsab (Num. VII, 3) means wagons with vaulted covers; a. e.

קמר ch. same, *to bend*; (cmp. כפה, כפה) *to tie*.—Denom. קמר.

Pa. קמר *to girdle*. Targ. Lam. II, 10 קמאר ed. Lag. (oth. ed. קמר Pe.). Targ. Ps. LXV, 13.—[Zend *kamara*, arch, girdle, Greek *καμάρα*, of Semitic origin.]

קמרה m. *girdle*, v. קמר.

קמרומא v. next w.

קמרומון m. (*καμάρωτον*, sub. *ἔλμα*, S.) *vaulted, arch-covered carriage*.—Pl. קמרומא (= *καμάρωτα*). Cant. R. to VI, 4 (expl. צב, Num. VII, 3, v. קמר) כמין ק' (קמר) the wagons were like the tilted carts, in order that the sacred vessels might not be split (through close packing), v. אקפסטי; Num. R. s. 12 כמרומא כמין קמרומא (read קמרומא, and strike out כיפין עשירות as a gloss expl. our w.); Y. Sabb. I, 2^d קמרומא; Y. Succ. I, 52^a top קמרומא; Yalk. Num. 713 קמרומא (obviously *καμαρωστα*, fr. a verb *καμαράω*). Gen. R. s. 31 וכ' קמרומא (some ed. קמרומא, Ar. קמרומא). Noah's ark was shaped like the tilted wagons, and it was so curved that the top was one cubit broad; Yalk. ib. 54 קמרומא.

קמרון m. (קמר) *arched lid*. Kel. XVI, 7. Ib. XVIII, 2.

קמריתין, קמריתין v. קמריתין.

קמרסתא, קמרסתא v. קמרסתא.

קמרתא v. קמא II.

קמתין Yalk. Gen. 151 Ar., v. קמט.

*קן m. (v. קקן) *preparation, arrangement*. Gitt. 6^a top even if the husband ordering a letter of divorce to be written heard only the sound produced by the cutting of the pen and the unfolding of the parchment; [Rashi: קן onomatopoeitic: *crackling, crepitation*; Var. קל *sound*].

קן c. (b. h.; קנן) 1) *nest; birds in a nest*. Hull. XII, 1, a. fr. הקן the duty of letting the mother bird go when a nest is taken out (Deut. XXII, 6 sq.). Gen. R. s. 19 יצאה מקינו אש fire goes forth from its nest and burns it (the phoenix, v. חול II); Midr. Sam. ch. XII; Yalk. Job 917 מקינו ליהם קן they (the Israelites) found a nest for themselves (with ref. to Ps. LXXXIV, 4); a. fr.—2) (fem.) *the couple of sacrificial birds* (Lev. XII, 8; XIV, 30; a. e.). Kinnim II, 1 קן סרומה a couple of birds concerning which it has not yet been decided which is to be the burnt offering, and which the sin offering; ib. 4 קנים קן which has been decided upon; a. fr.—Pl. קנים קנין Ker. 28^a ו' הק' מהפשוטו ו' ק' the special designation of the couples is made either by the owner or by the priest's action. Ned. IV, 3 קנין זבין the bird sacrifices of those cured from gonorrhoea; ק' ילדיו those of women after confinement; a. fr.—Kinnim, Kinnin, name of a treatise of the Mishnah, of the Order of Kodashim.—3) *cavity, chamber*.—Pl. as ab. Lev. R. s. 14, v. קניה a. קניה. Koh. R. to I, 9 ו' ק' ו' שלא בראו בי ק' because no chambers (for the reception of prophecy) were created within me until now &c.; (Ex. R. s. 28 רשות לו רשות לא נחנה לו רשות) no permission to prophesy had been given him).

קן, קנא, קני ch. same, 1) *nest, swarm*. Targ. O. Deut. XXII, 6 (ed. Berl. קניה). Targ. Is. X, 14 (ed. Wil. קנה, corr. acc.). Targ. Jud. XIV, 8. Targ. I Sam. XIV, 27 (h. text יצאה); a. fr.—Hull. 141^b ו' ק' ו' go and knock at the nest, that the birds be moved, and thus take possession of them. Gitt. 68^b ברא ק' the nest of a woodcock; they covered his nest with white glass; a. fr.—Snh. 102^b (prov.) קניה קניה Ar. he that wreaks his vengeance destroys his own nest (ed. דפני קניה מחרב בריחה, read with Ms. F. קניה).—Pl. קניה קני (אמלחא) ק' nest-shaped cornices.—Pl. קני קני pr. n. pl. *Eagles' Nest, Kan-Nishraya* (v. P. Sm. 3673), *Kennesrin* on the Euphrates. R. Hash. 28^a (Ms. M. קנשרייא, v. Rabb. D. S. a. l. note).—2) *close place*. B. Kam. 58^b ו' בק' ו' three date-trees stood in one place (close together), Ib. 92^b, v. שרבה. Succ. 32^b ו' בק' ו' three leaves close together (Rashi: on one stem, = קנה, קן).

קנא Pi. קני v. קני I.

קנא Pa. קני v. קני I.

קנא to buy, v. קני II.

קנא v. קנא.

קנאה f. (b. h.; קנא) *jealousy, envy, passion; emulation*,

zeal. Ab. IV, 21 והחאהוה' חק' jealousy, lust, and ambition carry man out of the world (v. רצא). B. Bath. 21^a; 22^a emulation among scholars increases wisdom. Meg. 7^a את מעוררת עלינו ו' thou wilt arouse the envy of the nations against us. Gitt. 7^a (play on כל מי שיש לו כ' . . . ודומם שוכן Josh. XV, 22) קנינה ו' if a man has cause for anger against a fellow-man and keeps silence, he who is enthroned for evermore will do justice to him. Sot. 2^b (expl. קינוי) דבר חמטיל כ' ו' something which causes ill feeling between her and others (the witnesses that tell); חמטיל כ' which causes ill feeling between himself (the husband) and her. Ber. 33^b במעשה ו' he causes jealousy among the works of creation (intimating that God's love of his creatures is partial). Sabb. 89^a כ' יש בייכם is there envy among you (the angels, that you must be warned not to commit murder &c.)? B. Kam. 82^a את חק' . . . מכניס causes love to enter (into man's heart) and ill-will to escape; a. fr.—*Pl.* קנאות. Num. R. s. 9; a. e.

קנאה ch. same. Targ. Num. V, 14, sq.; ib. 18 (Y. ed. Vien. קנאיה, corr. acc.). Targ. Y. Deut. V, 9. Targ. Prov. XXVII, 4; a. fr.—Sot. 2^b בדהה אתו למיעבד כ' בדהה איהו . . . כ' he will be the cause of her rancor, —Snh. 102^b קנאיה (fr. קנא), v. קנא.

קנאי m. (b. h. קנא; preced.) 1) *zealous*. Snh. 82^b כ' הוא (Eleazar) is a zealous man, son of a zealous man; Lev. R. s. 33 בר כ' —2) *vengeful*. Yalk. Gen. 72, v. קנינון.—*Pl.* קנאין, קנאים. Snh. IX, 6 (81^b) חק' פוגעין בו (כ' פוגעין בו; Y. ed. בהן, פוגעין, omitting (כ') zealous people (like Phineas) have a right to strike him (them) when caught in the act; Y. ib. IX, end, 27^b; Num. R. s. 20 end.—Esp. *the zealots, the terrorists* during the siege of Jerusalem by the Romans. Ab. d'R. N. ch. VI, end, לשריו ו' בקשו כ' לשריו ו' the zealots wanted to burn all this wealth (v. סיקרין).—*Fem.* קנאית; v. קנאית.

קנאן (קנאן) ch. same. Targ. Ex. XX, 5; Deut. V, 9. Targ. Ex. XXXIV, 14; a. e.—*Pl.* קנאין. Targ. Y. II Deut. IV, 24.

קנאית v. קנאית.

קנאיה v. קנאה ch.

קנאית f. (preced. wds.) *inclined to jealousy*. Gen. R. s. 18 ולא מן הלב חאה קנאה (some ed. קנאית) nor will I create her from Adam's heart, lest she be of a jealous disposition; Yalk. ib. 24; Yalk. Is. 265 קנאית.—*Pl.* קנאיות. Gen. R. s. 45; Deut. R. s. 6 (some ed. קנאיות, fr. קנאית).

קנאתא v. קנאה ch.

קנאתנית v. קנאית.

קנב *Pi.* קניב to strip, trim, make even, clean (vegetable).

Kel. XVI, 2 משיחוסם ויקנב when he has peeled them (the wicker baskets) and trimmed them (pinched off the projecting pricks); ib. 3. Ib. 4 (of leather implements). Tosef. ib. B. Mets. VII, 11 (ויקנב); 12. Tosef. Dem. IV, 5 לקנב, v. איספוגוס. Y. Pes. IV, 31^a bot. מקנב he may clean (vegetable); a. e.—Part. pass. מקניב. Tosef. Kel. I. c. חורוכין ויקניב cut and cleansed.

קנב *Pa.* קניב ch. same. Sabb. 73^b האר מאן דקניב he who trims beets (in the ground). Ib. 115^a מקניב כרבה cleaned cabbage (on the Day of Atonement towards evening).—V. קניבה.

קנבה v. קניבה.

קנבים m. (κάνναβος, κάνναβις) hemp. Kil. II, 5 (Ar. קנבים). Ib. V, 8 הק' hemp planted in a vineyard; a. fr.—[Sabb. 120^a דוקנבים Ms. M., v. קולנין].

קנביטון Yalk. Lev. 479, v. אקניבטון.

קנבים v. קנבים.

קנדי words in an incantation. Yoma 84^a, v. כנתי.

קנדין v. קנידין.

קנדי v. קנדי.

קנדילא m. (candela) *candle*, in gen. *lamp, light*. Cant. R. to III, 11, a. e., v. קנשיה. Gen. R. s. 4 כ' כהדון (sub. רעשורחא) like the oil floating on the water in a lamp; Yalk. ib. 5 קנדילא (corr. acc.). Esth. R. to I, 3 קנדיליון; קנדילים (h. form) פשטים; a. e.—*Pl.* (h. form) קנדיליון חוה מסדר קנדיליה 7, Lam. R. to III, 7 (מסדרה) prepared his Sabbath lights; Y. Maas. Sh. V, 56^a top קנדיליון.

קנדילא v. preced.

קנדם v. קנידם.

קנדיק Targ. II Esth. I, 14, some ed., read: קנידיק.

קנה v. קני II.

קנה f. = 1) *nest*; 2) *affirmation, oath*, vow. ק' מאר ק' if a person used the word *kinnah* to introduce a vow, how is it? did he mean a nest of chickens (in which case there would be no vow), or has it the meaning of confirmation like *konam*? It remains doubtful.

קנה m. (b. h.; cmp. קנן) *calamus, reed; anything resembling a reed, branch of a candlestick; windpipe &c.* Cant. R. to I, 6 (legend about the origin of Rome) ירד Michael the archangel came down and planted a large reed in the sea &c. Taan. 20^a ו' רך כק' man must at all times be yielding like a reed and not unbending like a cedar, v. קולמוס. Tosef. Sabb. XII (XIII), 14

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Ms. H. חרביץ אפרני (קנטינר); expl. ib. court for a villa. —2) a hundred thousand sesterces, a weight corresp. to h. בפר; (abbrev.) קנטינר, קנטינר, קנטינר, קנטינר. Targ. Y. Ex. XXV, 39 קנטינר. Ib. XXXVII, 24 קנטינר (Ar. קנטינר). Targ. I Chr. XX, 2 קנטינר ed. Lag. (ed. Rahmer קנטינר, Var. קנטינר). Targ. II Chr. XXIII, 11; a. e.—Bekh. 50^a לקניטרא חיקלא ... there is a place where the *centenarium* is called *tikla*; B. Mets. 87^a לקניטרא. —Pl. קנטינר, קנטינר, קנטינר, קנטינר, קנטינר, קנטינר. Targ. Y. Ex. XXXVIII, 24; 25; 27. Targ. I Chr. XIX, 6; a. e.—Bekh. l. c. דכתיבין ק' ... wherever 'silver' is mentioned in the Pentateuch, it means Sela, in the Prophets, *litrae*, in the Hagiographa, *centenaria*, except the silver mentioned in the transaction of Ephron (Gen. XXIII) where it means *centenaria*; B. Mets. l. c. שכל דלא אשקל (v. Rabb. D. S. a. l. note 70) he (Ephron) would not accept anything of him (Abraham) but *centenaria*; Yalk. Gen. 102; Gen. R. s. 58 קני. Ex. R. s. 42, v. מֶסֶק. Lev. R. s. 28 דכספא ק' ... the ten thousand hundredweights of silver (Esth. III, 9). Ib. בעשרה ק' worth ten *centenaria*; Pesik. Ha'omer, p. 71^b; a. e.

קנמרא, קנמר, קנמירא, קנמיר v. preced.

קנמר (קנב) [to sting,] to chide. Pes. 66^a

he began to chide them with words; Y. ib. VI, 33^a מקנמר Gen. R. s. 98. Cant. R. to IV, 7 מפני רב because he rebuked them, and as they took their father's rebuke (in silence), they were allowed to be recorded side by side with Aaron &c.; Num. R. s. 13 he blessed the tribes (his sons) and chided Reuben &c.—Y. Sot. I, 16^d bot. מבריהו would he let them escape (unrebuked) from the heavier sin, and rebuke them for the lighter? Y. Snh. VII, 24^d bot. מבריהו you cannot forego his heavier offence, and rebuke (punish) him for the lighter; a. fr.

1) to rebuke. Sifr. Deut. I, 1 R. Ak. was rebuked on my account before R. G. &c.; Yalk. ib. 789.—2) to make one's self disagreeable; to vex. Num. R. s. 11 מתקנמרים they (the angels of destruction) vex them (the wicked) and say, 'no peace' &c.; Yalk. ib. 711.

קנמר ch. same. Y. Yoma I, 38^d top ... כר

when he wanted to rebuke R. L. b. J., he used to say, 'formerly (the Lord was) was with him' (allusion to I Chr. IX, 20); Y. Meg. I, 72^a bot. למקנמרה. Y. Maasr. III, end, 51^a מקנמר לאילין וכו' teachers of the Agadoth, and called the latter charm-books. Y. Sot. I, 16^d bot. חזי היא די מקנמר לון (not חזי) it is this for which he chides them (I Sam. II, 29); a. e.

קנמר m. (v. preced. wds.) a pronged tool, bit, or auger.

Kel. XIV, 3 של בנאי חק' the builder's *kantar*; Tosef. ib. B. Mets. IV, 5 קנמיר.

קנמיר, קנמירא, קנמיר v. קנטינר.

קנמרה Yalk. Lam. 1037, read: קנמרה.

קנמרופוס v. קנמרופוס.

קנמר m. (v. preced. articles) a quarrelsome person, disputatious. Esth. R. to II, 5 וכו' קנמר חיה ועיבר וכו' was he (Mordecai) contumacious and one who disregards the king's decree?—Pl. קנמר, קנמרין, קנמרין. Ned. 48^a 'the Galileans were quarrelsome and went to forswear enjoying benefits from one another. Naz. 49^b מפני שקנמר because they are disputatious, and do not come to learn &c.; Kidd. 52^b.—Cant. R. to VI, 11 קנמרין v. קנמרין.

קנמר (קנה) קנמר (קנה) (cmp. Arab. *kana*) to be hot.

Pl. קנמר (b. h.) 1) to be jealous; to envy. Lam. R. introd. (R. Joh. I) לא קנמתי בה I was not jealous of her; קנמתי מה מפני מה קנמתי לז' וכו' why art thou jealous of an idol in which there is no reality?; a. e.—Esp. לאשמו ק' to suspect one's wife of unbecoming conduct; to accuse of faithlessness; to warn one's wife. Sot. I, 1 ... המקנא המקנא he who suspects his wife ... must bring charges against her based on a warning given in the presence of two witnesses. Ib. 2 כיצד מקנא לה אומר לה בפני רב כיצד מקנא לה אומר לה בפני רב how must he warn her? If he says before two witnesses, do not speak (associate) with that man, and she does so, she is still permitted to him for marital life &c. Tosef. ib. I, 1 [read:] וכו' עד אחד וכו' (ed. Zuck. המקנא, Var. מקנא) he who wants to proceed against his wife, must bring charges based on a statement of warning by one witness or on his own statement; Sot. 2^b. Ib. לקנמא it is forbidden to warn one's wife (in the presence of witnesses). Ib. 3^a מותר לק' it is permitted &c. M. Kat. 18^b (ref. to Ps. CVI, 16) כ' ... שכל ... every one of them warned his wife in jealousy of Moses. Num. R. s. 9 וכו' איש הוא מקנא אורחו וכו' he may bring charges on the ground of suspicious conduct towards a man (human being) but not &c. Ib. בית רין מקנמין להם the court takes proceedings in their (the husbands') behalf &c.; a. fr.—2) to arouse jealousy; to provoke. Meg. 15^b קנמא במלך וכו' she (by inviting Haman) aroused against him the jealousy of the king and the jealousy of the (other) princes. Num. R. l. c. מקנמא שדיא מקנמא she provokes the Lord and her husband; a. e.

Hithpa. מקנמא, Nithpa. מקנמא to be jealous; to be incensed. Men. 109^b בשמעי אחי Onias was jealous of his brother Shimei. Snh. 105^b בכל אדם מקנמא וכו' a man is envious of all except his son and his pupil. Meg. 13^a מפני מה מקנמא בעובריה Ab. Zar. 54^b וכו' why is he jealous of (incensed against) those who worship it (the idol), and is not jealous of (takes no revenge on) itself? Meg. 19^a וכו' בכל וכו' what reason had Haman to take revenge on all the Jews?; a. fr.

קנמר I ch., v. infra.

Pa. קנמר 1) to be zealous for; to be jealous; to suspect of unfaithfulness. Targ. Num. XI, 29. Ib. XXV, 11. Targ. Gen. XXX, 1. Targ. Num. V, 14; a. fr.—2) to make jealous. Targ. II Esth. II, 19 קנמא (ed. קנמא, ed. Vien. קנמא) make her jealous by marrying other wives.—3) to warn one's wife. Sot. 2^b ואמר קנמא ק' it may happen

that he did not warn her and yet he may declare, I did warn her. Ib. וכל עי ידעי דק' לה and all will know that he did warn her; a. fr.

Af. אֶפְיָא to make jealous; to provoke. Targ. Ps. LXXVIII, 58. Targ. I Sam. I, 6, v. אֶפְיָאָהָא. Targ. Deut. XXXII, 16 (Y. I קִנְיָן, read: [כְּנִיָן]. Ib. 21; a. e.

Ithpe. אִיִּתְּפֵי to be jealous, incensed. Meg. 16^a בה 'א' ר' ו'... he (Haman) had a grudge against Vashti and put her to death, and now he has a grudge against me &c. Ib. 13^a ר' מרְמִיקְנִי בִּיה דְּהִמָּן against whom Haman was enraged. Ib. 19^a ר' דָּא' ... מַה what reason had Mordecai to be hostile to Haman?; a. e.

קני, קנה (b. h.) [*to establish*.] 1) (cmp. קים, Gen. XXIII, 17) *to create; to acquire, own; to take possession.* R. Hash. 31^a (ref. to Ps. XXIV recited in the Temple on the first day of the week) וְהָקְנָה וְכ' because he (the Lord in establishing the world) took possession and gave (his creatures) possession (invested them with a fief), and became the sovereign of the world. Kidd. I, 1 האשה ו' קונה את עצמה a wife acquires herself (becomes independent) when she receives her divorce &c. Ib. 20^a ו' קונה ו' whoever buys a Hebrew bondman creates, as it were, a master over himself. B. Mets. 75^b ו' קונה אדון לעצמו he who creates a master over himself, expl. חולת נכסיו בנכרו who (in order to evade obligations) hangs his property on a gentile (pretends to be merely the agent of a gentile); (another explan.) ו' קונה who transfers his property to his children during his lifetime. Gitt. 37^b sq. (ref. to Lev. XXV, 45) ארם קונים (as a slave) one of them, but they cannot buy one of you, nor can they buy of one another. Ib. ו' קונה לא יקנה ו' את זה למעשה ידיו you may think, they cannot buy one another for the work (as long as the serf chooses to be in the master's power); ו' קונים ולא הם קונים they cannot buy of one another a bodily slave (who requires formal manumission to be a freeman). B. Mets. 46^b bot. ו' קונה לי באלו ק' if one says, sell me (a certain object) for these (coins which I hold in my hand), he has bought (the sale is valid). Ib. IV, 1 ו' קונה ו' the delivery of cancelled coins effects the purchase of the valid coins. Ib. 47^b ו' קונה ו' the delivery of the purchasing money gives possession (no formal possession of the purchased object [מְשִׁיכָה] being required). Kidd. 22^b ו' קונה ו' lifting up the purchased object makes the sale binding; a. v. fr.—2) *to make sure; to obligate a person by a special symbolical act* (קִנְיָן); *to enter into an obligation by a special symbolical form.* Gitt. 51^a בשקני מירו when they (the court, witnesses &c.) made him obligate himself (that his widow should receive support from his estate); בשקני ו' when such an obligation was entered with reference to this (his wife's case), but not with reference to that (his daughter's case). B. Mets. 47^a ... במה קונין wherewith is the bargain made sure? ... By handing over one of the garments (or any object) belonging to the purchaser; ו' קונה ו' קונה ו' for the purchaser likes the seller to obligate himself, in order that he may be sure to give him pos-

session; a. fr.—Ib. 48^b when he said to him, ערבוני יקון (fr. קנה = קון) my earnest money shall serve to make the purchase sure.—Part. pass. קָנִי; f. קְנִיָּה; pl. קְנִיָּיִם; קְנִיָּיִת. Kidd. 16^a ו' קונה ו' a Hebrew bondman is owned bodily (to the end of his term), and if the master allowed him a reduction of his time, his allowance is not legally binding (the slave not being able to acquire himself); ib. 28^a; B. Kam. 113^b. Gen. R. s. 86 (ref. to Gen. XXXIX, 1) ו' קונה ו' as a rule those who are owned make themselves owners (slaves enrich themselves by robbing their master), and all slaves cause decrease to their master's house, but in this case 'the Lord blessed &c.' (ib. 5); Yalk. ib. 145 ו' קונה ו' (corr. acc.); a. fr.—Tosef. Ned. IV, 6 ו' קונה ו' the axe of which I am possessed be forbidden (v. קִנְיָן), i. e. I swear that I have no axe; Ned. 35^a (Rashi ו' קִנְיָן I swear that another axe is not owned by me).—[Y. Peah IV, 18^b ו' קונה ו' read: ו' קִנְיָן, v. פְּנִיָּה.]

Nif. נִקְנָה to be acquired, owned, bought. Kidd. 20^a (ref. to Lev. XXV, 14) מִיד לִיד this refers to what is bought from hand to hand (movable goods). Ib. I, 1 האשה ו' קונה ו' a wife can be acquired in three ways. Ib. 6^b ו' קונה ו' אין אשה ו' קונה ו' by symbolical delivery (חֲלִיפִין). Ib. I, 3 בכסף ו' קונה ו' a Canaanite slave is taken possession of (is considered owned) either by delivery of the purchasing money, or by a deed, or by undisturbed possession (חֲזִקָה). Ib. 5 ו' קונה ו' landed property is acquired by means of handing over the money &c., but movables cannot be acquired otherwise than by taking hold (מְשִׁיכָה). Ib. 22^b ו' קונה ו' let her be acquired (become his slave) by coition; a. fr.

Hif. הִקְנָה to give possession, sell, transfer. R. Hash. l. c., v. supra. Snh. 81^b ו' קונה ו' Keth. 82^b ו' קונה ו' it is heaven that gave him a wife (through his brother's death without issue); Yeb. 39^a. B. Mets. 47^a ו' קונה ו' אין אדם קונה ו' v. supra. Ib. 33^b ו' קונה ו' what does not yet exist (future crops &c.); a. fr.—Esh. R. introd. (ref. to Dent. XXVIII, 68 sq.) ו' קונה ו' ... עֵינֵי שְׁלָא הִקְנִיתָם אֵלָה ו' why 'no purchaser'? ... Because you have not transmitted 'these words of the covenant', for there is none among you making the five books of the Law his own (v. קִנְיָן).

קניא, קנא II ch. same. Targ. Gen. XXXI, 18. Targ. Y. ib. XLVII, 23; a. fr.—Keth. 82^b ו' קנא ו' ו' קנא ו' which I have acquired (own), and which I may acquire in the future. B. Bath. 44^b ו' קנא ו' if the document reads 'that which I may obtain' (shall be seizable for my debt), and be bought and sold again ..., it cannot be seized; ib. 157^a. Ib. 168^a ו' קנא ו' אֶסְמַכְתָּהּ v. אֶסְמַכְתָּהּ. B. Mets. 66^b ו' קנא ו' ו' קנא ו' and he said to him, take possession (of the collateral, I shall not redeem it), he has obtained it. Ib. ו' קנא ו' כל דא' לא קנא ו' an obligation with an 'if' (conditional forfeiture) gives no title; a. v. fr.—Hull. 77^a ו' קנא ו' ו' קנא ו'.

Af. אֶפְיָא to make one a bondman. Targ. Zech. XIII, 5.—2) *to give possession, sell.* Targ. II Chr. XXI, 3.—B. Bath. 44^b ו' קנא ו' א' if he gave him possession of movable

chattel by dint of immovables jointly sold (v. אָנב) &c. B. Mets. 72^a אָנבֿיִרָה לִבְנֵי ו' he signed it over to his minor son. Kidd. 7^a מְקַנְיָה נִשְׁשָׁה she may give possession of herself (become his wife); a. fr.

Ithpe. אֶתְקַנְיָה *to be obtained, acquired.* B. Bath. 77^a מִקְנֵינִי (Rashb. מִקְנֵי, v. מִקְנָה II.

קָנְיָה m., constr. קָנְיָה = h. קָנָה, *reed, stalk, branch*, &c. Targ. Ps. LXVIII, 31 (some ed. קָנְיָה pl.). Targ. Is. XIX, 6 (ed. Lag. קָנָה). Targ. II Kings XVIII, 21. — Targ. Ex. XXX, 23 (some ed. קָנָה). — Targ. Ez. XL, 3. Ib. XLI, 8 (not קָנְיָה). Targ. Ex. XXV, 31 (ed. Vien. קָנָה); a. fr. — Lev. R. s. 6 אֶל צֹרֶר he took a cane and made a cavity in it into which he put those Denars; אֶל צֹרֶר he said to him, hold this cane in thy hand while I am being sworn; נִסְחִיָה לְקָנְיָה he took his cane and knocked it to the ground &c.; Ned. 25^a (the same occurrence before Raba). Ib. לֹא פִיקֵר מִן דְּרַבָּא to prevent such an occasion as occurred before Raba; Shebu. 29^a. Hull. 111^a בְּקוֹפֶה א' v. קוֹפֶה II; a. e. — *Pl.* קָנְיָה, קָנְיָה, קָנְיָה. Targ. Ex. XXV, 33. Targ. II Esth. I, 2; a. e. — Hull. 53^b תִּלְחַת ק' הוּא עַל לְבִינֵי ק' went among the reeds. Ib. 45^b הוּא עַל לְבִינֵי ק' there are three branches (of the windpipe), one branches off towards &c.; a. e.

קָנְיָה f. (קָנָה) 1) *cutting, trimming vegetable; snuffing the wick.* Bets. 22^a שֵׁרִי ק' Ar. (ed. קָנְיָה, Rashi Ms. קָנְיָה; Ms. M. קִינָה; v. Rabb. D. S. a. l. note) to snuff (or trim) the wick is permitted (on the Holy Days). Sabb. 114^b יִרְקָה קָנְיָה trimming (stripping) vegetable. — 2) *stripping off, refuse.* Eduy. III, 3; Y. Ter. XI, 48^a top. Tosef. Dem. IV, 4 שְׁבִינִיָּה ק' ed. Zuck. (Var. קָנְיָה) the cut off portions of vegetables trimmed in the garden. Tosef. Ter. IX, 10 קָנְיָה (pl.); Tosef. Shebi. VI, 2; Y. ib. VIII, 38^a top. Y. Pes. III, 30^a. Midr. Till. to Ps. I [read:] בְּחֹכֶה וְכֶסֶד לְטַבֵּל... a plate laid in with precious stones and jewels, and in it lie trimmings of vegetable (ed. Bub. נְקִיבָה, oth. ed. נְקִיבָה דִּירָם); a. e.

קָנְיָה, **קָנְיָה**, **קָנְיָה** ch. same. Y. Shebi. VII, 37^b bot. אֵיזָה רִמְנָה ק' v. preced. Y. Hall. IV, 60^a top רִמְנָה אֵיזָה רִמְנָה קָנְיָה אִפְרִישׁ מִן קָנְיָה (of the parsnip) still there? If so, set (the T'rumah) aside from the trimmings.

קָנְיָה, v. קָנְיָה.

קָנְיָה m. (corresp. to a form קָנְיָה = קָנְיָה) *hunter.* Hull. 60^b (Var. in Ar. קָנְיָה, v. בְּלִיִּסְטֵרִי Gen. R. s. 32 אָנָּה נֹחַ ק' said Noah to him, am I a hunter (that I should get these animals into the ark)?; Yalk. ib. 56.

קָנְיָה, **קָנְיָה** f. (קָנְיָה) *chase, hunt.* — [Targ. II Esth. I, 2 קָנְיָה, v. קָנְיָה. — B. Bath. 74^b sq. קָנְיָה גְּבִירָאֵל עִירֵד גְּבִירָאֵל in the future Gabriel shall arrange a chase of the Leviathan.

קָנְיָה, **קָנְיָה** m. (קָנְיָה, S.) 1) *the contest of wild beasts or of wild beasts with men (ludus bestiarum).* Ab. Zar. 18^b (ref. to Ps. I, 1) זֶה שְׁלָא עֲמֵר בְּקִינִיָּה... Ms. M. (ed.

בְּקִינִיָּה) that is he who does not stand as a spectator at bestial contests (arranged by the Romans). Ib. עֲמֵרִיבָה לֹא עֲמֵרִיבָה I do not attend the shows of &c.; Yalk. Ps. 613; a. e. — 2) *the actors in the fights of the arena.* Cant. R. to II, 5, v. בְּלִשְׁוִירָה. — V. קָנְיָה.

קָנְיָה f. (קָנְיָה) same. Pesik. R. addit. s. 4 (ed. Fr. p. 201^a קָנְיָה, corr. acc.); Pesik. Hashsh'mini, p. 191^b קִינָה (Ms. O. קָנְיָה; Ar. s. v. שְׁבִירָה, corr. acc. or קָנְיָה, v. שְׁבִירָה).

קָנְיָה m. (קָנְיָה) same, *hunt, chase, beasts of chase.* Esth. R. to I, 12 מִרְאָה ק' דִּירָה... אִין דִּירָה the wicked man does not leave this world before God shows his chase, (that is,) how he has been caught. Lev. R. s. 13 הֵם ק' וְכִי בְּהֵמוֹת (not קָנְיָה) Behemoth and Leviathan shall be the beasts of contest (the show) for the righteous in the hereafter, and whosoever abstains from witnessing the beast fights of the nations in this world, shall be admitted to see them &c.; Yalk. Sam. 161 קָנְיָה.

קָנְיָה, v. קָנְיָה.

קָנְיָה, Tanh. Emor 6, v. קָנְיָה.

קָנְיָה m., **קָנְיָה** f. (קָנָה) [*shrinking, fainting, sick.* Tanh. Thazr. 3 עֲלֵי ק' וְאִין נִפְשֻׁ ק' and its vitality is not impaired; ed. Bub. 4, v. קָנָה. — [Yalk. Prov. 932; Yalk. Lam. 998, v. קָנָה.]

קָנְיָה, v. קָנְיָה.

קָנְיָה m. (קָנְיָה) *owner, maker.* Y. Snh. IX, end, 27^b, v. קָנְיָה.

קָנְיָה, Sifrē Deut. 51, v. קָנְיָה.

קָנְיָה, **קָנְיָה** pr. n. pl. 'Ālē Kanyah. Y. Ter. VIII, 46^b bot. [read:] ק' ר' ר. Joh. was robbed at A. K.; [comment.: ק' בְּעֵינֵי ק' by the men of K.]

קָנְיָה, v. next wds.

קָנְיָה m. (b. h.; קָנָה) 1) *purchase, ownership, right of possession.* Gitt. 47^b לְכִרִי בֹא' וְכִי לְכִרִי בֹא' a gentile has the right of possession in Palestine inasmuch as his produces are exempt from tithes. Ib. קָנְיָה כִּי הִנֵּה the acquisition of usufruct is like the acquisition of the soil itself (and the Jewish owner of the usufruct has to offer the first fruits as if he were the owner of the land). Gitt. I, 6 מִפְּנֵי שְׁדוּאָה קָנְיָה (Y. ed. קָנְיָה) because he (the slave) is his property. Esth. R. introd. (ref. to Lev. XXV, 45) אָתָּה יֵשׁ לְכֹס ק' וְכִי (of slaves) of the nations, but the nations have no right of possession of you, v. קָנָה; a. fr. — 2) *property, esp. cattle.* Num. R. s. 22 בְּשִׁבְלֵי קָנְיָה they separated themselves from their brethren for the sake of their cattle; a. e. — 3) *affirmation, making sure; symbolic form of making an agreement binding, by handing over an object from one to the other of the contracting parties* (v. קָנָה 2). B. Bath. 40^a כְּחִיבֵי וְאִינוּ... ק' בְּכֵן שְׁנֵי וְאִינוּ... (v. קָנָה 2).

an agreement by symbol is made in the presence of two (forming a court), nor is it then necessary to say, 'write', i. e. a document is made out without special authorization. Ib. לכתריבה עומר כ' an agreement by symbol, unless otherwise stipulated, is intended to be written out. Ib. 3^a רברים בעלמא הוא כ' it is merely an agreement on words (no transfer of a tangible object being agreed upon); a. fr.—*Pl.* קננין, קננינים, קנני. Pes. 87^b אחר מארבעה כ' אחר מארבעה one of the four possessions which I own in my world. Sifré Deut. 309 (ref. to Deut. XXXII, 6) אדם כ' לי (דקנים) you are to me an acquired property, and not an inheritance. Ab. ch. VI; a. e.

קָרְיָהּ, קָרְיָהּ, קָרְיָהּ ch. same, 1) *possession*, esp. *cattle*. Targ. Gen. XIV, 11, sq. (h. text רִכְשָׁהּ). Targ. O. ib. 19; a. fr.—Sot. 34^b קָרְיָהּ רִעִיָּה וּשְׂמֵן קָרְיָהּ it (the soil) produces pasture, and the cattle grows fat on it.—*Pl.* קָרְיָהּ, קָרְיָהּ, קָרְיָהּ. Targ. Ez. XXXVIII, 12, sq.; a. e.—2) *agreement by symbol, the object exchanged to make the agreement binding*. Targ. Ruth. IV, 7, sq.

קנינים, Tosef. Kel. B. Mets. V, 13, v. קנין.

קִנְיִשְׁכָּנִין (Ar.), **קִנְיִשְׁכָּנִין** m. pl. (comp. of קָנָה, a. שָׁקַל) *drinking tubes, a cup with tubes for several persons to drink from*. Sabb. 62^b (expl. מְזוּדָקִי, Am. VI, 6) חז"ל אמרין ק' one authority says, it means *k'nishkanim*. Ib. שחא בך וי' he drank from *k.*, and he (Rabbah) did not object to it (as an enjoyment forbidden after the destruction of the Temple). Ab. Zar. 72^b שרי ק' it is permitted to drink from *k.* at the same time with a gentile.

קִנְפִּירִי, קִנְפִּירִי f. (corresp. to *κέγχρη* = *κέγχρος*) a small kind of diamond. Targ. O. Ex. XXVIII, 19 (h. text לִשְׁמֶה).

קַבִּירִימוֹן m. (κέγχρινον) same. Targ. Y. I Ex.
XXVIII. 19.

קנפירי v. קנפרי

פֿאַקטֿיריז, v. כַּנְקֶתֿיריז

קָנַם [to make firm, v. קָנַם, קָנַם, קָנַם.]

Pa. קָנַם *to make a vow of abstinence by using the verb* קָנַם (as a substitute for קָנַם, itself a substitute for קָרַבָּן).
Ned. 10^b מִקְנָמָא רַבִּי ... מִקְנָמָא רַבִּי like what are substitutes
of substitutes of vows? ... *M'kannamnā, m'kannahnā,*
m'kannasna.

קרימזון v. קנזמור

ק' קלסור, Esth. R. to VI, 10, קנמין, קנמון, קומים.

קנמיה, קנמיה, registered in Ar. as quot. fr. Lam. R. and unexplained, כן דמרי ברה, prob. a misreading for קומריה, in Lam. R. to I, 1 רברו, where editions have קומריה גברא.

קנמון v. קנמיר

קריזמוז, v. קריזמוז.

קָנָה (b. h.) *to put up, build* (comp. **פָּנֶה**).—Denom. **קָן**.

Pi. קָנָן, קִנָּן (denom. of קָנָן) to build a nest, to nest.
Y. Peah VII, 20^b top; Keth. 111^b, v. קָנָן. Cant. R. to II, 14
מִקְנָן . . . וַיֵּצֵא and found there a serpent nesting; a. e.—
Part. pass. מִקְנָן. Yalk. Gen. 62 (Gen. R. s. 37 מִבְּנֵי, v. בָּנָן.

קָנִי, *Pa.* קָנִי ch. same. Targ. Is. XXXIV, 15.

קָנָם (sec. r. of קָם, v. קָסם) [to cut,] (מָנָה) *to decree*;
to fine, punish. B. Bath. 75^b top קָנִיתִי מִמֶּנּוּ עַל אָדָם I decreed
 death over Adam. Num. R. s. 18 אֵין קוֹנִסִּים אֱלָא וְכ' none
 are punished below twenty years of age, v. קָנָם. Gen. R.
 s. 20, beg. לָמָּה הִיחָם קוֹנִסָן אֶת בְּנֵי why did you fine
 (confiscate the property of) my children?; Yalk. Ps. 888;
 a. fr.—Esp. *to decree a penalty beyond the strict law.* B.
 Mets. 72^a, a. e. קוֹנִסָן אוֹתוֹ וְכ' . . . קוֹנִסָן שֶׁנֶּשֶׁר if interest is
 stipulated in a document, we fine him (the creditor) so
 that he cannot collect either the principal or the interest.
 B. Kam. 30^b קָנְסוּ גִּזְפֵּי מִשְׁוֵם שֶׁבָרָן they decreed the forfeit-
 ure of the objects themselves on account of the ille-
 gitimate gain intended. Sabb. 3^b, a. e. קָנְסוּ שְׂוֵגָג אֶדָּו וְכ'
 v. אָטָּו. B. Kam. 38^b קָנַס הוּא שְׁקִסָּם (not שְׁקִיִּים) R. M.
 put a penalty on their property (declared their goods
 eventually unclean). Ib. נָמַר נְקִיָּים let us also fine (the
 Samaritan woman, by disallowing her the fine due for
 seduction). Yeb. 86^b קָנְסוּ לִירֵם בְּמַעֲשֵׁר they punished the
 Levites by depriving them of the tithes (in favor of the
 priests); a. fr.

Nif. נָקַם *to be decreed* (as a punishment). Erub. 18^b כִּיּוֹן שֶׂרָאָה שֶׁנִּקְנְסָה מִיָּדָהּ וְכ' when he (Adam) perceived that through his fault death was decreed (over the human race), he fasted &c.

קִנְיָם ch. same, *to fine, punish*. Y. B. Kam. VIII, end, 6^c
וּקְנִיטָה לִישָׁר דְּהַב he fined him one litra of gold. Bab.
ib. 30^b וְכִּלְתֵּר קִנְיָנָא do we fine him (decree the for-
feiture of the material deposited in the street) at once,
or when he derives the intended benefit? Sabb. 3^b מִי
לְאַחֲדֵיהֶם רַבְנָא קִנְיָנָא do the Rabbis punish him by for-
bidding him to withdraw his hand? Ib. קִנְיָנָא בִּישְׁוֵי
וְכִּי if he did it by mistake, the Rabbis do not punish him.
Ib. לִיקְנִסוּהוּ רַבְנָא let the Rabbis punish him (by forbidding
him to withdraw his hand); a. fr.—B. Mets. 72^a קִנְיָנָא
וְכִּי we decree the forfeiture of the legitimate claim
(the principal) on account of the illegitimate (the in-
terest: a. e.).

Pa. קִנִּים same. Targ. Y. I Ex. XV, 25 דְּמִקְנִי (not דְּמִקְנִי).

Ithpa. אִתְּפָא *Ithpe.* אִתְּפַע 1) *to be punished, fined, condemned*. Targ. Y. Num. XXXV, 25. Targ. Y. I Deut. XXII, 50.—2) *to be assessed for fine*. Targ. Y. Ex. XXI, 22 וילדה מתקנסה יחנקס הלוט embryo must be paid for according to assessment (*h. text* נכרש ינכרש).

קנס m. (preced.) *fine, penalty*, esp. *the fine for seducing a girl* (Deut. XXII, 29). B. Kam. 38^b, v. קנס. Keth. 43^a top, a. e. מודה בק פטור *he who confesses an act with which*

קִנְיָן II dial. for קִנְיָן, q. v.

קנקנא m. ch. = קנקן I, 1) *vessel*. B. Bath. 22^a פוק חרי ליה בנקנא go and smell at his vessel, i. e. examine his mental capacity; a. e. — 2) *coulter, plough*. Y. Ber. II, 5^a top untie thy ox and untie thy plough, for the Temple has been destroyed; קנקנך ו' tie thy ox and tie thy plough, for king Messiah was born; Lam. R. to I, 16 Ar. (ed. פרנק).

קנקנתוס, קנקנתוס v. קנקנתוס.

קנקנא v. קנקן.

קנת (b. h.) pr. n. pl. *Kenath*, on the east of the Jordan (v. Hildesh. Beitr., p. 49 sq.). Y. Shebi. VI, 36^c (not קנה); Tosef. ib. IV, 11 (v. ed. Zuck. note); Sifré Deut. 51; Yalk. ib. 874 ינקח (corr. acc., or קנקניה).

קנת f. (v. קנן; cmp. I) [that which is inserted.] *handle, helve*. Macc. II, 1 מקנתו Ar. (or מקנתו fr. קנה; ed. מקנה, v. קנן). — Pl. קנתי. Y'lamd. to Lev. XIX quot. in Ar. handles of spears and knives. — [Kel. XV, 1 R. S. Vers., v. קנטי].

קנתא, קנתא ch. same. Y. Naz. I, 51^b ק' אורחיה ... man is in the habit of saying, 'the handle of an axe'; does any one say, 'the axe of the handle'? i. e. in making a vow one begins with the word שביעה, but does not place it at the end; Y. Ned. II, 36^d top. — V. קנא.

קנתור v. קנור.

קנתור v. קנור.

קנתור, קנתינר, (קנתור) v. קנתינר.

קנל m. (αὐθιγία, pl.) *the pannier on the side of the pack-saddle, large basket*. Par. XII, 9 חסלים שבק' the baskets in the pannier.

קנתינר v. קנתינר.

קנתינר v. קנתינר.

קנתינר III. קנתינר.

קנתינר v. קנתינר.

קנתינר v. קנתינר.

קסא v. קסא.

קסא v. קסא.

קסא v. קסא.

קסגלגס pr. n. m. *Kasgalgas*, a contraction of *Caius Caligula*, the Roman emperor. Tosef. Sot. XIII, 6 ed. Zuck. (Var. קלגוס, גס, קלגוס, v. קלגוס).

קסדה, קסדה f. (cassis, -idis) *casque, helmet*. Sabb. VI, 2 (expl. ib. 62^a קסדה). Kei. XI, 8 (Ar. ed. Koh. קסדה). Tosef. ib. B. Mets. III, 1. Ex. R. s. 15 ושריון ק' דרי ללבוש ק'.

קסדה strong enough to wear helmet, mail and (carry) arms. — Pl. קסדין. Y'lamd. to Gen. III, 22, quot. in Ar. (ref. to קסדין) (כרבולתהון) that means the helmets.

קסדור v. קסדור.

קסדא v. קסדא.

קסדא, קסדא f. (b. h. pl. קסדא; cmp. I) *marked measure, esp. vessel for libation*. Snh. IX, 6 חק' (Y. ed. הקסדא) if one steals the *kisvah*, expl. ib. 81^b מאי כ' כלי שרה (Ms. M. קסדא) *k.* means service vessels (ref. to Num. IV, 7); Y. ib. IX, end, 27^b, v. קסדא II. Bab. ib. 82^b. Tosef. Zeb. I, 12 חין שניסכו בקסדא ו' ed. Zuck. (Var. בקסדא) if wine for libation was poured into the *k.* and thence into a *hin* measure. — Pl. קסדא. Succ. 48^b קסדא' 1 (sub. מיני) ed. Pes. a. oth. (Ms. M. 1 קסדא' ו' Ms. M. 2 קסדא' ed. קסדא) two sets of bowls were there, one for water, and one for wine libations.

קסדא, קסדא ch. same. — Pl. קסדא. Targ. O. Ex. XXV, 29 (Y. קסדא). Ib. XXXVII, 16. Targ. O. Num. IV, 7 קסדא constr. ed. Berl. (oth. ed. a. Yer. קסדא). Targ. I Chr. XXVIII, 17.

קסדא m. pl. (preced.) a certain *measure*. Ber. 44^b Men. Hammaor ch. III, Ner 6, K'lal 1, Helek. 1, s. 3 (ed. קסדא).

קסדא m. (קסדא) *charmer, diviner*. — Pl. קסדא. Targ. Y. Gen. XXII, 21 (not קסדא). Targ. Y. I Deut. XVIII, 10 (Y. II קסדא, read: קסדא). Targ. Y. ib. 14 קסדא (corr. acc.). — V. קסדא.

קסדא v. קסדא.

קסדא, קסדא m. pl. (pl. of ξαστός or of sextarius, transposed) *sextarii* (one sextarius = 1/16 of a modius). Y. B. Mets. V, 10^c bot. כגון ... מחרתין ק' ... as those who advance the money with which to buy to those who sail to (do business at) the races, at a share in the profits of two or three sextarii for each modius; v. קליט.

קסדא (a corrupt. for קסדא, transpos. of קסדא) *Saguntum* in Spain. Y. Keth. II, 26^b bot. חמורין בק' עדירה בק' חמורין, even if her witnesses are as far away as Saguntum, she must wait (cmp. B. Bath. III, 2, quot. s. v. קסדא).

קסדא v. sub קסדא.

קסדא v. קסדא.

קסדא Tanh. Shof'tim 14, read: קסדא.

קסדא v. קסדא.

קסדא v. קסדא.

קסדא v. קסדא.

קסטל, Lev. R. s. 19 מלכים ק' Ar., read with ed. טרסקל נקוב.

קסטלון m. (castellum, καστέλλιν S.) 1) *fort, castle*. Y. Ab. Zar. III, 42^e נפל ק' רטיבריא (ed. Krot. קטישולין, corr. acc.) the castle of Tiberias fell in (burying the idol placed therein).—2) *reservoir*. Tosef. Mikv. IV, 6 המחליק ק' המחליק ק' a reservoir which distributes water (in pipes) in the cities.

קסטרה, קסטרא f. (castra, pl.) 1) *fortification, military camp*. B. Kam. 98^a או רב' if one has money deposited in the (Roman) camp or in the (forts of the) king's Mountain. Num. R. s. 12 (expl. בצדורח, Ps. XCI, 2) ירד ק' my fortification; Midr. Till. to Ps. I. c. (not רומיים). Lam. R. to III, 7 פרסיין ק' של פרסיין (קסטרי) this alludes to the camp of the Romans; Yalk. ib. 1037 קנטרה (corr. acc.). Deut. R. s. 1 (expl. נציבים, II Sam. VIII, 6) ק' (not קסטרי); a. e.—Pl. קסטראות, Tosef. Obol. XVIII, 12 והלגיונות הק' the dwellings in forts and in the (camps of the) legions. Lev. R. s. 1 ... היו ק' they would have surrounded it (the Tabernacle) with tents and forts (to protect it); Cant. R. to II, 3; Num. R. s. 1; a. e.—V. קסטרא.—2) pr. n. pl. *Castra*, near Haifa (Castellum peregrinum). Cant. R. to II, 2; Lam. R. to I, 17 as hostile לרופה ק' Castra to Haifa.—V. קצרא III.

קסטרון, v. קטיסרון.

קסטרי, v. קסטרא.

קסיה, v. קטיה.

קסיה, Midr. Till. to Ps. LXXXV ed. pr., read: קיהה.

קסי, v. קספ.

קסימולין, v. קסמלין.

קסימורא m. (cassiteros, cassiterum) tin. Targ. Y. I, II Num. XXXI, 22 קסטיא, קסטיא (corr. acc.; h. text בידל).—Tanh. Shof' tim 14 קסטיא כלי זין קסטיא (corr. acc.) tin-plated armor (v. Sm. Ant. s. v. Stamnum).

קסמ', קסימורין m. same. Y. Snh. VII, 24^b bot. (expl. איין קסימורין) lead and tin mixed. Tosef. Kel. B. Kam. VII, 7 פתיליך you must not make a rim of tin, because &c., v. פתיליך. Ib. III, 4 ועשאה בבבץ ובקסטיין (corr. acc.) and mended it with tin or cassiterum (v. פתיליך); ib. B. Mets. I, 8. Tosef. B. Bath. V, 9 קסטיין ושל אבר ושל קסטיין (oth. ed. קסטיין, corr. acc.) weights of tin, or of lead, or of cassiterum; B. Bath. 89^b קסטיין, v. קסטיין.

קסיה f. (II כסה = קסי) [cover, protection.] 1) a sort of *glove* for laborers. Kel. XVI, 6 (ed. Dehr. קסיה),—2) ק' table cloth, a sheet spread over the set table to protect it from flies &c. Makhsh. V, 8 קסיה ed. Dehr. (ed. קסיה); [Ar.: vessels, cmp. קסיה, — which, however, does not suit the context].

קסילופנוס, read: קסילופנוס m. (comp. of ἔξλον a. φάνος, a compound not otherwise recorded) a *torch made of wooden staves, esp. of vines*. Pesik. Kumi, p. 144^b sq. לעשות ק' וי' עתידה ... לעשות ק' וי' (ed. קסילופנוס, Ms. O. כסיל, corr. acc.) in the future Jerusalem shall be a torch for the nations, and they shall walk by its light (ref. to Is. LX, 3); Yalk. Is. 359 only פנס; Midr. Till. to Ps. XXXVI, 10 (missing in ed. Bub.) מטרפולין (corr. acc.). Koh. R. to I, 9 פנס אחת ... ק' אחד משלכם (ed. קסלפנוס, ...) once the (Roman) government sent word to our teachers, 'send us one of your torches.'—Pl. קסילופנסין. Ib. [read:] אמרו כמה ק' יש להם והם מבקשין ממנו קסילופנוס אחד כמדומין (strike out להם פנסין יש להם, as a corrupt Var. Lect., and כמה אבנים שובים ומרגליות יש להם as an erroneous gloss) they said, they have ever so many torches, and they ask us for one torch? It seems to us, they mean one enlightening the countenances of men with his learning.

קסלפינים, קסלפינוס, קסלפנוס, v. preced.

קסם (b. h.) 1) *to cut, carve*. Snh. IX, 6 במקל בקסם (Y. ed. בקסם) he that curses (his neighbor) invoking God as 'a carver' (instead of *creator ex nihilo*); expl. ib. 81^b קוסמל כמה ק' יש להם והם מבקשין ממנו קסילופנוס אחד כמדומין (Ar. קוסמו) may the carver strike his carving; anoth. expl. קוסמל כמה ק' יש להם והם מבקשין ממנו קסילופנוס אחד כמדומין (euphem. for *thee*), himself (thyself) &c., v. קנה; Y. ib. IX, end, 27^b, v. קרינא.—2) *to decide* (cmp. קור). Hag. 14^a (ref. to Is. III, 10) קוסם זה מלך *kosem* means king (with ref. to Prov. XVI, 12); Yalk. Is. 261.—3) (v. קסם) *to divine*. Sifré Deut. 171 קוסם זה האוחז וי' who is a *kosem*? He that seizes his staff (and measuring it fist-wise says), shall I or shall I not go? (ref. to Hos. IV, 12); Yalk. Deut. 918. Snh. 106^a (ref. to Josh. XIII, 22) קוסם נביא הוא a charmer? is he not a prophet? קוסם נביא ולבסוף קוסם at first a prophet, and in the end a charmer. Num. R. s. 20 (ref. to Num. XXII, 7) קוסמין קוסמין כל מיני קוסמין they carried with them all kinds of divining implements with which people divine. Koh. R. to XII, 7 לקסום קוסם, v. קסם; a. e.

Pi. קסם to divine. Midr. Till. to Ps. LXXIX, beg. עמד 'קסם he stood up and divined to find out whether or not to go up.

Nithpa. קסם, v. קסם.

קסם I ch. same, 1) *to cut, chip*. Y. Shebi. II, 34^a 'קסם he chipped it (their argument) with his hand, i. e. made a motion with his hand to indicate his dissent (and said) &c.—2) *to divine*. Targ. Ez. XXI, 26. Targ. Deut. XVIII, 10 קסם ed. Berl. (oth. ed. קסם, incorr. קסם); a. e.—Gitt. 68^b קסם אוריך ... קסם saw a diviner who was divining, and laughed (at him). Ib. ... לקסם let him divine what is under him.

קסם m. (b. h.; preced.) 1) *chip, carving*, v. קסם.—Pl. קסמין, קסמין, v. קסם.—2) *decision, esp. decision by lot or sign, divination, augury; means or tools of divination*.—Pl. as ab. Lam. R. introd. (R. Josh. 2) דחוריל

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כַּפְּדוֹקְיָא, **כַּפְּדוֹקְיָא**, **כַּפְּדוֹקְיָא** pr. n. *Cappadocia*,
a district of Asia Minor. Targ. O. Deut. II, 23 **כַּפְּדוֹקְיָא**; Y.

ed. Vien. קפודקא...; h. text כפודקא. Targ. Am. IX, 7.—Lam. R. to I, 1 (חר בר נש) רבתי I; Y. Maas. Sh. IV, 55^b bot.; Ber. 56^b, v. קפודקא I, II. Y. Yeb. II, end, 4^b, v. קפודקא; Tosef. ib. IV, 5 קפודקא. Keth. XIII, 11 קפודקא; Y. ed. קפודקא. Sabb. 26^a; Tosef. ib. II, 3, v. קפודקא; a. e.

קפודקא, קפודקא, קפודקא m. (preced.) *Cap-padocian*. Y. Peah I, 16^c top ק' קפודקא. Koh. R. to VII, 23 ק' קפודקא; Pesik. R. s. 14; a. e.—*Pl.* קפודקא. Targ. Gen. X, 14 (h. text קפודקא). Targ. Ez. XXVII, 11 (h. text קפודקא); a. e.—Y. Shebi. IX, 39^a top ק' קפודקא the Cap-padocian students at Sepphoris.

קפודקא m. (קפודקא) *jumper, runner*. Gen. R. s. 86 (expl. Gen. XXXIX, 2) ק' קפודקא a running (quick) man (with ref. to וצלחו, II Sam. XIX, 18); Yalk. ib. 145 קפודקא.

קפודקא, v. קפודקא.

קפודקא = קפודקא (?) Yalk. Gen. 148; v., however, קפודקא.

קפודקא, קפודקא, קפודקא, קפודקא v. sub קפודקא.

קפודקא, קפודקא, קפודקא, v. sub קפודקא.

קפודקא m. (קפודקא II) *grave-robber*.—*Pl.* קפודקא. Sabb. 152^b; Yalk. Ez. 376; Yalk. Gen. 33, v. קפודקא II.

קפודקא, v. קפודקא.

קפודקא, קפודקא, קפודקא, v. קפודקא.

קפודקא, קפודקא, קפודקא, v. sub קפודקא.

קפודקא m. (= קפודקא) *basket* the peddler's basket with the strike which he carries with him. Tosef. Hull. VIII, 4 [read:] ורמ' ורמ' ורמ' he may put them (the fowl and the cheese) into the basket and throw them over his shoulder.

קפודקא, v. קפודקא.

קפודקא, v. קפודקא.

קפודקא (cmp. קפודקא) *to leap, dance*. Gen. R. s. 68 (קפודקא) Ar. (ed. קפודקא), v. קפודקא. Ib. s. 87 Ar. (ed. קפודקא).

קפודקא ch. same. Targ. Cant. II, 8 Ar. (ed. קפודקא, q. v.).—Gen. R. s. 86, end ורמ' ורמ' whoever jumps up on her (the bear), shall get all the ornaments upon her. Ib. [read:] בניכיה של אותה דובה ואותן קפודקא (strike out ורמ' ורמ') you look at what is on her, but I look at the tusks of that bear; and will you jump?; Yalk. ib. 145 ורמ' ורמ', read: קפודקא and jump thou.

קפודקא (cmp. קפודקא, גבחה) *to arch, bend*.—Denom. קפודקא.—2) *to slap* (with the palm of the hand); *to strike*. Yalk. Gen. 79 קפודקא, v. קפודקא I. Y. Yeb. XV, 14^d קפודקא אין הוזה קפודקא אין הוזה קפודקא the sun strikes the head of man only in the harvesting season. Cant. R. to I, 6 ורמ' ורמ' קפודקא קפודקא קפודקא the sun struck his head, and his face became bronzed. Ib. VI, 10.—Gen. R. s. 67 (ref. to Gen. XXVII, 46) קפודקא

slapping this against that, and that against this i. e. (cmp. קפודקא) believing all of them equally bad.—[Y. Sabb. XX, end, 17^d קפודקא, v. next. w.—Hor. 11^b, v. infra.]

Pl. קפודקא 1) same. Gen. R. s. 23 (ref. to ורמ', Gen. XI, 6) ק' קפודקא he put his hand upon Nimrod's head, saying, this man &c.; ib. s. 26.—2) *to bend, force, outrage, overwhelm*. Pes. 118^a ורמ' ורמ' the Lord does not outrage (by withholding) the reward of any creature, i. e. even the wicked are rewarded for what good they may do; Naz. 23^b ורמ' ורמ' God does not withhold the reward even for a decorous word. Y. Dem. I, 22^a ורמ' ורמ' (= ורמ') is it possible? he honored his Creator with water, and he should outrage him with water (allow his daughter to be drowned)?; Y. Shek. V, 48^d bot. קפודקא (corr. acc.). Kidd. 52^b קפודקא they come to overwhelm me with citations of traditions (of which they will prove me to be ignorant); Naz. 49^b. Num. R. s. 9 (31) קפודקא ורמ' she forced the nazirite obligations upon her head (the vow was of her own doing); a. fr.—*Part. pass.* קפודקא; f. קפודקא *forced, perverted, distorted*. Y. Sot. III, 18^d bot. נמצא קפודקא justice would appear perverted; Num. R. l. c. Ohol. XVI, 1 ורמ' ורמ' שויו הלכה מק' may I bury my children (v. infra), if this is not a distorted (misrepresented) *halakhah*; Tosef. ib. XV, 12.—3) *to overpower, take from one by force*. Y. Snh. VIII, 26^b bot. ורמ' ורמ' he will sit at cross-roads and rob the people and kill &c.; (Bab. ib. 72^a ומלכא ורמ'; Lev. R. s. 30 ורמ' ורמ' thou hast forced the shepherd (to give thee his bread); Yoma 83^b ורמ' ורמ' I laid the shepherd under contribution, but thou didst so to the whole town (when they all came to his rescue with refreshments). Pesik. R. s. 3 ורמ' ורמ' see to what extent Lot deprived Abraham of the divine communication; a. fr.—4) *to cover, bury, survive*. Ohol. l. c.; Y. Sabb. XVI, 15^c bot. ורמ' ורמ' may I bury my children if &c. (an oath frequently used by R. Tarfon). B. Mets. 85^a ורמ' ורמ' ארורו את בניו ורמ' that righteous man (Tarfon) who used to swear by the life of his children. Pes. 87^b ורמ' ורמ' there was not a single prophet that did not survive four kings &c.; a. fr.—*Transf. a*) *to ruin*. Sabb. 147^b ורמ' ורמ' the wine of P'rugitha and the baths of D. (luxurious life) ruined ten tribes of Israel. Kidd. IV, 14 (82^a); Tosef. ib. V, 15 ורמ' ורמ' I have ruined my livelihood (forfeited the privilege of support without toil like dumb animals); Y. ib. IV, end, 66^d (not קפודקא).—b) *to cover up, retain*. Ker. 5^a bot. ורמ' ורמ' קלש את הריח ורמ' the oil resorbed the scent and retained it; Hor. 11^b ורמ' ורמ' (ed. Ven. ורמ'; corr. acc.); Yalk. Ex. 387 (not קפודקא).—5) (denom. of קפודקא) *to make high and arched shoulders, to cause or pretend to be humpbacked*. Sot. VIII, 6 ורמ' ורמ' he if anybody attempted to go back (desert the army), he (the officer) was empowered to beat him until he was humpbacked; Sifr. Deut. 198; Yalk. ib. 923. Tosef. Peah IV, 14 ורמ' ורמ' (a beggar) who simulates a hump; Keth. 68^a; Y. Peah VIII, 21^b top ורמ' ורמ' (read: ורמ').

קפודקא ch. same, *to force, overwhelm; to rob*. Targ. Hos.

קִפְדָּא m. (קִפֵּר) *minding, caring for, an intimation that you care for a thing to be exactly as you want it, a legal objection.* Keth. 72^b הוּרִי קִפְדִּיהָ ק' מִיֵּדֶר if the vow concerns a thing which people (husbands) generally mind (e.g. a wife's abstinence from meat and wine or from ornamenting her body), his objection to it is valid (and if he betrothed her with the condition that she had no vows to bind her, he has a right to dismiss her without her jointure), but &c. B. Bath. 165^a ... הָאִשָּׁה שֶׁאֵינֶה

Pi. לְבִירָא אוֹתִי אֵינוּ מִקְשֵׁל אִתּוֹ Gen. R. s. 52 'for the gentile prophets the Lord does not lift the curtain, but speaks to them from behind it. Sabb. II, 3 'שְׂקִיפָהּ . . . פְּרִילָה a wick made of rags which one has twisted but not yet singed. Ib. XV, 3 אֶת הַכִּלִּים מקְשֵׁלִין

קָפַץ (b. h.) 1) *to contract, shrink; to close*. Midr. Till. Ps. XXII, 20 **קוֹפֵץ הָיָה הַשֵּׁבֶרֶט** the scepter grew smaller and smaller; Yalk. ib. 687. Gen. R. s. 39 **קוֹפְצָה בָּאָחָה** contracts herself with (flaps) one wing &c., II. Sbh. 95^a **שָׁלְשָׁה קָפְצָה לָהֶם הָאָרֶץ** (Ar. הִדְרִיךְ) for three persons did the earth (the road) shrink (they were suddenly transferred to a distant place); Yalk. Gen. 107. Taan. IV, 69^b **קָפְצָה לָהּ א"י** Palestine has shrunk; Ar.—**קָפַח** (or sub. פָּח) *to close the mouth, to indicate*

one's will by mimic motions. Gitt. V, 7 קופץ וקפץ a deaf and dumb person may transact business by motions with closed lips and by being spoken to in the same way.—Part. pass. קפץ; f. קפצה &c. Koh. R. to V, 14 כשאדם וכו' ירדו הן קפצוהו וכו' ... when man enters the world, his hands are clenched, as if saying, the whole world is mine &c., opp. פשוטו straight, open.—2) to leap (with joined feet), jump; to be excited. Midr. Till. l. c. אורה קפצה שקפצה על אבירי בים כן הקפץ על דרים והפלטני ed. Bub. (ed. וכו' אורה הקפצה שקפצה על אבירי בים כן וכו') with the same leap with which thou didst leap like a hart in aid of my ancestors at the sea, leap now to my aid and save me; Yalk. Ps. l. c. Midr. Till. l. c. 1 קופץ כאיל ed. Bub., v. Pi. Ohol. VIII, 5 קופץ ממקום וכו' he that jumps from one place to another, contrad. to הולך (v. קופץ). Succ. 49^b קופץ קופץ כל הבא לקפץ קופץ קופץ קופץ say, whosoever comes to jump may jump (whosoever wishes to do good succeeds in doing real good), we read &c. (Ps. XXXVI, 8). Sabb. 152^a זקנה קופצה עליו old age will spring upon him (will overtake him prematurely). Taan. 5^b קופץ קופץ he grew old before his time. Ib. מירד קפצה Ms. M. (ed. הקב"ה אקפץ, read קפצה וכו' Sh'mini, Milluim קפצה פורענות על וכו' Nadab &c. Y. Keth. X, beg. 33^d קפצה עליהן ירושה 33^d קפצה עליהן the legal succession according to Biblical law was sprung upon them (they have the precedence); ib. IV, 28^d bot. קפסה. Y. Gitt. IV, 46^d top קופץ וכו' in order that all may be anxious to marry her. Y. Snh. X, 28^c top קופץ אלא למה וכו' I will jump only at (betake myself to) what my grandfather told me, who said to me לשלשה דברים וכו' ... לשלשה דברים וכו' betake thyself to three things, and thou shalt be safe, they are: prayer &c. Ber. 39^a וכו' וברך וכו' he hastened and said the benediction &c. Yeb. 32^b וכו' קפץ קפץ R. H. jumped up (got excited) and swore &c. Tosef. Keth. II, 3 לכהונה קפץ how did this man jump into priesthood (by what right does he enjoy the privileges of a priest)? Num. R. s. 15 קפץ וכו' and must not be rash to reply; a. fr.—3) to skip. Nidd. 11^a קפצה וראתה וכו' if she skipped (one period) and menstruated, skipped &c. (did so three times).—*4) (denom. of קופץ) to chop meat. Tosef. Bets. III, 5 קופץ בכלי (Var. חורף) he cuts with some implement.

Pl. קפץ 1) same, to leap; to skip. Y. Hag. II, 77^a bot. וכו' קפצוהו וכו' ... and the ministering angels leaped before them like wedding guests rejoicing &c. Pesik. R. s. 15 (ref. to Cant. II, 8) וכו' קפצוהו על החשבונית וכו' leaping over the destined terms of redemption, and skipping over the calculations of years and epochs (hastening the redemption), v. עיביר. Midr. Till. to Ps. XXII, 1 קפץ כאיל ed. Bub. (oth. ed. קופץ); ib. קופץ ed. Bub. (oth. ed. קופץ) leaps like a hart; Yalk. ib. 685 קופץ (corr. acc.); a. fr.—2) to cause to leap. Tanh. Sh'mini 11 קפץ קפץ God springs old age upon them (to make them look venerable).

Hif. קפץ 1) as Pi. 2. Taan. 5^b קפץ קפץ אמר הקב"ה אקפץ וכו' the Lord said, I shall cause old age to spring upon them prematurely. Gen. R. s. 56 קפץ וכו' and made his son leap with him (saved him-

self and his son; v., however, אגרו).—2) to leap. Midr. Till. l. c., v. supra.

Nif. קפץ to be spoken to by mimic motions. Gitt. V, 7, v. supra.

קפץ ch. same, 1) to contract, close &c. Targ. O. Deut. XV, 7. Targ. Y. Gen. XXVIII, 10.—Hull. 91^b קפצה ליה the earth shrank under him (v. preced.).—2) to leap, be anxious for. Nidd. 8^b קפץ קפץ עליה זכונה something at which the purchaser jumps (i. e. a quality which makes the object more desirable).

קפץ, v. קפץ. Pl. קפץ, v. קפץ.

קפצה, v. קפצה.

קפצה f. (an adapt. of capsula, as if from קפץ) chest, box. Kel. XVI, 7 ed. Dehr. (ed. קופסה). Y. Nidd. II, beg. 49^d קפצה קפץ של זכונה ק' a glass box.—Pl. קפצוהו. Ib.

קפץ, v. קפץ. pr. n. m. Hakkappar surname of R. Eliezer. Ab. IV, 21. Ber. 63^a.—Y. Shebi. VI, 36^c קפץ, v. next w.

קפץ, v. קפץ. (preced.) Bar Kappara (son of Eliezer Hakkappar), a disciple of R. Judah the Nasi (v. Fr. M'bo, p. 71^a). Yeb. 32^b. Y. M. Kat. III, beg. 81^c. Y. Keth. XII, 35^a top; Y. Kil. IX, 32^b top. M. Kat. 16^a. Y. Hor. III, end, 48^c קפץ קפץ של בר ק' the Mishnah (Boraitha) of Bar K.; Lam. R., introd. (R. Josh. 2); a. v. fr.

קפצוהו, v. קפצוהו.

קפצוהו, v. next w.

קפץ m. (ἀνθρακίς, capparis) caper-bush, esp. the flowers of the caper-bush. Maasr. IV, 6, v. קפץ; Ber. 36^a קפץ קפץ (in Chald. dict.) קפץ קפץ the flower is no longer in existence, when the fruit is developed.—Pl. קפצוהו. Ib. 36^a, v. supra; a. fr.—Ker. 6^a קפץ קפץ caper wine (as an ingredient of frankincense; oth. opin. in Rashi: Cyprus wine); Y. Yoma IV, 41^d.—Ab. Zar. 38^b קפץ קפץ ... קפץ קפץ (or fruits) preserved by gentiles; Tosef. ib. IV (V), 11 קפצוהו ed. Zuck. (Var. קפצוהו); (Y. ib. II, 41^d פנקריסין).

קפץ (cmp. קפץ) to bend in the hand, clench, grab. Hall. II, 5 קפץ קפץ it happened that an old man ... grabbed (and ate) it.

קפץ m. (preced.) plait, gathering stitch, a kind of border. Y. M. Kat. III, 83^d קפץ קפץ the borders formed by chain stitches or by plaiting are no hindrance (for the rendering of the garment in mourning), v. סוף.

קפץ, v. קפץ. Y. Shek. V, 48^d bot. קפץ, read: בקפץ, v. קפץ.

קפץ, v. קפץ. Decree of Falsehood, legendary name of one of the Sodomitic judges. Gen. R. s. 50; Yalk. ib. 84, v. קפץ.

קפץ, v. קפץ.

קפץ m. (b. h.; קפץ) end, term, designated time, esp. the time of redemption. Gen. R. s. 44 (ref. to Is. XLII, 5) קפץ קפץ this one (Abraham) dwelt in one

קָצוּרָה m. = קָצִירָה; קָצוּר *sick in bed*. Targ.
Job XXIX, 15.

צורות, v. קיציות.

קצח m. (b. h.) *black cumin*. Ukt. III, 6. Ber. 40^a 'קצח he that is in the habit of using black cumin will never have pain in the heart (stomach). Ib. אחר 'ק' אחר black cumin is one of sixty poisonous drugs.

קצחא, ק' ch. same. Targ. Is. XXVIII, 25.

קצטר, v. קצא III.

קצה, קצה (b. h.) 1) *to scrape*. Sifra M'tsor'a, Neg., ch. IV, Par. 7 וקצה וחלץ he must tear out (the leprous stone) and scrape (the wall) and plaster, v. קצע.—2) (of figs) *to cut, dry, and store; to harvest*. Maasr. II, 7 'לקצות עמו וכ' if a man hires a laborer to help him in the fig harvest. Ib. III, 1 לקצות ... if a person brings figs over to his court to prepare them for storage. Y. ib. II, 50^a bot. אהא ... וקצין that they eat nine portions and store one; a. fr.—V. מיקצה.—3) *to separate, set aside*. Nidd. X, 7 (71^b) לקצה she may separate the priest's share of the dough; Y. Ber. VIII, 12^a; a. e.—4) *to carry off, reduce, level* a hill. Cant. R. to V, 11 the fool says, זה יכול לקצות את זה who can level this (mound)?; 'לקצה I will carry off two loads to-day ... until I have levelled the entire mound; Lev. R. s. 19 קוצץ ... לקצות; (Yalk. Cant. 989 ... לפנות קורה).

Hof. הקצה *to be cut off, separated*. Tosef. B. Bath. III, 5 'ההורשין המוקצין בפני עצמן the forests (near a township) which are isolated (a plantation detached from the town); B. Bath. 68^b 'ההורשין המוקצין which are separate but opening into it; corrected 'ההורשין המוקצין separated from it; Y. ib. IV, 14^b bot. 'ההורשין המוקצין (not 'הורשין; corr. quot. s. v. 'הורשין).—Esp., *to be set aside, be designated for a special purpose and forbidden for any other use* (v. 'הוקצה). Sabb. 45^a 'המזוזה 'המזוזה 'המזוזה as the oil was set aside for its religious purpose (for the Sabbath light), it was at the same time set aside as an object prohibited to be used otherwise (during the Sabbath day). Ib. 'המזוזה 'המזוזה and does he (R. Simon) not adopt the opinion that an object set aside for a religious act is forbidden for any other use (for the time being)?; a. e.—Part. מוקצה q. v.

קצהא, קצה ch. same, *to cut, break into pieces*. Targ. Y. Lev. II, 6 Ar. (ed. רסיק).—Y. Ber. VI, 10^a bot. 'קצה 'המזוזה whenever he broke bread, he tasted (carrying a piece to his mouth) with his left hand, and distributed with the right hand. Ib. VIII, 12^a bot. [read:] 'קצה 'המזוזה he handed him a loaf to break it. Y. Sabb. VI, end, 8^d [read:] 'קצה 'המזוזה we broke off one half and gave it to him; a. e.—B. Mets. 108^a 'קצה 'המזוזה, v. 'קצה III ch.

אף *to set aside, make unavailable for any other purpose*. Succ. 37^b 'קצה 'המזוזה when he designated it (the myrtle branch) for religious use, he made it unavailable for smelling; 'קצה 'המזוזה made it unavailable for eating. Bets. 31^b 'קצה 'המזוזה, v. 'קצה or

17^a I.—2) *to place in a corner*.—Part. pass. f. 'קצהא. Yoma 17^a 'קצהא 'המזוזה the cell that was situated in an angle (south-west corner); to him that came from the north it appeared to be in the south &c.

Ilthe. אקצהא *to be set aside, be made unavailable*. Sabb. 43^a 'קצהא 'המזוזה since it was forbidden to handle it at twilight (when the Sabbath entered), it became so for the entire day; Succ. 46^b. Ib. 'קצהא 'המזוזה it was designated only for the religious ceremony (and forbidden for any other use until the ceremony has been performed); it is unavailable for the entire day (even after the ceremony has been performed); a. e.

קציעה, קציעה m. pl. (preced.) *cut pieces, planks*. Ex. R. s. 6, end; Tanh. Vaera 2, v. 'קציעה ch.

קציעה, קציעה pr. n. m. *Katsia*, name of a legendary king residing behind the Dark Mountains (v. 'קציעה). Gen. R. s. 33; Lev. R. s. 27; Y. B. Mets. II, 8^c bot.; Tanh. Emor 6; Yalk. Ps. 727.

קציעה, Cant. R. to IV, 4 some ed., a. e. = 'קציעה, v. קצב.

קציעה, Y. Bets. V, end, 63^b, v. 'קציעה.

קציעה, v. קציעה.

קציעה, v. קציעה.

קציעה f. pl. (v. קציעה) *pieces of bread*. Targ. Y. Lev. II, 6 Ar. (ed. רסיקון).

קציעה m. (b. h.; קצה) *[one who decides, arbitrates, magistrate, leader, prominent man]*. Y. Gitt. I, 43^d top 'קציעה 'המזוזה ... suppose he was the bondman of an influential man, then his emancipation would be a disadvantage to him. Lam. R. to II, 1 'קציעה 'המזוזה since thou livest in that leader's house, why dost thou not correct them (the inmates)?

קציעה m. (part. pass. of קצע) *cut*.—Pl. קציעה. Ex. R. s. 41 (in Hebr. dict.) 'קציעה 'המזוזה you whose throats deserve to be cut.

קציעה I f. (קצע) 1) *cutting and packing figs, fig-harvest*. Maasr. II, 7; a. e.—2) *pl. קציעה figs packed or to be packed*. Ter. IV, 10 'קציעה 'המזוזה if one has packed a litra of figs (of Trumah) on top of a barrel and knows not of which; Tosef. ib. V, 11; Bets. 3^b; Zeb. 73^a. Taan. 28^a; Tosef. ib. IV (III), 7 'קציעה 'המזוזה to make of these figs two balls; Y. ib. IV, 68^b bot.; a. e.—[Maasr. III, 4; B. Mets. 21^b, v. קציעה]—3) *[store, capsule, a compartment of the T'fillin]*. Tosef. Kel. B. Bath. IV, 1 'קציעה 'המזוזה when he detaches one compartment from the other on three sides; [El. Wil. emends: קציעה q. v.]—[Y. Ned. III, 38^a קציעה, v. קציעה.]

קציעה II f. (b. h.) 1) *cassia, an aromatic bark, an ingredient of frankincense*. Ker. 6^a; Y. Yoma IV, 41^a; a. e.—2) pr. n. f. *Keziah*, one of Job's daughters. B. Bath. 16^b

שָׁמַיָּא m. (b.h.; preced. art.) 1) *anger*. Num. R. s. 1, end שָׁמַיָּא
 עֲלֵיהֶן that the divine anger be not on them. Midr.
 Till. to Ps. XXXVIII; a. fr.—Esp. *Ketsef* name of an angel
 of destruction. Targ. Y. Num. XVII, 11, sq.—Sabb. 55^a (ref.
 to Ez. IX, 2) ‘six men’, they are ‘אַה וְיִרְמְיָהוּ כָּאֵן’ (Wrath),
Af (Anger) &c. Ex. R. s. 41; a. fr.—2) *destruction, harm*.
 Deut. R. s. 11 יִפְסֹד לִי אֵיךְ . . . לְעֲשׂוֹת לִי how can I do harm to
 him (Moses)?; Yalk. ib. 940.

off the shoe); נקצץ פלוני מאחוריו what is *k*.? When a man sold his paternal estate, his relatives brought casks filled with parched ears and nuts, and broke them in the presence of children: the latter picked them up, and they said, this man has been cut off &c.; and when he bought it back, they did the same and called out, this man has returned to his heirloom &c.; Ruth R. to IV, 7; Y. Keth. II, 28^d bot. קצצה פלוני; Ib. בקצצה פלוני adults are admitted to testify, 'we (as children) ate (grain and nuts) at that man's *k*.'; Bab. ib. 28^b בקצצה של ו' ו' ו' when that man's daughter was married; ידו דיהא and this is the *k*. to which a child can testify (when grown up); Tosef. ib. III, 3.

קצצין, קצצים m. pl. (preced.) 1) *cut plants, timber, &c.* Yalk. Ex. 225, v. preced. Tosef. B. Kam. III, 2 if a man cut his neighbor's plants, the latter has no right to say, 'נול אתה חק' take thou the cut plants and restore to me the plants, but we assess the value &c.—2) *capsules, pods, v. קצצים*.

קצצין ch. same, *capsules, pods.* Y. Kil. I, 27^a קצצין, v. תרופה I.

קצצתא I *timber*.—Pl. קצציתא, v. קצצתא.

קצצתא II, **קצצתא** pr. n. m., v. קצרה II.

קצר (b. h.) 1) *to cut, reap.* Sabb. VII, 2 (among the labors forbidden on the Sabbath) חקצור cutting plants. Ib. 73^b משום קוצר as an act coming under the category of reaping. Pes. IV, 8 קוצרין וגורשין ו' they reaped (the barley) and piled it before the 'Omer was offered. Peah II, 7 שדה שקצריה ו' a field which gentiles reaped (for themselves) or which robbers reaped. Ib. 8 ש' ... נורן he must give up the poor man's share from what he reaped. Ib. III, 6 כוד לקצור ולשונה ו' large enough for cutting (swinging the sickle) once and a second time; a. fr.—2) *to be short, v. קצר*.—3) (נפש) *to be impatient, vexed; to be sick of.* Gen. R. s. 52 לא קצרה נפשה ו' אבל היא לא קצרה נפשה ו' but she was not vexed (did not suffer from unsatisfied desire) &c.; Y. Keth. V, 30^b; Yalk. Jud. 70. Tanh. Huck. 19 קצרה נפשם בדרך they were sick of marching.

Pi. קצר to shorten, be brief in doing. Ber. I, 4 מקום ו' לקצר ... where they prescribed a lengthy benediction, one is not permitted to shorten, where they prescribed a short formula &c. Y. Yoma VI, beg. 43^b ... שלא יראה not that one of the contestants be permitted to speak as long as he needs, and the other be told, make thy speech brief; Y. Snh. III, 21^c top. Ber. 34^a דיהא ו' gave a very brief prayer. Mekh. B'shall, Vayass'a, s. 1 ברכותיו ו' gave short benedictions (prayers); לא ו' he was not briefer than Moses (in his prayer, Num. XII, 13). Ib. יש שנה לקצר ו' there is a time to be brief &c.; a. fr.

Hithpa. קצר, Nithpa. קצר 1) *to be shortened.* Lev. R. s. 21 מקצרות דיהא ... their years (of life) were shortened.—2) (with נפש) *to be impatient, sick.* Tanh. I. c. קצרה נפש דיהא (not נקצר), v. supra.

קצר ch. 1) *to be short.* Targ. Ps. CII, 24 קצרין Ms. (ed. ארזקצין).—2) *to shorten, v. infra*.—3) (v. קצירה) *to be sick.* B. Kam. 91^a לא מקצר ו' Ms. M. (ed. לקצר) as to estimating how long a person is likely to suffer from such a wound and how long he will not, i. e. as to estimating positively the time needed for recovery, I have no doubt that we can do it.

Pa. קצר to shorten. Targ. Ps. LXXXIX, 46 Ms. (ed. ק, Pe.).

Ithpa. קצר to be shortened, reduced. Targ. II Kings XIX, 26; Targ. Is. XXXVII, 27. Ib. XXVIII, 20. Targ. Y. Gen. XXVIII, 10; a. e.

קצר m. (b. h.) *short.* Ab. II, 15 היום ק' ו' the day (of life) is short, and the work large. Y. Pes. VII, 35^b bot. 'ילך לו בק' let him take the shortest road to it; a. fr.—*Fem. קצרה.* Mekh. B'shall, Vayass'a, s. 1 חפילה הצדיקים ' the prayer of the pious is short. Ber. I, 4 ... אתה ' one lengthy and one short benediction. Ib. IV, 2 חפלה ... היה used to say a short prayer on entering and on leaving the school-house. Ib. 4. Y. Hor. II, 46^d top 'בא לו בק' if he came by the shortest road; a. fr.—Midr. Till. to Ps. LIII במוצא ידו ' because his hand was short (he was wanting) in good deeds; Yalk. ib. 769; Yalk. Sam. 135 'נפשו ' a. fr.—*Pl. קצרים.* Cant. R. to VI, 2 'אריכות ו' Midr. Till. to Ps. LXVIII, 1 ו' לא היו קצרי יד ו' they were not short-handed with it, i. e. they did not have to economize. Ib. to Ps. CXIX, 81 קצירי רוח ו' thou art long-suffering, but we are hasty of spirit; a. e.—V. קצרה.

קצרה קצר I m. (preced. wds.) [*one who causes shrinking*], *fuller, washer.* Targ. Josh. XV, 7, a. e. עין ' (h. text רגל) the washer's well.—Y. Ber. IV, 7^d top ק' שמיה ו' שקיל (כובס); a. fr.—B. Kam. 119^b ק' ליה a fuller is named *katsra* (a shortener), let the *katsra* take it (the dark border of a white cloth belongs to the fuller).—*Pl. קצרי, קצירה.* Targ. I Sam. XIII, 21. Targ. Is. VII, 3 (ed. Wil. קציר, corr. acc.).—Snh. 92^a, a. e., v. איבלא II. Taan. 29^b רבי רב ק' the fullers of the house of Rab are idle (during the week preceding the ninth of Ab); a. e.

קצרה II, קצרה I (preced.) pr. n. m. *Katsra (Fuller).* Y. Kil. IX, 32^b; Y. Keth. XII, 35^a; Koh. R. to VII, 11.—Esth. R. to I, 13 ר' יוסי בר ק' (some ed. קצרה); Gen. R. s. 72 קוצרין ו' בר קסרין; Pesik. Vayhi, p. 9^a ו' יוסי ובר קצה (corr. acc.). Y. B. Bath. X, 17^c קצירה (קצירה). Sabb. 151^b bot. קצרה ו' יוסי בר קצרה ו' Midr. Sam. ch. XXVI יצחק בר קצרה ו' Y. R. Hash. I, 56^b קצרה ו'.

קצרה III, קצרה II f. = *קצרה, fort, camp.* Arakh. IX, 6, v. ציפורי; Y. Sabb. XVI, end, 15^d (not קצרה). Y. Shek. VIII, beg. 51^a קצין של גרים היה שם (some ed. קצין, v. Rabb. D. S. a. l. note 60) a camp of gentiles (Romans) was there, [comment. a fuller, v. קצר]. Num. R. s. 18 (ref. to שוקים עולה של חורב) [read:] ו' חורב, ו' חורב על שוקים עולה של חורב (David) restored the yoke (rulership)

of the Law through the yoke of the camp (used his military power to restore the government of the Law; Midr. Sam. ch. XXIX בעילה של מלכות . . . קריס). — *Pl.* קצרים; Chald. קצריא (with sing. meaning). Y. Erub. V, 22^b bot. לאיצטרוין וביה . . . וזק' . . . לק' (איצטרוין) as if they were inhabited buildings, and the fort is within seventy odd cubits near the ruins, and Beth Maon is within seventy odd cubits near the fort (by which calculation Beth Maon and Tiberias may be considered one township, v. עבר *Pl.* 4). Y. Shek. I. c., v. supra. Y. Shebi. VI, 36^c ק' גליל (not קציריא) the Fort of Gelil (v. Hildesh. Beitr. Geogr. p. 17, sq.); Tosef. Shebi. IV, 11 קצירא (Var. קצירי); Sifrē Deut. 51 קצרא גלילא; Yalk. ib. 874 גלילא ק' (corr. acc.). — Transf. קצרים *wax-cells in the honeycomb*. Cant. R. to I, 2 וכן יש בו ק' וכן as there are wax-cells (unenjoyable parts) in the honey, so you might think the same was the case with the Law.

קצרה f. 1) fem. of קצר. — 2) *short board, the board at the head and at the foot of the bed*, opp. ארוכה. Kel. XVIII, 5; a. e. — 3) רוח ק', v. next w.

קצירות, קצרות f. (preced.) ק' *asthma*, or *incubus* [or *nervous prostration*], believed to be caused by a demon, Ben N'filim. Bekh. VII, 5 (44^b) רוח קצירה באה (קצירה) a person subject to asthmatic spells (is unfit for priesthood). Ib. 44^b קצרות II a. נפיל II a. נפיל II a.

קצרון, קצרון, קצרים v. קצרה II.

קצור m. (קצר) *one who gives short prayers*, opp. ארוך. Ber. 34^a; Mekh. B'shall, Vayass'a, s. 1.

קצור Yalk. Gen. 133 וזוהו ק' read: מקצין, v. קצוצתא.

קצרקטין, קצרקטון v. קצרקטין.

קצרתא, קצרתא, קצרת v. קצרה II; [prob. pr. n. f. *Fuller Woman*].

קצת f. (b. h.; קצה) *end*. — *Pl.* קצות; constr. קצות. Tanh. Vayesheb 2 לק' והמדבר to the ends of the desert. — V. מקצה.

קצת, קצת ch. same, 1) *part*. Targ. O. Num. XXII, 41. Targ. Job IV, 12. Targ. Gen. XLVII, 2 ed. Bon. (oth. ed. (מקצה); a. e. — 2) *extreme end*. Targ. Y. Num. I. c.

קקא, קקא f. = h. קאא, *pelican*. Targ. Y. Lev. XI, 18; Deut. XIV, 17. — Targ. Ps. CII, 7 קקא ed. Lag. (oth. ed. קאא). — [Ber. 20^a, a. e. קק' Ar., v. קאא.]

קקא m. (נקק, cmp. נקיק) = *throat, neck*. Taan. 24^a בקקיה . . . שדו ליה Ar. (ed. בצואריה) they put a cloth into his throat (or around his neck, to torture him).

קקבטין, קקבטין v. קקבטין.

קדיפטי, קקו v. קדיפטי.

קקנא m. name of an unclean *bird*. Hull. 63^a (Ms. R. 3 קקנא, v. Rabb. D. S. a. l. note 10).

קקנאחא, קקנאחא v. קקנאחא.

קקניחא, קקניחא v. next w.

קקניחא pr. n. f. (?) *Kakuzla*. Sabb. 156^a בר ק' (Ms. O. קקניחא; early ed. קקניחא; v. Rabb. D. S. a. l. note 20).

קקנא m., *pl.* קקניחא (= קקנא; קקנא) a sort of *crass* used by the poor (cardamum or nasturtium, Lōw, Pf. 349). Y. Erub. III, 20^d top; Y. Peah VIII, 21^a top, expl. דאכיל אליחא טטרי בעליחא דאכיל (Pes. 114^a (prov.) קקנא אקילי וכן he that eats fat-tail will have to hide himself (before his creditors) in the loft, who eats crass may rest quietly by the dunghill of the town.

קקנא, קקנא v. קקנא.

קקיס Cant. R. to III, 4, v. באמי.

קקלחא, קקלחא v. קקלחא.

קקחא v. קקחא.

קק to be cold, v. קר II, קר II. — [Erub. X, 14, a. e. קק (ביר) חקר.]

קקא I m. (קק II) *pumpkin, gourd*. Succ. 56^b; Keth. 83^b; a. e. טב מק' v. בוצין. Yoma 78^a בך' קקא cooled his hands with a pumpkin. Ker. 6^a; Hor. 12^a; a. fr. — *Pl.* קקא. Meg. 12^a, v. בוצין; Sot. 10^a קקא. Ned. 51^a ק' בני זרחא. B. Mets. 64^a קקא. B. Bath. 88^a קקא. Sabb. 129^b קקא v. קקא I; a. e. — קקא large and small gourds, *all kinds of gourds*. Y. Ned. VII, beg. 40^b (not וקרוחא); Y. Orl. III, 63^b top קקא (corr. acc.).

קקא II to call, v. קרי.

קקא I ch. same, v. קרי.

קקא, קקא m. (preced.) = h. קקא, *Biblical verse*. Targ. Esth. VI, 1. — Ber. 2^a קא' אק' v. קא' Ib. 27^a מאי קראא וקקא &c. Ib. 29^b קקא where is the Biblical passage to prove it? Snh. 45^b; 71^a, a. e. ק' בעינן, v. קבב I. Ker. 11^b bot. ק' do we need a Bible verse for it?; a. v. fr. — Ber. 30^b קקא פוק קרא קקא go out, read thy verse in the street, i. e. thy authority is not recognized at college; Keth. 56^a; Yeb. 40^a קקא, v. קקא. — *Pl.* קקא. M. Kat. 3^b קקא ק' מינהו are these traditional rulings? are they not intimated in the Biblical text? Pes. 4^b קקא ק' חזירי there are two verses (seemingly contradictory); a. v. fr.

קקא m. (preced.) a *Biblical scholar, Bible teacher*. Kidd. 49^a קקא אבא but if he said to her,

(thou art betrothed unto me under the condition that) I am a Biblical scholar, she is not betrothed unless he can read the Pentateuch, Prophets and Hagiographa correctly (understandingly), *contrad.* **קְרִינָא**. Ber. 30^b, a. e. ר' **קְרִינָא** R. Hanina, the Bible teacher.—*Pl.* (h. form) **קְרִינָא** (ch.) Pesik. Shubah, p. 165^b **קְרִינָא**; good Bible teachers, good preachers, like Levi &c.; Yalk. Hos. 533. Ab. Zar. 40^a **קְרִינָא** שְׂמִיעַ לִי (Ar. קריאי) I have it from three authorities (as reliable as the Scriptures, Rashi).—*V.* **קְרִינָא**.—[Meg. 24^b in Mish. **קְרִינָא**, a censorial change for **קְרִינָא**, as in Mish. ed. IV, 8, a. Ms. M., v. Rabb. D. S. a. l.—In later literature **קְרִינָא** Karaites, a Jewish sect recognizing the Bible as sole authority.]

קְרִינָא, v. קְרִינָא II.

קְרִינָא, v. קְרִינָא.

קְרִינָא, Y. Meg. IV, 74^d, v. קְרִינָא.

קְרִינָא, v. קְרִינָא.

קְרִינָא or **קְרִינָא**, v. קְרִינָא. R. Hash. 29^b Ar. דק'.

קְרִינָא (b. h.) 1) to join, come near, be near; to be offered as **קְרִינָא**. Zeb. VIII, 2 **קְרִינָא** מי שְׂחָא let it be offered in behalf of him to whom it may belong. Ib. 5 ... **קְרִינָא** אם ק' if one of the heads has been offered, let all of them be offered. Ib. 67^b; Kinnim III, 3 **קְרִינָא** לְמַעַלָּה is offered separately and the remainder separately; Y. Sot. III, 19^b top **קְרִינָא** the sin-offering may have been offered on top and the burnt-offering beneath it. Men. VI, 1 **קְרִינָא** ... **קְרִינָא** דְּקוֹמֵץ the handful (of the priests') meal-offering is offered separately and the remainder separately; Y. Sot. III, 19^b top **קְרִינָא** קָבַע זְמַן לְקָרְבָּנִים ... **קְרִינָא** a time is fixed for the things to be offered (Lev. XXII, 27), and a time for those who offer (Num. VI, 10); a. fr.—2) to come before court; to sue, complain. Gen. R. s. 96 (ref. to **קְרִינָא**, Gen. XLVII, 29) **קְרִינָא** ... **קְרִינָא** as one says, that man has brought suit against his neighbor, v. **קְרִינָא** II; Yalk. ib. 156 **קְרִינָא** (corr. acc.).

קְרִינָא 1) same, to come near. Ex. R. s. 20, beg. **קְרִינָא** **קְרִינָא** he had not come near Sarah.—Esp. to approach; to pray, intercede, mediate, conciliate. Y. Ber. IV, 8^b top **קְרִינָא** ... **קְרִינָא** we do not say to him who is to pass before the ark (v. **קְרִינָא**, 'come and pray', but, 'come, draw near', (which means) 'do our offerings', 'satisfy our needs' &c.—2) to bring near; to befriend, attract, invite. B. Kam. 24^a **קְרִינָא** if the ox did his gorings in near intervals (of less than three days). Eduy. VIII, 7 **קְרִינָא** ... **קְרִינָא** לְרַחֵק וּלְקָרֵב ... **קְרִינָא** Elijah shall come not to decide between clean and unclean, nor to expel (declare genealogically degraded) and to receive (reinstate), but to expel those who have been received by force, and to reinstate those who have been expelled by force. Ib. **קְרִינָא** ... **קְרִינָא** בְּנֵי זִיּוֹן there was a family ... which Ben-Zion expelled by force, and another which they received by force (Bab. ed. **קְרִינָא**, **קְרִינָא** v. Rabb. D. S. a. l. note 40); Tosef. ib. III, 4; Kidd. 71^a. Eduy. I. c. **קְרִינָא** לְרַחֵק וּלְקָרֵב neither to expel nor to reinstate, but to make peace &c. Sabb. 31^a **קְרִינָא** (שְׂחָא) **קְרִינָא** Ib. **קְרִינָא** Ms. M. (ed. **קְרִינָא** v. **קְרִינָא**).

thou hast brought us near &c. Tanh. Tsav 8 (ref. to Ps. LXV, 5) **קְרִינָא** ... **קְרִינָא** blessed he whom the Lord has chosen, although he did not bring him near; Num. R. s. 3 **קְרִינָא** **קְרִינָא** he brought himself near (to God, through his own deeds); ib. **קְרִינָא** **קְרִינָא** the Lord brought Jethro near (caused him to be converted); Yalk. Ex. 379; a. fr.—Sifr. Num. 94 (expl. שְׂחָא מִדְּוִיָּקִים ... **קְרִינָא** ... **קְרִינָא** Num. XI, 20, emp. **קְרִינָא** you have been inviting (wishing for) it; Lev. R. s. 48.—Part. pass. **קְרִינָא**, **קְרִינָא**, v. supra.

קְרִינָא 1) to bring near, receive. Y. Dem. II, 23^a top **קְרִינָא** **קְרִינָא**, v. **קְרִינָא**, Num. R. l. c.; Sabb. l. c., v. supra; a. fr.—2) to offer, sacrifice. Men. XIII, 10 **קְרִינָא** **קְרִינָא** he must offer it in the Temple (of Jerusalem), **קְרִינָא** **קְרִינָא** but if he offered it in the Temple of Honyo (in Egypt). Zeb. 67^b **קְרִינָא** **קְרִינָא** and let her offer it on top, (v. supra Kal); Kinn. III, 6 **קְרִינָא** **קְרִינָא** Mish. (Bab. ed. **קְרִינָא**, corr. acc.) and he (the priest) must offer it &c. Ber. 6^b **קְרִינָא** as if he had offered a thank-offering. Ib. 17^a as long as the Temple stood **קְרִינָא** **קְרִינָא** yet only its fat and its blood were offered; **קְרִינָא** **קְרִינָא** as if I had offered it (my fat and blood) on the altar before thee; a. v. fr.

קְרִינָא to be offered. Y. Meg. I, 70^c top **קְרִינָא** **קְרִינָא** and from their contributions was taken the wood for sacrifices; (Y. Taan. IV, 68^b; Y. Shek. IV, beg. 47^d **קְרִינָא**).

קְרִינָא 1) to be brought near, be received. Num. R. s. 3 **קְרִינָא** **קְרִינָא** some are chosen and repelled (disgraced) and received again &c. Sifra Tsav, Milluim שְׂחָא מִדְּוִיָּקִים Moses learned that Aaron was received again (in grace); Yalk. Lev. 515; a. fr.—2) to be offered, sacrificed. Y. Taan. I. c. **קְרִינָא** **קְרִינָא** that none but their contributions should be offered first. Pirk. d'R. El. ch. XXXI **קְרִינָא** **קְרִינָא** that ram ... ran and came to offer himself as a sacrifice in place of Isaac &c.; Yalk. Gen. 101; a. e.—3) to claim relationship. Deut. R. s. 2 ... **קְרִינָא** if a man's relative is poor, he makes himself the main person and him subordinate, saying, this man claims relationship to me; Y. Ber. IX, 13^b (in mutilated text) **קְרִינָא** **קְרִינָא**.

קְרִינָא ch. same, 1) to be near, come near, touch. Targ. Num. XXVII, 1. Targ. Ex. XXXVI, 2. Targ. I Kings II, 1; a. fr.—Pesik. Zakhor, p. 24^b **קְרִינָא** **קְרִינָא** he who touches a corpse; a. e.—2) to intercede, protect. Y. Dem. I, 22^a **קְרִינָא** **קְרִינָא** fellow-citizens, protect me; **קְרִינָא** **קְרִינָא** children of my friend (the Lord), protect you me; Y. Taan. III, 66^c top **קְרִינָא** (corr. acc.).—3) to complain, sue. Y. B. Bath. IX, beg. 16^d **קְרִינָא** **קְרִינָא** his sons came and complained before R. E. Ib. **קְרִינָא** **קְרִינָא** she came and complained &c.—4) to bring near; to offer, v. infra.

קְרִינָא 1) to bring near; to offer. Targ. Gen. XLVIII, 9, sq. Ib. 13 (Y. ed. Vien. **קְרִינָא**; h. text **קְרִינָא**). Targ.

Is. LVIII, 3 (h. text וְהָיָה). Targ. O. Lev. I, 2 קָרִיב (Y. (קָרִיב). Ib. 3 (Y. (קָרִיב Af.). Ib. 14 (Y. also קָרִיב); a. fr.—Gitt. 56^a סבור רבנן לקרובה the rabbis were of the opinion that it should be offered. Y. Ber. IX, 13^d top ארר... היה 'למקרה' (or למקרה) when a man came to offer, to the idol, an ox &c. Y. Snh. X, 29^b לקרבה לגיחזר to bring Gehazi near (befriend him again). Num. R. s. 3 אלהיון אלהיון does your God bring near him (grace) whomever he chooses to? B. Bath. 168^a ... צורבא אפי' לקרובה even in the case of a young scholar whom it may be supposed his intended father-in-law likes to bring into his family; a. fr.—Part. pass. מקרב; f. מקרבה; מקרב; pl. מקרבין near, friendly. Sabb. 104^a ק' מ"ט שקר ק' אמת why are the letters of שקר (falsehood) near together (in the order of the alphabet), and those of אמת (truth) far apart? Snh. 29^a רעהו מ' he is friendly, v. רחוק.—3) to intercede, lead in prayer. Midr. Till. to Ps. XIX אלהיון חזוהו לחזת דקריב ו' they noticed that the officer of the synagogue led in prayer and said &c.

Af. אקריב to bring near; to offer. Targ. Mal. II, 12; a. fr.—Gitt. I. c. אי מקרבין ליה (or מקרבין Pa.), v. קרבן. Hag. 8^b הלא אקריבניה ו' the reason why they did not offer them was &c.; a. fr.—Yeb. 39^b איקרה ית ו' (read: אקריבה) she brought before us (the court) such and such a person &c.

Ithpa. אקריב, אקריב, אקריב 1) to approach, come near. Targ. Y. Deut. XX, 3; O. ib. ed. Berl. (oth. ed. קריבין). Ib. XXV, 9; a. fr.—Keth. 56^a דעתא דעתא הוא ו' (when a man promises his bride an additional jointure,) it is in order that an attachment be formed; well, now, the attachment has been formed (and we have a right to assume that he wanted his bride to get that addition, even if he should die before the wedding).—2) to claim relationship, v. preced.

קָרִב m. (b. h.; preced.) 1) inside, intestine.—Du. אשר אעשה עמו ... בקרבו כמה ... (בקרבו) ... it does not read, 'which I do with them', but 'which I do within them': ... how many signs and wonders have I done in their intestines (that the manna was entirely resorbed in their bowels) &c. (with ref. to קרב Lev. VIII, 21). Tam. IV, 2. Hull. 16^b קריב ק' דגים כל זמן ו' the fat of fish entrails (used as oil) has no bad odor as long as it burns. B. Mets. 60^b, v. נפח; a. fr.—Ned. 54^b לאו בשר ו' entrails are no meat and he who eats them is no man; Y. ib. VII, beg. 40^b קריבא (ch. form). Ber. 10^a; a. fr.—2) innermost; בקרב within. Pesik. R. s. 13 בקרב, v. רחש; a. e.

קָרִב m., v. קריב.

קָרִב m. (b. h.; preced. wds.) hostile contact, attack, war. Y. Sot. VIII, 21^e top רומי לק' the Roman (Latin) language is adapted for military affairs; Y. Meg. I, 71^b bot.; Esth. R. to I, 22. Sabb. 59^a ו' ו' he flees from the battle, he puts it on &c.; a. e.

קָרִב f. ch. same. Targ. II Sam. XXI, 15. Targ. Ps. XXVII, 3. Ib. XXXV, 1; a. fr.—Ib. קרבה, v. קרבה.—Tosef. Sot. XIII, 5, v. נגח; Y. ib. IX, 24^b; Bab. ib. 33^a. Lev. R. s. 22 עם ו' who wages war with a king &c. Gitt. 56^a בודידו ק' let us go out and offer them (the Romans) battle; a. fr.—Pl. קרבין, קרבין. Targ. Num. XXI, 14. Targ. I Chr. XXVIII, 3; a. e.

קָרִב, pl. קרבות or קרבות, v. קרבה.—Lev. R. s. 20 והל הקרבה, read: התקרבה.

קָרִב f. = קרב. Targ. Ps. XXXV, 1 קרבותי, קרבותי, קרבותי.

קָרִב, v. קרבות.

קָרִב, Tosef. Ab. Zar. IV (V), 9, read with ed. Zuck. וקרב, v. וקרבא II.

קָרִב, v. קרבו.

קָרִב m. pl. (formed like שרביט קבט, emp. חבט) you untie its thongs, and it (the couch) falls down of itself; Ned. 56^b; Snh. 20^a.—[Y. Ber. III, 5^d bot. ed. Lehm., v. קלבינטיין.]

קָרִב, v. קרב.

קָרִב m. (b. h.; קרב) gift, offering, sacrifice. Ber. 15^a והקריב עליו ... מעלה it is accredited to him, as if he had built an altar and offered a sacrifice on it; Succ. 45^a. כל מקום שנאמר ק' wherever in the Scriptures 'sacrifice' is used in connection with the divine name, the latter is written with Yod He (יהוה, never אלהים). Ned. I, 4 if one making a vow says, *korban* ... that I will (not) eat &c. Ib. 2 substitutes for *korban*. Ib. II, 5 (נדר) if a man in making a vow uses the word *korban*, and then says, I vowed only by the gifts to kings; a. fr.—Pl. קרבנות. Ib. של מלכים ק', קרבנות congregational sacrifices, ק' sacrifices offered by individuals. Taan. 27^b כבר I have arranged the order of sacrifices for them (in the Torah), and when they read these sections, I will account it to them as if they offered them. Ex. R. s. 30 ו' the Lord wanted to give them (the generation of the flood) four things (to purify them), the Law, sufferings, the sacrificial service, and prayer, but they refused; a. fr.

קָרִב, קרבנא, קרבן ch. same. Targ. Hos. XII, 2. Targ. O. Gen. IV, 3 ed. Berl. (oth. ed. קרבתא, v. Berl. Mass., p. 73); Y. ib. Ib. 4; a. fr.—Hull. 8^a לק' the mother of king Shabur sent a sacrifice to Raba, sending word, 'offer it to the Lord.' Gitt. 56^a ו' ו' they will offer it (in

the Temple); a. fr.—*Pl.* קרבינטא, קרבינטא, קרבינטא. Targ. Am. V, 22. Targ. Lev. VII, 35; a. fr.—Lam. R. to IV, 2 אילין כל אילין ק' וכל אילין ק' all those sacrifices which you send them, they eat themselves &c. Gen. R. s. 91; Y. Naz. V, end, 54^b; a. fr.

קרבינטא, v. קרבינטא.

קרד (cmp. *קרד*; *Pl.* קרד to scrape; to curry (with a small-toothed strigil), v. קרד. Bets. II, 8 וכל קרדון את וכל קרדון את you may curry an animal on the Holy Day. Ib. מקרדון את מקרדון את... אבל מקרדון את... you must not curry... with small-toothed strigils..., but you may do so with large-toothed ones. Yalk. Deut. 938 וכל מקרדון וכל מקרדון (את) thou curriest him, and he kicks, v. פלס II; a. e.—Y. Sabb. IV, end, 7^a שיקרדו, v. קרד.

קרד f. (preced.; cmp. Arab. *kurd*, *ricinus*) [*scraping*,] abdominal pain caused by a parasitic worm. Lev. R. s. 18; Num. R. s. 7 (ref. to לורא, Num. XI, 20) [read:] שאתיה לק' שאתיה (some ed. לקרדא) it will cause *kurda*, as I will put a parasite (*dura*) in their bowels; v. קרדא.

קרדון I, קרדון pr. n. *Kardu*, *Kardun*, the district of *Cordylene* (corresponding to b. h. אררט; v. Schr. KAT², p. 53). Targ. O. Gen. VIII, 4 (Y. קרדון, some ed. קרדון). Targ. II Kings XIX, 37; Targ. Is. XXXVII, 38. Targ. Jer. LI, 27.

קרדון II pr. n. pl. *Kardu* in Babylonia (cmp. *Kardunias*, Schr. KAT², p. 348; KGF, p. 534). B. Bath. 91^a ... עשר ושבוע בן (Ar. בקרדו) Abraham was ten years in prison, three in Cuthi and seven in *Kardu*; Yalk. Gen. 77 בקרדו; Pirké d'R. El. ch. XXVI קרדו.—Yeb. 115^b קרדא.

קרדומא m. = קרדומא, a tunic with sleeves.—*Pl.* קרדומא. Ab. d'R. N., ch. VI ed. Schechter (ed. קרדומא, corr. acc.).

קרדומא, v. next w.

קרדוניי m. pl. (קרדו I) *Cordyenians*. Y. Kidd. IV, 65^b bot.; Y. Yeb. I, 3^b top וכל קרדוניי גרים מן הק' וכל קרדוניי גרים מן הק' we may accept proselytes from the *Cordyenians* and the *Tadmorites*; Bab. ib. 16^a. Ib. קרדוניי (ch. form), contradist. from קרדוניי, v. קרדוניי.

קרדום, קרדום m. (b. h. קרדום; קרדום, cmp. קרדום) *cutting tool, spade, mattock, hatchet* (with a pointed and a broad side). Ab. IV, 5 לחפור בהם ק' לחפור בהם ק' make not the words of the Law a spade to dig with them (the means for selfish ends). Tosef. M. Kat. I, 4 חוזה בשפור ומכה בק' חוזה בשפור ומכה בק' he sticks (into the ground where moles are suspected to hide) a spit, or strikes with a mattock and stamps the ground under him; Y. ib. I, 80^c; Bab. ib. 7^a. Bets. IV, 3 בק' ... ואין (when splitting wood for immediate use on the Holy Day) you must not use the hatchet, expl. ib. 31^b שלו שלו the broad side of it. Ib. וקופיץ ק' וקופיץ ק' a tool combining axe and bill, v. קופיץ. a. fr.—Gitt. 30^b ק' a ground having room for the mattock to work in, a common-sized field, opp. to מלא מלא a diminutive

patch of ground.—*Pl.* קרדומא. Tosef. B. Mets. II, 1, v. קרדומא; a. e.

קרדום Midr. Till. to Ps. XLV some ed., v. קרדום.

קרדון, קרדון, v. קרדו I.

קרדוניא, קרדוניא pr. n. (v. קרדו I) *Kardunia*, *Cordylene*, a district lying to the east of the river Tigris, south of Armenia. Targ. Y. Gen. VIII, 4 קרדו (name of a mountain).—Gen. R. s. 33 (expl. דרי אררט, Gen. I. c.) טורי ק' the mountains of *Kardunia*.—Denom. f. pl. קרדוניא, קרדוניא. Pes. 7^a; 21^b ק' אפי' even with wheat of *Cordylene* (when it has become moistened, although it is very hard); Y. ib. I, 27^c bot. אפי' קרדוניא במדבר in the desert; for would they be worth anything during the Passover (to be considered an object of value for betrothal)?

קרדונין, v. קרדונין.

קרדום, Midr. Till. to Ps. XLV some ed., v. קרדום.

קרדו, Pirké d'R. El. ch. XXVI, v. קרדו II.

קרדונטס, v. קרדונטס.

בר קרדומא pr. n. m. *Bar Kardima*. Koh. R. to X, 8 שוק דבר קרדומא the market or open place of B. K.

קרדום, v. קרדום.

קרדומין, Ab. d'R. N. ch. VI, v. קרדומין.

קרדנין, קרדנין, v. קרדנין.

קרדניא, קרדניא, v. קרדניא.

קרדנין, v. קרדנין.

קרדס (v. קרד) to scrape. Tosef. Kel. B. Kam. III, 12 קרדס (קרדסן שחן) if he scraped or planed them and made vessels of them; ib. VII, 15 קרדסן שחן (corr. acc.). Y. Sabb. IV, end, 7^a עד שיקרדס (not דם ...) until he scrapes (the stones). V. קרדס.

קרד, v. קרד.

קרד, constr. קרד, v. קרד I.

קרדא, קרדא I f. = h. קרדא, town, village. Targ. Hos. XI, 9. Targ. O. Ex. XX, 10. — Y. Taan. IV, 68^d top וכל קרדא דהוין כל קרדא דהוין in every place that we came to, we found &c. Ib. כל קרדא דהוין כל קרדא דהוין in every place that they came to &c.—*Pl.* קרדא, קרדא, קרדא. Targ. Num. XIII, 28. Targ. O. ib. XXXII, 33; 36 (Y. קרדא, קרדא, v. קרדא). Targ. Y. Ex. XX, 10; a. fr.—Targ. Y. II Num. XXXI, 50 קרדא דהויה (not קרדא) golden forts (a female head-dress; cmp. עיר של דהויה, v. קרדא).

קרדא, קרדא II, קרדא f. = h.

earthen vessel. Num. R. s. 20 וְזֶה הוּא הַקֵּלִי (some ed. קרין) this is one of three men whom the Lord tried and found to be vessels for urine (unworthy; Gen. R. s. 19 קרין).—*Pl.* קרין. Gen. R. s. 86 end בכפר קרין. Ar. (ed. חנינא . . . קרין) will you import *k'rozim* to K'far Hananiah? (v. קרין).—V. פרוץ.

קָרֹב I m. (b. h.; קָרַב) *near; related, relative.* Y. Ber. IX, 13^a top (ref. to Deut. IV, 7) קָרֹב מִיָּנִי קְרִיבוֹת (God is) near in every way of nearness (at all times, in all places, in sympathy &c.). Snh. 9^a וְכִי קָרֹב ... if it appears that one of the witnesses is a near relative (of the defendant) or disqualified. Ib. אֶצֶל עֲצֻמּוֹ וְאִין ^b אִם every man is considered a relation to himself, and one can incriminate himself. Ib. 10^a וְאִינוּ קָרֹב ... אִם אֶצֶל מִמֶּנּוּ a man cannot testify against himself, but he is not a relative to (disqualified to testify against) his property. Ib. III, 4 וְנִתְרַחֵק הָיָה קָרֹב if a person was a relation (by marriage, so as to be disqualified), and became a stranger again. B. Mets. 39^a מוֹרִידֵינָם קָרֹב ... if a person has been carried off captive, they (the court) appoint a relative to manage his estate. Ib. מִמַּחֲמָה קָרֹב an indirect relative (e.g. one's step-brother's step-brother); a. v. fr.—מִמַּחֲמָה קָרֹבִים. Gitt. 14^b לְמַלְכוּת קָרֹבִים connected with royalty, influential. Snh. III, 4 וְאֵלּוּ הֵן חֻקֵּי הַקָּרֹבִים the following are considered relatives (disqualified to act as judges or witnesses); a. fr.—Sabb. 152^a נִעְשׂוּ רְחוּקִים קָרֹבִים near objects have become distant (my senses are dull from old age).—Tanh. B'shall. 18 וְעֵבֶרָה קְרִיבוֹת; Y. Taan. II, 66^a top שְׁחִיגָה עֵלִי נִרְאִיתָ קָרֹבָה. Y. Ber. I. c. נִרְאִיתָ קָרֹבָה, v. לְקָרֹב. —Fem. קָרֹבָה. Y. Ber. I. c. נִרְאִיתָ קָרֹבָה וְאִינוּ קָרֹב the idol is apparently near, but in fact distant. Beth. R. to III, 1 Haman reflected in his heart אֶסְתֵּר אֶסְתֵּר ... if Esther is a Jewess, she is my relative. Meg. 14^b הִלְדָּה הָיְתָה קְרִיבָה לְיֵשׁוּעָה Huldah was a relative of Jeremiah's; a. fr.—Pl. קָרִיבוֹתָי. Gen. R. s. 18 וְכִי יִנָּשֵׂא אִישׁ אֶת אִשְׁתּוֹ מִקְרִיבוֹתָיו ... if a man marries one of his relatives, of him it is said 'bone of my bones' (Gen. II, 23). Lev. R. s. 18 קָרֹבִים נִעְשׂוּ רְחוּקִים distant objects have become near (things that I could discern at a distance. must be brought near me), near objects have become distant, v. supra; a. fr.

קָרוֹחַ, קָרוֹחַ m. 1) = h. קָרוֹחַ, bald. Targ. Y. Lev. XIII, 40. — 2) white-spotted. Targ. Y. Gen. XXX, 32 (h. text טָלוֹא); ib. 33 קָרוֹחַהּ. — Pl. קָרוֹחִיָּא, קָרוֹחִיָּא; f. קָרוֹחִתָּא. Ib. 35; 39 (h. text קָרוֹחַ); a. e. — Ib. XXXI, 10 קָרוֹחִיָּי, קָרוֹחִיָּי.

קְרוּחַיִּים, **קְרוּחַיִּים**, pr. n. pl. *K'ruhayim*, a Palestinian place producing the best wine. Men. VIII, 6 (86^b, some ed. קְרוּחַיִּים, Mish. ed. קְרוּחַיִּים, corr. acc.; Ar. קְרוּחַיִּים; v. Rabb. D. S. a. l. note 2).

קרית v. קריתתא.—קריתתא v. קריתתא, קריתתא.

קִירְרִי v. קִרְרִי.

קְרוּיָה ^{m. (קרי) 1)} *reading*.—**קְרוּיָה**. Y. Meg. IV, 75^a top וְכִּי קָן שָׁמַע קָן he heard them read (from the Torah) without benedictions.—2) *Biblical scholar*, v. קריא.

קַרְרִיָּה I f. (v. קַרְרִיָּה I) *scaffold for laying joists*. Ex.
R. s. 13, beg.

קריית II, v. קריית.

קִירָא, קִרְיָא, קִרְיָא *m. of Kirva; pr. n. m. Kirvaya.*
אבא חילפא בן **סִרְיָא**.—Tosef. Maas. Sh. IV, 5 **אבא חילפא** בן **סִרְיָא** (חלקיהו בן סִרְיָא); *Y. ib. IV, beg. 54^d* **אבא חילפא** בן **סִרְיָא** (*Levy, Neuha. Wört. quotes אבא חילפא בן סִרְיָא*); *B. Bath. 123^a* **אבא חילפא קִרְיָא** (*Ms. M. only אבא חילפא קִרְיָא*); *Ms. R. אבא חילפא קִרְיָא*; *Ms. H. קִרְיָא*; *v. Rabb. D. S. a. l. note 90*).

קִירָה f. (v. קִירָה I) *pumpkin-shell* used as a drawing vessel, *cooler*. Sabb. XVII, 6 (125^a) האבן שבקירָה (Y. ed. קִירָה; Ms. M. קִירָה) the stone which is put into a drawing vessel (to weight it); ib. 125^b שבקירָה (Ms. M. קִירָה, corr. acc.) Hull. 57^b (Ms. M. קִירָה); Kel. III, 5; Tosef. ib. B. Kam. III, 3, v. וְרִידִיק א. e.

קריאות m. pl. (קרא II) *persons called up to read from the Scriptures*. Y. Taan. IV, 68^a bot. שלשה ק' ... לא יוב' the three persons called to read from the Torah must read no less than ten verses altogether; Y. Meg. IV, 75^a. Y. Ber. VIII, 11^b top ק' מאי יוב' how do you consider those three readers from the Torah (as regards benedictions)? Ib. V, 9^c bot. ק' בחרו ואין ק' several persons are called to read from the Law successively, but not to read from the Prophets; Y. Meg. IV, 74^d קראו (corr. acc.).—V. קריאה.

קרייזן, Ex. R. s. 36, v.

קָרֻיָּקִין, קָרֻיָּיִן f. (sing. a. pl.) (carrucha, carruca)
travelling and state carriage. Tanh. B'shall. 18 ... מַעֲשֵׂה

וכ' ועברה קרובים וכ' (corr. acc.) it happened to King Shabur when he passed there (in the desert of Kub), that one of his carriages passed and a serpent swallowed it, a second &c.; (Yalk. Ex. 255 שׁוּרִירָה); Y. Shebu. III, 34^d in the case of King Shabur, swallowed camels, swallowed carriages; Y. Ned. III, 37^d קברין (corr. acc.). Y. Shebu. I. c. אמא חמרת משך ... ק' דמלכותא I saw the skin of a serpent that went on (was used as a cover for) the royal carriage; Y. Ned. I. c. בדיוורין למלכותא (corr. acc.). Y. Meg. I, 70^e bot. עד שהגיע ל' until he reached his (Nicanor's) carriage; Y. Taan. II, 66^a top לקרובין (corr. acc.); Meg. Taan. ch. XII. Gen. R. s. 8 ... שהיו בק' (corr. acc.) the king and the viceroy were in a carriage; Koh. R. to VI, 10; Yalk. Is. 261 (corr. acc.). Lev. R. s. 16 ... ומלאו כל הב' (קרון) all the carriages were filled with blood; Yalk. Lam. 1033, sq. קרוֹקִין Num. R. s. 23, end בכורבין (corr. acc.), v. קָרַךְ; a. fr. (corrupt קרובין, קרוֹקִין).

קֹרֶלֶן, v. קֹרֶלֶן.

קָרוֹם m. (קָרָם) *skin, membrane*. Neg. I, 1, a. e. כ' בק' the color of the membrane surrounding the egg. Hull. III, 1, v. מִזָּה. Ib. 43^a ק' אינו ... ש' a membrane formed in consequence of a wound in the gullet is no membrane (to make the gullet sound). Ib. 56^a קָרוֹמָא רַךְ its membrane is tender; a. fr.—Pl. קְרוֹמִין. Ib. 57^b, v. קְרוֹמִית.

קְרוֹמִיד, v. קְרוֹמִיד.

קְרוֹמִיָּסִין m. (comp. of קָרוֹם a. קָרָם) *cover (or color) of gold foils, name of a jewel in the high priest's breastplate* (corresp. to b. h. חֲרָשִׁי שֶׁחָרָסוּ, LXX Ex. XXVIII, 20; Targ. ימא. Ex. R. s. 38, end).

קְרוֹמִית f. (v. קָרוֹם); של קנה (or sub. קנה) *the skin-like, scaly envelope of reed, haulm* (used as knife, v. Löw, Pf. p. 344). Tosef. Hull. I, 5; Hull. 15^b, a. e. בכל 'you may cut ritually with any tool, ... with glass or with a reed haulm. Ib. 57^b עשו לה ק' Ms. M. a. Ar. (ed. קְרוֹמִין, v. Rabb. D. S. a. l. note) they prepared for it (to be inserted in the perforated windpipe) the haulm (ed. haulms) of reed, and the animal recovered.—Pl. קְרוֹמִית. Gen. R. s. 56 (used as sing.); Y. Sabb. VIII, end, 11^c קְרוֹמִית (corr. acc.).—Pesik. B'shall. p. 87^a שהיו נוחים ... וק' (Ar. וקולמיות, corr. acc.) they put glowing iron balls under their armpits, and drove pieces of reed under their nails; Midr. Till. to Ps. XVI; Yalk. ib. 687; Cant. R. to II, 7 קְרוֹמִית (corr. acc.). Sabb. 125^a shreds of reeds detached from mats.

קְרוֹמִית, Tosef. Hall. I, 1, ed. Zuck., v. קְרוֹמִית.

קְרוֹמִיָּנִין, v. קְרוֹמִיָּנִין.

קָרוֹן f. (v. קָרַר) *wagon, travelling coach*. Ab. Zar. V, 4, ... והניח יינו בק' וב' if a person left his wine in a coach ... and walked on a short-cut (leaving the wine

under the care of a gentile driver) &c.; Y. ib. 44^d bot. ... שהפליגה וב' it happened with a coach of the house of Rabbi that its passenger left it unwatched for more than four miles. Kil. VIII, 3 וב' he that sits in a coach (drawn by heterogeneous animals). Ib. 4. Lev. R. s. 16 a general saw them וב' and made them sit in his coach; Pesik. Vatt. p. 133^a על קְרוֹנִין של (קָרוֹן or קְרוֹנִין). Lev. R. I. c. ה' עוברת וב' the coach passed over them &c.; Pesik. I. c. 133^b תְּקוֹנִין (corr. acc.); a. fr.—Pl. קְרוֹנוֹת. Sabb. 122^a של בית רבי וב' the light coaches of the house of Rabbi may be moved on the Sabbath. Ib. לשחות יין בק' של נכרים וב' to drink wine carried with him in coaches (and left temporarily in charge of gentiles), v. supra. Kidd. 76^b של יהב Ar. (ed. קְרוֹנוֹת, fr. קְרוֹנִית) gilt coaches. Cant. R. to V, 2 וקְרוֹנוֹת וב' wide enough for wagons and coaches to pass. Gen. R. s. 75 יושבי קְרוֹנוֹת (fr. קָרוֹן?) sitting in coaches; Yalk. ib. 130. B. B. 146^a וב' one hundred wagon loads &c.; Y. ib. IX, 17^a קְרוֹנוֹת (corr. acc.).—V. next w.

קְרוֹנוֹת f., pl. קְרוֹנוֹת (preced.) *open place for wagons on market days, station; market day*. Meg. 5^b רבין רחוק בביתו של וב' Rabbi bathed in the bathhouse of the station of Sepphoris on the 17th of Tammuz. Keth. 15^a if a woman had intercourse with an unknown man in the market; בשעת ... בבית וב' you cannot mean on the wagons in the market, but ... at market time. Ib. היה מעשה וב' the occurrence (recorded in the Mishnah) took place at the station of Sepphoris; Y. ib. I, 25^d (in Chald. dict.) בבין קְרוֹנוֹת וב' (not בכין).

קְרוֹנוֹתָא f. (Κόρυθα, by adaptation to קָרוֹנָא) *capital of a column* (v. Sm. Ant. s. v. Columna). Targ. I Kings VII, 20. Targ. II Kings XXV, 17; a. fr.—Pl. קְרוֹנוֹתָא. Targ. I Kings I. c.; a. fr.—Ib. 2 רִאשֵׁי קְרוֹנוֹתָא ed. Lag. (ed. קְרוֹנוֹתָא; h. text רִאשֵׁי); ib. 12 קְרוֹנוֹתָא Levita (ed. מְרִישָׁא).

קָרוֹס, Gen. R. s. 67, v. מְקָרִין I.

קְרוֹסְטוֹמִיל, v. קְרוֹסְטוֹמִיל.

קְרוֹסְטוֹמִילִין m. pl. (κροστάλινοσ) *rock-crystal decorations*. Targ. Esth. I, 6.

קְרוֹסְטוֹמִיל, קְרוֹסְטוֹמִיל m. (crustumium, sub. pirum) *Crustumian pear* (red on one side). Tosef. Kil. I, 4 ed. Zuck. (Var. מְרִיבִין ק' על גבי עוגם) they grafted a Crustumian on a native pear-tree; Y. ib. I, 27^a קְרוֹסְטוֹמִיל (sing.).—Pl. קְרוֹסְטוֹמִילִין. Tosef. Shebi. VII, 16 (Var. קְרוֹסְטוֹמִיל). Tosef. Ukts. III, 7 קְרוֹסְטוֹמִילִין Ms. M. (Y. ed. קְרוֹסְטוֹמִילִין). Mish. a. Bab. ed. קְרוֹסְטוֹמִילִין. Maasr. I, 3 קְרוֹסְטוֹמִילִין (קְרוֹסְטוֹמִילִין). Y. ed. (Ms. M. קְרוֹסְטוֹמִילִין, Y. ed. קְרוֹסְטוֹמִילִין, Bab. ed. קְרוֹסְטוֹמִילִין).

קְרוֹסְטוֹמִילִין, v. קְרוֹסְטוֹמִילִין.

קְרוֹצָא m. (קָרוֹץ I) *biting insect*.—Pl. קְרוֹצָא. Cant. R. to I, 1, v. קְרוֹצָא.

קְרוּקִין, v. קְרוּקִין.

קְרוּקִיָּה, Ned. 41^a הוּחָא ק' דַּעֲקֵרְבָא, read, as Yalk. Ps. 877; הוּחָא עֲקֵרְבָא, v. אֲקֵרְבָּתָא.

קְרוּרְטִין, (Mus. קְרוּרְטִין), name of a *potion*, prob. to be read: קְרוּרְטִין (קְרוּרְטִין) *wine flavored with resin of cedar*. Y. Sabb. VI, 14^c.

קְרוּשָׁא m. (קְרוּשָׁא) *frost*. Targ. Y. Gen. XXXI, 40 (Ar. קְרוּשָׁא).

קְרוּשָׁתָא, v. קְרוּשָׁתָא.

קְרוּל (v. קְרוּל) *to round, roll, form a ball*. Part. pass. מְקִירוּלָהּ; f. מְקִירוּלָהּ; pl. מְקִירוּלִין. Tosef. Sabb. XIII (XIV), 17 צִירוּר דִּמְק' a rounded and smooth lump (of earth or stone); Y. ib. VIII, end, 11^c; Bab. ib. 81^a אֲבָנִים מְק'. Ib. 43^a; a. e.

קְרוּחַ m. (b. h.; v. next w.) *bald, bald head*. Gen. R. s. 65, v. קְרוּחִין. Bekh. VII, 2 פְּסוּל דְּחָק' a bald-headed person is unfit for priestly functions; כָּל וְכ' bald-headed (in a legal sense) is he who has not a line of hair from ear to ear. Ib. 58^a חוּח' דְּחָק' that bald head (R. Akiba). B. Kam. 60^b מִכָּאן וְכ' מִכָּאן וְכ' finally he is bald from here and bald from there (has neither white nor black hair); a. fr. — Gitt. VIII, 9, a. e. ק' a letter of divorce that lacks signatures on each of its folds (v. קְשֵׁר).—Pl. הַכֹּהֲנִים לְרִבּוּחָא דְּחָק' 'the priests' (Lev. I, 5), this includes the bald heads (as fit for that function); Sifra Vayikra, N'dab., Par. 4, ch. VI (for Bekh. 43^b קְרוּחִין).—Fem. קְרוּחָהּ B. Bath. 132^a ק' she is bald on both sides, i. e. has forfeited both claims on her husband's estate.

קְרוּחַ ch. same. Targ. O. Lev. XIII, 40 (ed. Berl. קְרוּחַ; some ed. קְרוּחַ); Y. קְרוּחַ.

קְרוּחַ (b. h.) [*to be round and smooth*], (denom. of קְרוּחַ) *to make a bald spot*. Macc. III, 5 דְּחָקֵי קְרוּחָהּ he that makes a baldness upon his head. Ib. 20^a ... ק' יכול אפ' ק' lest you think that even if one makes four or five spots, he is guilty only of one act; Kidd. 36^a; a. e. Nif. קְרוּחָהּ *to become bald, hairless, smooth*. Maasr. I, 3 מְשִׁקְרָהּ ... מְשִׁקְרָהּ (Y. ed. מְשִׁקְרָהּ, a. e. מְשִׁקְרָהּ) pears ... are subject to tithes when their surface begins to grow smooth, v. infra. Neg. VIII, 5 וְיִקְרָהּ ... חוּר if head and chin changed and became bald; Tosef. ib. III, 10 (not 'שנ'); a. e.

Hif. קְרוּחָהּ 1) same. Tosef. Maasr. I, 2 מְשִׁקְרָהּ (not 'מְשִׁקְרָהּ', v. supra. Y. ib. I, 48^d bot. מְשִׁיעָה ... מְשִׁיעָה מְשִׁקְרָהּ 'when they get smooth' (Mishl. I, 3, v. supra) ... that means, when they begin to get white, smooth spots (cmp. קְרוּחַ). Ib. מְשִׁקְרָהּ דְּחָק' וְכ' do the fruits get white spots because of the development of the eatable matter (flesh), is it not on account of worms?; a. e.—2) *to make bare, raze*. Y. Kil. IV, beg. 29^a קְרוּחָהּ 'a bald portion of a vineyard' (Mishl. IV, 1) is one which is razed in the centre; כָּרִם שְׂחָרֵב מְשִׁקְרָהּ וְכ' 'a waste vineyard' (ib. 2) is one which

is razed on all sides. Sot. 46^b (play on קְרוּחַ, II Kings II, 23) שְׂחָרְתָּהּ עָלֵינוּ אִתְּ הַמָּקוֹם thou hast made the place bare for us (ruined our water trade by healing the well); a. e.—Part. pass. מְשִׁקְרָהּ; pl. מְשִׁקְרָהּ. Y. Kil. I, 27^b bot. וְכ' שְׂשִׁיר עַל שְׂשִׁיר when one throws mixed seeds into a plot of six (cubits) by six which lies vacant within a field of grains or which is fenced in.

קְרוּחַ I ch. same, *to make bald; to become bald*. Pes. 110^a bot. (in an incantation) קְרוּחִי ק' bald be your baldness (may the hair with which you practice your witchcraft fall out). Y. Sabb. XX, end, 17^d (perh. Hebrew) קְרוּחַ קְרוּחַ make bald a bald head (?), v. קְרוּחִים.—[Snh. 109^b וְדָרְחָא, v. דָּרְחָא, v. דָּרְחָא.]

קְרוּחַ m. (preced. wds.) *baldness*. Kidd. 36^a (ref. to קְרוּחַ Lev. XXI, 5) וְכ' א"כ נִחְוֹב קְרוּחַ ק' if this were so, the text should read *kerah*, why is it *korhah*?

קְרוּחַ, Sifra Thazr., Neg. ch. I; Yalk. Lev. 550, read: קְרוּחַ.

קְרוּחַ (b. h.) pr. n. m. *Korah*, leader of a rebellion against Moses. Tosef. Snh. XIII, 9 וְדָרְחָא ק' Korah and his followers have no share in the world to come; Snh. 109^b ק' שְׂנַעְשָׁה וְכ' K. have &c. Ib. שְׂנַעְשָׁה עַד ק' וְכ' (Ms. M. שְׂנַעְשָׁה) he is named Korah (Bald), because baldness (depopulation) was created in Israel; a. v. fr.

קְרוּחַ II, קְרוּחָא I, קְרוּחָא m. 1) = h. קְרוּחַ, v. קְרוּחַ ch. — Targ. II Kings II, 23 ק' (ed. Ven.) — Snh. 63^b בְּרַחָא (קְרוּ).—2) (cmp. קְרוּחָהּ, v. אֲשִׁירָא. Sabb. 152^a, v. בְּרַחָא, a. e. קְרוּחָהּ) (cmp. קְרוּחָהּ a. e. גּוֹלְבִינָא a species of *peas* (P. Sm. s. v. קְרוּחָהּ, 3740 'peanuts').—Pl. קְרוּחִין. Y. Ned. IV, 38^d top מִי סוּרִים וְכ' an infusion of sores and *karhim*.

קְרוּחַ II, קְרוּחָא I m. = b. h. קְרוּחַ, *frost, ice, hail*. Targ. Ps. CXLVII, 17. Targ. Job XXXVII, 10; a. e.

קְרוּחָהּ II, קְרוּחָהּ m. (קְרוּחָהּ I) [*scraper, wool-dresser*; cmp. קְרוּחָהּ, *common weaver*. Meg. 12^b; Yalk. Esth. 1051, v. פְּרִי־שָׂבָא].

קְרוּחָהּ II f. = next w. Targ. Y. II Deut. XIV, 1 (some ed. קְרוּחָהּ).

קְרוּחָהּ I f. (b. h.; קְרוּחָהּ) *baldness*. Sifré Deut. 26; Macc. 20^a וְכ' ק' לְחַיִּיב עַל כָּל ק' to be punishable for each act of making a bald spot; Sifra Emor, Par. 1, ch. I קְרוּחָהּ. Macc. 20^b וְכ' וְכ' וְכ' what is the legal size of baldness (to be punishable)?; a. fr.—Trnsf. *gap, depopulation*. Snh. 109^b, a. e., v. קְרוּחָהּ. Meg. 13^b וְכ' אִנִּי וְכ' lest thou say that I may create depopulation in thy empire (by the extermination of the Jews); a. e.—Pl. קְרוּחָהּ. Kidd. 36^a (Macc. 20^a, a. e. קְרוּחָהּ), v. קְרוּחָהּ. Y. Maasr. I, 48^d bot. v. קְרוּחָהּ Hif.—Y. Meg. IV, 75^a top (to those who read from the Law without benedictions) ק' ק' ק' how long will you make the law into bare patches (sterile of spiritual seeds)?

קרח II pr. n. m. *Korhah*, father of R. Joshua (v. Fr. Darkhé, p. 178). Meg. 28^a. Sabb. 152^a, v. **קרח**. Snh. VII, 5; a. fr.

קרחותא f. (קרח) *baldness of the back of the head*. Targ. O. Lev. XIII, 42 (Y. **קרחתא**, **קרחתא**, **קרחתא**, **קרחתא**).
קרחיים, v. **קרחיים**.

קרחיים, v. **קרחיים**.

קרחין a species of *peas*, v. **קרח** II.

קרחינא pr. n. pl. *Karhina*. Sabb. 152^a, v. **קרחינא** — Denom. **קרחינא**. Snh. 92^a ק' אדא; Ber. 33^a אהבה ק' אדא Ms. M. (ed. אדא, some ed. **קרחינא**, v. Rabb. D. S. a. l. note).

קרחן = **קרח** — Pl. **קרחנים**, v. **קרח**.

קרחת f. (b. h.; קרח) 1) *baldness*; ק' razed portion of a vineyard. Kil. IV, 1, v. **קרח** Hif.; a. e. — 2) *smooth back or inside of cloth; worn cloth*. Sifra Thazr., Par. 5, ch. XV **בְּקִרְחָתוֹ** אלו השחקים *b'karhato* (Lev. XIII, 55) means worn cloth, opp. **בְּפִרְחָתוֹ**. — 3) *a leprous affection on the back of the head* (making it bald). Neg. X, 10 איזו 'קרחת' which portion of the head is meant by *karahath*? From the crown sliding backward &c.; Tosef. ib. IV, 9; Sifra l. c. ch. X; a. fr.

קרט (v. P. Sm. 3741; cmp. קרץ) *to break, take a bite*. Lev. R. s. 22; Koh. R. to V, 8 **קרט** יתיב למקראת ו' sat down on the road to eat something (Tanḥ. Huc. 1 שרית אוכל לחם).

קרט m. (preced., v. קרע) *karat*, a small coin. Y. Sot. III, 19^a; Y. Peah VIII, 21^a bot., v. קרעילין. Y. B. Mets. IV, beg. 9^c שרי ק' בק' to lend money on *karat* against *k*. (counting *karats* in place of denars) is permitted; cmp. ביקשו לשקול דינרין ק' ו' Pl. **קרטין**. Y. Shek. II, 46^d 'they wanted to pay their half-shekels in denars' (Mish. ib. 4), that is in *karats*, but it was not accepted. — **קרטנים**, v. **קרט**.

קרטבלא, v. **קרטבלא**.

קרטבליא, v. **קרטבלא**.

קרטבליא, v. **קרטבליא**.

קרטוב m. קור' (קרטב, *Parel* of קרטב; cmp. **קרטוב** a. **קרטוב** *karṭub, kurṭub*, a small liquid measure equal to $\frac{1}{4}$ of a Log. Tosef. B. Bath. V, 10; B. Bath. 90^a (Rashb. a. l. quot. of Tosef. l. c. **קרטוב** ו' *one sixteenth* of a Log). Men. XII, 4 (103^b) קר' (Ms. M. 'קור'); Tosef. ib. XII, 9 **קור**. Mikv. III, 1. Ib. VII, 5; Hull. 26^a; Macc. 4^a; a. e.

קרטובלא, **קרטובלא** f. (a Babyl. corrupt. of **קרטובלא**) *leather cover, spread*. Sabb. 79^a bot. בק' **קרטובלא** (Ms. M. **קרטוב**, Ar. **קרטוב**) this refers to a leather spread. Hag. 24^a **קרטוב** שצברין ע' קרטוב (Ms. M. **קרטובלא**) he piled them on a leather spread. Nidd. 28^a **קרטובלא** שרפו he burned

the corpse on a leather spread (which is not consumed in fire).

קרטוב, v. **קרטוב**.

קרטוב m. (cors, -tis = cohorts) *an enclosure for a division in a military camp, square*. Ber. 32^b, v. **קרטוב**; Yalk. Is. 332 **קרטוב** (prob. to be read: קור').

קרטוב, Yalk. Deut. 942; Yalk. Jer. 321, v. **קרטוב** II.

קרטובנא m. (קרטב, *Parel* of קרטב; cmp. קרטב) *incision, scratch, crack*. — Pl. **קרטובני**. B. Kam. 86^a דאיה ו' **קרטובני** if he has sores from scratches on his head &c., v. **קרטובני**. Keth. 107^b דלית בחו ק' **קרטובני** when the glazed vessels have no cracks. Pes. 30^b דאיה בחו ק' **קרטובני** when they have cracks, opp. **קרטובני**.

קרטב (v. קרט) *to break, cut into small pieces*. Y. Maas. Sh. IV, 54^d ו' **קרטב** קומרי ו' Bar K. took them (the fruit) and cut them in his presence, saying, is this worth anything? — Part. pass. **קרטב**. Ib. **קרטב** עד כדון מילה מן' ולא טבא מילה מן' ו' (ed. Zyt. **קרטב**) so far (you are right) as to a thing which is worth nothing when cut; how about a thing which is valuable when it is cut?

קרטובנא, v. next w.

קרטובנין, **קרטובני** pr. n. pl. (Cartago, Carthago, -inis) *Carthage* (rebuilt under the Roman empire), on the northern coast of Africa. Men. 110^a מצייר ועד ק' מכירין ו' **קרטובני** from Tyre to Carthage they know (respect the past history of) Israel and their Father in heaven, but from Tyre westward and from Carthage eastward they do not know &c.; Is. 316. Lev. R. s. 27 **קרטובנא** ו' **קרטובני** (Alexander the Great) came to a city called *Kartigna* which was occupied (guarded) by women only (v. Tam. 32^a). Gen. R. s. 44, end (expl. **קרטובני**, Gen. XV, 19) **קרטובני** (some ed. **קרטובני**, corr. acc.); Yalk. ib. 78 **קרטובני** (corr. acc.). Ber. 29^a **קרטובני** Ms. M. (ed. **קרטובני**; some ed. **קרטובני**, corr. acc.; v. Rabb. D. S. a. l. note); v. **קרטובני**. — Denom. **קרטובניא**, v. sub **קרטובניא**.

קרטובניא, Cant. R. to II, 7, v. **קרטובניא**.

קרטובניא, v. **קרטובניא**.

קרטובניא m. (χαρτης) *paper, document*. Midr. Till. to Ps. XLV ו' **קרטובניא** ו' **קרטובניא** ed. Bub. (oth. ed. **קרטובניא**, corr. acc.) he took a blank paper and handed it to the judge; Yalk. ib. 749 **קרטובניא** (corr. acc.).

קרטובניא... ch. same. Y. Kidd. III, 64^a **קרטובניא** ו' **קרטובניא** a man owed his neighbor one hundred denars on a note; **קרטובניא** ו' **קרטובניא** unless he hand thee the note, give him no money. Gitt. 69^a **קרטובניא** a piece of paper. — Pl. **קרטובניא**. Lev. R. s. 34 **קרטובניא** ו' **קרטובניא** (Ar. (ed. כתבא) the documents (accounts) are before thee, read and count.

קרטובניא, v. next w.

קָרָא, קָרְיָהּ (b. h.) 1) *to call, name; to invite.* Ber. 7^a. אֲדָרָא מִן הַיּוֹם שֶׁבָּרָא... שְׂמָרְתָּ... וְיִקְרָא אֲדָרָא from the day that the Lord created the world there was no man that called the Holy One, blessed be He, lord, until Abraham came and called him lord (Gen. XV, 2 אֲדָרָא). Gen. R. s. 56 אֲבָרָהָם קָרָא יֵרֵא Abrahāham called it (the Temple site) *yera'eh* (Gen. XII, 14), אֲשֶׁר שָׁם כ' אֲשֶׁר שֶׁם Shem called it Salem (ib. XIV, 8), וְיִקְרָא יֵרוּשָׁלַם I will call it Jerusalem. Snh. 98^b לְקָרְוָא אָבָא וְכ' ... לְקָרְוָא אָבָא וְכ' no sooner does a child know to call father and mother, than it tastes grain food. Num. 10. s. 15, beg. אֲשֶׁר אֲשֶׁר חָסֵד he invited that friend. Ib. 100^a. קָרָא, אֲקָרְעָהּ, v. אֲקָרְעָהּ; a. v. fr.—Part. pass. קָרְיָהּ, קָרְיָהּ, קָרְיָהּ, קָרְיָהּ, קָרְיָהּ; f. קָרְיָהּ, קָרְיָהּ; g. קָרְיָהּ, קָרְיָהּ, קָרְיָהּ, קָרְיָהּ, קָרְיָהּ. B. Mets. 114^b, a. e. (ref. to Col. XXXIV, 31) אֲשֶׁר וְכ' אֲשֶׁר you are called men, but Molaters &c. Sifra Aḥārē, end טְרֵפָה וְכ' טְרֵפָה all illicit connections are called uncleanness; a. fr.—Esp. קָרְיָהּ those called up to read from the Torah (y. infra). Gen. B. s. 70 (ref. to Gen. XXIX, 2) אֲשֶׁר אֲשֶׁר this is typical of the three persons called up to read from the Torah (priest, Levite, and Israelite). Y. Meg. II, 74^b אֲשֶׁר וְכ' אֲשֶׁר are not seven persons called up on the Sabbath?; a. fr.—V. קָרְיָהּ. —2) *to read, recite* (esp. from the Scriptures). Yoma I, 6 ... לְקָרְוָא אֲשֶׁר רִגִּיל לְקָרְוָא if he (the high priest) is accustomed to read the Scriptures, he reads himself, if not, they read to him; וְכ' וְכ' and from what books do they read to him? Ib. 100^a אֲשֶׁר אֲשֶׁר many a time I read to him from Daniel. Meg. II, 1 קָרְיָהּ אֲשֶׁר אֲשֶׁר v. קָרְיָהּ. Ib. 2 קָרְיָהּ סִירְיוֹנִי v. קָרְיָהּ סִירְיוֹנִי he must read in accordance with the usage of the place he came from. Ib. 4 אֲשֶׁר אֲשֶׁר all persons are qualified to recite the Book of Esther (before the congregation). Y. Meg. IV, 74^d bot. וְיִקְרָא and read from it; a. fr.—Esp. *to read from the Torah* at public services. Ib. III, 4 בְּפֶרֶשׁ שְׁקָלִים they (those who are called up, v. supra) read the section of Sheḡalim (Ex. XXX, 11-16). Ib. 1 אֲשֶׁר אֲשֶׁר one person must read the entire chapter (of the curses). Ib. IV, 1 ... בְּשֵׁנִי on Mondays ... three persons read. Ib. 4 אֲשֶׁר אֲשֶׁר he who is designated to read from the Torah must read no less than three verses; וְכ' וְכ' he must read to the interpreter one verse at a time, but from the Prophets, three verses. Bicc. 111^a וְכ' וְכ' there are those who are bound to bring the first-fruits and to read (Deut. XXVI, 5-10), and those who must bring but not read &c. Ib. 4; a. v. fr.—Esp. *to recite the Sh'm'a* in the morning and in the evening prayer. Ber. I, 1 אֲשֶׁר אֲשֶׁר we omitted to read the Sh'm'a. Ib. II, 3 וְכ' וְכ' one read the Sh'm'a and made a mistake. Ib. 4 אֲשֶׁר אֲשֶׁר (Bab. ed. 16^a workingmen read the Sh'm'a on top of a tree, or on the scaffolding; a. v. fr.—Aḥa ... אֲשֶׁר Chald. or Ḥalkī).

form; abbrev. קרי' read not . . . but—, i. e. change the traditional (Massoretic) reading (for homiletical purposes). Ib. 64^a (ref. to Is. LIV, 13) בְּנֵיהֶם אֵלֶּה בְּנֵיהֶם read not *banayikh* (thy children) but *bonayikh* (thy builders, the scholars). M. Kat. 9^b (ref. to Ps. XLIX, 12) אֵלֶּה קִרְבָּם read not *kirbam* (their innermost) but *kibram* (their grave); a. fr.

Pi. קרא same, to call, invite. Part. pass. מְקוֹרֵא, *pl.* מְקוֹרְאִים. Num. R. s. 13 'וכ' למק' ו' does a bridegroom give a banquet for the invited guests and not sit with them?; a. e.

Nif. נִקְרָא 1) to be called. Lev. R. s. 1, beg. נִקְרָא הַכֹּהֲנִים מִכָּאן . . . נ' (ref. to Ex. II, 13) 'וכ' מִכָּאן from here we learn that when a man lifts up his hand to strike his neighbor, even if he does not strike, he is called a wicked man; Snh. 58^b. Ab. Zar. 19^a (ref. to Ps. I, 2) נִקְרָא . . . נִקְרָא לֵב (the Law) is called the Lord's, and then his (the student's); a. fr.—2) to be read, recited. Meg. I, 1 'וכ' מִגֵּלָה נִקְרָא the Book of Esther may be read at public service on the eleventh &c. Ib. IV, 10 'וכ' מִעֲשֵׂה רְאוּבֵן the story of Reuben (Gen. XXXV, 22) is read at public service but not translated. Ib. 'וכ' נִקְרָא (Y. ed. נִקְרָא) must be neither read nor interpreted. Tosef. ib. IV (III), 31 'וכ' נִקְרָא וְחִיבֵינֵי ו' certain verses are read but not interpreted &c.; Meg. 25^a נִקְרָא; a. v. fr.

Hif. הִקְרִיא to cause to call, to lead in reading. Sot. 10^a sq. (ref. to Gen. XXI, 33) וְהִקְרִיא אֵלֶּה וְהִקְרִיא read not *vayikra* (and he called) but *vayakri* (and he made call), intimating that Abraham caused the name of the Lord to be called by the mouth of every passer-by. Y. ib. V, 20^c top קָטַן שְׂהוּא מְקָרֵא ו' a child that reads the Hallel at school, and they (the class) respond by repeating each sentence (v. נֶקְוָה I); גְּדוּל שְׂהוּא מְקָרֵא an adult that leads in reciting . . . , when the congregation responds with the first sentence (as refrain). Succ. III, 10 'וכ' מְקָרֵן אִתּוֹ if a slave, a woman, or a child reads to him, he responds with Hallelujah. Gitt. III, 1 'וכ' שָׁמַע קוֹל סוֹפְרֵים מְקָרֵן ו' heard the teaching scribes as they made the practicing children read, 'such and such . . . divorces &c.'—Esp. to teach the Scriptures (מְקָרֵן). Lam. R. to I, 6 . . . אַחֲרֵי דָף אֶחָד הִקְרִינִי דָף אֶחָד teach me a page of the Scriptures, teach me a chapter of the Mishnah; a. fr.—[Eruv. 104^b שְׂהוּא קָרֵא ו' קָרֵא I.]

Qal. קרא ch. same, to call, name, invite; to read. Targ. Gen. XXIX, 34. Targ. I Sam. III, 6. Targ. Gen. II, 19, sq. Targ. Deut. XVII, 19. Targ. Esth. VI, 1; a. v. fr.—Meg. 18^b 'וכ' דָּקְרֵי לִיה ו' when they call him (in his sleep), and he answers. Gen. R. s. 17; Lev. R. s. 34 בְּשִׁכְנֵיהֶם קָרֵן ו' they called (begging for alms) in the neighborhood &c. Ber. 13^b 'וכ' מְקָרֵא וְהָאֵל לִקְרֵא ו' one is not permitted to read the Sh'm'a (while lying on one's back), but &c.; . . . מְקָרֵא ו' to read is forbidden even when turning sideways. Ib. 11^b הֵבֵל וְקָרֵן רֵעַ וְקָרֵן רֵעַ it is written (Is. XLV, 7) 'and creates evil', and we read (in the morning prayers) 'all'! Pes. 3^a נִגְהֵי קָרֵן ו' נִגְהֵי. Ib. לְנִהוּרָא ו' קָרֵן the Lord called the light and appointed it &c. Gen. R.

s. 40. קָרֵן הוּא קָרֵן עֲלֵיהֶן נִוְחָן ו' applied to them the verse (Is. XL, 29), he giveth &c. M. Kat. 5^b top, a. fr. קָרֵן עֲלֵיהֶן ו' applied to him the verse &c. Keth. 17^a sq. דָּקְרֵי וְהוּא ו' (at the funeral) of one that taught the Bible and studied Mishnah, but of one that taught others &c. Sabb. 152^b 'וכ' נִבְרִיא לָא קָרֵרָה thou showest that thou hast not even read the Prophets (v. infra). Y. Meg. III, 74^b bot. 'וכ' מֵאֵי דִקְרִינֵן ו' as to the curses (v. אָרֵר), dare one person read them and recite the benediction before and after them? Ex. R. s. 47 וְדָקְרֵן בְּלִילָה learn the Torah from such teachers as get up early and study while it is yet night, v. אֲרִמְזֵן; a. v. fr.—Y. Meg. IV, 75^a bot., a. e. קָרֵרָה קָרֵרָה they recite.—Part. pass. קָרֵר, *pl.* קָרֵרָה the Massoretic reading, opp. בְּרִיב. Treat. Sof'rim ch. IX, 8. Ned. 37^b, v. בְּרִיב; a. fr.

Af. אָקְרֵי (Pa. קרי) to make read, to teach (the Scriptures). Sabb. 1, c. דָּקְרֵן קָרֵרָה לֵאמֹר אֵלֶּה אֲקָרֵיָהּ מִשְׁלֵי (Ms. M. דָּקְרֵן קָרֵרָה) he that taught thee Koheleth (Ecclesiastes) failed to teach thee Mishlé (Proverbs); Yalk. Gen. 33; Yalk. Ez. 376 דָּקְרֵן יֵשׁוּעַ מִדָּקְרֵי לִיה ו' as R. J. taught his son the interpretation of &c. Koh. R. to III, 14 מְקָרֵרָה, read: מְקָרֵרָה, v. קָרֵרָה; a. fr.—V. מְקָרֵרָה.—[Tanh. B'resh. 2 וְלִקְרִינֵיהֶן, read: וְלִקְרִינֵיהֶן.]

Ithpe. אִתְקָרֵר, אִתְקָרֵרָה to be called, named; to be called upon, visited. Targ. Esth. III, 12. Ib. IV, 11. Targ. Gen. XVII, 5; a. fr.—Snh. 26^b דִּיבֵן וְדָקְרֵי שְׂהוּא where do we find that the righteous are called 'foundations'? Yalk. Ez. 376 אִתְקָרֵר . . . אִתְקָרֵר אֲפִי even Prophets have not been taught thee; Yalk. Gen. 133 אִתְקָרֵר they have not taught thee (v. supra); a. fr.

Qal. קָרָה (Qal. קרא) (b. h.) to join.—Denom. קוֹרֵה III.—Sabb. 31^a וְיֵצֵא לְקָרְאוֹ ו' and came out to meet him. Ib. 119^a; B. Kam. 32^a top לְקָרֵא בֵּלָה to meet the bride (the Sabbath); a. fr.

Nif. נִקְרָה to meet, join, esp. denom. קוֹרֵה (denom. of קרי) to lose semen. Gen. R. s. 52; s. 74, a. e. אִין הִלְשׁוֹן הוּא נִקְרָה this expression *vayikkar* (Num. XXIII, 4) has the meaning of uncleanness (by analogy from Deut. XXIII, 11).—Meg. 15^a; Taan. 5^b. Yeb. 76^a.

Hof. הִקְרָה same, to have (nocturnal) pollution; to lose semen. Y. Snh. II, 20^b top; Midr. Sam. ch. XXIII (ref. to I Sam. XXV, 20) וְהַפְּשַׁע אִתּוֹם הִקְרָה בּוֹיָן 'she struck them' (with her charms), all of them met with &c.

Qal. קרי II ch. same, to join. *Ithpe.* אִתְקָרֵר to do something by accident; to happen. Snh. 33^a 'וכ' אִיבַר כְּהוּר ו' if he happened to act in accordance with the opinion of one of them, when the common usage agrees with the other. Keth. 26^a אִתְקָרֵר וְיִהְיֶה לִיה accidentally they gave it to him.

Qal. קרי II, *Pi.* קרי (b. h.) 1) (denom. of קוֹרֵה, q. v.) to lay beams; to cover.—2) (denom. of קרי I, q. v.) to wall up, close. Ber. 10^b (ref. to II Kings IV, 10) עֲלִייה וְקָרֵרָה . . . it was an open upper room (a balcony), and they closed it up. M. Kat. I, 4 'וכ' הַפְּרִיצָה ו' you may close up a breach during the festive week. Ib. 7^a 'וכ' כִּיצַד מְקָרֵן in what way is it to be done? . . . With shrubbery or bay-trees. Succ. I, 8 'וכ' הַמְקָרֵה סוֹכְרוֹ ו' he

who covers his Succah with spits or boards of a bed-side. Lev. R. s. 1 היה מקרה בקיורו ו' he covered the building with joists, and wrote the name of the king on them; a.e.—Part. pass. מקורה; f. מקורה. Y. Succ. I, 51^d top סוכה מ' פסולה a Succah covered with beams is ritually unfit; מ' כשר a covered alley is fit (for Sabbath movements). Y. Naz. IX, 57^d מ' מערה a vaulted cave. Sabb. 5^a; a. fr.

קרי III (קרי) f. = קרייה, town, place. Targ. O. Gen. XLVII, 21 (some ed. קרי). Targ. Is. XIX, 2; a. e.—Pl., v. קרייה.

קרי, part. pass. of קרי I, q. v.

קרי, קרי m. (b. h.; קרה I) 1) *accident, mishap*. R. Hash. 16^a ארס . . . ק' ו' a crop to which an accident happened (an injury from natural causes) or a misfortune (through human agencies). Ib. . . ק' ארס a man whom a mishap befell or &c.—2) (euphem.) *nocturnal pollution*. Ab. V, 5. Midd. I, 9. Yoma 88^a בעל ק' one to whom pollution happened; a. fr.—Pl. קריין. Ber. 22^b; B. Kam. 82^a (Ms. H. קריין); Y. Meg. IV, 75^a top; a. e.

קרי I ch. same, 1) *accident, mishap*. Targ. Prov. XVII, 14 quot. Levy Targ. Dict. (ed. Lag. קרייה; ed. אצמריה).—2) constr. קרי *pollution*. Targ. O. Deut. XXIII, 11 ed. Berl. (ed. Vien. = h. text קרה; oth. ed. סואבה).

קרי II m. name of a worm in poppy. Sot. 3^b (Ar. s. v. וניתא, v. פריא; כר. s. v. וניתא).

קרי III m. Bible verse, v. קרייה.

קרי place, v. קרייה.

קרייה, קרייה f. (קרי) 1) *call*. Sifra Vayikra, Par. I (ref. to Lev. I, 1) לויבור ק' הדיקס the Lord sent the call in advance of the speech. Ib. הוא אומר הנני על כל ק' he responded with 'here am I'. Deut. R. s. 11, beg. Isaac closed his blessings with a call (Gen. XXVIII, 1); א' אל' . . . אני I will commence with a call (ib. XLIX, 1); a. fr.—2) *reading* esp. from the Scriptures. קרייה שמע (קריה) (abbrev. ק"ש), or ק' (sub. the recitation of *Sh'm'a* (Deut. VI, 4-9; XI, 13-21; Num. XV, 37-41) in the morning and in the evening prayer. Ber. 13^b מצות ק' the duty of reciting, contrad. to מצות כונה, v. פנינה. Ib. ש' ש' ל' ו' this (the verse Deut. VI, 4) was all that R. Judah han-Nasi read (when engaged in teaching); a. fr.—V. ש' ש' II. קרייה המגלה—the recitation of the Book of Esther. Meg. I, 4; a. fr.—Ib. 14^a הליג' ו' קרייה (not קרייה), v. הליג'—Mace. 18^b קרייה those first-fruits which are fit for reciting over them (Deut. XXVI, 3 sq.); a. fr.—Pl. קרייה, קרייה. Deut. R. s. 4, beg. הרבה . . . בק' how about reading 'the reproofs' (ה'קרה) by several calls (by calling up several persons successively). Ib. קרייה ו' אם יקראו . . . קרייה ו' if they do read . . . by several calls, each called-up person should not recite the benediction before and after &c.—Cmp. קרייה.

קרייה, v. קרייה.

קריב, v. קריב.

קריב, קריב m., קריב, קריב f. (קריב) *near, related*. Targ. Deut. XXII, 2. Targ. Lev. XXI, 3. Ib. XVII, 6; a. v. fr.—Y. Keth. IX, 33^a top קריב ו' as in the case of that relative of R. S.—Pl. קריב, קריב. Targ. O. Lev. XVIII, 17. Targ. Ps. XXXVIII, 12. Targ. Ez. XXIII, 5; a. fr.

קריב, קריב f. (קריב) *coming near, use of the root קריב*. Gen. R. s. 96 (ref. to Gen. XLVII, 29) למהו ק' בו ש' he of whom the expression 'come near to die' is used, has not reached the age of his fathers; קריב בו ש' of David the expression קריב is used (I Kings II, 1) &c.; Yalk. Kings 168. Snh. 3^b (ref. to Ex. XXII, 7 ונקרב) משעה ק' from the time of the approach (before court) there must be three judges. Gen. R. s. 71 ובוה ק' coming near is mentioned in connection with the tribe of Judah (Ps. LXV, 5) and with the priestly tribe (Ex. XXVIII, 1). Y. Snh. VII, 25^a ו' כי ו' since with regard to illicit connections the word קריב is used &c. Sabb. 104^b קריב, קריב it lacks being brought together (joined into one word); a. fr.—Y. Hor. II, 46^d קריב the root קריב may also mean separation (coming near one's self, ref. to Is. LXV, 5).—Pl. קריב. Pes. 118^b (ref. to Ps. LXVIII, 31) מהו קריב? what caused the dispersion of Israel among the nations? The approaches (to the nations) which they desired; Yalk. Ps. 800 קריב (or קריב). Y. Ber. IX, 13^a top, v. קריב I.

קריב, v. קריב.

קריב, קריב f. (קריב) *friendship, relationship*. Ex. R. s. 5, a. e., v. קריב.

קריב, קריב f. = קריב. Targ. Y. Deut. XXXI, 14.

קריב m. (קריב; cmp. קריב) (a pot) covered with a crust formed of hardened sediments. Ab. Zar. 76^a ו' קריב (Ms. M. קריב, cmp. קריב a. קריב) the one (a vessel taken from gentiles) has crusty accretions, the other (a sacred vessel) has none.

קריה I f. (b. h.; קרה I a. II) *town, settlement, fort*. Lam. R. introd. (R. Nahman) (ref. to Is. XXIX, 1) קריה ו' the town in which David put up his camp; קריה ו' קריה the place where &c., v. קריה. Ib. קריה ו' קריה ו' קריה ו' Tanh. K'dosh. 9 קריה ו' קריה ו' קריה ו' (corr. acc.; Yalk. Ps. 680 בעירו)—Pl. קריה. Y. Snh. I, 18^e bot. 24 townships belonging to the house of Rabbi, that they were assembled to proclaim an intercalation at Lydda.—[Y. B. Bath. IX, 17^a קריה, read קריה, v. קריה.]

קריה II, קריה m. ch. (= קריה, v. קריה, v. קריה)

townsman, villager. Gen. R. s. 18 (ref. to Gen. II, 22) טבוי דמלכא שושברניה (טבוי לקרחא דמלכא שושברניה); Yalk. ib. 24 'טבוי לקר'.

קריה, v. קריה.

*קרינה m. (αργίον) *wax-candle*.—Pl. קרינה. Ex. R. s. 36 (ed. קרינה, קרינה, corr. acc.), v. קרינה.

קרינה, v. קרינה.

קרינה, v. קרינה.

קרינה, v. קרינה. f. = h. קרינה or קרינה, *accident*; *effusio seminis in consequence of heated fancy or dream*. Targ. Y. Deut. XXIII, 11. Targ. Y. I Gen. XLIX, 3.

קרינה, v. קרינה.

קרינה, v. קרינה. f. (קרינה) *making bald, baldness*. Sifra Emor Par. I, ch. I, v. קרינה. Y. Sabb. XX, end, 17^d, v. קרינה. I.—Pl. קרינה. Macc. 20^a, v. קרינה.

קרינה, v. קרינה.

קרינה, v. קרינה. קרינה, קרינה, קרינה, קרינה. f. = h. קרינה, *town, settlement, village*. Targ. II Esth. IV, 1. Ib. IX, 28. Targ. Prov. XVIII, 19; a. fr.—Y. Ber. II, 5^a top קרינה (וּנְפַק) he went from place to place; Cant. R. to I, 6 קרינה וּנְפַק לֵךְ to buy up the grain of the place; a. e.—Pl. קרינה. Targ. Y. II Num. XXXV, 2 (not קרינה). Targ. Y. ib. 7; 8; a. fr.—Constr. קרינה. Targ. Y. ib. XXXII, 26; 33; 36; a. e., v. קרינה.—Y. Hag. I, 76^c וְכִי יֵרֶד בְּךָ דְּאִרְעָא וְכִי R. Judah, the Nasi sent forth . . . to visit the small places of Palestine and arrange for them primary teachers &c.; Lam. R. introd. (R. Abba 2). Succ. 44^b אִירָא לִי קרינה I own villages (or *sing.*). Ib. דְּנִפְקִין וְסוֹחְרִין 49^d קרינה, 49^d קרינה וְסוֹחְרִין בְּרִי קרינה. Ib. . . who go out trading in four or five places (during the day) and sleep in their own homes; a. e.

קרינה, v. קרינה. m. = קרינה *Biblical scholar, Bible teacher*. Lev. R. s. 30 וְהִנֵּי וְכִי a Biblical scholar, a Mishnah student, poet, and preacher (v. קרינה II); Cant. R. to III, 6 קרינה וְהִנֵּי; Pesik. Ul'kah. p. 179^a קרינה וְהִנֵּי.

קרינה, v. קרינה. c. = קרינה, *Scriptures; Bible verse*. Y. Meg. IV, 74^d bot. קרינה I can write the entire Scriptures from memory; קרינה I can write the whole Bible at a cost of two Manehs; וְכִי וְכִי wrote the whole Bible on their hides. Y. Ber. II, 4^d bot. וְכִי וְכִי the phraseology of the Bible must be adopted in Talmudic diction; Y. Snh. VIII, 25^c. Y. Peah I, 15^d bot. קרינה . . . מן דרינה under- stood (derived) all this from the following verse. Lev. R. s. 22 וְכִי וְכִי if you mean to prove from this verse, you cannot derive from it anything; a. v. fr.—Pl. קרינה (v. קרינה II). Y. Ber. I, 3^b מְקִימִין קרינה (v. קרינה II).

קרינה (not מקרינה) with this interpretation of Beth Hillel the two texts are harmonized. Koh. R. to III, 14 וְכִי וְכִי how do you explain these verses?, and he delivered them to him; מקרינה (not מקרינה) and these are the verses he interpreted to him. Lev. R. l. c. וְכִי וְכִי he has many Biblical verses to prove his opinion; a. fr.

קרינה, v. קרינה.

קרינה, v. קרינה.

קרינה, v. קרינה.

קרינה, v. קרינה.

קרינה, pl. of קרינה. —[Targ. II Esth. VI, 10, v. קרינה.]

קרינה, v. קרינה. m. (קרינה I) 1) *one able to read in the Bible*. Kidd. 49^a וְכִי וְכִי if one betrothes a woman with the condition 'that I am a קרינה', she is betrothed as soon as he can read three verses in the synagogue. Ib. וְכִי וְכִי this is the case only when he says קרינה, but if he says קרינה &c., v. קרינה. —2) *one who dictates a letter*. Snh. 82^a, a. fr., v. קרינה.

קרינה, v. קרינה. pr. n. pl. K'far Kiryanos (prob. = קרינה, v. Grätz, Gesch. d. Jud. II, 2, p. 456). Pesik. Vayhi, p. 66^a; Lev. R. s. 17; Pesik. R. s. 17 קרינה Ruth R. to I, 5 קרינה. Esth. R. to VI, 10 קרינה (corr. acc.); Meg. 16^a קרינה Ms. M. (ed. קרינה, corr. acc.); Pesik. Ha'omer, p. 72^b; Lev. R. s. 28; Yalk. ib. 643 קרינה (corr. acc.); Yalk. Esth. 1058 קרינה (corr. acc.).

קרינה, v. קרינה. Y. B. Bath. II, 13^b bot. קרינה, prob. to be read: מכות קרינה from the shock of passing vehicles.

קרינה, v. קרינה.

קרינה, v. קרינה. f. (קרינה) *formation of a light crust on dough in baking*. Y. Hall. II, beg. 58^b; ib. III, 59^b top.

קרינה, v. קרינה.

קרינה, v. קרינה.

קרינה, v. קרינה. m. (ἀρίνον, ἀρίνον, carenum; cmp., however, Assyr. karanûv, Schr. KAT², p. 560, kurunnu, Del. Assyr. Handw., p. 355) name of a sweet wine. Ab. Zar. 30^a וְכִי וְכִי קרינה is a sweet (weak) wine that comes from Asia (v. קרינה); Y. ib. II, 41^a.

קרינה, v. קרינה. m. (ἀρίνον) (white) lily. Y. Kil. I, end, 30^a (not קרינה), expl. שושנה דמלך, v. שושנה (v. Löw, Pf. p. 380).

קרינה, v. קרינה.

קרינה, v. קרינה.

קרינה, Ex. R. s. 36, v. קרינה.

קריסטאלי Yalk. Esth. 1046, a gloss to זוכיח, *crystal*.

קריסטור, v. קריסטור.

קריסטמלין, v. קריסטמיל.

קריספא pr. n. m. *K'rispa*, v. פריספא. Y. Ab. Zar. III, 42^d (Var. *קריספא*). Y. R. Hash. I, 57^a bot קרוס ed. Krot. Ib. II, 58^b top; Y. Snh. I, 18^c bot. קריספא. Y. Shek. VII, 50^c. Y. Yeb. I, 2^c top קריספי. Y. Snh. III, 21^b bot. Y. M. Kat. III, end, 83^d קרוספי.

קריספי, קריספא, v. preced.

קריעת f. (קרע) *rending, tearing*. Yoma 80^a בן... טעון ק' an animal taken alive out of the slaughtered mother's womb (v. פקודה) requires ripping (to let the blood escape). Y. Hag. I, 76^a זריא שגרמה ק' the operation (on the טאגס) caused him to be legally recognized as a male. Y. Ber. I, 3^d bot., a. fr. קריעת ים סוף the division of the Red Sea for the passage of the Israelites; a. fr.—Esp. *the rending of the garment in mourning*. M. K. 22^b מבריל כל ק' שאינו מבריל a rending whereby one fails to sever the border (v. קמה) is a meaningless act; a. fr.—Pl. קריעות. Ib. 26^a חייב ק' לקרוע שתי ק' must make two rents; a. e.

קריץ m. (קרץ; cmp. קרע) [*breaking through*], dawn, early morning. Targ. Job XXXVIII, 12 (some ed. קריצתא, קריצתא, corr. acc.). Targ. Ps. LVII, 9; a. fr.—V. קריצתא.

קריצתא f. (קרץ) *compressing the lips, gesture of anger, scorn &c.*—Pl. קריצות. Yeb. 108^b במיוותיו וקריצותיו she is familiar with his hints and gestures (by which she may be influenced). Ib. קריצותיהם ורימיותיהם their gestures and hints.

קריצתא, קריצתא, קריצתא f. = קריץ. Targ. Ps. XXII, 1. Ib. L, 12. Targ. Y. Num. XIV, 44; a. e.—[Targ. Job XXXVIII, 12, v. קריץ].—Y. Ber. I, 2^c; Y. Yoma III, beg. 40^b; Cant. R. to VI, 10 בק' at day-break. Y. Bets. V, 63^a bot, early on a Sabbath morning; a. e.

קריקס, קריקס, v. קולקס.

קרי I crusty, v. קריי.

קרי II m., קרייא, c., קרייא f. (קרר) 1) *cool, cold*. Targ. Nah. III, 17.—Gen. R. s. 48 טולא ... בארבע at four hours of the day the shade is cool, and the sun hot. Sabb. 53^a (prov.) ליה ק' the ass feels cold even at the solstice of Tammuz. B. Bath. 24^b, a. e. ק' ולא ק' v. קריים. Gen. R. s. 99, v. קרייא II; a. e.—[Zeb. 79^b; 98^a, v. קרי I].—Pl. קרייר. Targ. Prov. XXV, 25.—Nidd. 36^b מן אפקוהו they got him hot to relieve him from chills; וכן ק' they got him cold to relieve him from fever. Ab. Zar. 28^a מן קרייר from eating very cold wheat dishes; a. e.—Esp. קרייר *cold water*. Ib. ^b לא ק' וכן neither cold nor hot, but tepid. Hull. 46^b, v. טרש I. Sabb. 55^a, v. קריים; a. fr.—2) (cmp. קרי I) *satisfaction, pleasure*. Gen. R. s. 47 ... לא רמלי

fill not my spirit with too much pleasure (awaken not in me too high aspirations), Oh that thou wouldst not withdraw from me the present grant!; Yalk. ib. 82.

קרייהא f. (preced.) *cold*. Targ. Prov. XXV, 13.

קרייטין, v. קרייטין.

קריש m., קרישא f. (קרש) *congealed, hard, frozen*. Targ. Y. Num. XI, 7 (not קריש).—Hull. 120^a, v. קריש III.—Pl. קרישין, קרישין. Targ. Job XXXVIII, 30 (Ms. קרי).

קרישא, v. קרישא.

קרייהא, v. קרייהא.

*קרייהא f. (קרי, v. קריה II) *a covered arched vehicle*. Keth. 17^b, v., however, קרייהא.

קרם (b. h.) [*to contract, join*], *to form a skin, cover*. Tosef. T'bul Yom II, 10 שך על וכן if the film of an egg floated on the top of a pot; T'bul Yom III, 3. Ib. כדור קרמיו על וכן cooked peas which formed a skin on the rim of a pot. Ber. 25^a כיון שקרמו פניה when its surface formed a crust. Men. VII, 3 (78^b) קרמו עד שלא קרמו before the loaves had formed a slight crust in the oven. Sabb. I, 10 כדור קרמיו פניה in time for the cake to form a crust on the surface &c.; וכן שיקרום for the bottom to form a crust; a. fr.—Part. pass. קרומ. Hull. 49^b; Tosef. ib. IX, 14, v. קרומ.

Hif. שקרמיו same. Y. Ter. X, 47^b bot. (abortive) eggs which have formed a membrane. Ber. 40^b; B. Bath. 95^b שרין דין wine which has formed a film; v. קרם.

קרם ch. same, *to form a skin; to cover, overlay*. Targ. Prov. VII, 16 ובקרמא מצרוא קרמא ed. Lag. (ed. incorr.) and I covered it with Egyptian (fine) cloth.—Part. pass. קרמ. Ib. XXVI, 23 (some ed. קרים, corr. acc.; h. text קרם).—[Targ. Job VI, 12, v. קרם].

Af. אקרם (of wine) *to form a film*. Ab. Zar. 30^a bot. (edd. Const. a. Ven. ראקרים); B. Bath. 95^b; v. קרם.

קרם m. (preced.) *fine cloth, gauze, hanging*.—Pl. קרמין, קרמין. Succ. 10^a; Sabb. 22^a; 45^a; Bets. 30^b.

קרמא m. 1) = h. קרם, *skin, membrane*. Hull. 45^a קרמא the upper (outer) membrane of the brain; קרמא the lower (inner) membrane. Ib. 46^a וכן קרמא the outer membrane of the lungs &c.; a. e.—2) *fine cloth*, v. next w.

קרמא, קרמא m. = h. קרם, *fine cloth, hanging*. Targ. Prov. VII, 16 (some ed. קרמא, v. קרם).—Pl. קרמא, קרמא. M. Kat. 10^b, v. בקסם.—[Erub. 22^a, v. קרמא].

קרמדין, v. קרמדין.

קרמולין m. pl. (enlargement of קרם; cmp. קרם a. קרם I) [*green or yellow plants*], *karmulin*, name of a

sort of gourd, the leaves of which are eatable. Y. Shebi. II, end, 34^b וְכִּי פְטוּרִין וְכִּי k. are exempt from tithes, ... as long as they have not formed gourds; Y. Ned. VII, beg. 40^b. Ib. קְרִמְלִין. Tosef. Shebi. IV, 19 קְרִמְלִין ed. Zuck. (Var. קְרִמְלִים, קְרִמְלִים). Tosef. Neg. I, 5 (expl. יִרְקָן. קְרִמְלִין ed. Zuck. (Var. וְכִּימְלִין; R. S. to Neg. XI, 4 קְרִמְלִין) of the color of wax or of k., v. קְרִמְלִין.

קְרִמְדִּין m. (καρμίδις, -ιδος) roof-tile. Y. Taan. I, 64^b top חָק (שִׁירְדוֹתוֹ) so that the surface of the roof-tiles appears washed (by the rain); Y. Ber. IX, 13^d bot. שִׁירְדוֹתוֹ (corr. acc.); Gen. R. s. 13 (not שִׁירְדוֹתוֹ). — Pl. יכול אֶפֶסֶת קְרִמְדִּין. Sifra M'tsor'a, Par. 6, ch. IV אֶפֶסֶת קְרִמְדִּין. קְרִמְדִּין. Ar. (ed. קְרִמְדִּין, corr. acc.) lest you think that you may use also tiles or bricks. Tosef. Kel. B. Kam. II, 3 וְכִּי קְרִמְדִּין וְהַקְרִמְדִּין ed. Zuck. (oth. ed. קְרִמְדִּין, corr. acc.) gutters or tiles in which &c.

קְרִמְדִּין, קְרִי' pr.n. river, K'rāmyon, prob. a tributary of the Jordan. Par. VIII, 10; Snh. 5^b (Ms. M. קְרִימִי). B. Bath. 74^b (Ms. M. קְרִימִי; Ms. O. קְרִימִין; Ms. H. קְרִימִין); Midr. Till. to Ps. XXIV קְרִימִי ed. Bub. (oth. ed. קְרִימִין, corr. acc.); Yalk. Ps. 697. — [Tosef. Kel. B. Kam. II, 3, v. preced.]

קְרִמְדִּין, v. קְרִמְדִּין.

קְרִמְדִּין or קְרִמְדִּין f. (from its color; cmp. קְרִמְלִין) cow-wheat (Melampyron) of which a coarse bread is made. Tosef. Hall. I, 1 אֶת חָק חֲדָשָׁה וְכִי (ed. Zuck. קְרִמְדִּין) k. is also subject to the priest's gift; Y. ib. I, beg. 57^a; Y. Pes. II, 29^b top; Bab. ib. 35^a, expl. שִׁירְדוֹתוֹ רִמְשִׁיכָה. Tosef. ib. I (II), 29 אֶת חָק יִרְצָה וְכִי one may comply with the duty of eating matsah (on the first night of Passover) by eating bread made of k. — V. קְרִמְדִּין.

קְרִמְדִּין m. pl. Carmanians, inhabitants of Carmania, a province of the ancient Persian empire, with the capital Carmana; [oth. opin. (from קְרִמְדִּין) sellers of linen garments; cmp., however, meanings of I, II]. Sabb. 138^a בִּדְקִין Ms. O. a. Ar. (ed. בִּדְקִין; Ms. M. בִּדְקִימְנִי) it refers to a folding bed or frame (like that) used by the Carmanians (to exhibit their wares). Naz. 31^b חֲדָשָׁה אֶת חָק הַקְרִמְדִּין an ox of the Carmanians (good for ploughing); ib. וְכִימְנִי. — B. Kam. 21^a וְכִימְנִי originally Carmanians had been living on the abandoned property belonging to the orphans, and had been paying a nominal rent; [Ms. M. קְרִמְדִּין, Ms. R. a. vers. in Raschi קְרִמְדִּין old settlers or nomads] — בְּנֵי קְרִמְדִּין.

קְרִמְדִּין, Targ. Prov. VII, 16, v. קְרִמְדִּין.

קָרָן (b. h.; denom. of קָרָן) to emit horns or rays.

חִיף (b. h.; denom. of קָרָן) to be horned. Hull. 60^a (ref. to Ps. LXIX, 32) מִקְרָן בְּרִישָׁה וְחִיף מִפְּדִים first it got horns and then hoofs; v. מִקְרָן II. — Y. R. Hash. III, 58^d top (strike out מִקְרָן).

קָרָן I (cmp. Arab. karan junxit &c.) to join, harness, put to. Y. Kidd. III, 64^a וְכִימְנִי וְכִי the trader put the beasts to and went off; [Var. קָרָן, v. קָרָן II].

קָרָן e. (b. h.; v. preced.) [joint, attachment; roundness, fulness,] 1) horn. Y. Erub. I, 19^b bot. וְכִימְנִי של קָרָן. R. Hash. III, 2 קָרָן כל הַשְּׁפִירִים ... all shofars (horns) are fit for use on the New Year's day, except that of a cow, because it is called keren (and not shofar); וְכִימְנִי do not all shofars also go by the name of keren? Ib. 26^a; a. v. fr. — Keth. XIII, 2, v. קָרָן. — Esp. (sub. damage done by an animal's horn, goring. B. Kam. 2^b. Ib. 4^a; a. fr. — Trnsf. horn, trumpet, wind instrument. Kel. XI, 7 עֲגוּלָה קָרָן a round (wound) metal horn; contrad. to פְּשוּטָה a plain (straight) horn; Sabb. 47^a; a. fr. — Du. Tosef. Par. II (I), 2; Bekh. 44^a. Par. II, 2 פָּרָה שְׁקֵרִית וְכִי a red cow whose horns and hoofs are black; Bekh. I. c. שְׁקֵרִית וְכִי the ox which Adam sacrificed was born with his horns (full grown) in advance of his hoofs. Par. XII, 9 שֶׁל יִרְצָה אֱלֹהִים the travellers' drinking horns. Gen. R. s. 99 וְכִי these (the Levites) blow horns, and those (the Greeks) blow trumpets. Ib. זה בַּעַל קָרָן וְכִי this one (Joseph) is described as endowed with horns (power, Deut. XXXIII, 17), and that one (Rome) is &c. (Dan. VII, 24). Y. Shek. VI, 50^a top בְּקָרְנֵי וְכִי. Ib.; Yoma 77^b קְרִימִין the antennæ of locusts; a. fr. — 2) any projection, point; a) beam, ray. — Pl. as ab. Ex. R. s. 47; Tanh. Ki Thissa 37 קְרִימִין the beams of glory, halo; a. e. — b) projecting staff or handle. Par. XII, 9, v. קְרִימִין. Lam. R. to I, 16 [read:] קָרָן גְּלוּסְקָאן וְכִי this point of the roll of white bread; a. e. — c) (with וְכִי or without) corner, v. וְכִי. Ber. 17^a הַשְּׂכָחָה בְּקָרְנֵי אֵינָהּ that thou place us in the corner of light (position of honor), and not in the corner of obscurity. Men. 42^a הַשְּׂכָחָה עַל חָק if one attaches the show-fringes exactly in the corner; a. fr. — Pl. as ab. Hull. 31^a, v. קְרִימִין. Macc. 12^a אֵינָהּ בְּקָרְנֵי הַזֶּה took hold of the projections of the altar; a. fr. — יוֹשְׁבֵי קְרִימִין those seated at street corners, v. יוֹשְׁבֵי. — [Gen. R. s. 75, v. קְרִימִין a. קְרִימִין. — 3) (cmp. קָרָן) fulness, essence. Nidd. II, 6, v. קְרִימִין. — Esp. principal, capital. B. Kam. IX, 7 מִשְׁכָּל קָרָן מִשְׁכָּל must pay the principal (the full value of the stolen goods) and the fine of one-fifth, and bring a guilt-offering; a. v. fr. — Trnsf. the capital of reward or punishment laid aside for the hereafter. Peah I, 1; Tosef. ib. I, 2, sq., v. קָרָן; a. fr. — אֶפֶסֶת II.]

קָרָן I ch. same, 1) horn; trnsf. strength; beam, ray. Targ. Josh. VI, 5. Targ. I Sam. XVI, 1. Targ. Ps. LXXXIX, 18. Targ. Job XLII, 14; a. fr. — B. Bath. 16^b, v. קָרָן II. Ber. 62^b (prov.) קָרָן בְּרִימִי וְכִי when the horn calls in (the market of) Rome, son of a trader in figs, sell thy father's figs (wait not for thy father's return, if he is absent). Macc. 16^b, a. e. קָרָן הַרְגֵּם the surgeon's horn (in which he receives the blood); a. fr. — Pl. קָרָן, קָרָן. Targ. I Kings XXII, 11. Targ. Ps. LXIX, 32 (v. Hull. 60^a, quoted in preced.); a. fr. — Sabb. 154^b קָרָן הַרְגֵּם v. supra. Ib. 129^b וְכִי אֶת הַרְגֵּם Ar. a. Ms. O. (ed. קָרָן, v. Tosaf. a. l.) a hundred horns (hundred blood-lettings) for a Zuz, a hundred heads (hair-cuttings) for a Zuz, a hundred lips (trimmings of mustaches) for

nothing. B. Bath. 74^a; a. fr.—2) *projection; corner*. Targ. Prov. XXI, 9; a. e.—Keth. 111^a וְקָרוּ לָהּ כ' וּב' (לִיה) and they shall call it (Babylonia) the corner of salvation. B. Kam. 27^b, v. נִצְרָא. Men. 34^a פִּתְחוּתָא דְּאַרְבָּעַת דְּאִתְּרָא a door at the corner (having only one post); a. e.—Pl. פִּתְחוּתָא דְּאַרְבָּעַת, פִּתְחוּתָא; constr. פִּתְחוּתָא דְּאַרְבָּעַת. Targ. Ex. XXIX, 12. Ib. XXX, 10. Targ. Ps. LXXIX, 13; a. e.—B. Bath. 95^b שֶׁחַר רְמִיזוּרְבִין אֶת' (שֶׁחַר) which is sold at the street-corners. Pes. 12^b שֶׁחַר יוֹמָא בֵּרִי כ' קָאָר (בֵּק') at six hours (at noon) the sun stands between the corners (of the globe, equally distant from east and west &c.).—3) *essence*, v. פִּתְחוּתָא.—4) *principal, stock*. B. Mets. 79^a; B. Kam. 3^a, v. פִּתְחוּתָא I. Y. M. Kat. II, 81^b top אֲגָרָא וּב' אֲגָרָא אֲגָרָא קָרְנָא הַזֶּה the expected profit and the principal (cost price) are together considered as principal &c.; a. e.—[פִּתְחוּתָא, v. פִּתְחוּתָא.]

קַרְנָא II pr. n. m. *Karna*, Sabb. 108^a. B. Bath. 89^a.

קַרְמְזוּל, v. קַרְמְדוּל.

קַרְנוּנָא m. (a fictitious denomin. of קרנא) [*horned, stupid*], *Karnuna*. Kidd. 25^a קרנא לאו המנונא אלא קר thy name ought not to be *Hamnuna*, but *Karnuna*; [oth. interpret. קר יושב sitting at the corners, *idler*; oth. = קר ינא = *cold fish*, opp. to חם ינא (= חם) *hot fish*].

***קַרְנֹזוֹל** m. (= קַרְנֵי נְזוֹל, v. נִזְל) [*the horns (feelers or feet) of a polyg.*] *division of a field by drawing lines from the centre in all directions* (into four or eight triangles), and giving alternately one triangle to each partner, whereby an equalization is accomplished of the advantages and the disadvantages of situation. B. Bath. 13^a top רור גירסא ב'ק' . . . Ms. M. (ed. בקרנא זול; read: במקרנאזול; Ms. F. בקרנזול; Ms. H. בקרנוור) if on one side of a field there is a dike, and on the other a river, we divide it by *karnazol*. B. Mets. 108^b bot. Ms. M. (ed. בקרנזול; Ms. R. 1 בקרנא זול; Ms. F. בקרנזול).

כַּפַּר קַ', קַרְנַיִם pr. n. pl. *K'far Karnayim*, near Bethshean. Y. Dem. II, 22^d top.

קָרוֹן, v. קָרַיִיחַ, f., pl. קָרַיִיחִים.

קִרְנָה, Targ. Y. II Gen. XXI, 15 (קִרְנָה), a corruption of קִרְנָה II.

קָרַם (b. h.) *to curve, contract, shrink.*

Nif. נִקְרַס to warp; to crack from contraction. Gen. R. s. 12, end הם נִקְרַסִין ... אִם אֵין נִתְחַן Ar. (ed. מִתְרַסֵּן *Hif.*) if I put hot water into them, they will burst; if cold, they will crack.

Hif. 1) הִקְרִים same, v. *supra*.—2) (of wine) *to become sourish*. Ber. 40^b הִיָּין שֶׁה' Ms. F. a. Ar. (ed. שֶׁהִקְרִים); B. Bath. 95^b Ms. H. (ed. שֶׁהִקְרִים), v. קָרַם.

קָרַם ch. same; *part. pass.* קָרִים *shrunk, dense.* Targ. Job VI, 12 ed. Lag. (oth. ed. קָרִים, corr. acc.).

Af. אַפּרײַס, or Ithpe. אַפּרײַס to become sourish. Ab. Zar. 30^a hot. דאַפּרײַס Ar. a. ed. Cost, a. Vien. (v. Rabb. D. S. a. l. note 1; ed. דאַפּרײַס); B. Bath. 95^b דאַפּרײַס Ms. H. (v. Rabb. D. S. a. l. note 8; ed. דאַפּרײַס), v. קרם.

קָרָס m. (b. h.; קָרַס) *hook, clasp*. Pl. קָרָסִים. Pesik.
ayhi, p. 5^a וְרַי קָרָסִים זָהָב וְכִי the golden clasps were seen
the Tabernacle as stars are seen in the sky; Cant. R.
III, 11; Y. Meg. I, 72^c sq.; Sabb. 99^b top; a. e.

קָרְסוֹל m. (b. h. - קָרְסַל; v. preced.) *bent, joint, ankle*.
חול. I, 8 עשרה בק' (בקרסול) ten joints are in the
ankle.—Du. קָרְסוֹלִים; pl. קָרְסוֹלִין. Tosef. Hull.
I (IV), 25 וְכָל שֵׁשׁ לוֹ אַרְבַּע ... וְכָל (ed. Zuck. וקרסוליו
read: לֵרֶן ...) locusts which have four wings and jointed
legs (hindlegs for leaping); Hull. III, 7 (Bab. ed. 59^a 'קָרַצ'
Ms. M. קרסולין, v. Rabb. D. S. a. l. note); ib. 65^b Ms. R. 2
Ar. (ed. 'קָרַצ', v. Rabb. D. S. a. l. note 9). Tosef. Succ.
I, 3 (ref. to קָרַצְוִלִין Ez. XLVII, 3) קָרַצְוִלִין עד זכרונות
אר' (קָרַס') up to the ankles; Y. Shek. VI, 50^a top עד
קָרְסוֹלָא (Chald.). Gen. R. s. 32 קָרְסוֹלָיו וְכָל ... אלולי but
for the water coming up to his ankles, he would not have
gone into the ark. Keth. 111^b וְכָל קָרְסוֹלָיו וְכָל I
loaded up to my ankles in honey that had dropped from
dates. Koh. R. to XII, 5 קרסוליו אלו קרסוליו 'the hagab'
(locust, ib.), that is his ankles (legs, v. supra); Lev. R.
18 חֲשֶׁקֶר אֵילָן קרסולותו (corr. acc.).

קָרְסוּלָה I, **קָרְסוּלָה** ch. same. Targ. Y. Num. XXI, 35 **בְּקָרְסוּלֶיהָ** (not **בְּקָרְסוּלֵיהָ**). — Y. Sh. VI, 50^a top, v. preced. B. Bath. 73^b **עַד קָרְסוּלֶיהָ** . . . **הָרָחָק** Ms. O. (ed. **קָרְסוּלֶיהָ**) a bird standing in water up to its ankles. Ber. 54^b **וְהִכָּהוּ** **בְּקָרְסוּלֶיהָ** and he (Moses) struck him (Og) on his ankle; a. e. — Pl. **קָרְסוּלֵין**. Targ. Lev. XI, 21 (leaping legs; h, text כְּרִיעִים). Targ. Ez. XLVII, 3 (Ar. a. ed. Lag. **קָרַץ**). Targ. Ps. L, 11 Ms. (ed. **קָרַץ**).

קְרִסְוֵלָא II m., pl. קְרִסְוֵלִין (cmp. קָרַס) *nettles*. Targ. Is. XXXIV, 13; Targ. Hos. IX, 6 (h. text קרימוש).

קירסום v. קרסום.

קירצוף v. קרסוף

קרסטלין v. קרסטלין.

קַרְסֶטְל m. (a corrupt. of *κάρταλος*, v. *קֶרֶטֶץ*) *basket*.
 Sabb. 53^a Ms. O., v. *קֶרֶטֶץ*. Cant. R. to Y, 11, a. e.—[Y.
 Sabb. X, 12^c bot. עַד שִׁנְיָנִי בִקְ, a corrupt.; Bab. ib. 94^b
 בבלי.]

קִרְסְמֵלִין same. Tosef. Sabb. IV (V), 5, v. קִרְסְמֵלִין.
Tosef. B. Mets. VIII, 10 (Var. קִרְסְמֵלִין); B. Mets. 90^a
Ms. M. (oth. mss. קִרְסְמֵלִין, v. Rabb. D. S. a. l. note),
v. קִרְסְמֵלִין.

***קָרִי, קָרִי** m. pl. (קָרִי) *sour wine*. Targ. Prov. XIX, 13 (h. text דָּוָר).

קרסיות v. קרייזסות.

[קלירוס v. 58, Gen. R. s. 58, v. קלירוס.]

קָרַס (b. h. **כָּרַס**; *Parel* of **קָסם**) 1) to cut, trim. Sabb. XII, 2 **הַמְקָרֵס** he that trims trees. Shebi, II, 3 **מִקְרָסֶיךָ** you may trim trees &c.; [*Maim. cut the ears*

off, leaving the halms stand]. Ab. Zar. III, 10; a. fr.—2) (of insects) to nibble, bite off. Peah II, 7 קָרַםִּיהָ נִבְלִים a field the grain of which ants have bitten off (at the roots); Tosef. ib. I, 8.

Nithpa. קָרַםִּיהָ to be chopped, cut up (cmp. קָרַם). Tosef. Kel. B. Bath. I, 9 שְׁנֵי קָרַםִּיהָ ... הַשֵּׁלֶת (Var. שְׁנֵי קָרַםִּיהָ) a table ... which have been cut up (Kel. XXII, 1 שְׁנֵי קָרַםִּיהָ).

קָרַם ch. same, bite, nibble. Targ. Y. I Deut. XXVIII, 38 (Y. II יקראם, corr. acc.; h. text יחסל).

קָרַםִּיהָ, קָרַםִּיהָ, v. קָרַץ, קָרַץ.

קָרַע (b. h.) to tear, split; esp. to rend the garment in mourning. Kel. XVI, 5 שֶׁקָרַעֲנִי עד שֶׁקָרַעֲנִי (Mish. ed. שֶׁקָרַעֲנִי Hif.) until he tears the bale open. M. Kat. 22^b אֵינוֹ קָרַעַת ... על כל ... אינו קורע for all dead (except parents) ... one must rend only the upper garment. Ib. הַאִשָּׁה קורעת וְכִי a woman (mourning for her parents) rends the lower garment and puts it back in its place, and then rends the upper garment. Snh. 60^a דִּירֵי לְקוֹרֵעַ ... דִּירֵי אֶחָד הַשּׁוֹמֵעַ both he that hears a blasphemy directly, and he that hears it from one that heard it (and reports as witness before court) must rend his garment; a. v. fr.—Part. pass. קָרַעַת, pl. קָרַעִים. M. Kat. 26^b וְכִי הָיָה בְּבִגְדוֹ כִּי וְכִי מַרְחִיב בְּפִיָּהּ אֶחָד הָאֵלִים he that marches before a corpse with a garment rent (for a previous case) robs (deceives) the dead and the living. Ib.^a (ref. to II Kings II, 12) קָרַעִים קָרַעִים remaining always rent in two; ib. 22^b (v. Rabb. D. S. a. l. note 4); Snh. l. c.; a. fr.

Pi. קָרַע 1) same. M. Kat. 26^b בְּפִיָּהּ קָרַעִים you must not rend your garment in his (the sick man's) presence. Ib. קָרַעִים קָרַעִים we rend a minor's garment in order to make him feel sad; ib. 14^b. R. Hash. 16^b ... אַרְבָּעָה אַרְבָּעָה four things cause an evil decree passed on man to be torn (cancelled), they are: charity, prayer &c.; a. fr.—2) (cmp. קָרַע) to scrape, to mark the outlines of letters by abrasion. Gitt. 19^b מַקְרִיעִין לָהֶם ... מַקְרִיעִין לָהֶם for witnesses that know not how to sign their names, grooves are made on blank paper, and they fill the grooves out with ink; ib. 9^b; Y. ib. II, 44^b top וּמַקְרִיעִין [Tosaf. to Gitt. 9^b: you cut the names out on blank paper and put it on the document, and the witnesses fill the cuts out]. Tosef. Sabb. XI (XII), 8, contrad. fr. רשם; a. e.

Nif. קָרַע to be torn; to be cut open, be operated upon by a section. Yeb. VIII, 6, a. e. טוֹמְטוֹם v. טוֹמְטוֹם. Bekh. 42^b וְכִי הָיָה עִמּוֹ שְׂמֵי קָרַעֲנִי he may have an operation performed, and be found a eunuch; Tosef. Yeb. XI, 1; Yeb. 83^b. B. Bath. 168^b כִּשֶּׁר נִקְרַעֲנִי if a document is found torn, it is invalid; if it appears torn by accident, it is valid as evidence; ib. וְכִי בֵּית דִּין נִקְרַעֲנִי מִקְרָא refers to the rent as made in court for cancellation, nithkare'a refers to a rent different from the manner customary in court; Y. Gitt. II, 44^b; a. e.

Nithpa. קָרַעֲנִי to become torn, v. supra.

קָרַע ch. same. M. Kat. 20^b אֵינוֹ קָרַעֲנִי when Amemar's grandson died, he rent his garment for him. Keth. 104^a קָרַעֲנִי, v. קָרַעֲנִי, a. e.

Pa. קָרַע same. Targ. Ps. XXXV, 15 Ms. (ed. בּוֹעַ).—Part. pass. קָרַעֲנִי. Ber. 58^b, v. ילון.

Itupe. קָרַעֲנִי to be torn, cut open. Bekh. 42^b אֵינוֹ כֵּל כִּי דִמְקָרַעֲנִי is every tumtum that is operated upon found to be a male?; Yeb. 83^b.

קָרַע m. (b. h.; preced.) 1) rent; piece. B. Bath. 168^b אֵינוֹ כֵּל כִּי דִמְקָרַעֲנִי, v. קָרַע; Y. Gitt. II, 44^b. Ib. בֵּין ... כֵּל כִּי דִמְקָרַעֲנִי which is a rent made in court? A cut between the writing and the signatures of the witnesses; (different in B. Bath. l. c.); a. e.—Esp. the rent in the garment as a symbol of mourning. M. Kat. 24^a אֵינוֹ כֵּל כִּי שְׂמֵי ... אֵינוֹ כֵּל כִּי שְׂמֵי a rent not made at the moment of excitement (v. קָרַעֲנִי) is no rent (has no symbolical meaning); Y. B. Mets. II, end, 8^d, v. קָרַעֲנִי. M. Kat. 22^b, v. קָרַעֲנִי; a. fr.—Pl. קָרַעֲנִי. Ib. 26^a וְכִי שְׂמֵי וְכִי שְׂמֵי and these are the rents which must never be stitched together. Sifra Thazr. Par. 5, ch. XVI (ref. to Lev. XIII, 57) וְכִי הָיָה כֵּל כִּי הָיָה this shows that all the torn-off pieces must be burnt. Snh. 60^a וְכִי הָיָה כֵּל כִּי הָיָה one's entire garment might soon be full of rents. Tosef. B. Kam. III, 2 וְכִי הָיָה the injured person cannot say, take thou ... the pieces (the torn garment) and restore to me a cloak; a. fr.—2) the groove made by marking the outlines of letters. Y. Gitt. III, 44^b מַרְחִיב בְּפִיָּהּ אֶחָד הָאֵלִים (in the case of witnesses that know not how to sign their names) one must make wide grooves for them (so as to leave room for individual characters in filling out the outlines).—Pl. as ab. Bab. ib. 19^b, v. קָרַע.

קָרַעֲנִי ch. same. Keth. 104^a לְקָרַעֲנִי ... לְקָרַעֲנִי he rent his garment (at Rabbi's death), and turned the rent inside (to hide it); a. e.—Pl. קָרַעֲנִי. Y. Kil. IX, 32^b top וְכִי קָרַעֲנִי וְכִי קָרַעֲנִי (not קָרַעֲנִי) they rent their garments, and the lamentations accompanying the rending were heard as far &c., v. קָרַעֲנִי; Y. Keth. XII, 35^a top קָרַעֲנִי (read: קָרַע); Koh. R. to VII, 11, a. IX, 10. קָרַעֲנִי, read: קָרַעֲנִי (sing.).

קָרַעֲנִי, v. קָרַעֲנִי.

קָרַעֲנִי, v. קָרַעֲנִי.

קָרַעֲנִי, v. קָרַעֲנִי.

קָרַעֲנִי, v. קָרַעֲנִי.

קָרַעֲנִי, v. קָרַעֲנִי.

קָרַעֲנִי, קָרַעֲנִי m. (Parel of קָרַע, cmp. II Hif.) 1) enclosure, esp. an enclosed space outside of a settlement, for storage of wood &c. Erub. II, 3 לִגְנָה וְכִי ... לִגְנָה וְכִי they limited the area to two S'ahs only for a garden and a storehouse. Ib. 5 הַגִּינָה הָיְתָה שְׁוֹן וְכִי a garden or a karpif of seventy (cubits) and a fraction by seventy and a fraction, surrounded by a fence ten handbreadths high &c. Bets. IV, 2 וְכִי הָיָה ... וְכִי הָיָה you may bring in (on the Holy Day for immediate use) wood from the field, taking from what is piled up, and from the k. even from what lies around scattered; וְכִי הָיָה what is understood by k.? An enclosed space near the town. B. Bath. 24^b אֵינוֹ כֵּל כִּי דִמְקָרַעֲנִי ... אֵינוֹ כֵּל כִּי דִמְקָרַעֲנִי which has been enclosed

קִרְצָף (cmp. קָצַף) [*to use a rough tool,*] *to scrape*,
curry with a large-toothed strigil; contrad. to קָרַר.

Bets. II, 8 מְקַרְצִין you may curry &c. (on the Holy Day); Y. ib. II, end, 61^d.

קָרָצָה ch. same.

lthpa. אֶתְקַרְצָה to scratch one's self. Targ. Job II, 8 לֹאֲתִקְרָצָה (ed. Lag. לאֲתִקְרָס; h. text לְהִתְקַרֵּד).

קָרָצָה, v. קָרָצָה, a. קָרָרִין.

* **קָרָק** pr. n. pl. *K'rak* (cmp. קָרָר, Schr. KAT², p. 180).

Targ. II Esth. VI, 10 מְרִינָה ק' ed. Lag. (oth. ed. קָרִיין ק' (מְרִינָה) K. the capital.

קָרָקָא, v. קָרָקָא.

קָרָקְבָנָא, v. sub קָרָבָן.

קָרָקוּזָה m. (cmp. קָרָבָנָא) of *Karkuz*.—Pl. קָרָקוּזָא. Ned. 51^a (expl. דְּלֵעָה דְּרִימֻזָּא קָרִי ק' (not קָרָא) *Karkuz* pumpkins.

קָרָקוּמָא, v. קָרָבָנָא I.

קָרָקוּמְנִיקָא, v. בִּירוּמְנִיקָא.

קָרָקוּר, v. קָרָקוּר.

קָרָקִיא, Yalk. Ps. 838 כָּל ק' v. גְּלוּגָדָא.

קָרָקִיאוֹת, v. קָרָקִיאוֹת, קָרָקִיאוֹת.

קָרָקִיפֶל, v. קָרָפֶל.

קָרָקִישָׁא, v. קָרָקִישָׁא.

קָרָקֶס, v. קָלָקֶס.

קָרָקֶסָא clasp, v. קָרָקֶסָא.

קָרָקֶסָא f. (v. קָרָקֶסִיאוֹת) *circus, place of amusement*.—Pl. קָרָקֶסִיאוֹת. Targ. Y. Deut. XXVIII, 19 בְּרִי קָרָקֶסִיאוֹת וְקָרָקֶסִיאוֹת (for קָרָקֶסִיאוֹת) ed. Vien. (oth. ed. קָרָקֶסִיאוֹת) your theatres and circuses. Targ. Ps. LXIX, 13 (קָרָקֶסִיאוֹת) בְּרִי קָרָקֶסִיאוֹת (some ed. קָרָקֶסִיאוֹת; Ar. קָרָקֶסִיאוֹת, Var. קָרָקֶסִיאוֹת) (v. Lam. R. introd. 17).—[Lam. R. to I, 18 קָרָקֶסִיאוֹת, v. קָרָקֶסִיאוֹת.]

קָרָקֶסִיאוֹת, v. קָרָקֶסִיאוֹת, קָרָקֶסִיאוֹת.

קָרָקֶסִיאוֹן pr. n. pl. (Κίρκησιον) *Circesium* (קָרָקֶסִיאוֹן). Lam. R. to I, 18 (ref. to II Chr. XXXV, 20) בְּרִי דֵּל פֶּרֶחַ (not ... יוֹן) at Circesium on the Euphrates.

קָרָקֶסִיאוֹת f. pl. (an adapt. of κίρκος, circus) *circuses, buildings used for chariot races and other entertainments*. Y. Ber. IX, 13^c bot. בשָׁעָה ... בְּבֵית הַמִּטְרִיחוֹת וּבְבֵית הַמִּטְרִיחוֹת (when God looks down on the theatres and circuses as they stand undisturbed ..., while his Temple is destroyed &c. Meg. 6^a (ref. to Zech. IX, 7) אֵלֵינוּ ... שְׂבָאֲרוֹת וְכ' (Ms. M. קָרָקֶסִיאוֹת שְׂלֹחַן) this refers to the theatres and circuses in Edom (Rome) where in the days to come Judah's chiefs shall teach the Law in public. Keth. 5^a

קָרָקֶסִיאוֹת Ar. (ed. קָרָקֶסִיאוֹת, corr. acc.), v. פָּקָח; Sabb. 150^a קָרָקֶסִיאוֹת (Ms. O. קָרָקֶסִיאוֹת). Gen. R. s. 67. Ib. s. 80 ולְבָרִי ק' שְׁלֹחַם וְכ' ... וְלְבָרִי ק' שְׁלֹחַם וְכ' to the nations that they bring actors to their theatres and circuses and amuse themselves with them, so that they may not talk with one another and come to vain quarrels. Lam. R. to III, 13; ib. introd. 17. Ruth R. to I, 16. Pesik. R. s. 6 יוֹם הַמִּטְרִיחוֹת וְקָרָקֶסִיאוֹת, read: יוֹם הַמִּטְרִיחוֹת, a, fr.

קָרָקֶע m. (b. h.; v. Schr. KAT², p. 583, a. קָרָקֶה) *ground, soil; bottom*. B. Mets. 31^a אֲבִירָה ק' a loss to the ground, i. e. the duty of preventing damage to a fellow-man's ground through a stray animal. B. Bath. V, 7 (84^b) מְחוּבֵּר לִק' if the flax was bought while standing in the field, v. קָבֵר. Ib. 4 לא קָנָה ק' if a person buys two trees in a neighbor's field, he has not bought the ground belonging thereto. Ib. בַּעַל הַק' the owner of the ground. Y. Succ. I, 51^d מִן הַק' from the floor of the Succah. Sifr. Num. 126 הַק' the ground on which the house stands down to the deep; a. fr.—Snh. 74^b עוֹלָם דְּהִירָה ק' Esther was merely like natural ground (that is ploughed), i. e. in submitting to the embraces of the heathen king she did not act on her part.—Esp. *immovable property*, opp. מְשֻׁלָּחִין. B. Mets. 11^b לְקַטָּה ק' to be acquired in connection with immovable property, v. אָגַב. B. Bath. 156^b; a. fr.—Pl. קָרָקֶעִת. Y. ib. IX, 17^a bot. כְּשֶׁחֲזִי ק' וּמִשְׁלָחִין וְכ' when his immovable and his movable properties were in the same place. Keth. 87^b, a. e. שְׁעָבִיר, v. שְׁעָבִיר; a. fr.—Tosef. Kel. B. Kam. VII, 15 קָרָקֶעִת וְכָלֵם, v. קָרָקֶעִת.

קָרָקֶעָא, v. קָרָקֶעָא ch. same. Targ. II Chr. XXI, 3.

קָרָקֶעִת f. (preced.) *ground, bottom*. Sabb. 147^b, v. יִרְמְסִית. Yeb. 116^b שְׁלֵמָה בְּק' at the bottom of the ship; Hag. 23^a בְּקָרָקֶעִתָּה וְכ'.

קָרָקֶעִתָּה ch. same. Targ. Y. Num. XIX, 14.

קָרָקֶפָא, v. קָרָקֶפָא m. (= קָרָפָא, cmp. קָרָבָנָא) *skull, head*. B. Bath. 121^b bot. לְקָרָקֶפָא ... לְקָרָקֶפָא (Ms. M. לְקָרָקֶפָא דִּג') was the land divided by tribes (each tribe getting an equal share) or by the heads of men? Sabb. 87^a (in an incantation) אֶרְקָה דְּאִרִּי וְכ' (ed. אֶרְקָה, read: אֶרְקָפִיָּה) on the head of a lion, and on the nostrils &c. B. Bath. 55^a אֶרְקָה וְכ' (Ar. אֶרְקָפָא; Rashb. אֶרְקָפָא, v. קָרָפָא; a. e.—Fem. form אֶרְקָפָא. R. Hash. 17^a מִנְהָ תַפְלִין ק' (Tosaf. מִנְהָ) the head (of him) that puts no T'fillin on. B. Bath. l. c., v. supra.

קָרָקֶפֶל, v. קָרָקֶפֶל m. (preced., with format. ב; cmp. קָרָקֶפֶל &c.) *scalp* (used as a charm in battle). Ab. Zar. 11^b אֶחָד לְשָׁבָעִים ... קָרָקֶפֶל (describing a sort of secular game) once in seventy years they make a well man ride on a lame man and dress him in the garments of Adam and place on his head the scalp of R. Ishmael &c. Hull. 123^a וְכ' קָרָקֶפֶל שֶׁל ר' R. Ishmael's scalp was put on the head of kings (as a charm). Pl. קָרָקֶפֶלִין. Ib. אֵין לָךְ לִגְיִין.

'וכ' ... there is not a Roman legion that does not carry with it several scalp; Tosef. ib. VIII, 16.

קרקפתא, v. קרקפ.

קרקר I (b.h.; denom. of קרר) to storm a wall, batter, destroy. Y. Taan. IV, 69^b sq. בו מְקַרְקְרִין ... בשביעי נכנסו ... on the seventh of Ab they entered it, on the eighth they worked to demolish it, on the ninth they set fire to it; Y. Meg. I, 70^c top; Tosef. Taan. IV (III), 10. והיו מְקַרְקְרִין they worked at its demolition on the seventh, the eighth &c. Lam. R. introd. (R. Joh. 1) שדרי מְקַרְקְרִין they tore down the walls of their houses and made of them breastworks and placed them around their forts, v. שו"ע; Yalk. Is. 289.

קרקר II (cmp. פקד) to dance, revel. Gen. R. s. 64 (v. קר II) והיו מְקַרְקְרִין בו וכ' lawless people came to his house and revelled with him (Abimelech) the whole night; Yalk. ib. 111. Gen. R. s. 74 והיו מְקַרְקְרִין וכ' (Var. מְקַרְקְרִים) and revelled with him (Laban) &c.; Yalk. ib. 130.

קרקר III (onomatop.) to cackle; to quack; to cry &c. Taan. 29^a (ref. to Is. XXII, 5) חֲבִי"ה מְקַרְקֵר עליהן כחננולה Ar. (Ms. M. 1 מְקַרְקֵר אחריהם על בניה חֲבִי"ה מְקַרְקֵר אחריהם Ms. M. 2 מְקַרְקֵר עליהן; Channuleh; Ms. M. 2 מְקַרְקֵר עליהן; omitted in ed., v. Rabb. D. S. a. l. note) the Lord moans for them like a hen that cackles for her young; Yalk. Is. 289. Ex. R. s. 9 ורחליל וכ' Pharaoh began to laugh at them and crow at them like a cock.

קרקר ch. same. Targ. II Esth. I, 2 חֲבִי"ה מְקַרְקֵר the cocks (on Solomon's throne) crowed.—Hull. 53^a bot. והיה מְקַרְקֵר when he (the lion) roars, and they (the domestic animals) make a noise (mow, bleat &c.). Ib. b top.

קרקרה f. (cmp. פקד) rimmed bottom of a vessel; lower border of a web. Ohol. IX, 16 כנגד קרקרה ed. Dehr. a. Ar. ed. Koh. (ed. קרקרה, קרקרה) corresponding to (under or on the rim of) its bottom; Tosef. ib. X, 9 (קרקרה or קרקרה) ed. Zuck. (read קרקרה) ib. עד שיגמור את קרקרה Kel. XXVIII, 10 קרקרה, קרקרה ed. Dehr. (ed. קרקרה; Ar. קרקרה, ed. Koh. 'קרק') until he finishes the lower border of the network.—Pl. קרקרה. Ib. II, 2 קרקרה. Tosef. ib. B. Kam. II, 2 קרקרה (corr. acc.; R. S. to Kel. II, 2 חוד) Ib. VII, 15 קרקרות the bottoms of vessels.

קרקרנות, v. preced.

קרקש (= קשקש; cmp. פקד II) to knock, clap, ring. Tosef. Sabb. XIII (XIV), 17 וכ' you must not ring a bell or a clapper for a child &c. Gen. R. s. 12 מְקַרְקֵשׁ בקריה she knocks with her horns (against the rocks); Yalk. Ps. 862 מְקַרְקֵשׁ; (Midr. Sam. ch. IX מְקַרְקֵשׁ, v. נקש).

קרקש ch. same. Ber. 62^a מְקַרְקֵשׁ, v. לקינא. Pes. 112^a

קרקש (not מְקַרְקֵשׁ; v. Rabb. D. S. a. l. note 9) let him knock the lid against the pitcher. Keth. 86^a מְקַרְקֵשׁ he makes the coins clapper to him, i. e. offers him a few Zuz; Gitt. 40^b top. Cant. R. to VII, 9 והיו מְקַרְקֵשִׁין ברוח (Hananiah, Mishael and Azariah) took their idols, broke them and made of them bells which they hanged on their dogs and asses, and they clattered with them (ref. to Is. XLVI, 1); a. e.

קרקש m. (preced.) clapper, bell. Tosef. Sabb. XIII (XIV), 17. Y. ib. VI, 7^d; Y. Bets. I, end, 61^a.

קרקש ch. same.—Pl. מְקַרְקֵשׁ, v. קרקש. Y. Sabb. VI, 8^b bot. (expl. קשרים, Is. III, 20).

קרקשתא f. same. B. Kam. 52^a, v. פְּרִקְשָׁתָא I.

קארד, קרר m. (קרר to roll, drag; cmp. קר II) wagon-driver (dialect. interch. with קרר fr. קרר, cmp. פקד a. ילמד ... חמר גמל קרר ספן Kidd. IV, 14 (82^a) I. קרר Bab. ed. (Mish. ספר for קרר; Y. ed. ספר a. ק') no man should train his son to be an ass-driver, a camel-leader, wagoner, sailor, shepherd, or tavern-keeper; Treat. Sof'rim XV, 10; Y. Kidd. IV, 66^c קרר (strike out either). B. Mets. VI, 1 (75^b) וקרר את החמר ואת הקרר (Ms. R. 1 וקרר, corr. acc.) if one hires an ass-driver or a wagoner &c. Tosef. Kel. B. Bath. I, 13 וקושירה וקארד ed. Zuck. (Var. וקרר; R. S. to Kel. XXII, 9 וקישורה) the driver's seat when he has tied it (to the wagon).—Pl. קררים, (מקרי) B. Kam. III, 4 שני קר' (Tosef. ib. II, 9 קררי).

קרר I (b. h.; cmp. פרה) [to bore, break through,] to well forth.

Hif. קרר to cause to well forth. Erub. 104^b (expl. בור בור שחפרו עליה דברים והחרידו הקר) v. קרר, 216 והקרי) a well over which they (the scholars) caused words (arguments) to burst forth, and which they finally permitted; ib. שחפרו דברים עליה.

קור, קרר ch. same.

Polel קור to cause to spring forth, give forth. Y. Shek. V, 48^a וכ' he knew what rock gives forth water (when bored at), and in what rock there is dry heat.

קרר II (cmp. קרש) [to contract,] to be cold.

Hif. קרר same. Cant. R. to IV, 5 there were two families &c. (מקריה) one was cold-blooded &c., v. רחם.

Hof. קרר to be chilled, feel cold. Num. R. s. 23 כאן הוּקְרִי ... here we slept, here we felt cold.

Nithpa. קרר to be cooled off; (with רעה) to be pacified, feel satisfied. Ib. s. 2 בציילו he cooled himself in its shade.—Yeb. 63^a וכ' and he found no satisfaction until &c. Num. R. s. 14, beg. וקררה רעהו and he (the Lord) was not pacified. Tanh. Vaeth. 6 באותה שעה נקררה רוח הקודש that moment the divine spirit was cooled off (from its anger); a. e.—V. קררה II.

קור, קרר ch. same.

Pa. קָרַר to cool. Sabb. 8^b לְקָרְרִי נִפְשִׁיחוּ when people are wont to cool themselves (by walking in pools), v. קָרַק.

Af. קָרַר same. Pes. 76^a לִיה קָרַר it cools the juice off; a. e.

Ithpa. אֶתְקָרַר, Ithpol. אֶתְקָרַר to be cooled off, cool one's self. Targ. Y. Ex. II, 5 לֹא־תִקָּרַר. Targ. Y. II ib. VII, 15 לִמְחַקְרָהּ עַל מֵיָא (ed. Vien. למחקורה עלמא, corr. acc.).

קָרַשׁ I m. (b. h.; קָרַשׁ; cmp. Arab. *karash* collegit ... et partes junxit) board. Sabb. 102^b 'שֶׁנִּפְלָה וְכ' a. board attacked by a worm, v. קָרַנָּא; a. e.—*Pl. קָרַשִׁים*. Ex. R. s. 52 'הֵרִי הֵרִי הֵרִי here are the boards (for the Tabernacle), here are the bolts &c. Sabb. XII, 3 קָרַשֵׁי הַמִּשְׁכָּן the boards of the Tabernacle; a. fr.

קָרַשׁ II m. *keresh*, name of a kind of antelope, unicorn. Hull. 59^b 'כִּי טָבִיָּא וְכ' the *k.* is the gazelle of Be-lai (v. טָבִיָּא). Ib. 'כִּי אֵין טָבִיָּא לֹא וְכ' the *k.* is permitted, although it has only one horn. Y. Sabb. II, 4^d bot. וְכ' הִיא שְׁמָהּ וְכ' it (the *tahash*) was named *keresh* ... having one horn. B. Bath. 16^b (ref. to קָרַר הַפֶּיךְ, Job XLII, 14) שְׂדוּמָה לְקִרְנָא קָרַנָּא she had the complexion of the horn of the *k.*; קִרְנָא but this would mean a defect (not a description of beauty).

קָרַשׁ (cmp. קָרַם) [*to be joined*, v. קָרַשׁ I,] *to become solid, congeal, contract.* Gen. R. s. 4; Y. Ber. I, 2^e bot. לָחַ וְכ' יִבְשְׁנִי קָרַשׁוּ let the heavens congeal. Gen. R. s. 33 בְּצִנָּה שֶׁלֹּא יִקָּרְשׁוּ marble columns covered with carpets in the winter, lest they contract (and crack), v. קָרַם. Pes. V, 5 הַדָּם וְיִקָּרְשׁ and the blood may congeal; a. fr.—Part. pass. קָרִישׁ. Y. Nidd. III, beg. 50^e 'כִּי הוּא הוּא שְׁוֹאָה וְכ' it is blood which congealed and formed a lump. Y. Sabb. II, 4^d כֹּל שֶׁמֵּתִיכִין אֹתוֹ וְאֵינוֹ כִּי whatever you melt, and it becomes not solid again. Succ. 12^a 'יֵין כִּי הוּא מִשְׁנֵיר וְכ' it means a jelly of wine from Senir that resembles fig cakes.

Hif. הִקָּרַשׁ to cause to congeal. Tosaf. Hull. VI, 7 הַשּׁוֹתֵם וְכ' (ed. Zuck. והקדיש, corr. acc.) if one slaughters and allows the blood to congeal.

קָרַשׁ, קָרִישׁ, קָרַשׁ ch. same, 1) (neut. verb) *to congeal, become solid.* Targ. Y. Ex. XIV, 22 קָרַשְׁתָּ (not קָרַשְׁתָּ).—2) *to cause to congeal, curdle; to freeze.* Targ. Job X, 10.—V. קָרִישׁ.

Ithpe. אֶתְקָרַשׁ same. Hull. 120^a דָּא some ed. (oth. דָּקִישׁ), v. קָרַח III.

קָרַשְׁיָנָא f. (preced.) *ball, pebble.*—*Pl. קָרַשְׁיָנִי*. Sabb. 81^a Ar. (ed. ז'פ), v. קָרַשְׁיָנִי I.

קָרַת f. (b. h.) = קָרִית, *town, city.* Nidd. 16^b, v. מִדָּם.

קָרַתָּה, קָרַתָּה, קָרַתָּה ch. same. Targ. Gen. IV, 17. Targ. Is. XIX, 18; a. fr.—Y. Taan. IV, 68^d, v. מִדָּם. Ib. top, 'כִּי מִבִּי II. Ib., v. גִּלְגִּל.

קָרַתָּה (קָרַת, קָרַת) f. *cold.* Targ. Prov. XXV, 20 (ed. Lag. קָרִי).

קָרַתָּה, v. next w.

קָרַתָּה, קָרַתָּה m. pl. (Κάρτιοι, Polybius 5, 52, 5; Strabo XI, 13) *natives of Kartu* (mountaineers of Media). Yeb. 16^a 'אִיחְמֵר וְכ' the traditional spelling is *Kartuyim* (and not *Karduyim*), as people say, disqualified Kartuenians. Ib. (Chald. form) קָרַתָּה וְכ' Kartuenians are not the same as *Karduenians*, as people say פְּסִילִי v. קָרַתָּה.

קָרַתָּה, קָרַתָּה, v. next w.

קָרַתָּה pr. n. pl. (Carthago, -inis) *Carthage* (rebuilt under the Roman empire). Y. Shebi. VI, 36^b bot. (expl. קָרַתָּה, Gen. XV, 19) v. קָרַתָּה; Y. Kidd. I, 61^d top קָרַתָּה; v. קָרַתָּה. Denom. קָרַתָּה, קָרַתָּה. Y. Kil. VIII, 31^b bot.; a. fr. קָרַתָּה וְכ' Y. Sabb. VII, 9^d קָרַתָּה. Ib. XVI, 15^e bot. קָרַתָּה; Y. Bets. I, 60^e bot. קָרַתָּה (corr. acc.); Keth. 27^b קָרַתָּה; B. Kam. 114^b קָרַתָּה Ms. M. (ed. קָרַתָּה, corr. acc.); ib. אֶחָא (v. Rabb. D. S. a. l. note 4).

קָרַתָּה m. of *Kartes* (perh. Carthæa, on the island of Ceos). Y. Keth. II, 26^d bot. קָרַתָּה.

קָרַתָּה m. (v. קָרַתָּה) *townsman, provincial.* Dem. VI, 4 מַעֲשֵׂה, opp. to קָרַתָּה; Y. ib. 25^e bot.—[Lev. R. s. 24 מַעֲשֵׂה, read: בקָרַתָּה, v. קָרַתָּה.]—*Fem. קָרַתָּה*. Cant. R. to I, 6.

קָשׁ *old*, v. קָשַׁשׁ.

קָשׁ m. (b. h.; קָשׁ *to be hard, stiff*; cmp. קָשָׁה) *straw, stubble.* Sabb. III, 1 בָּקָשׁ וְכ' with straw or rakings. Ib. 66^a קָשׁ כוֹרֵת של קָשׁ Kel. XV, 1 כוֹרֵת קָשׁ, v. בָּקָשׁ. Ib. XVII, 17, v. בָּקָשׁ. Y. Peah IV, beg. 18^a בָּקָשׁ הַנֶּחֱלָה leave for them (the poor) the grain with its straw (stalks); a. fr.—[Tosef. Sabb. IX (X), 2 קָשׁ שְׂבֻחוֹר some ed. the stiff bristle &c., v. קָשָׁה.]—*Pl. קָשִׁים*. Y. Peah V, end, 19^a בָּקָשׁ אֶת הַקָּשׁ when he recalls the straw (with which he covered the sheaves). Taan. 6^a בָּקָשָׁהּ, v. מְלָקָשׁ.

קָשָׁא I ch. same. Targ. Ex. XV, 7. Targ. Is. XI, 24.—*Pl. קָשִׁין*. Gen. R. s. 35 (play on קָשִׁין, Gen. IX, 13) קָשִׁין הַקָּשׁ of my fruit (the least of my works); Yalk. ib. 61.

קָשָׁא II m. (קָשָׁשׁ; cmp. קָשִׁישׁ) *elder, officer.* Sabb. 110^a top. B. Bath. 110^b top וְכ' מִי אֲנִי וְכ' who else should be the heir? should the officer of the town be the heir? [oth. opin. (v. קָשָׁשׁ I) *collector*.]

קָשָׁא, v. קָשִׁי.

קָשַׁב (b. h.) *to be hard, stiff.*

Hif. הִקָּשַׁב [to prick up the ear.] to listen. Cant. R. to VIII, 13 אֲנִי וְכ' אֲנִי I and my household will listen to thy voice (of prayer). Sabb. 63^a מְקָשִׁיב הַלֹּד the Lord listens to them. Ib. מְקָשִׁיבֵיהֶם וְכ' the Lord listens to them.

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מקשה; h. text נכון).—3) *to prepare*. Yeb. 63^b (of a bad wife) ומקשהו... ומקשהו 'וכ' and has her mouth ready for him (to scold); ... 'מק' 'וכ' prepares a tray for him, and turns her back to him.

Ithpa. אִתְּקַשְׁתָּ, אִתְּקַשְׁתָּ 1) *to be shot*. Targ. Y. II Ex. XIX, 13 (ed. Vien. (ירקשהו).—2) *to be dressed, prepared*. Targ. Is. LXI, 10. Targ. Am. IV, 12 (h. text רחבין).—Taan. 23^b well dressed; a. e.

קָשִׁי m. (preced.) *shooter, archer*.—Pl. קָשִׁי, קָשִׁי. Y. Taan. IV, 69^b bot. 'וכ' ק' at the destruction of the first Temple she (Tadmor-Palmyra) furnished eighty thousand archers &c.; Gen. R. s. 56 קָשִׁי (Var. קָשִׁי); Lam. R. to II, 2 קָשִׁי.—V. קָשִׁי.

קָשִׁי, v. קָשִׁי.

קָשִׁי, v. קָשִׁי.

קָשִׁי f. (preced. art.) *bow-shaped handle of a borer, 'bow-drill'* (v. Sm. Ant.³ s. v. Terebra). Kel. XXI, 3 (ed. Dehr. (קָשִׁי). Tosef. Sabb. XIII (XIV), 17 קָשִׁי אר. (ed. (קָשִׁי) you may handle the bow-drill (on the Sabbath); 'וכ' ולא יקרהו בק' but you must not bore (a wine cask &c.) as you do on week days.

קָשִׁי (b. h.) *to be stiff, hard, difficult*. Y. Ber. I, 2^c top קָשִׁי על דעתו this is difficult according to (not reconcilable with) thy opinion; ib. קָשִׁי א"ל קָשִׁי (not קָשִׁי) why did he say to him, it is difficult?—V. קָשִׁי.

Pl. קָשִׁי, קָשִׁי, קָשִׁי *to have hard labor in travailing*. Hull. IV, 1 קָשִׁי לילד if an animal is in labor, and &c., v. קָשִׁי. Nidd. IV, 4 קָשִׁי if she was in pain for three days within eleven days; Tosef. ib. V, 8 קָשִׁי, קָשִׁי. Ib. 10; a. fr.—[Gen. R. s. 61 קָשִׁי, read: מקשיהו, v. קָשִׁי.]

Hif. קָשִׁי 1) *to stiffen, harden*. Nidd. 13^b קָשִׁי ה' who causes erection wilfully. Ex. R. s. 11 קָשִׁי ה' this wicked (Pharaoh) hardened his heart against the first three signs; a. e.—2) *to become hard*. Y. Pes. VI, 35^b top קָשִׁי which gets hard in the course of time. Shebi. II, 10 קָשִׁי (Y. ed. a. Bart. Hof.) if they became hard (dry) and unfit for man to eat before New Year. (Y. ib. 34^a bot. קָשִׁי).—3) *to be severe*. Gen. R. s. 19, opp. קָשִׁי, v. קָשִׁי.

Hof. קָשִׁי 1) *to become hard*, v. supra.—2) *to be found hard, distasteful*. Tanh. Sh'lah 5; Num. R. s. 16 קָשִׁי ה' the thing was distasteful to and displeased his father.

Hithpa. קָשִׁי, Nithpa. קָשִׁי 1) *to suffer severely* (in travelling). Gen. R. s. 84 קָשִׁי אמו his mother was in hard labor at his birth.—2) *to become hard, stiff*. Tosef. Nidd. VI, 4 קָשִׁי, v. קָשִׁי, a. II. Gen. R. s. 98, a. קָשִׁי, v. קָשִׁי.—3) *to find one's self in difficulty, to be perplexed, unable to understand or remember*. Num. R. s. 15 beg. קָשִׁי משה found the work of the candlestick more difficult to understand than &c.; 'וכ' when he still could not remember it, the Lord said &c. Ib. 10; Tanh. B'ha'al. 6 קָשִׁי לעשותה I could not understand

how to do it. Ib. קָשִׁי על משה it was too difficult for Moses; a. fr.—4) *to be reluctant, strive against*. Tanh. Sh'moth 18 קָשִׁי כמה ז' יונה שלא ו' how hard did Jonah strive not to go on his mission. Deut. R. s. 9 קָשִׁי (the sun) refused to obey; a. e.—5) *to make one's self obnoxious*. Gen. R. s. 61; Yalk. Chr. 1073 (play on קָשִׁי, Gen. XXV, 2) קָשִׁי they were obnoxious to the world (were hard to deal with); (Midr. Till. to Ps. XCII ed. Bub. קָשִׁי בני אדם קָשִׁי).

קָשִׁי, קָשִׁי, קָשִׁי ch. same, 1) *to be hard, difficult*. Targ. Deut. I, 17. Ib. XV, 18; a. e.—Yoma 28^b קָשִׁי are harder (on the eye) &c., v. קָשִׁי; a. fr.—2) *to find a thing difficult to understand, to object, argue against, dispute*. Y. Ter. V, 43^c bot. קָשִׁי קָשִׁי... R. Simon argued against it (refuted it), but R. Ba. ... proved it to be correct. Y. Kidd. III, 64^c top [read:] קָשִׁי לא have not mountains of the world (great scholars) disputed it? did not R. El. dispute it in the presence of &c.; Y. Ned. VIII, 40^d sq. (corr. acc.). B. Kam. 66^b קָשִׁי רבה Rabbah argued this difficulty before R. Joseph for twenty-two years, and it was not solved; Keth. 42^b קָשִׁי רבה ורב Rabbah and R. Joseph discussed this difficulty &c.—Part. קָשִׁי; f. קָשִׁי, q. v.—3) *to get old*, v. קָשִׁי II.

Pa. קָשִׁי 1) *to be in pain of travailing*. Targ. Gen. XXXV, 17 קָשִׁי (not קָשִׁי). Targ. O. ib. 16 (Y. II *Ithpa.*)—2) *to perplex*. Pes. 78^b קָשִׁי the Mishnah perplexed him; why does it read &c.

Af. קָשִׁי, אָקָשִׁי 1) *to harden, make difficult*. Targ. Ex. VII, 3. Targ. II Kings II, 10. Targ. I Kings XII, 4. Targ. Ps. XCV, 8; a. fr.—2) *to be hard on, press heavily*. Cant. R. to II, 16 קָשִׁי עָלָיו ו' וכ' הוה קָשִׁי עָלָיו when his suffering was severe, he said, God the faithful, but when it was severer on him than necessary &c.—3) *to argue against, object, dispute*. Targ. Job VI, 6 Ms. Var. קָשִׁי when there is none to dispute it.—Yeb. 77^a top קָשִׁי Doeg brought up before them all those arguments. Y. Yoma I, 38^d bot. קָשִׁי ע' קָשִׁי (not קָשִׁי) instead of offering objection against R. J., rather offer it against &c.; a. v. fr.

Ithpa. אִתְּקַשְׁתָּ, *Ithpe.* אִתְּקַשְׁתָּ 1) *to be in pain of travelling*. Targ. Y. II Gen. XXXV, 16, v. supra.—2) *to be difficult, perplexing*. Yeb. 40^a קָשִׁי ר'א ר'א (Rashi) it was perplexing to thee, and thou didst reverse it.

קָשִׁי m. (b. h.) = קָשִׁי, *hardness, stiffness; difficulty*. Tanh. Sh'lah ed. Bub., supplement 14 קָשִׁי look not at their stiffneckedness; Num. R. s. 16 end קָשִׁי (corr. acc.).—Pl. קָשִׁי. Sifré Deut. 305 קָשִׁי אין חבר נקנה אלא בקָשִׁי a friend can be acquired only with the greatest difficulty.

קָשִׁי, קָשִׁי I c. = h. קָשִׁי, *hard, strong, heavy, difficult*. Targ. Ex. VI, 9. Targ. Y. ib. 12. Targ. Gen. XLIX, 7. Targ. Is. XIX, 4. Targ. Ps. LX, 5; a. fr.—Targ. Y. Num. VIII, 4 קָשִׁי מִינֵהוּ something hard to understand (v. Num. R. s. 15, quot. s. v. קָשִׁי *Nithpa.*)—Yoma 28^b קָשִׁי א' is harder to bear &c., v. קָשִׁי. Ib. 29^a קָשִׁי

מקייטא, v. קְשִׁיָּא. B. Mets. 85^a a rainy day (preventing people from pursuing their vocations) is as hard as the day of judgment; Taan. 8^b קשה (Rashi (קשי); a. v. fr.—Pl. קְשִׁיָּא, קְשִׁיָּא, קְשִׁיָּא. Targ. I Sam. XX, 10. Targ. II Sam. III, 39. Targ. II Esth. IV, 1; a. fr.—Y. Sabb. VIII, 11^b. Koh. R. to III, 2 מִן קָל מִלִּיאָה בֵּין קָל מִלִּיאָה on account of the hard things that I hear &c.; a. e.

קְשִׁיָּא II f. (preced.) *difficult, open to objection; unanswerable objection; contradiction*. Erub. 13^a רַח גּוֹפֵא ק' וְכ' this in itself is a contradiction; you said, R. I. did not say such a thing, which implies that this opinion is to be rejected, and then you said, this opinion is the adopted rule. Ib. שִׁמּוּשׁ אֲשֵׁרִימּוּשׁ ק' there is a contradiction between the two narratives of R. Meir's ministrations; ק' אֲסִירָה אֲסִירָה there is a contradiction between the relations concerning the teacher who forbade it; שִׁמּוּשׁ אֲשֵׁרִימּוּשׁ ק' וְכ' there is no contradiction between the two relations concerning the ministrations, (for I may say.) first he went &c.; ק' אֲסִירָה אֲסִירָה but between the relations as to who prohibited it, is there not a contradiction? There is a contradiction (it remains unanswered). Ber. 22^b ק' וְכ' there is no contradiction (between the two traditions): the one speaks of a case where the thing is possible, the other &c. Sabb. 22^b ק' the argument (of R. Papa) is unanswerable. Y. ib. XII, end, 13^d וְכ' עַל דְּרַבְּנָא וְכ' and this is an argument against the opinion of Rabban G.; a. v. fr.

קְשִׁיָּאָתָא, v. קְשִׁיָּאָתָא.

קְשִׁיָּאָתָא, v. קְשִׁיָּאָתָא.

קְשִׁיָּאָתָא f. (preced. wds.) 1) (sub. עֲרִיקָה) *stiffneckedness*; (sub. לב) *hard-heartedness*. Taan. 6^a, v. מְלָקֶשׁ. Lam. R. introd. (R. Joh. 1) (play on אֲסִירָה וְכ' Is. XXII, 3) מְקַשְׁיָּאָתָא for their stubbornness they were given over to the governments. Gen. R. s. 53 (ref. to קֶשֶׁת רַחֵם, Gen. XXI, 20) רַחֵם וְקַשְׁיָּאָתָא he (Ishmael) grew, and his stubbornness with him; [anoth. vers.] רַחֵם וְקַשְׁיָּאָתָא he grew, and the cause of his renitence was his mother (who encouraged him in his sinful ways); a. e.—2) *erection, sensual desire*. Ib. s. 98 (play on קְשִׁיָּאָתָא, Gen. XLIX, 24) קְשִׁיָּאָתָא the sensual desire which seized thee when thou wast with thy mistress.

קְשִׁיָּאָתָא ch. same, 1) *hardness, severity*. Targ. Ex. I, 14 (h. text פָּרַח).—2) *stiffneckedness, renitence*. Y. Ber. VII, 11^b bot. בְּקַשְׁיָּאָתָא דֹּסְתָא דִּי כֹהֵן דֹּסְתָא דִּי כֹהֵן dost thou still persist in thy renitence?; Koh. R. to VII, 11. Y. Peah VII, 20^b top. Esth. R. introd. (play on מְקַשְׁיָּאָתָא, Job XXXIV, 30) קְשִׁיָּאָתָא for the renitence and the guilt of men who do not the will of the Creator; a. e.

קְשִׁיָּאָתָא, v. קְשִׁיָּאָתָא. m. (קְשִׁיָּאָתָא) *straight, upright, true*. Targ. Deut. XXXII, 4 (Y. ed. Vien. קְשִׁיָּאָתָא; h. text יִשְׂרָאֵל). Targ. Y. ib. VI, 5; a. e.—Pl. קְשִׁיָּאָתָא. Targ. O. ib. IV, 8 (h. text צִדִּיקִי). Targ. Num. XXIII, 10; a. e.

קְשִׁיָּאָתָא, v. קְשִׁיָּאָתָא.

קְשִׁיָּאָתָא f. (b. h.) *K'sitah*, name of a standard value; a jewel, also a lamb (v. קְשִׁיָּאָתָא). R. Hash. 26^a כְּשֶׁחֶלְכְּחִי ק' קוֹרִין לְמַעַה ... when I was on my way to Africa, (I heard them) call a *m'ah k'sitah*; ק' לְפָרֹשֶׁר מַאֲה it serves to explain the Biblical 'one Hundred k.' (Gen. XXXIII, 19). Gen. R. s. 79, end, v. אֲנִיִּקְרָא.—V. חוֹרְפָא.

קְשִׁיָּאָתָא f. (קְשִׁיָּאָתָא) *uprightness*. Targ. II Esth. VIII, 13. Targ. O. Gen. XX, 5, sq. (Y. קְשִׁיָּאָתָא). Targ. Y. Deut. XXVIII, 47 ed. Lsb., v. שְׁפָרְיָתָא; a. e.

קְשִׁיָּאָתָא, v. קְשִׁיָּאָתָא, a. קְשִׁיָּאָתָא.

קְשִׁיָּאָתָא, v. קְשִׁיָּאָתָא, pl. קְשִׁיָּאָתָא.

קְשִׁיָּאָתָא f. (קְשִׁיָּאָתָא) *knotting, tying*. Y. Sabb. VII, 10^c; ib. XV, beg. 15^a מַה ק' וְכ' what was the knotting done at the making of the Tabernacle? Y. Erub. III, 21^a, v. קְשִׁיָּאָתָא.

קְשִׁיָּאָתָא, v. קְשִׁיָּאָתָא. m. (קְשִׁיָּאָתָא) [*strong, hard, emp.*] *old; old man, elder*. Targ. Job III, 18. Targ. I Kings II, 22; a. e.—B. Mets. 60^b אֲנִי אֶמָּא ק' מֵאֲבוּיָא I am older than thy father. Yeb. 16^b הָאִי דְּמִי ק' כִּלְיָהּ הָאִי was David so very old? Taan. 23^b אֲבִי ק' הָאִי הָאִי הָאִי the older child. Keth. 94^a אֲבִי ק' אֲבִי אֲבִי I am older than you.—Pl. קְשִׁיָּאָתָא, קְשִׁיָּאָתָא, קְשִׁיָּאָתָא. Targ. Job XXXII, 6. Ib. XII, 12; a. e.—Hor. 11^b מִלְכֵי וְזִשְׁרֵי מִקְמֵי ק' do the younger sons ascend the throne before the older? Ber. 30^a מִינֵי ק' מִינֵי teachers older than we are. Ib. 46^b. Cant. R. to VII, 9 (expl. דְּרַבְּרִי, Dan. III, 27) ק' וְאֶסְרוֹלוֹגִיסִי (not קְשִׁיָּאָתָא) elders and astrologers; a. fr.

קְשִׁיָּאָתָא f. (preced.) *old age, seniority*. B. Bath. 142^b מִדֵּי בִקְ בִקְ וְכ' does this depend on age? It depends on reason.

קְשִׁיָּאָתָא m. pl. (קְשִׁיָּאָתָא to be straight, stiff, v. קְשִׁיָּאָתָא) *splints put about a fracture*. Sabb. 53^a קְשִׁיָּאָתָא דְּנִבִּי הָשֶׁבֶר ק' (Ms. M. קְשִׁיָּאָתָא, q. v.); Tosef. ib. IV (V), 5 בְּקַשְׁיָּאָתָא ed. Zuck. (Var. בְּקַשְׁיָּאָתָא); Y. ib. V, 7^b, sq. קְשִׁיָּאָתָא.

קְשִׁיָּאָתָא f. (קְשִׁיָּאָתָא) *stone of date or olive*. Hull. 49^a דָּאִי ק' (not דָּאִי) a date stone was found in the gall &c.—Pl. קְשִׁיָּאָתָא, קְשִׁיָּאָתָא. Ber. 56^a תוּ שֶׁחֶלְכְּחִי דִּי רֹמָנִים קְשִׁיָּאָתָא see in thy dream that the Romans capture thee וְכִי (different in Ms. M.) and make thee grind date stones in a golden mill. Yoma 79^b (prov.) וְכ' חֲרִי ... דְּק' וְכ' in two kabs of dates there is one kab of stones and more. Ab. Zar. 28^a דְּרִיזִי ק' olive stones.—V. קְשִׁיָּאָתָא.

קְשִׁיָּאָתָא, v. sub קְשִׁיָּאָתָא.

קְשִׁיָּאָתָא I (קְשִׁיָּאָתָא; emp. קְשִׁיָּאָתָא) 1) *to knock, strike, shake, tingle*. Sot. 9^b (ref. to לְפָעִמֵי, Jud. XIII, 25) שְׁחִירָה שְׁחִירָה the Divine Presence rang before him as with a bell (v. קְשִׁיָּאָתָא); Gen. R. s. 18 קְשִׁיָּאָתָא 'Rashi', v. קְשִׁיָּאָתָא. Yalk. Ps. 862, v. קְשִׁיָּאָתָא. Y. Sabb. II, 5^b bot. מְקַשְׁיָּאָתָא קְשִׁיָּאָתָא. Y. Sabb. II, 5^b bot. מְקַשְׁיָּאָתָא קְשִׁיָּאָתָא.

when the woman slaps her dough with water &c. (v. לָשַׁח, a. קָשָׁה). Gen. R. s. 14, beg. מִשְׁקָשָׁה. Yalk. ib. 20; 32; Tanh. Noah 1 (ed. Bub. מִרְסָה בְּעִיסָה, incorr.). Y. Taan. III, 67^a top וְכִי יִמְשַׁקְשֵׁךְ וְכִי ... ומְשַׁקְשֵׁךְ ... when a person may be placed on the summit of 'Ofel, and dangle his feet in the brook of Kidron; Tosef. ib. III (II), 1 מִשְׁקָשָׁה ed. Zuck. (Var. מִשְׁקָשִׁי; Bab. ib. 22^b וְיִשְׁקָשֶׁךְ Gen. R. s. 69 מְשַׁקְשֵׁיךְ וְכִי ... מְשַׁקְשֵׁיךְ ... yet it is for thy own good that they slap thee and polish (cleanse) thee from thy guilt (v. מָרַס); ib. s. 41 מִשְׁקָשָׁה; Yalk. Is. 337.—2) to slap and crush the earth under the olive tree; to hoe. B. Mets. 89^b, v. עָרַר. M. Kat. 3^a וְכִי יִשְׁקָשֶׁךְ חֹתֶךְ וְכִי ... lest you think that one may not hoe under the olive trees &c. (in the Sabbatical year). Ib. מְשַׁקְשֵׁיךְ 'thou shalt let it rest' (Ex. XXIII, 11) from hoeing &c.; Succ. 44^b; Yalk. Ex. 354 (corr. acc.); a. e.

Hithpa. מִשְׁקָשָׁה to be shaken; to clap, ring. Hull. 74^b וְכִי לִמְשַׁקְשֵׁיךְ like a nut that rattles in its shell. Ib. 94^a מִשְׁקָשָׁה לְגִיץ מִשְׁקָשָׁה a bottle which gives a sound when shaken (half-filled). Ib. 125^a מִשְׁקָשָׁה בְּרִיחַ brain that shakes in the skull; a. e.—[Nidd. 47^a מִשְׁקָשָׁה הַדְרִיךְ when the breasts begin to shake (in walking); comment.; v., however, קָשָׁה II.]

קָשָׁה ch. same, 1) to knock, strike, ring. Targ. Y. Gen. XLIII, 33.—2) to hoe. Succ. 44^b כְּרִמָּא מִשְׁקָשִׁי כְּרִמָּא Ms. M. (ed. כְּרִמִּים) to hoe in vineyards. Ib. מִשְׁקָשִׁי כְּרִמָּא and hoe in &c. Ib. וְיִשְׁקָשֶׁךְ מִי שֶׁרִי is it permitted to hoe (in the Sabbatical year)?; (M. Kat. 3^a וְכִי בְּעִיסָה).

קָשָׁה II (v. קָשָׁה II) to straighten, shoot forth. Tosef. Erub. IX (VI), 26, v. קָשָׁה.

Hithpa. מִשְׁקָשָׁה to become stiff, hard, be erected. Nidd. 47^a מִשְׁקָשָׁה הַדְרִיךְ when the breasts become stiff; (Tosef. ib. VI, 4 מִשְׁקָשָׁה; Var. מִשְׁקָשָׁה).

קָשָׁה III to collect wood, rubbish &c., v. קָשָׁה I.

קָשָׁה IV, v. next w.

קָשָׁה m. pl. (v. קָשָׁה) pieces of straw, chips &c. Keth. 60^a בִּרְכֵּי שְׁעָלֵי בֵּרִי a spout into which rubbish entered (stopping its outflow); Tosef. Erub. XI (VIII), 10 קָשָׁה (Ar. ed. Koh. קָשָׁה, oth. ed. קָשָׁה).

קָשָׁה v. next w.

קָשָׁה f. (b. h.; קָשָׁה, cmp. I, a. קָשָׁה) [in-cision,] rough skin, coat of scales. Hull. III, 7. Nidd. VI, 9; Hull. 66^b, v. קָשָׁה. Ib. 27^b וְכִי בְּרִגְלֵיהֶן וְכִי ... fowls have on their feet a scaly skin like fishes, v. קָשָׁה. Ib. 66^b מִשְׁקָשָׁה I might have thought kaskeseth (rough skin) refers to fins. Ib. לְבִישָׁה (Ms. R. קָשָׁה) and whence do we learn that k. means a covering (scales)? (Ans. ref. to I Sam. XVII, 5); a. fr.—Sifra Sh'mini, Sh'ratsim, ch. IV, Par. 3 אֲחֵרָה קָשָׁה one set of scales. — Pl. מִשְׁקָשִׁי, מִשְׁקָשִׁי. Ib. וְכִי ... המְרַבֵּה בָּהֶן וְכִי ... that means scales; Hull. 67^b. Ib. III, 7 וְכִי ... by kaskassin we mean those which are inflexible, by s'nappirin those with which the fish moves.—Tosef. Ohol.

XVII, 3 שְׂרָה קָ (ed. Zuck. a. R. S. to Ohol. XVII, 1 קָשָׁה) a field full of scales (where all sorts of refuse are deposited).

קָשָׁה (b. h.) [to strengthen, v. Gen. XXX, 41, sq.] to join, knot, tie; to fold. Sabb. VII, 2 וְהִמְרִירָהּ he that makes a knot or unties it. Y. ib. 10^c וְכִי קָשָׁהּ they knotted the ropes (of the Tabernacle). Ib. וְכִי קָשָׁהּ when a thread was broken (in weaving), one knotted it. Y. Gitt. VIII, end, 49^d וְכִי קָשָׁהּ even if he folds (the document) up, and then has it signed. Ib. וְכִי קָשָׁהּ when he folded it and had it signed inside; a. fr.—Transf. a) (cmp. תָּרַח to compose and arrange (a funeral song or eulogy). Y. Yoma I, 38^b וְכִי קָשָׁהּ they arranged his eulogy. Lam. R. introd. (R. Joh. 1), v. מְשַׁקְשֵׁי; a. fr.—b) conceive, form an affection. Pesik. B'shallah, p. 80^a וְכִי קָשָׁהּ he acquires love and affection for him; Gen. R. s. 54; Yalk. Prov. 954; a. e.—Part. pass. אֵילֵי יְהוֹשֻׁעַ שְׂרָה וְכִי קָשָׁהּ &c. Y. Nidd. I, 49^b top וְכִי קָשָׁהּ a Joshua who was tied to Moses (his constant attendant) could not have spoken so (that Moses had not said a certain thing), and he says so (of R. Jeremiah)? Erub. II, 1 קָשָׁהּ, v. קָשָׁה. Y. Yeb. XVI, 15^d top, v. קָשָׁה; a. e.

Pi. קָשָׁה same, esp. to fold a document, to write a portion and fold it and have witnesses signed on the fold, and so continue to the end of the document, Y. Gitt. l. c. וְכִי קָשָׁהּ if he folded up the signatures one by one; a. e.—Part. pass. מְשַׁקְשֵׁי a folded document, opp. פָּשֻׁט. B. Bath. X, 1 עֲרִירָה וְכִי ... פָּשֻׁט a plain document has its signatures of witnesses inside, a folded one, on its back. Ib. 160^a sq. (ref. to Jer. XXXII, 44) וְכִי ... וְכִי ... and write the deed', this refers to the plain document, 'and sign', this means the folded document; Y. ib. X, beg. 17^c (ref. to Jer. ib. 11) 'the sealed' means the folded, 'and the open' means the plain document which goes with the folded. Ib. bot. שְׂרָה וְכִי ... מְשַׁקְשֵׁי such is the formula of folded documents; a. fr.

Nif. וְכִי קָשָׁה 1) to be tied. Shh. 108^b וְכִי קָשָׁה the dog was doomed to be tied.—2) to be joined, hardened, become knotty. Shebi. III, 1 מִשְׁקָשָׁה (Mish. ed. מִשְׁקָשִׁי, incorr.) when the mathok (v. מְחֹק II) gets knotty excrescences; (R. S.: when the dung in its juice becomes bound, begins to harden); expl. Y. ib. 34^c top וְכִי קָשָׁה when it gets full of knotty excrescences; ib. וְכִי קָשָׁה R. S. to Shebi. l. c. (ed. מִשְׁקָשָׁה) as soon as the uppermost protuberance is formed, it begins to dry up.

Nithpa. וְכִי קָשָׁה same, to become knotty; to become thick. Y. Shebi. l. c., v. supra. Taan. 20^a וְכִי קָשָׁה v. קָשָׁה.

Hof. וְכִי קָשָׁה to be tied, joined. Lev. R. s. 30 כֻּלָּם וְכִי קָשָׁה let all of them be tied together with one band (of brotherhood; Yalk. ib. 651 וְכִי קָשָׁה).

קָשָׁה m. (b. h.; preced.) 1) knot, band, loop. Sabb. XV, 1 וְכִי קָשָׁה a knot like that which the camel drivers make (v. מְשַׁקְשֵׁי) the sailors' knot (v. מְשַׁקְשֵׁי). Ib. 111^b וְכִי קָשָׁה a knot which is not intended to be permanent, a temporary knot. Ber. 7^a וְכִי קָשָׁה the knot in the band of the T'fillin (resting on the back

of the head); a. v. fr.—Transf. *union, conspiracy*. Snh. 28^a (ref. to Is. VIII, 12) ק' רשעים הוא וק' רשעים אינו ו' it is a council of wicked men &c., v. מִנֵּן.—Pl. קָשִׁירִים. Sabb. XV, 1. Bekh. 30^b; Ab. Zar. 39^a קָשִׁירִי מוכס Mikv. X, 3 קשרי העני the knots in the poor man's garment. Tanh. Korah 12 ק' חוטין וד' eight threads (of the show fringe) and five knots; Num. R. s. 18 ו' גזרין וד' קשרין children הבנים יוצאין בק' Sabb. VI, 9 קשרין may go out (on the Sabbath) with garlands, v. פִּיאוֹה; a. fr.—Sot. VIII, 5 קשרי המלחמה the joined ranks in battle (Y. ed. קשרי, corr. acc.); Y. ib. VIII, end, 23^a קשרי המלחמה.—2) *protuberance, joint*. Y. Shebi. III, 34^c top, v. preced. Gen. R. s. 10 (ref. to Job XXXVIII, 31) כִּסְלִי the planet K'sil draws (the connection) between bud and bud (v. יָדָן *Hif.*); a. e.—Pl. as ab. Y. Shebi. l. c., v. preced. Nidd. 52^b קשרי אצבעותיה של יד her toes. Y. Ber. VIII, 12^a bot. קשרי אצבעותיה עד to the second joints of the fingers, contrad. to פָּרָק, q. v.; a. e.—3) *fold of a document, plicature*. B. Bath. 160^b בין ק' לכן the witnesses sign between the folds; a. fr.—Pl. as ab. Ib. קשרי because it has many folds, it must have many witnesses. Gitt. VIII, 10 (expl. קרה v. קרה) כל שקשריו (קרה) גט קרה v. קרה which has more folds than signatures of witnesses; a. fr.

קָשַׁשׁ I (or קִישׁ) (b. h.; cmp. גָּשַׁשׁ a. גָּשַׁשׁ) *to join closely; to collect* (v. Targ. Zeph. II, 1), esp. *to gather wood, rubbish &c.* Gen. R. s. 44 שִׁיקוּשֵׁוֹ אוֹתוֹה עֲשִׂי שִׁיקוּשֵׁוֹה ... כמה many working men should I have needed to gather it! Now that thou hast done it, come and receive thy reward; Yalk. Is. 313 שִׁיקוּשֵׁוֹה; Yalk. Gen. 76 ... שִׁיקוּשֵׁוֹה שִׁיקוּשֵׁוֹה.

Qolē קָשַׁשׁ same. Y. Snh. V, 22^d top מְקוּשֵׁשׁ מִשּׁוֹם ו' of which crime was the gatherer of sticks (Num. XV, 32) found guilty? of plucking, or of harvesting?; Sabb. 96^b; Sifrē Num. 113. Ib. ו' מִצְאוּ אוֹתוֹה מִן ו' they found him gathering &c.

קָשַׁשׁ II (or קִישׁ) (v. קָשַׁשׁ) *to be straight, stiff*. Denom. קָשׁ. [Tanh. Naso 23 ו' קוּשֵׁשׁ, v. קָשַׁשׁ.]

Qolē קָשַׁשׁ *to shoot, aim*. Lam. R. to III, 12 מְקוּשֵׁשִׁים Ar. ed. Koh., v. קָשַׁשׁ.

קָשַׁשׁ I ch. same.

Qolē קָשַׁשׁ *to straighten, correct*, v. infra.

Ithpolel קָשַׁשׁ *to correct one's self*. Y. Taan. II, 65^a bot. (ref. to Zeph. II, 1) נְתַקְנוּשׁ גִּרְמָן עַד דְּלָא נְתַקְנוּשׁ חֻרְיָן let us correct ourselves before we correct others; v. קָשַׁשׁ.

קָשַׁשׁ II (cmp. preced.; a. קָשִׁי) [*to be hard*, cmp. רָשָׁן] *to be old*. Targ. I Sam. XII, 2 קָשִׁיָּה Levita (Regia furnaria); ed. Wil. קָשִׁיָּה, v. קָשִׁיָּה.—Keth. 95^b וְקָשׁ לְחֻמֶּשׁ שְׁנֵין ו' and after five years the orchard grew old (ceased to bear). Ib. עֲבִיד דְּקִישׁ ... עֲבִיד דְּקִישׁ since they knew that an orchard is liable to get old. B. Bath. 167^b מִיָּקֶשׁ הָיָה דְּקָשִׁיָּה ו' she has grown old, and her voice is rough. Hag. 13^a קָשִׁיָּה I am not old enough; כִּי קָשׁ נָח ו' when he was old

enough, R. Joh. was dead. Ib. 5^b. Snh. 108^b רָחָא רַעִיָּה רַחָא רַעִיָּה אִתְּרַקִּישׁ וְחֻרְיָן וְלָא חֻרְיָן be it God's will that thou grow old and grow young again and never die; a. e.—V. קָשִׁיָּה.

קָשִׁיָּה (קָשַׁשׁ) *to shoot*. Targ. Ez. XXI, 26; Targ. Y. II Ex. XV, 4; a. e.

Af קָשִׁיָּה same. Targ. Is. XXXVII, 33 קָשִׁיָּה ed. Wil. (ed. Lag. קָשִׁיָּה); Targ. II Kings XIX, 32.

Ithpa קָשִׁיָּה *to be shot forth*. Targ. Y. II Ex. XIX, 13 (v. קָשַׁשׁ).

קָשִׁיָּה c. (b. h.; preced.) *bow; rainbow*. Erub. 55^a עִיר עִשְׂרִיָּה a town built in the shape of a bow; ib. עִשְׂרִיָּה Ber. 59^a בִּנְעָן אִתְּרַקִּישׁ הֵוֹרָאָה אִתְּרַקִּישׁ he who sees a rainbow in the clouds. Hag. 16^a. Gen. R. s. 35; a. fr.—Pl. קָשִׁיָּהוֹר שְׂרָדִי מִחֻרְיָן (R. Joh. 1) (ref. to Is. XXII, 3) גִּידֵי קָשִׁיָּהוֹרֵם ו' they loosened the strings of their bows and tied them with them; Yalk. Is. 289. Sifrē Deut. 18 scorpions as large as bows; Yalk. ib. 803; a. e.—Transf. *membrum virile, potentia virilis*. Sot. 36^b; Y. Hor. II, 46^d; a. e.

קָשִׁיָּה ch. same, 1) *bow; rainbow*. Targ. Is. XXI, 15. Targ. Gen. XXI, 16. Ib. IX, 13; a. fr.—Pl. קָשִׁיָּהוֹר, קָשִׁיָּהוֹר, קָשִׁיָּהוֹר. Targ. Is. VII, 24. Targ. II Chr. XXVI, 14. Targ. I Sam. II, 4 קָשִׁיָּהוֹר constr. (followed by ו'). Targ. Y. Gen. XXI, 20. Targ. Ps. XXXVII, 14, sq.; a. e.—2) *the curved side of the stomach*, opp. to יָרֵךְ. Hull. 50^a קָשִׁיָּה the fat covering the curved &c.

קָשִׁיָּה m. (b. h.; preced.) *archer*; esp. (מִזְלֵ) קָשִׁיָּהוֹר *Sagittarius*, a sign of the Zodiac. Gen. R. s. 98. Pesik. R. s. 20; Yalk. Ex. 418; a. e.—Pl. קָשִׁיָּהוֹר, קָשִׁיָּהוֹר. Lam. R. to II, 2, a. e., v. קָשַׁשׁ.

קָשִׁיָּה ch. same. Targ. O. Gen. XXI, 20 קָשִׁיָּהוֹר ed. Berl. (oth. ed. קָשִׁיָּהוֹר).—Pl. קָשִׁיָּהוֹר. Targ. I Sam. XXXI, 3 (not קָשִׁיָּהוֹר); Targ. I Chr. X, 3. Ib. XVIII, 17; Targ. II Sam. VIII, 18 (not קָשִׁיָּה; h. text כָּרִי).—V. קָשִׁיָּהוֹר.

קָשִׁיָּה I, v. קָשִׁיָּה ch.

קָשִׁיָּה II pr. n. pl. *Kashta*. B. Bath. 41^b.

קָשִׁיָּהוֹר m. = קָשִׁיָּהוֹר, *archer*.—Pl. קָשִׁיָּהוֹר. Yeb. 16^b (Tadmor furnished) שִׁירָא אֶלְפִי שִׁירָא six thousand archers; v. קָשַׁשׁ.

קָתָא f. = קָתָה, *handle, helve*. Macc. II, 1 קָתָהוֹר if the axe-head slipped off its handle; v. קָתָה.

קָתָה ch. same. B. Mets. 82^a; Shebu. 43^b הָיָה דְּאוֹרְפִיָּה ו' if one lends to his neighbor a thousand Zuz, and the latter leaves as a pledge the handle of a saw; Ib. אֲבֵד קָתָהוֹר if the handle is lost, the loan is lost. Ib. אֲבֵד קָתָהוֹר but if he deposits a handle and a silver bar. B. Mets. 103^a קָתָהוֹר לִיה מִחֻרְיָן he returns to him the handle (of the broken mattock). Snh. 27^b top, v. מִקָּשִׁיָּהוֹר; a. e.—Pl. קָתָהוֹר, קָתָהוֹר, קָתָהוֹר. Pes. 30^b קָתָהוֹר בְּטִינָה ו' קָתָהוֹר

רָאִיג, רָאִיג m. (part. of רָאִיג=רָאִיג) *desirous for, coveting, anxious for*. Targ. Prov. XII, 12. Ib. XXI, 26.—*Fem.* רָאִיגָה, רָאִיגָה. Ib. 10.

רוֹטְנֵיזִית, Tanh. Naso 12, v. ראגניות

רְגָאוֹתָא f. pl. (preced. art.) *gratification of desires, caresses*. Targ. Prov. VII, 18 ed. Ven. (oth. ed. רְגָאוֹתָא; ed. Lag. רְגָאוֹתָא, corr. acc.; h. text אַהֲבִים).

III. דרי. v. ראדרי.

רַדִּיָּא, v. רַאדִּיָּא.

ראי. I, v. ראה.

רָאָה II f. (b. h.) *raah*, name of an unclean bird. Hull. 63^b 'ר' ז' אית ... 'ר' ש'רואת II. Ib. ש'רואת. *raah* is the same as *ayah*, and it is called *raah*, because its sight is exceedingly acute (ref. to Job XXVIII, 7).

רִאֲמָטִיקוֹס m. (ῥευματικός) *subject to, afflicted with flux or rheumatism.* Lev. R. s. 19 נִעְשָׂה ר' (not 'ר'; Ar. רמתיקוס, ed. Koh. אירומחקוס, v. עצל.

רָאָה (b. h.) [to meet with,] 1) to see. Ber. IX, 1 וְכִּי הָרְאָהּ he who sees (comes) to a place &c. Ib. 56^b הָרְאָה נָהָר he who sees a river in his dream. B. Bath. 82^a פָּנֵי חַמָּה v. פָּנֵי. Gen. R. s. 56 רְאִים אַתָּה... אַתָּה do you see what I see? Ex. R. s. 5 אַתָּה רְאִיתָ אֶת הָאֵל thou seest only one vision, but I see two; וְכִי רְאִיתָ אֶת הָאֵל thou seest them come to Sinai and receive my Law, but I see &c. B. Mets. 73^b הָרְאָה מִי וְכִי if thou observest that he does not conduct himself properly; a. v. fr.—Snh. 52^a מִי וְכִי (Ms. M. רָאָה) well, we shall see which &c., v. קָבַר. Sabb. 150^a חֶמְדָּה שֶׁתִּכְבֹּד ... לֹא יֵאמַר one must not say to one's neighbor (on the Sabbath), well, we shall see (I am confident) that you will be with me in the evening (for business); Ab. Zar. 7^a (Tosaf. = הִנָּחָה בֵּינֵינוּ, *Nif.* is it pleasing to thee?); Tosef. Sabb. XVII (XVIII), 11 חֶמְדָּה שֶׁתִּגִּיעַ עִמָּנוּ וְכִי Sifrē Num. 84 חֶמְדָּה שֶׁתִּגִּיעַ עִמָּנוּ וְכִי (חֶמְדָּה) to be sure to arrive with (meet) us at &c. Ib. הֲנִי שֶׁתִּעֲמִידִי &c. ר' קרי, ר' דם.—to have an attack, be affected with. Yeb. 76^a קרי ר' לא ר' אַתָּה הָיָה לָנוּ אֶתְּמִידָה a nightly pollution. Zab. I, 1 אַתָּה ר' אַתָּה הָיָה לָנוּ אֶתְּמִידָה (sub. זִיבָה) if he felt one attack of gonorrhoea..., and on the third day he had two attacks. Ber. III, 6 רָאָתָה נָדָה (sub. דם) felt menstruation. Ib. 26^a זִיבָה ר' felt a flux; a. fr.—2) to reflect; to reason; to consider. B. Bath. 83^a כְּאִילוּ וְכִי... רְאִינוּ we consider the central vine-trees as if not existing. Erub. I, 5 רְאִינוּ אֶתְּמִידָה... מִתְּחִלָּה we consider it (the cross-piece of straw or reeds) as if it were of metal; עֲקִיבָה רְאִינוּ וְכִי if it is curved, we consider it as if it were straight. Gen. R. l. c. חַי רְאִינוּ חַי רְאִינוּ look upon the blood of this ram, as if it were the blood of &c.; a. v. fr.—מִדָּה ר' what did he see?, what was the reason; in gen. why? B. Bath. 123^a יַעֲקֹב וְכִי שָׁנָטָל what reason had Jacob to take the birthright from Reuben? Pes. 53^b מִדָּה רְאִינוּ... שְׁמִסְרוּ וְכִי what did Hana-niah, Mishael and Azariah have in mind (how did they reason) when they were ready to give up their lives &c.? Sifrē Deut. 307 מִדָּה רְאִינוּ... שְׁנִשְׁטַעְטוּ וְכִי why were the men

of the flood drowned &c.?¹; a. fr.—3) *to see the reason of, to like, choose, prefer, approve of*. Keth. XIII, 3, sq. רואה כל את רבירי וכ' I like the opinion of Admon. Ib. 109^a רואה אני... מקום שאמר... wherever R. G. said, I like &c. that opinion is the adopted rule. Ab. II, 7 ... רואה אני מדברים I prefer what El. ... said to what you said; a. fr.—*Part. pass.* רְאוּיָה; *f.* רְאוּיָה; *pl.* רְאוּיָיִם; *chosen, selected; designated, predestined; fit, worthy, adapted* (v. חֲזָן). Bekh. 59^b, a. e. מִיֵּן הוּא, v. מִיֵּן. Hull. 83^b, a. fr. בְּלִיָּלָהּ whatever is capable of being mixed, v. בְּלִיָּלָהּ. Nidd. VI, 4 כל הוּא כִּי הוּא whoever is fit (authorized) to give judgment in a criminal court, is fit &c. Sabb. 89^b ר' יעקב Jacob was destined to go down to Egypt in iron chains, but his merits were the cause (that no such force was used). Snh. 107^a ר' בַּתְשֶׁבֶת Bathsheba ... was predestined (as wife) for David, only he anticipated fate, v. מִפְּקָה. Ber. 4^a הוּא יִשְׂרָאֵל לֵיעֲשׂוֹת וכ' it had been intended that a miracle be performed for the Israelites in Ezra's days, as it has been in Joshua's time, but sin was the cause (that it was not done). Nidd. 60^a לְרִאוּת fit (old enough) to have menstruation; a. v. fr.

Nif. 1) *to be seen, be visible; to appear; to seem.* Gen. R. s. 48 בְּרָאִין כַּאוֹכְלֵי וּכ' they had the appearance of eating, one course after the other being removed. Pesik. R. s. 21 בַּפְנִים הֶרְבָּה נ' לֶחֶם וּכ' the Lord appeared to them at Sinai with various expressions of countenance. Pesik. Vayhi, p. 5^a הִרְאִינוּ ... חֲרוּמֵינוּ קְרִסִי זֶהב וְרֵאיוֹן ... חֲרוּמֵינוּ קְרִסִי זֶהב וְרֵאיוֹן v. פֶּקֶשׁ. וּכ', Hag. 2^a; Shn. 4^b, a. e. (ref. to יראה, Ex. XXIII, 17) לִירְאוֹת ... לִרְאוֹת ... יִרְאַה רַבָּהּ you may read it *yirah* (he shall see, the Lord) or *yera'eh* (he shall be seen); as He comes to see, so does He come to be seen (i. e. he that is blind in one eye is exempt from visiting the Temple. Hag. 5^b חֲרוּמֵינוּ וְרֵאיוֹן ... חֲרוּמֵינוּ וְרֵאיוֹן שֶׁל בַּמִּקְדָּשׁ וּכ' it looks as if he dedicated his animal as a sacrifice, and were to eat sacred meat outside of the Temple. Ab. II, 3 וְרֵאיוֹן וּכ' they appear to be friends as long as it profits them; a. v. fr.—2) *to become fit, be fit.* Yoma 64^a, v. קָדַח. Succ. 33^b וְגִדְתָּה דוֹרוֹ וּכ' what had been fit at one time of the Holy Day, and was discarded (on account of a temporary unfitness), may again become fit (for use on the same day); a. e.—3) *to be liked, approved of; to appear reasonable.* Hull. 108^b ר' דברי וּכ' R. Judah's opinion is acceptable in the event that no stirring has taken place. Ib. 109^a בָּרָא ... בָּרָא ר' דברי ר' ר' דברי וּכ' R. Judah's opinion is acceptable in such a case, and that of the scholars in such a case. Ber. 33^b רֵאִינוּ ר' דביא R. H. bar Abba reported Rabbi to have said *nirin* (it seems acceptable), contrad. מוֹרִיס א. מִטְּוִי Erub. 46^b; a. fr.

Hif. הִרְאָה *to cause to see; to show.* Pesik. Shek., p. 19^a (ref. to Ex. XXX, 13) וְהִרְאָהָ לְמֹשֶׁה . . . במִּין מַטֵּב. 'the Lord took a sort of a coin of fire from under his throne of glory and showed it to Moses, saying, 'this they shall give', like this &c. Ib. p. 18^b וְהִרְאָה לְיֹדָד 'he (Joab) produced before David the smaller census, the larger he did not. Kidd. 48^b; B. Bath. 165^a, a. e. מִקְוֵה מִקֹּם הוּא יִרְאֶה לוֹ he merely indicated the place to him, v. קִפְדָּה. Ber. 55^b מִרְאֵי לוֹ חֹלֶם טוֹב is shown a good dream (vision). Ib. הִרְאָה לוֹ חֲלוֹמֵי וְהִרְאָה לוֹ חֲלוֹמֵי וְהִרְאָה לוֹ חֲלוֹמֵי was shown his own dream and the

interpretation of his fellow prisoner's dream. Ab. Zar. 5^a 'ה' לֹה הַקֶּבֶ"ה לְאָדָם דּוֹר וְכו' the Lord allowed Adam to see each coming generation and its preachers &c. Taan. 10^b 'אֵל תֵּרָאֶה עֲצָמְכֶם וְכו' v. שָׁבַע I; a. v. fr.—פָּנִים a) [to show a (friendly) face,] to visit the mourner. Y. M. Kat. III, 82^b לְהֵרָאוֹת וְכו' ... מִפְּנֵי why is it recommended to visit the mourner (on the Sabbath, when no other mourning ceremonies are otherwise observed)? Ib. 83^a bot. 'אֵין מֵרָאֵן וְכו' a mourner is not visited on New Year's Day &c. Gen. R. s. 100; a. e.—b) to enlighten, convince by clear argument. Shh. 93^b (ref. to אִישׁ חָאֵר, I Sam. XVI, 18) שְׂמֵרָא פָּנִים שְׂמֵרָא he makes faces shine when he argues; Num. R. s. 13; (Ruth R. to II, 1; Yalk. Sam. 125 שְׂמֵרָא); a. e.

Hof. הֵרָאָה to be shown. Y. M. Kat. III, 82^c top אִם הֵרָאָה לוֹ רֹיב פָּנִים if most of the faces have been shown him, i. e. if the majority of comforters have been to see him (v. supra).

Hithpa. הִתְרָאָה to show one's self. Taan. 10^b אֵל שָׁכַח ... בִּפְנֵי הִתְרָאָה בִּפְנֵי הַצֹּבֵר if he forgot and ate and drank (in a place where a fast is held), he must not show himself before the people.

רָאָה I, רָאָה m. (b. h.; preced.) 1) sight. Tosef. Hor. II, 5; Gitt. 58^a יֶפֶה עֵינָיו וְטוֹב ר' יפה עיניו טוב ר' there is a boy in prison ... 'fair of eyes and goodly to look upon' (I Sam. XVI, 12). Lev. R. s. 20, beg. (ref. to I Sam. I. c.) טוֹב ר' 'goodly to look upon' in legal decision; whoever looked up to him recalled what he had learned.—2) (v. הָרָה I) aspect, nature of a case. B. Kam. 3^b sq. הֵקֵין הָרָה I the case of goring, when nobody is benefited by the damage done, is not analogous to the case of damage by the tooth &c. Zeb. 5^a ... זוֹה כֹר' זוֹה כֹר' the nature of this (the burnt-offering) is not analogous to the nature of that (the guilt-offering): what is common to both is that &c.; Kidd. 21^a; a. fr.

רָאָה II m. (v. Rashi to Nah. III, 6) = רָעִי II, excrement, discharge from the bowels. Sifra M'tsof'a, Zabim, Par. 1; Maksh. VI, 7.—[Sabb. XX, 4 (140^b) מִפְּנֵי הָרָה, Mish. Nap. a. Pes., v. Rabb. D. S. a. l. note 90, v. רָעִי I.]—בֵּית הָרָה digestive organ, crop, maw. Sifra Vayikra, N'dab., Par. 7, ch. IX וְכו' אֵת בֵּית הָרָה ... אֵת בֵּית הָרָה where the Scripture permits the use of the digestive organ (the maw of ruminants) &c.; here (in the case of fowls) where the Scripture rejects the digestive organ (the crop) &c.—[Kel. XVII, 2 בֵּית הָרָה ed. Dehr., v. רָעִי II.]

רָאָה, v. רָאָה.

רָאָה, רָאָה f. (רָאָה) 1) seeing, look, glance. B. Bath. 2^b לֹא רָאָה הָרִיק ר' לאו ר' the discomfort of being exposed to (a neighbor's) sight is no claimable damage; ib. 3^a; 59^b. Nidd. 31^a רָאָה הָרִיק the faculty of sight. Gen. R. s. 9 (ref. to Gen. I, 31) מֶלֶךְ ... אֵת אֶת when a human king builds a palace, he casts one (examining) glance at the upper stories and another at the lower; ר' ... אֵת but the Lord casts one look at both; אֵת אֵת with one glance the Lord surveyed this world and the world to come; Yalk. ib. 15 בר' Lam. R. to V, 1 מִדְּרוּק

raah is used for looking from a distance, v. רָאָה, a. fr.—Pl. רָאָה רָאָה. Ex. R. s. 3 (ref. to רָאָה רָאָה, Ex. III, 7) רָאָה רָאָה, v. רָאָה, Tanh. Sh'moth 20; Ex. R. s. 42; a. e.—2) (sub. קָרַי, דָּם, וְכו' &c.) feeling, affection, attack. Zab. I, 1 אֵת הָרִיקָה ר' אֵת הָרִיקָה he who has had one attack of gonorrhœa. Ib. 6 מִקְצֵה הָרִיקָה מִדְּרוּק וְכו' one of the attacks on one day, and another on the day after; a. fr.—Pl. as ab. Nidd. 37^b מִמְּמִיָּה בֵּר' כְּרִימִים becomes unclean by a certain number of attacks (even if they all be on one day) as well as by a certain number of days. B. Kam. 24^a קִירְבָּה רָאָה קִירְבָּה if she had her attacks at short intervals; ר' רִיחָקָה at long intervals; a. e.—3) (with ref. to Ex. XXIII, 17) appearance in the Temple, pilgrimage. Hag. I, 1 הֵכָל חִיבִים בֵּר' וְכו' all (males) are under obligation to appear in the Temple, except &c. Ib. 2 אֵת הָרִיקָה הָרִיקָה the pilgrim's burnt-offering must be worth a m'ah of silver (v. רָאָה, Peah I, 1) אֵת הָרִיקָה פָּנִים בְּעוֹרָה it means the appearance in the Temple (has no limits, you may visit the Temple during the festive season as often as you desire); (another opinion) אֵת הָרִיקָה it means the visit connected with a sacrifice (and you must offer a sacrifice as often as you appear); Y. Peah I, 15^a bot. [read:] פָּנִים אֵת הָרִיקָה the Mishnah in saying that reayon has no limits refers to the number of appearances, but as regards the visit attended with sacrifice, it has a limit (as to the minimum value of the sacrifice). Hag. 6^a עוֹלָה הָרִיקָה the burnt-offering which the Israelites brought in the desert (Ex. XXIV, 15) was the offering of appearance before God; a. fr.

רָאָה, רָאָה f. (preced. wds.) evidence, proof. Eduy. II, 2 'אֵין לָא רָאָה אֵין ר' (Bab. ed. 'we have not seen' is no evidence (that an act did not take place); Zeb. XII, 4; Keth. 23^a. Ib. 15^b (in Chald. dict.) אֵת הָרִיקָה produce evidence that thou art an Israelite. Shh. III, 8 כֹּתֵר II. B. Kam. III, 11, a. fr. רָאָה it rests on him to produce evidence, v. רָאָה. B. Bath. 154^a top בִּמְדָּה ר' wherein must his evidence consist? ר' בְּקִיּוֹם הַשֹּׁטֶר evidence by producing witnesses; ר' בְּעֵדִים evidence by which the document is identified. Pes. 15^a, a. e. אֵין הִדְיוֹן דּוּמָה לֹר' the case under discussion is not parallel to the evidence (the case which you cite is not analogous). Ber. 2^b, a. fr. אֵת שְׁאֵין ר' וְכו' a. v. fr.—Pl. רָאָה. Shh. I. c. שִׁשׁ יָד וְכו' whatever new evidences you may have, you must produce within thirty days. Y. Shebu. VI, 37^a top בְּרָאָה הָרִיקָה when the opponent contests his evidence. Gen. R. s. 36, end, v. הִכְרָעָה; a. e.

רָאָה (b. h.) pr. n. m. Reaiah. Tanh. Ki Thissa 13 (ref. to IChr. IV, 2) שְׁהִרָאָה ר' Bezalel was surnamed Reaiah (v. preced.), for the Lord showed it to all Israel that &c.

רָאָה, רָאָה m. (רָאָה, v. רָאָה) the appearance in the Temple, pilgrim's visit; (sub. עוֹלָה) the pilgrim's burnt-offering. Peah I, 1; Y. ib. 15^a bot.; Hag. 7^a, v. רָאָה; a. e.

רָאָה, רָאָה, v. רָאָה, רָאָה.

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ראשונה m., **ראשונה** f. (b. h. ראש) same. Pesik. R. s. 44 עשה את האחרונה ר' (not ראשונה) make what thou hast threatened as the last punishment the first; (Yalk. Hos. 531 אחרונה ראשונה).

ראשונה f. pl. = מראשונה. Tanh. B'midb. 9 ... כרי מראשונה the distance covered in taking a thing from the bottom of a bed to its top-side; (Tanh. ed. Bub. במראשונה).

ראשונה f. (b. h.; denom. of ראש) 1) *beginning; firstling, first gift*. — בר', בראשונה. — Hull. XI, 1, a. e., v. גו. Ib. 136^b ששיריה ניכרין ר' a first gift the remainder of which is distinguishable (not the entire mass); ib. גוי כל גויי ר' all my shorn wool be dedicated as priest's gift; a. e. — 2) *magistracy, office*. Y. R. Hash. I, 57^b bot. והעבירו מראשונה he removed him (the chief magistrate of Gadara) from his office; (Bab. ib. 22^a מגדולתו).

ראשונה, v. ראשונה.

ראשונה, v. ראשונה.

ראשונה m. (רתת = ראה) [*nervous trembling*], a certain skin disease attended with extreme weakness. Gen. R. s. 41, beg. (ref. to Gen. XII, 17) לקח Pharaoh was smitten with *raathan*. Ib. בלבר ר' there are twenty-four kinds of skin diseases, but there is none for which connection with woman is bad, except *raathan*; Y. Keth. VII, end, 31^d. — one afflicted with *raathan*. Bab. ib. 77^b; Tosef. ib. VII, 11; a. fr.

רב I m. (b. h.; רבב) *large, great; much*. Y. Yeb. XII, 12^o bot. (in Chald. dict.) לא היה לבן רב וכ' they would not have dared to do so. Ber. 62^b (ref. to II Sam. XXIV, 16) the Lord said to the angel, take me the greatest of them in whom there is (merit enough) with which to pay their debts (sins); a. e. — Pl. רבים with which to pay their debts (sins); a. e. — Pl. רבים Keth. 8^b ישרו ר' ישרו ר' many have drunk (the cup of mourning), many shall drink. Yeb. 63^b (from Ben Sira) ידיו דורשו ר' let thy well-wishers be many, but reveal a secret to one out of a thousand. Ab. Zar. 43^b (in Chald. dict.) שאתי ר' where several people meet to pray, it is different. Ib. שכיתי ר' many people are usually with him. Ber. 9^a, a. fr. — רבב, v. רבב; a. fr. — Esp. רבים *community, public*. Y. Meg. III, 73^d של ר' a synagogue belonging to a community, opp. של יחיד. Bab. ib. 28^b של ר' funeral ceremonies in a case of public mourning (for a public man), opp. של יחיד. Sabb. 67^a וכ' ר' should make his trouble known to the people, and the people will pray for him. Ab. V, 18. Ber. 8^a בר' in public. Ib. 61^b, a. e., v. קהל. B. Mets. 58^b, v. לכן II; a. fr. — Fem. רבה. Gen. R. s. 33 (ref. to Ps. XXXVI, 7) את חרומם ר' thou dealest strictly with them (the wicked) (searching their doings) 'to the great deep'; a. fr. — [Ib. s. 27, v. רבב] — Pl. רבותא. Hag. 5^a (ref. to Deut. XXXI, 21) ויעזר ר' Ms. M. many troubles and evils, v. מציא; a. e. — מדרש רבותא, v. מדרש.

רב II m. (preced.) 1) *superior, master*. Gitt. 23^b העבר רבו של חבירו אבל לא מיד רבו שלו ... a slave may receive a deed of manumission in behalf of a fellow slave at the hand of his fellow's master, but not at the hands of his own master (if both slaves belong to the same master). Ab. I, 3, v. עבר. Hag. 5^a, v. מציא; a. fr. — 2) *teacher*. Ber. 63^b יאמרו הרב בכעס וכ' they will say, the teacher (the Lord) is angry, and the disciple (Moses) is angry, what is to become of Israel? Ib. רבו וכ' a student with whom his teacher is angry for the first time, and who keeps silence. Eduy. I, 3, v. לשון. Ab. I, 16 עשו לך רב get thyself a teacher, and be relieved of doubt. R. Hash. II, 9 רבי וחלמידי רבי וכ' my teacher and my pupil; my teacher in wisdom &c.; v. רבי. — M. Kat. 9^a, a. fr. למדנו רבינו רבינו thou, our teacher, hast taught us; v. רבב; a. v. fr. — Esp. רב *Rab*, a) title of the Babylonian Amoraim. Pes. 52^b; a. v. fr. — ב' the school of, v. גי. — b) surname of Abba Arekha, the founder of the academy of Sura in Babylonia (v. Graetz, Gesch. d. Jud. IV, p. 312, sq.; Fr. M'bo, p. 122^b). Hull. 95^b וכ' רב as long as Rab lived, R. Joh. addressed his letters to Babylonia, 'to our teacher in Babylonia.' Ab. Zar. 10^b שמשיה אדרכן A. (a Parthian ruler) attended (associated with) Rab. Y. Peah VI, 19^c רב כר נחם לחמן when Rab came down to Babylonia. Erub. 50^b, a. fr. רב is a Tanna and has a right to differ (with other Tannaim). Nidd. 24^b, a. fr. הלכתא רבב, v. אישקא; a. v. fr. — ספרא דבי רב, v. ספרא. — Pl. רבותא (only with suffix). Taan. 7^a, a. e. מרבותא, v. למד. Shebu. 47^a רבותא רבב means 'our teachers in Babylonia' means Rab and Samuel. Y. Gitt. VII, 48^d top רבותא אמרו and our teachers said; 'our teachers' who are meant by 'our teachers'? Ib., a. e. רבותא ... רבותא on three occasions R. Judah (with his court) is quoted as 'our teachers.' Y. Sabb. V, end, 7^c רבותא רבותא our teachers in the diaspora (Babylonia, v. supra); Y. Bets. II, 61^c bot. Y. Meg. I, 70^d כרבו רבב they (Mordecai and Esther) wrote a letter addressed 'to our teachers (in Palestine) that be', saying to them &c.; a. fr. — Fem. רבה *mistress*. Ruth R. to II, 5 רבתה וכ' her mistress (Naomi) &c., v. רבה.

רבא ch. same, 1) *large, great, numerous; senior*. Targ. Josh. XXII, 10. Targ. Y. Deut. I, 28. Targ. Gen. I, 16. Ib. X, 21 (Y. ed. Vien. רבה); a. fr. — [In Talmudic literature mostly רבה, q. v.] — 2) *chief, master, teacher*. Targ. I Sam. XXII, 14 (h. text רב). Targ. Gen. XXXVII, 36 (Y. II שליטא; h. text כריס). Ib. (h. text שר). Ib. IV, 20, sq. Targ. Job III, 18 ינקי בית ר' school children; a. fr. — Targ. I Chr. XI, 22, v. ספרא. — R. Hash. 31^b ... לאו אירח רבב it is not customary to say to one's own teacher; 'thy teacher' (has said &c.). Ab. Zar. 17^b וכ' רבב, v. ויל קרי; a. fr. — school, academy. Snh. 33^b, a. e. קרי רבב this is a case when you may say, 'go and learn it (in the Bible) at school', i. e. an erroneous judgment of such a nature must be reversed. Erub. 22^a קאדיל רבב left home in order to study; a. fr. — V. גי. — Fem. רבה. Targ. Jer. XLVIII, 34. Targ. Gen. XXVII, 34. Ib. XIX, 31; a. fr. — Pl. רבתא, רבתא, רבתא. Y. Snh.

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Hor. 14^a עוקר הרים ר' R. uproots mountains (is ingenious, v. דר). B. Mets. 86^a; a. v. fr.—*b*) R. Zuṭi (Junior). B. Bath. 120^a. Men. 31^b; a. e.—*c*) R. bar Ḥanah. Snh. 5^a.—*d*) R. bar bar Ḥanah, known for his fables. B. Bath. 73^b; a. fr. [Y. Ber. II, 4^b בר בר ר' אבא.—*e*] R. bar Abbuhā (Abbahu, v. Fr. M'bo, p. 60^a). Bekh. 34^a. B. Kam. 46^b; a. e.—*f*) R. bar Maṭṭ'nah. Hor. l. c.; a. e.; a. others.

רַבֵּה III f., v. רַב I, II.

רבותא v. רבוי

רַבְּיָא, **רַבְּיָא** m. (b. h.; רָבָה) [*large amount*,] *myriad*, *ten thousand*. Peah III, 8 שֶׁבֶן בֵּר' אַחֵר Ms. M. (ed. מר.) one ten thousandth portion of my property; Tosef. ib. I, 13, a. e. Y. Maas. Sh. I, 52^d top ר' מֵאָה one hundred myriads (of Denars). Succ. 51^b וְכ' שָׁשִׁים ר' עַל שְׁשִׁים ר' twice sixty myriads, double the number &c., v. כָּפֹל. Ib. כָּפֹל. Ib. וְחֲמִשָּׁה ר' יִרְנָנִי וְחֲמִשָּׁה ר' Ms. M. (ed. רַחֲמֵם, v. Rabb. D. S. a. l. note) worth no less than twenty-five myriads of gold Denars; Tosef. ib. IV, 6; Yalk. Deut. 913. Shek. VIII, 5 וְנִשְׁתַּרְתָּ מִשְׁמֹנִים וְשָׁנִי (it (the curtain) was made of material worth eighty-two myriads; (oth. opin.: of eighty-two myriads of threads; Var. רַבְּיָא made by eighty-two girls); Hull. 90^b (v. Rabb. D. S. a. l. note 6); a. fr.—*רַבְּיָא*, רַבְּיָא. Arakh. IV, 3 (17^b) וְכ' רַבְּיָא אוֹבָאָה לִּי בֵּר' אִפִּי even if his father died (was dying at the time of his vow), and left him a myriad, or he has a ship at sea (at the time of his vow), and it comes in with myriads, the sanctuary has no claim on it.—Yalk. Deut. 942 שְׁנֵי רַבְּיָא שְׁנֵי two myriads (Zuzin); Sifrē ib. 306 שְׁנֵי רַבְּיָא.

רַבָּא, **רִי** ch. same. Targ. I Kings VIII, 63. Targ. Deut. XXXII, 30 **רַבָּא** (**רַבִּי**, **רִי**).—*Pl.* **רַבָּוּתָא**, **רַבְיָן**.—*v.* **רַבְתָּ**.—Targ. Ps. LXVIII, 18 **רַבְיָן** *Ms.* (ed. **רַבְבָּן**).

*רְבִיבָה I f. (רֵבֵב) [*pile, deposit,*] *cavity* in the ascent to the altar for the deposit of fowls ritually disqualified. Midd. III, 3; v., however, רְבִיכָה.

***רְבוֹבִית** II f. name of a musical instrument, a sort of *tambourine*. Sot. 49^b quot. in Ar. s. v. (ed. טַבְּבוּרָה; Mus. quotes רְבוֹבִית; Ar. s. v. אֵלֶּיךָ quotes fr. Sot. l.c.: כֹּבֵה as explan. of אֵרֶס; Hai Gaon to Kel. XV, 6: רְבוֹבָה or רְבוֹבָה).

רִבִּית. v. רַבּוּת, רַבּוּתָא, רַבּוּת, רַבּוּן.

רַב־יָא, v. sub 'רַיב', רַב־יָא, רַב־יָא

רְבוּקָה f. (רֶבֶק, comp. רֶבֶק) 1) *irregular pile, deposit*. Tosef. Zeb. VII, 6 וְר' חִיְתָּה וּב' ... חָלָקוּ (ed. Zuck. וְרִבְרִיכָה) there was an opening on the western side of the ascent to the altar, called *r'bukkah*, whither they cast &c., v. רְבוּקָה I.—2) *pulp of flour mixed with hot water and oil*, v. רִבְרִיכָה.

רַבֵּבֶת, v. רַבָּוּךְ.

רבוֹן *m. lord, master.* Gen. R. s. 93 (expl. לאֲרוֹן, Gen. XLV, 8) שְׁלִיט *chief, contrad. to* שְׁלִיט *Yoma 87^b*
 Master of the worlds (opening words of the העֲלָמִים
 רבוֹנוֹ שָׁלוֹם—(ר' חז"ל) עַל צְדָקוֹתֵינוּ וְכ' a well-known prayer
 Master of the world! Ber. 9^b; a. v. fr.
 (רש"י abbrev.) עֵלֹם

רְבוּנָא, רְבוּן ch.same. Targ. Ps. XII, 5. Targ. Ex. XXI, 4; 6; 8. Targ. I Sam. XV, 32 רְבוּנִי (h. text רְבִי); a. fr.—*Pl.* רְבוּנִי, רְבוּנָא, רְבוּן (also *pl.* excellentiæ). Targ. I Kings XXII, 17. Targ. Gen. XIX, 2. Targ. Y. lib. XIIII, 33. Targ. Ps. CXXXVI, 3 Ms. (ed. מְרִיא); a. fr.—*Fem.* רְבוּנָא, רְבוּנִי. Targ. Gen. XVI, 8 (ed. Vien. O. רְבֻנִי, sq. Targ. Prov. XXX, 23; a. e.

רִיפּוּיָא v. רִיב', רִפּוּיָא

רבון, v. רבון ch.

רַבּוּעַ, v. sub רִיב'

רְבוּחָא, רְבוּחָא, v. רְבוּחָא ch.

גְּבוּרָתָא. f. רַבּוֹ (I) 1) *greatness, dignity, office; anointment*. Targ. II Esth. VI, 10. Targ. Is. IX, 6. Targ. Deut. XXXII, 3 (Y. II רַבּוֹ). Targ. Zech. IX, 6 (h. text גָּאוֹן). Targ. Num. XVIII, 8 (h. text מְשִׁיחָה). Targ. Ps. CXLV, 3 (some ed. רַבּוֹ). Ib. CL, 2, v. בְּדִמְיוֹתָא; a. fr.—Targ. Esth. II, 9, v. סִמְחוּרָא.—Gitt. 68^b מַאי רַבְעֵינִיכִי אַתְּהִי לִךְ רַבְעֵינִיכִי? wherein are you our superiors?; I shall show thee my superiority. Y. Ber. I, 2^d bot. רַבּוֹ דִּירָא is an honor (to be brought into the king's palace); a. e.—2) *a great thing, something remarkable*. Targ. Esth. II, 21.—Snh. 106^b, v. בְּפֶשֶׁר־הָאֵלֱהִים וְנִגְוָהָא. Hag. 24^a חֲזִינוּ רַבְעֵינִיכִי וְנִגְוָהָא (Rashi רַבְעֵינִיכִי) this is the remarkable thing about ‘the dry hand’ (that is the reason for the insertion of the word נִגְוָהָא, to show that even the touch of a dry hand makes unclean); וְנִגְוָהָא מַאי ר’ דִּנְגִיבָא what it there remarkable in ‘the dry hand’? B. Bath. 36^b; Yeb. 45^a ר’ לַמַּחֲשָׁב גָּבִיר ר’ לַמַּחֲשָׁב גָּבִיר? is it a great thing to quote authorities? (I can do the same): here are Rab &c.; a. e.—V. רַבִּיתָא II, III, a. רַבִּיתָא.

רְבִיתָא f. (denom. of רָבָא) 1) *seniority*. Targ. O. Gen. XLIII, 33 כְּרִבְיִיתָא ed. Berl. (ed. כְּרִבְיִיתָא, corr. acc.).—
2) *superiority*, v. preced.

רַבִּי, *pl. constr. of רַבֵּה*.

רָבַח, רָבַח, רָבַח (b. h.) *to be much, many; to grow, increase*. Yoma 87^b **עוֹנֵינוּ רַבּוּ וְכַף** our sins are too many to be counted. Gen. R. s. 34 **אֵצָא וְאָרִי פֶרֶה וְרָבַח וְכ'** I may go out (of the ark) and be multiplying and increasing for curse. Bekh. 44^b **ר' שְׁמוּנָה ר' ר' וְדָם** if the blood is allowed to increase (if bleeding is neglected), skin disease will develop; **כִּי מִי רָגֵלִים בְּקִינָה וְכ'** one allows the urine to increase (through neglect) &c. Sabb. 33^b **בְּעֵין . . . צִרּוֹת רַבּוֹת וְכ'** for the sin of obscene talk troubles increase, and new evil decrees come &c. Num. R. s. 11, v. פָּתַח II. Gen. R. s. 48 **בִּירָן ר' וְכ' . . . מְשַׁרְבּוּ** when the whisperers in court (secret influences) increased, the anger (of God) against Israel increased. Snh. 97^a **הַצִּיּוֹן הַזֶּה עוֹדֵה יִשְׁמַח וְכ'** the impudence shall be large. Y. Yeb. IV, 6^a bot., v. אֵלֶּה; a. fr.—Gen. R. s. 98 (play on פֶּרֶה, Gen. XLIX, 22) **בִּן פִּירוֹת רַבִּיתָה** 'a child of fruits' (through interpreting Pharaoh's dream about the ears of corn) thou didst grow (to high office); **בִּן פִּירוֹת רַבִּיתָה יוֹסֵף** 'a child of cows' (through interpreting the dream about cows) thou didst grow; **בִּן פִּירוֹת (יוֹסֵף) רַבִּיתָה יוֹסֵף** 'a child of growth', thou didst grow tall (so as to protect Rachel from Esau's

sight; v. Gen. R. s. 78); Yalk. ib. 133 [read:] בן פורת יוסף בן פורת רבית יוסף.

Pi. 1) *to increase, do much, do more.* Gen. R. s. 34 'במהוררם יותר ו' ordered a larger number of the clean animals to be taken into the ark than of the unclean. Tosef. Dem. IV, 12 במדינה ר' בעיר ולא ר' if one offers a large quantity for sale, while none is offered in the country. Ib. 13 מותר כל שר' לו מותר where one has a large quantity for sale, it is permitted (to buy of him); a. fr.—Men. 89^a 'שמן ו' 'ר' רביבא. —2) (hermeneutics) *to use an additional word for the purpose of intimating something not otherwise included; to argue from an additional word or from a generalization in the Biblical text; to widen the scope of a law; to include.* Ib. אזהר ו' if thou wert to argue an entire day on the intimation of an increase lying in the words *bashshemen* (Lev. VI, 14; VII, 12), I should not listen to thee; Zeb. 82^a; Nidd. 72^b. Shebu. 26^a, v. מעט. Ib. 27^a לרבות או לרבות מראצטריך או לרבות (Lev. V, 4) is needed for the inclusion of vows for the benefit of others. Pes. 22^b, v. אהר. Snh. 60^b יכול שאני מרבה ו' I must include &c.; a. fr.—[Yalk. Ex. 348 'כל ו' v. ריבון.]—Gen. R. s. 85 (ref. to Gen. XXXVIII, 29) implies (the prophecy) that all conquerors shall rise from thee (Perez); Yalk. ib. 145.—3) *to lend or borrow on usury* (רביה); *to make a profit.* Sifra B'har, ch. VI, Par. 5; B. Mets. V, 1 (expl. תרביה) he who makes a profit on lending provisions. Tosef. ib. IV, 2 ואין מרבין 'you may make a profit on renting (lending money to the money-changer merely for exhibition), but you dare not make a profit on a sale (of land as security for a loan). B. Mets. V, 2 ואין מרבין ו' you may make a profit by a reduction of rent on account of payment in advance, but you dare not make a profit by increasing the price of an object sold on account of postponed payment; a. e.

Hif. *to cause increase; to strengthen; to do much.* Ber. 17^a, v. מעט. Ab. I, 17 וכל הדיבורים רבים ו' he that talks much brings about sin. Ib. II, 7 מרבה בשר ו' making much flesh (indulging in eating) makes much food for worms; מרבה צדקה ו' he that does much charity, does much for peace. Ber. 40^a מפרין ומרבין v. פרה II. Ib. 64^a 'ח' מרבים ו' scholars advance peace in the world; a. fr.—B. Bath. 11^b שמרבה עליהן את הדרך בני מביי neighbors may prevent him, because he increases the use of the way too much for them (causes many people to step upon their ground); Tosef. ib. I, 4; Y. ib. II, 13^b bot. די יכיל והן מרבין עלינו ו' he may say to him, they go and come, ask for thee and cannot find thee, and thus they use the way too frequently for us.

Nithpa. *to be increased; with בגדים, to be clothed with the larger number of garments* designated for the high priest, v. מרובה. Yoma 5^a 'ל' שבועה if he wore the high priestly garments during the entire week of inauguration; 'ל' יום אחד if he wore them only one day.

III. *to grow, increase; to become great.* Targ. Gen. XXI, 8. Targ. Hos. VIII, 4 'רביא ed. Ven. (oth. ed. 'רבי Pa.). Targ. Job V, 6 (some ed. 'רבי Pa.);

a. fr.—Part. רבי, pl. רביין. Targ. O. Gen. XXVI, 13 (Y. רבי). Targ. Ps. CXLIV, 12 (h. text מגדלים ו'; a. fr.—Gen. R. s. 78 (ref. to Gen. XLIX, 22, פרו בן פורת) thou didst grow, O Joseph; ו' רביית thou didst grow over (Esau's) sight (so as to protect Rachel from Esau's voluptuous looks); v. preced. Ib. s. 20 צמיה ריבון ו' they grow up with him; a. fr.

Pa. 1) same, v. supra.—2) *to raise, rear, produce.* Targ. Y. Gen. II, 9. Targ. Koh. II, 6. Targ. Ps. CXLVII, 8. Targ. Job XXXVIII, 27 מרבה Ms. (ed. מרבה Af.; ed. Wil. מרבה, incorr.). Targ. Is. XVII, 6 מרבה Levita (ed. מרבה); a. fr.—Lev. R. s. 19 לא תרבי v. גרף. Ab. Zar. 22^b ארמלת לא תרבי ו' a widow should not raise a dog. Cant. R. to I, 1 ו' raise children that are not like them; Yalk. Sam. 113 מרביאן v. מרביא. a. e.—Part. pass. מרבי. Targ. O. Gen. XXXVII, 2 (ed. Berl. מרבי); a. e.—2) *to raise to dignity, advance, elevate, anoint* (priest, king &c.), *appoint.* Targ. O. Ex. XXXI, 2 (h. text קרא). Targ. Is. XLII, 6. Targ. Esth. X, 2. Targ. Ps. II, 6 (h. text נסך); a. fr.—Part. pass. מרבה, מרבי. Targ. II Sam. III, 39 (h. text משה). Targ. Ez. XXVIII, 14 (h. text ממשח).—Transf. (of inanimate things) *to consecrate* (by anointing). Targ. Ex. XXX, 26. Targ. Y. Gen. XXXI, 13 (ed. Vien. ריביה, incorr.); a. e.—3) *to lend or borrow on usury.* Targ. O. Deut. XXIII, 20 (Y. ed. Vien. ו' add not from what is thine to thy neighbor's, i. e. borrow not on usury, v. Rashi a. l.).—4) *to extend the scope, to include.* Snh. 46^a 'עב'ם לרביי ו' to include the worshippers of idols; לרביי שאר ו' to include other convicts doomed to be stoned. Ib. אזהר ו' we should have included only &c. B. Kam. 64^b 'א' what does the text imply? It implies all things (animate or inanimate, marked or unmarked). Zeb. 8^b 'א' כלל קמא מרבי ו' the first generalization serves to include sacrifices and no more; a. fr.

Af. *same, to increase, add.* Targ. Y. Deut. XXIII, 20, v. supra.

II. *to be reared, grow up.* Targ. Y. Gen. XXXVII, 2. Targ. I Chr. XIV, 4; a. fr.—2) *to be raised; to be installed, anointed.* Targ. Is. LXI, 9. Targ. O. Lev. XXI, 10. Targ. Y. ib. IV, 3. Targ. Num. III, 3; a. fr.—3) *to be proud, vaunt.* Y. Sabb. VI, 7^d bot. טליין מרביין ו' young children were boasting (showing off their silver ornaments) in the court of &c.; Y. Bets. II, end, 61^a מרביין (corr. acc.).—4) *to be lent or borrowed on usury.* Targ. Deut. XXIII, 20.—5) *to be derived by implication, be included.* Zeb. 82^a 'א' מכרי אחרב כל ו' since all sacrifices . . . were included in the law with regard to &c.; a. e.

II. *רבה, רביא* (preced.) = b. h. רבה [to stretch the bow string, cmp. Lat. intendo arcum,] to shoot. Targ. O. Gen. XXI, 20 ויהי רבי קשתא and he became an archer; [ed. Berl. קשתא רביא an archer-boy].

Pa. *same.* Targ. Y. ib. קשתא רבי ויהי רבי ו' he learned how to shoot with bows.

III. *רבה, רביא* (= רבע) to lie down, die. Y. Yeb. IV, 6^a, v. א'.

***Pa.** *to crouch, flee to a hiding place.* Bets. 24^a

לא עבירי לרבוירי are in the habit of hiding; make no attempt to flee; Sabb: 106^b; v. רבא.

רבי m. (v. רב II) [*my teacher, my master*], *Rabbi*, title of scholars, esp. of the Tannaim, and of the Palestinian Amoraim. B. Mets. 85^a ור' קרו לך וכו' I shall make thee a *hakim*, and a gold-embroidered cloak they shall spread over thee, and Rabbi they shall call thee &c. Ib. 84^a וכו' קרו לי והוא ר' וכו' what good hast thou done me, there (among the Roman gladiators) they called me Rabbi (master), and here (as a scholar) they call me Rabbi. Ab. Zar. 17^b וכו' רבן וכו' and why do they call thee Rabbi? I am the chief master of weavers. Ib. אלעזר ר' a. v. fr.—Esp. *Rabbi*, surname of R. Judah han-Nasi. Gitt. 59^a וכו' מימיו משה ועד ר' וכו' from the days of Moses to those of Rabbi we do not meet with learning and high office in one place (combined in one person). Ber. 13^a; Sot. 32^b. B. Mets. 85^a; a. v. fr.

רבי m. (I רבי) [*growing*], *boy; apprentice*. Targ. O. Gen. XXXVII, 2 ed. Berl. (oth. ed. רבני). Ib. XXI, 20, v. רבי II. Ib. 8; a. fr.—Succ. 5^b (כרוב, v. רבי I; a. e.—Fem. רביה *girl*). Targ. Y. Gen. XXIV, 14 Ar. (ed. ריבא). Targ. II Esth. II, 12, sq.; a. e.—Snh. 109^b הריא הדיא וכו' there was a girl (in Sodom) that carried bread for the poor in a pitcher. Ib. 58^b דפליא ר' דכלא slave's girl (assigned to him as wife by his master). Kidd. 70^b דלא ר' וכו' for none of them (the Asmonean family) survived except a certain girl &c.; a. e.—V. ריבא.

רביב m. (רבב) 1) *lining, thick cloth*. Sifrē Deut. 306 (ref. to שמארגת את חוקיע Deut. XXXII, 2) רביבים (Pesik. Zutr. Ha'az., ed. Bub. p. 110 שמרבונו) that is the south wind which overweaves (which lines) the sky as with a thick lining; Yalk. ib. 942.—2) *pl. רביבים* (b. h.; h. h.; comp. רביעה) [*growth-advancing*], *rains*. Sifrē l. c. (ref. to Deut. l. c.) וכו' דללי יורדים וכו' as the rains come down on plants &c.; Yalk. l. c. B. Bath. 25^a (ref. to Deut. l. c.) וכו' דלא ר' וכו' that is the south wind which brings rains and makes the plants grow; ib.^b; a. e.

רבייה f. (רביה) *increase, plenty*. Num. R. s. 2¹² (ref. to increase ר' לאב ר' לבן Gen. XXII, 17) הריבה ארבה increase promised to the father, increase to the son.—*propagation*, v. פרייה. Yeb. 62^a. Y. Taan. I, 64^b; a. fr.—*pl. רבייה* (or רבייה) *plentiful discharges*. Ab. d'R. N. ch. I (ref. to רבה ארבה Gen. III, 16) וכו' ר' וכו' (Schechter (Var. רבייה) this refers to the two kinds of discharges of blood &c.

רבייהא f. (v. רבי) *youth*. Targ. O. Lev. XXII, 13 (not רבא ..., רבה ...). Targ. O. Num. XXX, 4 (some ed. רבייהא). Targ. Koh. XI, 9; a. e.—[Targ. O. Gen. XLIII, 33 רבייהא, v. רבייהא.—Targ. Ps. LXXI, 21, v. רבייהא.]

רבייהא Targ. Y. II Ex. XXII, 24, v. רבייהא.

רבייהא v. רבייהא.

רבייהא v. רבייהא.

רבינא f. ch. = next w. Targ. O. Lev. VI, 14. Targ. I Chr. XXIII, 29; a. e.

רבינה f. (רבנ, emp. רבנ) 1) *a pulp of flour mixed with hot water and oil* (v. Lev. VII, 12). Men. 89^a (ref. to Lev. l. c.) ולר' lest you think that the half Log of oil is to be equally distributed among the cakes, the wafers, and the pulp; ריבה כשחורא אומר בשמן בר' ריבה as the text repeats 'with oil' in connection with the pulp, it intimates by the repetition that more oil is required for the pulp. Y. Snh. XI, 30^b. Tam. 28^b לוחם חמין לר' (Ar. ריבונה) to make hot water for the pulp. Y. Pes. II, 29^b bot.—2) v. רבנקה.

רבין (רבין) pr. n. m. (= רב אבין) *Rabbin, Rabin, an Amora*. Pes. 25^a, a. fr. כי אתא ר' when R. came (to Babylonia). Ib. 34^b כי סליק ר' when R. came up (to Palestine); a. fr.—V. Fr. M'bo, p. 60^b.

רביןא (רביןא) pr. n. m. (= רב אביןא) *Rabina, Rabbina*, name of several Amoraim. B. Mets. 86^a. Hull. 43^b מר בריה דרבא ר' Ib. 46^b; a. fr.

רבינו v. רבנו.

רביע m. (v. רביעי) 1) *one fourth*; 2) *square*. Tosef. Sot. V, 13; Erub. 56^b מגרש ר' the pasture ground of Levitic townships was one-fourth of the area; Y. Sot. V, 20^b bot. מגרש ר' Ib. כאלק ר' it means a square of one thousand cubits; ר' חמא ר' חמא even if you say that it means 'square', at all events it is one-fourth of the area. Gitt. V, 6 ר' וכו' v. סקריקין. Ib. 58^b בקרקע ר' one-fourth of the property bought, or one-fourth of the purchase price. Y. Pes. X, 37^a top, a. e., v. גיטקין; a. fr.—*Pl. רביעין* *blocks*. Midd. III, 5 ר' של ארז ר' (Bart. cedars) cedar blocks were on top (of the columns). Tam. III, 5 רביעה.—[Tosef. Taan. I, 4, v. רביעה.]

רביע v. רביע.

רביעי m. = h. רביעי, *fourth*. Targ. Gen. I, 19 (ed. Berl. רביעי ...). Ib. II, 14; a. fr.—*Pl. רביעאי*, *רביעאין*, *רביעין*. Targ. II Kings X, 30; XV, 12. Targ. Y. Ex. XX, 5; a. e.—*Fem. רביעיהא*, *רביעיהא*. Targ. Lev. XIX, 24 ed. Berl. רביעי. Targ. II Chr. XXVIII, 3 בר' the fourth time.

רביעה f. (רבעה) 1) *coupling*, esp. (v. Lev. XX, 16) *carnal connection with beasts, buggery*. Ab. Zar. II, 1 מפני ר' because they (the gentiles) are suspected of using beasts for buggery. Ib. 23^a. B. Kam. 40^b, sq.; a. e.—2) (v. בעל h. a. ch.) [*fructification*], *rainfall* in the autumn. Taan. 6^b שנייה עד ר' until the second rainfall comes down. Ib. דבר שרובע ר' what is the radical meaning of רביעה? Something which fructifies the ground, as R. J. says, 'the rain is the husband &c.' Ib. ראשונה ר' the first rainfall (is satisfactory, and you need no fast-day), when there is enough to enter the ground to the depth of one handbreadth; וכו' שנייה כרי לגוף ר' the second rainfall (is satisfactory), when the soil is fit to be used for sealing the mouth of a cask. Ib. 6^a; Tosef. ib.

I, 3. Ib. 4 רביע ed. Zuck. (corr. acc.). Gen. R. s. 13 'כדי enough rain to be called *r'bi'ah* (fructification); a. fr.—Tosef. B. Kam. I, 9 'ועל ed. Zuck., v. רביעה.]

רביעות f. (preced.) *fructification, copulation*.—Pl. רביעות. Num. R. s. 20 (ref. to רביע Num. XXIII, 10) 'הר' (ed. Wil. הרביעה, corr. acc.) who can count their fructifications, that is, the masses that came forth from those (women) who anxiously seized the opportunity of, and loved noble deeds &c.; Nidd. 31^a 'רביעותיהם ... וקב"ה the Lord counts Israel's fructifications, 'when will the sperm come of which the righteous shall be created?'

רביעותא ch. same. Targ. Y. Dent. XXXII, 2 רביעותא 'רביעה (not רביעי) like the fructification of the rain-winds &c.—Cmp. רביעתא.

רביעי m. (b. b.) *fourth*. Taan. 29^b בר' ... על לוויה (sub. בשבוע) if the ninth of Ab falls ... on a Wednesday; Meg. 22^b. Keth. I, 1 בחילה נשאת ליום הר' it is customary for a virgin to be married on the fourth day of the week; a. v. fr.—Esp. *fourth grade of uncleanness*. Hag. III, 2; Tosef. ib. III, 7 פסול הר' the fourth grade is a disqualification in sacrificial food, the third, in T'rumah. Ib. 18; a. fr.—Fem. רביעית. Meg. III, 4 (28^a) 'בר' on the fourth Sabbath of Adar; a. fr.—Esp. (sub. לוג) *one fourth of a Log*. B. Bath. 58^b 'ר' איזוהי אנטל what is Antal? The fourth of a Log mentioned in connection with religious ceremonies (v. comment.). Y. Sabb. VIII, 11^a bot. של 'ר' (ed. Ar. (ed. שיעוריו של כוס) the legal *r'bi'ith* (for the cup of the Passover night) is a bottom of two fingers by two, with a height of one and five-sixths of a finger. Sot. 5^a 'אזוהי אדם שאין בו אלא 'ר' אזוהי 'ר' there is only one-fourth of a Log (of vital blood, v. Rashi) &c.; Sabb. 31^b bot.; a. v. fr.—Pl. רביעות. Sot. l. c. Lam. R. to IV, 1 (ref. to אבני קדש, ib.) 'של דם ור' this refers to the two-fourths of blood (of king Josiah) which Jeremiah took up (from the battlefield) and buried (v. II Chr. XXXV, 24 sq.). Pes. 112^a לילי 'ר' the nights of the fourth days of the week, Tuesday evenings; a. fr.

רביעי v. רביעתא.

רביעין m. pl. ch. name of a musical instrument, *sistra* (v. Sm. Ant. s. v. Sistrum and illustration). Targ. II Sam. VI, 5 (h. text מנענעים).

רביעית f. h. 1) same. Kel. XVI, 7 (v. Maim. a. l.).—2) fem. of רביעי q. v.—3) *square block*. Tam. III, 5, v. רביע.

רביעתא, רביעתא v. רביעתא.

רביעתא f. = h. רביעה, *rain*. Y. Taan. II, 65^b top 'ר' the first rain 'all. Gen. R. s. 13, end; a. e.

רביצה f. (רביץ) *lying down, esp. damage caused by an animal falling on an object*. B. Kam. 2^b; Y. ib. I, beg. 2^a; Tosef. ib. I, 9; ib. רביעה ed. Zuck. (corr. acc.)

רביית f. (רבי) = b. h. (רביית) [*profit*], interest on

a loan, *usury*. B. Kam. 61^b, v. רביץ, a. רבץ. Tosef. ib. IV, 3, v. רביעה. Ex. R. s. 31, a. fr. 'ר' מלוה (ב') Tosef. l. c. 'ר' ורביץ שוה 'ר' there are such transactions as have the appearance of usury, but are not usury (are not forbidden). B. Mets. 63^a, a. fr. 'ר' אחד בר' one-sided (eventual) usury, a transaction which may eventually result in paying interest on a loan, e. g. advanced payment for fruit to be delivered at some future time at present prices with the option, in case of a rise in the market, of returning the money and paying the difference, in which latter case it looks like paying interest on a loan; a. v. fr.—Pl. רביעות. Tosef. B. Mets. VI, 17 מלוי 'ר' those who lend on interest deny the essence &c. (עיקר); (Y. ib. V, end, 10^d מלוה ברביית). Tosef. l. c. 18.

רבייתא, רבייתא ch. same. Targ. O. Deut. XXIII, 20. Targ. Y. ib. 21 (ed. Vien. (רבי). Targ. Ez. XVIII, 8; 13; 17 (ed. Wil. רבי; ed. Lag. (רבי); a. e.—Lev. R. s. 3, beg. (prov.) 'ר' (ב) רבייתא (not רבייתא) he that borrows money on interest (to carry on his business), loses his own and other people's money.—Pl. רבייתין. Targ. Y. I Ex. XXII, 24; Y. II Ex. XXV, 37. Ib. 36 (some ed. רבייתין, corr. acc.).

רבייתא I f. *girl*, v. רבי.

רבייתא II f. (רבי I) 1) *growth, that which advances growth, sanitary treatment*. Yoma 78^b 'ר' רבייתא רבייתא the proper treatment of a child consists in (bathing in) warm water and (rubbing with) oil. Ib. רבייתא רבייתא (some ed. רבייתא) those things (as wearing shoes) which have nothing to do with their healthy growth; ור' רבייתא those other things (as ointing) which are needed for their health &c.—2) *growth, spontaneous healing*. Hull. 46^b bot. רבייתא רבייתא this position of the adhering lungs (one overlapping the other) is the means of healing; v., however, next w.—3) *something great, remarkable*. Y. Keth. V, beg. 29^c 'ר' רבייתא G. found something great and reported something small.

רבייתא III f. (רבי II) *lying, natural position, overlapping*. Hull. 46^b bot. רבייתא רבייתא such is their natural position (and an adhesion is not necessarily the result of a wound, v. Tosaf. a. l.; v. preced.).—Yeb. 76^a במקום רבייתא Ar. (missing in ed., obviously a gloss ref. to Hull. l. c.) not where the lungs overlap.

רבייתא IV or **רבייתא** pr. n. river *R'bi'itha* (prob. Nahr-Rubin, near Jabneh, v. Neub. Géogr. p. 277). Hull. 60^a (Ms. R. 2 רבייתא; Ms. R. 3 אגודא רבייתא, v. Rabb. D. S. a. l. note 90).

רבב v. רבב.

רבב pr. n. m. (contr. of רבב) *Rabammi*. Y. Ab. Zar. V, 45^b. Ib. a. bot.

רבב Targ. Prov. XVIII, 8; XXVI, 22 Ms., v. רבב.

רָבֵן m. (v. רב II) 1) *chief, teacher*. Sabb. 33^b, a. fr. school children.—2) *Rabban*, a title of scholars. Tosef. Eduy. III, 4 [read.] מִי שֶׁשָׁם לוֹ חֲלָמִידִים וְחֲלָמִידִי קוֹרְאֵן אוֹתוֹ רַבִּי נִשְׁחַכְתּוּ חֲלָמִידֵי קוֹרְאֵן if a scholar has disciples and disciples of his disciples, he is quoted (by the latter) as Rabbi; if his direct disciples are forgotten (in tradition), he is quoted as Rabban; if both are forgotten, he is quoted by his name.—Esp. *Rabban*, title of most of the presidents of Palestinian colleges that succeeded Hillel. Ab. I, 16. Ib. 18. Ib. II, 8; a. fr. (v., respective proper names).—Pl. רַבָּנִים. רַבָּנִי. Cant. R. to I, 10 'אלו הן רב' 'comely are thy cheeks' &c. (ib.), this refers to the teachers, 'thy neck with strings', refers to the students &c. (v. רַבִּי); Yalk. ib. 983; a. e.—[Gen. R. s. 61 שְׁנֵי רַבָּנִים v. רַבִּי II.]

רַבָּנָא ch. same, *chief; teacher*. Targ. I Chr. XI, 11. Ib. 21 (h. text שר). Targ. Ps. LXXVIII, 15 רַבָּנִי מֶסֶה (ed. רַבָּנִי); a. e.—Y. Ter. VIII, 46^a 'וכ' invited a certain teacher and placed a dog beside him. Y. B. Mets. II, end, 8^d 'ומד' a certain scholar is dead, and all the people are running &c.; a. e.—Esp. *Rabbana*, a Babylonian title. Keth. 22^a אֲשֶׁר 'ר'. Yeb. 22^a מֶרֶס מֶרֶס מֶרֶס (v. עֲרִיקָא 115^b a. e.; Mar, the son of R. (Ashshi). Pes. 115^b 'וכ' [perh. = רַבָּנִי our teacher].—Pl. רַבָּנִי. רַבָּנִי. Targ. Ps. LXXVIII, 28 (h. text שר); a. e.—Y. Ter. VIII, 45^c; Y. Maasr. V, 52^a top, a. e. 'חֲבִירֵי רַבִּי', v. חֲבִירֵי. Succ. 8^a; Erub. 76^b 'וכ' the scholars of Caesarea; a. fr.—Esp. (corresp. to חֲבִירֵי of the Mishnah, v. חֲבִירֵי) a number of scholars, as opposed to a single authority. Pes. 10^a, Erub. 23^a, Ber. 5^b; a. v. fr.—'רַבִּי', v. רַבָּנִי. Succ. 44^a. Pes. I. c.; a. v. fr.—[Midr. Till. to Ps. I כְּשֶׁנִּי רַבָּנִי, v. רַבִּי II.—Y. Kidd. I, 61^b bot. רַבָּנִי, v. רַבָּנִי II.]

רַבָּנַי pr. n. m. (= רַב בְּנָא) *Rabbannai*, an Amora. B. Mets. 2^a (Ms. M. רַבִּינָא, v. Rabb. D. S. a. l. note); ib. 27^a (v. Rabb. D. S. a. l. note 400); (B. Kam. 113^b ed. רַבִּינָא, Ms. M. רַבִּינָא, v. Rabb. D. S. a. l. note 30). Bets. 15^b bot. Keth. 21^b top. Hull. 76^b (Ms. H. a. F. רַב בְּנָא, v. Rabb. D. S. a. l. note 2).

רַבִּינִי m. (v. רב II) *our teacher*, an attribute of Moses, v. מֹשֶׁה.—a title of R. Judah Hannasi, v. קִדּוּשׁ.

רַבָּנוּת f. (v. רבן) *leadership, authority, office; superiority*. Ab. I, 10 'ושנא את הר' love a trade, and hate office. Pes. 87^b 'וכ' woe to the (royal) authority, for it buries its holders, as there is not one prophet that did not outlive four kings. Num. R. s. 14^a (play on רַבָּנוּת, Koh. XII, 11) 'וכ' שְׁחָתָה הָרַ' (the words of the wise are) like those of an authority; when Jacob decreed that the leadership should be Ephraim's (Gen. XLVIII, 19), the Lord confirmed his word. Sot. 13^b, a. fr. 'נָתַן, חֲנֻכָּה עֲצֻמָּה בֵּר', a. e.

רַבָּנוּתָא ch. same. Targ. Ps. LXXVIII, 28. Ib. LXXI, 21 רַבָּנוּתִי Ms. (ed. רַבִּינִי, corr. acc.). Ib. CXLV, 3; CL, 2 Ms. (ed. רַבִּינִי). Targ. Koh. VI, 3; a. e.

רַבָּנָא, v. רַבָּנִי ch.

רַבָּנִי (= רַב) *רב אסי, רב אסא*. Y. Ab. Zar. V, 45^a bot. Cant. R. to III, 6; a. e.—V. אֲסִי.

רַבֵּעַ (b. h.) *to lie with, copulate with, cover*. Y. Ab. Zar. I, 40^a top 'והוא רַבֵּעָה וְכ' but may he not bring (the crippled sire) to her, and he cover her, and she may give birth? Ib. 'והיא רַבֵּעָה מִמֶּנּוּ וְכ' and she (the crippled mare) may be fecundated by him.—Esp. a) (with ref. to Lev. XX, 16) *to have connection with a beast*. Snh. I, 4 רַבֵּעַ וְהַרְבֵּעַ the animal that covered (a woman), and the animal that was covered (by a man). B. Kam. 40^b; a. e.—b) *to commit pederasty*. Snh. 9^b פְּלוּגֵי רַבֵּעֵי 'וכ' (if a man says) such and such a man committed sodomy with him (euphem. for me) against his will, he himself in connection with another witness can testify &c.—Trnsf. *to fructify the ground*. Taan. 6^b רַבֵּעַ שְׂרֹבֵעַ, v. רַבֵּעַ.

Nif. רַבֵּעַ to be covered, esp. to be copulated in an unnatural way. Snh. I, 4, v. supra. Ab. Zar. 24^a הַרְבֵּעֵת אִסּוּרָה the issue of a beast that was used for buggery while pregnant is disqualified for the altar; רַבֵּעַ וְהָרַבֵּעַ for mother and child have been abused; a. fr.

Pi. רַבֵּעַ (v. רַבֵּעַ) to inundate for the sake of improving the soil. Y. Peah VII, 20^b (ref. to הַמְרַבֵּץ, ib. V, 19^a top) 'וכ' because he inundates it, it will yield so much more next year.—2) (denom. of אַרְבַּע) *a) to do for the fourth time*. Sifré Deut. 306 'וְהָרַבֵּעַ ... חֲמִשָּׁה חֲמִשָּׁה (thyself) with the words of the Law, and do it a second, a third, and a fourth time; Yalk. ib. 942.—b) *to quadruple, make quadrilateral*. Part. pass. מְרַבֵּעַ; f. מְרַבֵּעָה; pl. מְרַבֵּעִים. Y. Maasr. V, end, 52^a 'וכ' there is no quadrangular form in natural objects; ib. 'וְהַתְּנִיחַ ... הַקִּיּוֹלֵק חֲמִ' but do we not read in the Mishnah (Neg. VI, 1) ... 'of the size of a Cilician bean which is quadrilateral?' (רַבֵּעֵתָהּ) ... חֲמִ this very passage proves that there is nothing quadrangular in nature; and why does the Mishnah say so? It means that he (the priest) should calculate the size of a bean by circumscribing a quadrilateral around it; Y. Ned. III, 37^d bot.; Y. Shebu. III, 34^d 'וכ' יִרְבִּיעוֹנָה וְכ' (read: רַבֵּעֵתָהּ). Tosef. Maasr. III, 14, v. שְׂרִיטָה; Bab. Y. Erub. II, 20^a (a quadrilateral stone, opp. עֲגוּלָה); Bab. ib. 19^b; Tosef. ib. II (I), 1. Ib. VI (V), 10 'וכ' רַבֵּעַ אֶת הָעִיר וְכ' if he squares a town (which is built in a curve) and makes the calculation as if it were a square table (plane); Erub. 56^b 'וכ' וְהוֹרֵר וְהוֹרֵב אֶת הַחֲרוֹמוֹת and then again he draws a square for the Sabbath limits. Ib. כְּמֵה 'וכ' how much larger is the square than the inscribed circle?; a. fr.

רַבֵּעַ, רַבֵּעֵי ch. same, 1) *to lie, couch*. Targ. Num. XXII, 27 (h. text רַבֵּץ). Targ. Y. Gen. XLIX, 25; a. fr.—Part. pres. רַבֵּעֵי; f. רַבֵּעָה; pl. רַבֵּעִים. Ib. IV, 7. Targ. Deut. XXII, 6 (O. ed. Vien. רַבֵּעָה). Targ. Ps. CIV, 22; a. fr.—Y. Ber. VIII, 12^b top 'וכ' is it not not enough that thou art lying (on the dining couch),

and he stands and attends thee? Ib. 'וכ' גזירנא דהוא ר' (not גזירנא) I decree that he lie down, and thou stand &c. Gen. R. s. 7 רביע רביע ואנא וכ' lie down (to be lashed), and I will tell thee; Tanh. Huck. 6; Pesik. R. s. 14. Koh. R. to I, 8 ליה על רגליו קם ור' he arose and threw himself down at his feet. Shebu. 22^b, a. fr. אריא הוא רר' נכ' v. אריא; a. fr.—2) to commit buggery. Ab. Zar. 24^a לאריא דאריא perhaps they (gentiles) had connection with the grandmother (of the animal, while she was pregnant); a. e.

Ar. 1) to cause to lie down, lay down. Targ. Y. Gen. XXIV, 11 (h. text ויברך). Targ. Y. Deut. XXV, 2 וירבענייה (not וירב'—Part. pass. מרבע. Targ. Y. I Gen. XLIX, 14.—Num. R. s. 19 ארבענייה דילקיי lay him down, that he may receive lashes; Tanh. l. c. ארבענייה (corr. acc.); ib. ארבענייה (corr. acc.). Pesik. R. l. c. ארבענייה lay thou him down. Y. Bicc. I, 64^a וכ' ארבענייה he ordered him to be laid on the benches (for punishment). B. Kam. 114^a ור' אריא לי ארבענייה thou didst put a lion at my borders, i. e. you forced a violent neighbor upon me; a. e.—Y. Yeb. IV, 6^a bot. ואנא בעי מרבעניה and I want to assist at her lying down (for delivery), before she cools off, v. זנן.—2) to copulate animals, esp. to hybridize. Targ. Y. Gen. XXXVI, 24. Targ. Y. Lev. XIX, 19.

Pa. 1) to divide into four parts. Targ. Y. Deut. XXXII, 4.—2) to make quadrangular. Part. pass. מרבע (מרבע Hebraism); f. מרבעא; pl. מרבעין; מרבעין quadrate. Targ. Ex. XXVII, 1. Targ. Ez. XLV, 2. Targ. I Kings VII, 5. Targ. Y. I Num. XXXIII, 7 (not מרבע); Targ. Y. I Ex. XIV, 2 (ed. Vien. מרביטא, corr. acc.); a. e.—Y. Sot. V, 20^b bot. מאן דמרבע ארבע וכ' he that wants to form four rows of four casks each requires sixteen casks. Erub. 57^a אמור ... כמאן דמרבעא רבמינא ודאי מי מרבענא we said, we consider it in our calculations as if it were squared; do we, however, really make it a square (by filling the space with buildings)?; a. e.

רבע m. (b. h.; preced.) one-fourth, quarter.—Pl. רבעים. Erub. 56^a בארבעה רבעי היום וכ' at one of the four quarters of the day, at the beginning of the day, or at the beginning of the night, or at noon, or at midnight.—Esp. one-fourth of a Kab. Pl. as ab. Hall. II, 6 קמה ר' קמה דהשאר five quarts of flour (v. Maim. a. l.). Ib. I, 4; a. fr.—Du. רבעים Ker. I, 7 בר' at the price of two quarters (of a silver Denar); B. Bath. 166^b (Rashb: at one quarter of a Denar for a pair of birds, v. Tosaf. a. l.); Ker. 10^b.

רבעא r' ch. same, one-fourth, quarter. Targ. II Kings VI, 25 רבעא קבא one fourth of a Kab.—Ker. 10^b וכ' בר' כמה how many P'rutahs are in a quarter of a Denar? &c.—Erub. 56^a דורי ר' ... ר' (לפי הלוחי) nine is one-fourth of thirty-six. Gitt. 58^b וכ' נכר Tosaf. (ed. רביע) he bought (the confiscated field) at one-fourth less than its real value. Ib. 15^b, a. e. נכר ר' v. נכר; a. fr.—V. רובעא.

רבעיה I f. same. Targ. Num. XV, 4, sq.; a. e.

רבעיה II f. (רבע) lying down. Targ. Ps. CXXXIX, 3.

רבעי m. (v. רבע) that which is in its fourth year.

Par. I, 1 (difference between רביעי and רביעי). Maas. Sh. V, 1 כרם ר' a vineyard in its fourth year (v. Lev. XIX, 24). Ib. 2 כרם ר' היה וכ' the product of a vineyard in its fourth year was carried to Jerusalem, if the vineyard was within one day's journey. Ib. 4 כיצד מודין נטע ר' how are the fruits of a plantation in its fourth year redeemed?; a. v. fr.

רבעיות* f. pl. (emp. רביעה) effusions, discharges. Ab. d'R. N. ch. I, v. רביעה. [Perh. רביעיות is meant, v. רביעית.]

רבעת v. רבעא.

רבע (b. h.; emp. רבע) to lie down, esp. to break down under a load. B. Mets. 33^a, v. רבעין.—Part. pass. רבוע; f. רבועה &c. a) lying. Y. B. Kam. VII, end, 6^a ראורו רבועה ר' perhaps they saw him in the act of slaughtering after the ox was laid down, opp. ראורו מושך they saw him pull the ox into the woods to kill him. Y. Naz. V, 54^c ר' ר' if lying, opp. עומד. Ab. Zar. 54^a; Hull. 40^a ר' ר' if his neighbor's beast was laid down before an idol (to be sacrificed). Y. R. Hash. II, beg. 57^d ר' ר' I saw it (the moon, like an animal) lying between two rocks; Tosaf. ib. I, 15 רובין; Bab. ib. 22^b. Num. R. s. 1, beg. v. infra.—b) horizontal. Lev. R. s. 14 ר' ר' the quadruped walks with her body in a horizontal position, ... but woman walks erect; Yalk. Lev. 546; Tanh. Thazr. 3 ר' ר' the animal walks and her embryo lies horizontally &c., opp. זקוף.

Pi. 1) (emp. רביעה) to irrigate by sprinkling, contrad. והשקה. Y. Peah V, 19^a top; Tosaf. ib. II, 20 (המרביץ) if one irrigates his field, before the poor have entered it. Shebi. II, 10 (מרביץ) you may (in the Sabbatical year) irrigate 'blank' soil (a vegetable or grain field, v. לכן); Y. ib. 34^b; Y. M. Kat. I, 80^c; Bab. ib. 6^b מרביץ שדה וכ' מרביץ שדה (corr. acc.); a. e.—Esp. to sprinkle (a floor in order to lay the dust &c.). Snh. VII, 6 המכבר והמרביץ he who sweeps or sprinkles (before an idol); Yalk. Ex. 348 והמרביץ Y. Sabb. II, end, 5^c; Bab. ib. 95^a וכ' ר' ר' may contrive to sprinkle her room on the Sabbath. Ib. לרבעי ר' ר' who desires to sprinkle &c. Y. Ber. VI, 10^d, v. ר' ר' II; a. fr.—Tosaf. Ab. Zar. IV (V), 2 מרביץ ר' ר' I sprinkled no liquids on them (the herbs, to keep them fresh).—2) (with דורה) to spread the Law, to teach. Y. Keth. XII, 35^a bot. ר' ר' he spread the Law more (has had more pupils) than thou; Y. Kil. IX, 32^b bot. B. Mets. 85^b רבועה v. פלגל. Tem. 16^a (play on רביעין v. רביעין) (Othniel) gave advice and taught the Law in Israel. M. Kat. 25^a; a. fr.

Hif. 1) to sprinkle, v. supra. Pesik. Par., p. 40^b; Pesik. R. s. 14; Tanh. Huck. 6 ר' ר' and they sprinkle water upon him, v. תנויה.—2) to cause to lie down. Pesik. R. s. 3 ר' ר' he fell upon his face, and made them (his sons) lie down on their faces, and prayed. Gen. R. s. 41; s. 69, a. e., v. פלגל II h. Num. R. s. 1 (expl. ויטב, Ex. XIII, 18, emp. ר' R' Hif.) ר' ר' he made them recline (at meals)

like kings lying on their couches. Ib. ^והַרְבַּצְתִּי וְכ'. Tanh. B'midbar 2; a. e.

Hithpa. ^והַרְבַּץ *to be besprinkled.* Sabb. l. c. ... נמצא ונמצא ^והַרְבַּץ and thus the room is sprinkled of itself.

רָבַץ ch. same.

Pa. ^והַרְבַּץ *to sprinkle.* Y. Snh. VII, end, 25^d אירחמי מרְבֵץ he appeared to be sprinkling upon it (the flax seed, to make it grow).

רָבֵץ m. (b. h.; רָבֵץ) *resting place.* Pirké d'R. El. ch. XX, end (ref. to Job XXX, 23) בית מלון לרָבֵץ Adam said, while I am yet in this world, I will build myself a lodging for my rest (in death); ^והַצַּב ... לרָבֵץ; and he hewed, and built himself &c.

רָבֵצֵל m. (v. רָבֵץ) [*sprinkler,*] a small bag for perfumes, spices &c. Kel. XX, 1 (ed. Dehr. ^ורָבֵצֵל).

רָבֵצָן m. (רָבֵץ) *an animal that habitually breaks down under a load.* B. Mets. 33^a (ref. to Ex. XXIII, 5) רובֵץ ולא רובֵץ 'lying', but not when it is in the habit of &c. Ib. מִזֵּה 'if it is a Biblical duty to relieve the suffering animal,) what difference does it make, whether the animal breaks down for the first time or did so before?; a. e.—*Fem.* רָבֵצָנִית. Tosef. B. Bath. IV, 6; B. Mets. 80^a.

רָבֵקָא ^ורִי f. (v. next w.) 1) = h. מְרֵבֶק *stall* in which cattle are tied. Targ. Jer. XLVI, 21. Targ. Am. VI, 4 (ed. Wil. רָבֵקָא). Targ. Mal. III, 20.—2) *threshing team.* Targ. Jer. L, 11 (h. text רִשָּׁה, v. next w.).

רָבֵקָה I f. (רבק, Arab. rabak *to join, tie;* cmp. רב, הכניסה לר' ורשה עם אמה 3) *team.* Tosef. Par. II (I), 3 אמה if he took the young red cow into the team (that she may suck), and she did (accidentally) some threshing with her mother; B. Mets. 30^a; Gitt. 53^a.—*Pl.* רָבֵקוֹת. Tosef. Erub. II (I), 2; Erub. II, 1 ^ורִי ^וכ' *the space required by two teams of three animals each.*

רָבֵקָה II (b. h.) pr. n. f. *Rebekah, Isaac's wife.* Gen. R. s. 60 ^ורִי ^וכ' *and when R. came into Abraham's house &c.* Ib. s. 63 ^ורִי ^וכ' R. ראיה ריתה ר' ^וכ' R. was destined to be the mother of the twelve tribes; a. fr.

רָבֵרֵב (רָבֵב) *to raise, make great.*

Hithpa. ^והַרְבֵּרֵב *to assume superiority.* Num. R. s. 18 (ref. to Num. XVI, 13 ^והַשְׁתַּרְרֵי עֲלֵינוּ) על מה את מְרָבֵרֵב עלינו ^וכ' (השתרר) on what ground dost thou claim superiority over us? what good hast thou done us?; Tanh. Korah 6; Yalk. Num. 750.

רָבֵרֵב ch. same.

Ithpa. ^והַרְבֵּרֵב 1) *to be chief; to lead; to be great.* Targ. I Chr. XV, 22 (h. text רָבֵרֵב). Targ. Job XXXIII, 12 (Ms. ^והַרְבֵּרֵב). Targ. Prov. VIII, 16 (Ms. ^והַרְבֵּרֵב); a. e.—2) *to claim superiority; to boast.* Targ. Num. XVI, 3; 13. Targ. Ez. V, 15. Targ. Y. Gen. XIV, 23. Targ. II Esth. VIII, 13 (ed. Lag. ^והַרְבֵּרֵב). Targ. Jer. XLVIII, 42 (ed. Lag. ^והַרְבֵּרֵב); a. fr.—Gen. R. s. 89, v. next w.

רָבֵרֵב m. (preced.) *great; great man; prince, officer.*—

Pl. ^והַרְבֵּרֵב, ^והַרְבֵּרֵב, ^והַרְבֵּרֵב. Targ. Gen. XII, 17. Ib. I, 13. Ib. XXV, 16. Targ. II Sam. VIII, 18; a. fr.—Ber. 57^b ^ובִּי in the case of large (cucumbers). Y. ib. II, 5^b ^וכ' *great men (scholars) were before him, and he should have asked the inferior men?* Lev. R. s. 5, end ^והַרְבֵּרֵב *great sins.* Koh. R. to II, 2 ^וכ' ^והַרְבֵּרֵב *one of the prominent men of Kabul* (v. Lev. R. s. 20). Gen. R. s. 89 (ref. to ^והַרְבֵּרֵב, Ps. XL, 5) ^והַרְבֵּרֵב, v. ^והַרְבֵּרֵב; 'Rashi': ^והַרְבֵּרֵב ^והַרְבֵּרֵב that means the great that boast. Y. R. Hash. II, 58^b ^והַרְבֵּרֵב ^והַרְבֵּרֵב your superiors, v. ^והַרְבֵּרֵב; a. fr.—*Fem. pl.* ^והַרְבֵּרֵב, ^והַרְבֵּרֵב. Targ. Num. XIII, 28. Targ. Prov. XV, 16 (ed. Lag. ^והַרְבֵּרֵב); some ed. ^והַרְבֵּרֵב, read: ^והַרְבֵּרֵב. Targ. Deut. X, 21 (*great things*). Targ. Ob. 12; a. e.—Y. Gitt. V, 47^c ^והַרְבֵּרֵב the traps for large beasts, opp. ^והַרְבֵּרֵב. Bets. 25^a ^והַרְבֵּרֵב our colleague fell among great things, i. e. ventured an opinion on a subject contested by great authorities; a. e.

רָבֵרֵבָא f. (preced.) *pride, boast.* Targ. Ps. XVII, 10 (Ms. ^והַרְבֵּרֵבָא).

רָבֵרֵבָא m. (preced.) *great man, prince.*—*Pl.* ^והַרְבֵּרֵבָא, ^והַרְבֵּרֵבָא. Targ. Lam. II, 9. Ib. V, 12; a. fr.—Targ. Ps. XXII, 13 ^והַרְבֵּרֵבָא ed. Lag. (ed. Wil. ^והַרְבֵּרֵב; Ms. ^והַרְבֵּרֵב). [Targ. Job XXXV, 9 ^והַרְבֵּרֵבָא, perh. to be read: ^והַרְבֵּרֵבָא.]

רָבֵרֵבָא f. (preced.) *boast, pride.* Targ. Ps. XII, 4 (h. text ^והַרְבֵּרֵבָא). Ib. XVII, 10, v. ^והַרְבֵּרֵבָא.—Pes. 104^b ^והַרְבֵּרֵבָא, v. ^והַרְבֵּרֵבָא.

רָבֵרֵבָא 1) fem. of רָבֵב, q. v.—2) *great city, capital.* Targ. Nah. III, 8, v. infra.—Gen. R. s. 1, beg. (play on ^והַרְבֵּרֵבָא, Prov. VIII, 30) ^והַרְבֵּרֵבָא and some say, *amon* means the capital; ^והַרְבֵּרֵבָא ^והַרְבֵּרֵבָא *amon* means capital, as we read (Nah. l. c.), 'art thou better than No Amon? which is translated, 'art thou better than Alexandria, the capital?'

רָבֵרֵבָא I. v. רָבֵבָא.

רָבֵרֵבָא m. (רָבֵב; v. רָבֵב) *nobility; (collect. noun) princes; (חַמְלֵךְ הַגְּדוֹל) title of the king of Assyria.* Targ. II Kings XVIII, 19 (ed. Lag. ^והַרְבֵּרֵבָא); ib. 28 (ed. Lag. ^והַרְבֵּרֵבָא, read: ^והַרְבֵּרֵבָא); Targ. Is. XXXVI, 4; 13.

רָבֵב Y. Snh. X, 29^a ^והַרְבֵּב ^והַרְבֵּב, read: ^והַרְבֵּב.

רָבֵבָא, v. ^והַרְבֵּבָא.

רָבֵבָא pr. n. pl. *Regeb (or Ragab).* Men. VIII, 3 ^והַרְבֵּבָא ^והַרְבֵּבָא *R. on the banks of the Jordan* (v. Neub. Géogr. p. 247).

רָבֵבָא m. (b. h. רָבֵב) *clod, boulder.*—*Pl.* ^והַרְבֵּבָא, ^והַרְבֵּבָא. Lev. R. s. 18; Koh. R. to XII, 6 (ref. to ^והַרְבֵּבָא, ib.) ^והַרְבֵּבָא like those boulders of Tiberias (that roll into the lake).

רָגַג [to be restless, anxious,] to desire, long, covet. Imperf. רָגַג. Targ. Deut. V, 18. Targ. Y. ib. XII, 20. Targ. Ps. LXXXIV, 3 רָגַג Ms. (ed. רָגַג, corr. acc.). Ib. LXVIII, 17 Ms. (ed. Pa.); a. fr.—Part. רָגַג. Ib. LXIII, 2.—V. רָגַג.

Pa. רָגַג same. Targ. Josh. VII, 21 רָגַגְתָּן (ed. Wil. 'רָגַגְתָּן; ed. Lag. רָגַגְתָּן, Var. רָגַגְתָּן. Targ. Cant. II, 3; a. fr.—Part. pass. מְרַגַּג; f. מְרַגַּגָּה &c. desirable, precious. Targ. Gen. II, 9 (not גַּג ...). Targ. Y. ib. XXVII, 15. Targ. Lam. II, 4; a. e.

Palpel רָגַג same. Targ. Ps. CXXXII, 13 ed. Lag. (oth. ed. Pa.). Ib. XLII, 2 Ms. (ed. Pa.); a. e.

Ithpa. רָגַגְתָּ, *Ithpalp.* רָגַגְתָּ same. Targ. Prov. XIII, 4. Ib. XXIII, 3; a. e.

רָגַגְתָּ, רָגַגְתָּ, רָגַגְתָּ m. (preced.) desire, desirability. Targ. Ez. XXIV, 16; 25. Targ. I Kings XX, 6 רָגַגְתָּ (not רָגַגְתָּ). Targ. Ps. CVI, 24 רָגַגְתָּ ed. Lag., read: רָגַגְתָּ.

רָגַגְתָּ (constr. רָגַגְתָּ), v. רָגַג, a. רָגַגְתָּ.

רָגַגְתָּ, רָגַגְתָּ, v. רָגַג.

רָגַגְתָּ, v. רָגַג.

רָגַגְתָּ, v. רָגַג.

רָגַל m. (denom. of רָגַל) tied by the feet. Sabb. V, 3 (54^a), עָקַר; Y. ib. V, 7^b bot. בשאר רגליו *akud* means tied by one foreleg, *ragul*, tied by the hindlegs; Tosef. ib. IV (V), 3 (v. Var. in ed. Zuck. note).

רָגַל m. (denom. of רָגַל, v. preced.) streaked at the leg. Targ. Gen. XXX, 40 (h. text עָקַר).—Pl. רָגַלְתָּ, רָגַלְתָּ. Ib. 39. Targ. O. ib. 35; a. e.

רָגַלְתָּ m. (רָגַל) slinger, archer.—Pl. רָגַלְתָּ. Targ. Lam. I, 18.

רָגַלְתָּ, v. next w.

רָגַלְתָּ m. (רָגַל) stoning to death. Targ. Esth. V, 14 (Bxt. רָגַלְתָּ; ed. Lag. רָגַלְתָּ, corr. acc.).

רָגַלְתָּ, v. רָגַלְתָּ.

רָגַלְתָּ pr. n. f. (רָגַל) [balance, rest] *R'go'itha*, legendary name of Esther's maid for the seventh day of the week. Targ. Esth. II, 9.

רָגַלְתָּ, v. רָגַלְתָּ, a. רָגַלְתָּ.

רָגַלְתָּ m. (רָגַל) noise, tumult; rush. Targ. Job XXXIX, 24 Ms. (ed. רָגַל). Ib. 7 Ms. (ed. רָגַל). Ib. XXXVIII, 27 (ed. Wil. רָגַל; h. text שָׁחָה). Ib. XLI, 21; a. fr.—V. רָגַלְתָּ ch.

רָגַלְתָּ (b. h.; cmp. רָגַג) to be unsteady, restless; to be agitated. Taan. 10^b (ref. to Gen. XLV, 24) שָׁחָה הָרֹדֶף lest the road become unsteady for you (you lose your way); Yalk. Gen. 152 רָגַלְתָּ.

Hif. רָגַגְתָּ 1) to stir, excite, incite to anger. Ruth R. end ער מרר יצרר (= רָגַגְתָּ, v. פָּשַׁע; Midr. Till. to Ps. IV, 5; Yalk. ib. 627; Pesik. Shub., p. 158^a. Midr. Till. I. c. ער מרר יצרר ... how long will you sin and create anger by saying &c.?. Yalk. I. c. וּמְרַגְזִים (v. infra). Ber. 5^a (ref. to Ps. I. c.) וְלֵעֵלֶם רָגַגְתָּ at all times let man stir up his good inclination against his evil inclination. B. Bath. 16^a וְלֵעֵלֶם רָגַגְתָּ ... Satan comes down and leads (men) astray, and goes up and arouses (the Lord's) anger, takes permission and takes life. Tanh. Emor 2 לְהַרְגִּיזְךָ וְלֵאמֹר לֹא הָיָה לְךָ לְהַרְגִּיזְךָ hadst thou no other means to provoke thy Creator to anger than through me, making me an object of worship?; Lev. R. s. 26. Esth. R. to IV, 15 וְלֵעֵלֶם רָגַגְתָּ and let this provoker (Haman) know that thou hast not forgotten &c.; a. e.—2) to be excited, fear. Tanh. I. c. וְלֵעֵלֶם רָגַגְתָּ I (Samuel) was frightened, lest it be the judgment day, and I feared myself.

Nif. רָגַגְתָּ to be excited; to quarrel. Nidd. 16^b שֶׁר הָרַגְתָּ (בבית המשתטח) a chief officer (or scholar) that gets excited in the drinking house (a variant to הָרַגְתָּ, v. רָגַל).

Pi. רָגַגְתָּ to rage. Mekh. B'shall., Shir., s. 9 וְלֵעֵלֶם רָגַגְתָּ they began to rage. Yalk. Ps. I. c., v. supra.

Hithpa. רָגַגְתָּ same. Mekh. I. c. מְרַגְזִין; Yalk. Ex. 251.

רָגַלְתָּ I, רָגַלְתָּ ch. same, to tremble; to be agitated, angry. Targ. Ps. LXXVII, 19. Targ. II Sam. XIX, 1. Targ. O. Gen. XL, 2. Targ. Ps. II, 12; a. fr.—Part. רָגַלְתָּ. Targ. Zech. I, 15; a. e.

Ithpe. רָגַלְתָּ to be shaken; to be excited. Targ. Ps. LXXVII, 17. Targ. Y. Ex. XV, 14.

Af. רָגַגְתָּ 1) to shake; to excite; to scandalize, make angry. Targ. Job IX, 6. Targ. Ps. LXXVIII, 8. Targ. O. a. Y. I Deut. XXXII, 21. Targ. Is. III, 16 (h. text וְלֵעֵלֶם רָגַגְתָּ); a. fr.—Esp. to blaspheme. Targ. O. Lev. XXIV, 11. Targ. Prov. XXII, 14; a. fr.—2) to be angry. Targ. Ps. LXXVIII, 62 (h. text וְלֵעֵלֶם רָגַגְתָּ).—[Midr. Till. to Ps. XXV, 4 מְרַגְזִין, read: מְרַגְזִין, v. מְרַגְזִין.]

רָגַלְתָּ, v. רָגַלְתָּ.

רָגַלְתָּ II, רָגַלְתָּ m. (preced.) anger, wrath. Targ. Deut. IX, 20. Ib. XXIX, 27; a. e.

רָגַלְתָּ m. (b. h.; preced. wds.) trembling, fearful. Cant. R. to VIII, 9 (ref. to Lev. XXVIII, 65) וְלֵעֵלֶם רָגַלְתָּ there (in Babylonian captivity) a fearful heart, but &c.

רָגַלְתָּ, v. רָגַלְתָּ.

רָגַלְתָּ m. (preced. wds.) irritable, quarrelsome. Sabb. 156^a. Kidd. 40^b bot.—Pl. רָגַלְתָּ. Ex. R. s. 7.

רָגַלְתָּ ch. same. Targ. Prov. XXIX, 22 (some ed. רָגַלְתָּ, corr. acc.).—Fem. רָגַלְתָּ. Ib. XXI, 19 Levita (ed. רָגַלְתָּ).

רָגַלְתָּ f. (preced. wds.) irritability, excitement. Kidd. 40^b sq. רָגַלְתָּ ... רָגַלְתָּ (not רָגַלְתָּ) a hot-tempered man achieves nothing but (the injurious effect of) his excite-

ment. Yeb. 64^a למדת רחמנות ... ממדת ר' תפלה the prayer of the righteous turns the divine anger to mercy; Succ. 14^a Ms. M. (ed. אבדוריוו); Yalk. Gen. 110.

רְגִילָא, v. רְגִילָא.

רְגִילָא, v. רְגִילָא.

רְגִיל, Targ. Josh. VII, 21, ed. Lag., v. רְגִיל. Pa.

רְגִיל m. (רגל=רגע) 1) *the turn of the scale* (Gr. *ῥοπή*). Targ. Prov. XVI, 11.—2) *mean, medial sum*. Bekh. 11^a the liberal (redeems the first born ass) with a Sela, the stingy with a Shekel (two Zuz), he of a middle disposition, with a 'middle'; ib. ... הלכתי בר' the law requires a *rigia*, and how much is this? Three Zuz, running this way and running that way.

רְגִילָא f. (רגל) m., רְגִילָא, רְגִילָא m., רְגִילָא f. (preced.) 1) *desire, longing*. Targ. Ps. XXI, 3 רְגִילָא (ed. Lag. a. oth. רְגִילָא). Ib. XXXVIII, 10 (ed. Wil. רְגִיל). Ib. CXIX, 20.—2) *pleasure, joy*. Targ. II Chr. XXI, 20.—[Targ. Ps. XIX, 15 רגנר ed. Wil., read: רננר, v. רננר.]

רְגִילָא f. (preced.) 1) *desire, longing*. Targ. Ps. XXI, 3 רְגִילָא (ed. Lag. a. oth. רְגִילָא). Ib. XXXVIII, 10 (ed. Wil. רְגִיל). Ib. CXIX, 20.—2) *pleasure, joy*. Targ. II Chr. XXI, 20.—[Targ. Ps. XIX, 15 רגנר ed. Wil., read: רננר, v. רננר.]

רְגִיל I, v. רְגִיל I.

רְגִיל II, רְגִיל m. II. Targ. Job V, 2 קריס ר' Ms. (ed. רגנר דק). Ib. IX, 23 Ms. (ed. רגנר). Ib. XVII, 7 (Ms. Targ. Koh. VII, 3 (ed. Lag. רגנר). Targ. Job XXXIX, 24, v. רגוש; a. e.—Y. Taan. II, 65^b bot. (expl. ארץ אפים Joel II, 13) keeping anger at a distance; Pesik. Shub., p. 161^b רגנר; Yalk. Joel 535.

רְגִילָא, v. רְגִילָא.

רְגִיל m., רְגִילָא f. (רגל) [*running*, cmp. רגש] in the habit of, wont to. Bets. III, 8 (29^b) אצלו רגנר אצלו a storekeeper to whom he is used to go. Ber. 40^a רגנר who is in the habit of using mustard once in thirty days. Pes. 104^a רגנר ... ושאני ר' he who is conversant (with the prayers) recites several (clauses of the Habbalah), he who is not, recites one. Keth. 65^a נחנין ר' if she is used to wine, it must be given to her; a. v. fr.—Pl. רגילון שיהיו ר' Yoma VIII, 4 רגילון רגילון that they may become used to religious observances; a. fr.—Tosef. Ber. II, 12 הלכות הר' (ed. Zuck. Hālakhoth which are familiar to him; Ber. 22^a רגילון; Y. Sabb. I, 3^d רגילון).

רְגִיל ch. same. Targ. Ps. XLV, 2.—[Bekh. 11^a, v. רגל.]—Pl. רגילון. Targ. Lam. II, 21.

רְגִילָא I f., v. רגיל h.

רְגִילָא II f. (cmp. Arab. *riglah*) *portulaca, purslane*. Shebi. VII, 1. Ib. IX, 5; Tosef. ib. VII, 13. Ukts. III, 2.

רְגִילָא f., pl. רגילון, v. רגיל h.

רְגִילָא, רְגִילָא f. (רגל) *throwing of stones, stoning*. Targ. Ruth I, 17.

רְגִילָא, Lam. R. to I, 13 מר', ed. Wil. מרגנר, v. מרגנר.

רְגִילָא f. (רגל; cmp. רגל) [*balance, compromise, agreement on average weights or prices*. Tosef. B. Mets. XI, 25 בעניהם ר' לעשות ר' רגנר (Var. רגנר) the bakers of a place are permitted to form a combination settling the weight or price of bread.

רְגִילָא, v. רגל.

רְגִילָא, v. רגש.

רְגִילָא f. (רגש) *feeling, sense*. Targ. Job XX, 2 (ed. Lag. רגש, v. רגש).

רְגִיל (b. h.) *to move on, run*.—[Part. pass., v. רגל.]

Nif. רגל (v. רגל) *to be wont to*. Nidd. 16^b שר הנרגל (a scholar) who is an habitual visitor of drinking houses; v. רגל a. רגל.

Hif. רגל 1) (denom. of רגל) *to flay an animal from its feet upward* (in order to use the skin as a bag, v. המרגל). Hull. IX, 3 רגל if one flays from the feet upward, the entire skin is considered as connected (with the flesh, as long as the process lasts) for purposes of levitical cleanness. Tosef. Bets. II, 11 אין מרגלון וכ' we must not flay from the feet on a Holy Day, nor on a week day when the animal is a firstborn &c.; Bekh. 33^a; Tem. 24^a.—2) *to make familiar, to accustom*. Sabb. 13^a lest he make him accustomed to associate with him. Ib. וכי מרגלון וכ' and if he does accustom him, what of it? Ab. III, 13 מרגלון וכ' ... שדוק, v. מרגלון, a. e.—3) *to lead; to persuade*. Ber. 60^b מרגלון לירי מצוה (sub. קרי) who causes an effusion of semen, opp. לאונס.

Hithpa. רגל *to accustom one's self, get used to*. Y. Sabb. I, 3^e top שדוק מרגל עמו וכ' when he gets used to associate with him when he is unclean himself, he is likely to associate with him when he is clean. Y. Ned. XI, end, 42^d וכ' מרגלון לכא (some ed. let a banquet be arranged, and they (the disaffected couple) will get used in future to associate with each other through the influence of the banquet.

רְגִיל ch. same, *to move, run*. Part. רגיל. Bekh. 11^a, v. רגל. Part. pass. רגיל used, q. v.—Sabb. 119^a רגל who is wont to buy (fish for the Sabbath). Ib. bot. רגלון וכ' if you are accustomed to &c., v. קרם; a. e.

Pa. רגל *to cause to run*. Y. Ab. Zar. V, 45^a אהר דמרגל

שדרייה Kidd. 70^b m. (v. רגם) *stone, missile*. רגמא,

וְכִי מִיָּדֵיהֶם רָ' לַחֲזוֹא they dropped (every one) that stone (with which they had intended to pelt him) out of their hands, and a dam was formed &c.

רָגַן (b. h.) to move in excitement; to crowd; to quarrel. Yalk. Deut. 801 רָגְנִין; v., however, רָגַן.

Nif. רָגַן to crowd together (in discontent); to be surrounded by a crowd; to create discontent. Nidd. 16^b (a variant to רָגַל, v. רָגַל, חֲנֻכָּה, v. רָגַל) שֶׁר הִנְרָן (בְּבֵית הַמִּשְׁחָאוֹת) a magistrate (or scholar) that is surrounded by a crowd (whom he incites to riot) in drinking houses.

Pi. רָגַן to heap, cast, (with דְּבָרִים, cmp. טָהַן) to speak rebelliously, reproach. Gen. R. s. 20, beg. (ref. to Prov. XVI, 28) וְכִי הָיָה שֶׁר' ... שֶׁר' ... that spoke rebelliously against his Creator; Yalk. Prov. 953. Num. R. s. 16 (ref. to Prov. XVIII, 8) רָגַן, a. Deut. I, 27 (וְהָרַגְתָּ) דְּבָרִים שֶׁרָגַן אַחֲרָיו (or שֶׁרָגַן) the words which they cast up behind the Lord, caused them great distress; Tanh. Sh'lah 11; Yalk. Num. 743.

Hithpa. רָגַן to gather crowds around one's self. Sifrē Deut. 24 מִתְרָגְנִים, v. מִתְרָגְנִים.

רָגַן Pa. רָגַן ch. same, to move in excitement. Targ. Y. Deut. I, 27.

רָגַע (b. h.) to move, swing; to balance.

Hif. רָגַע, **Pi.** רָגַע to move from place to place; (of an infant) to crawl. Y. Kidd. IV, 65^d bot.; Y. B. Bath. III, beg. 13^d רָגַע הַמְרָגִיעַ a (foundling) infant which can leave the place where it was put down. Yalk. Ps. 846 וְרָא אֹרֶחַ וְרָא אֹרֶחַ they saw him crawl on hands and feet with a reed in his mouth &c. (playing with his child); Midr. Till. to Ps. XCII, 15 ed. Bub. מְרָגִיעַ (missing in eds.).

רָגַע m. (b. h.; preced.; cmp. Lat. momentum) *moment*. Ber. 7^a כַּמָּה ר' אַחַד וְכ' how much is a *reg'a*? כַּמָּה ר' אַחַד וְכ' of an hour; ib. וְכַמָּה ר' כַּמָּה וְכַמָּה how long is a *reg'a*? As long a time as is required for saying *reg'a*; Lam. R. to II, 18 לֹאמְרוּ; Y. Ber. I, 2^a top. Tosef. Ber. I, 1, v. עֹנֶה I; a. e.

רָגַע ch. same. Targ. Koh. IX, 12.

רָגַע v. רָגַע.

רָגַע to stir, shake.

Ithpe. רָגַע, **Ithpa.** רָגַע to be stirred up, shaken. Targ. II Sam. XXII, 8; Targ. Ps. XVIII, 8. Targ. Is. I, 2 (אֲרָגִיעָהּ) ed. Lag. (ed. Wil. אֲרָגִיעָהּ; ed. Ven. I. אֲרָגִיעָהּ). Targ. Job XXXIV, 20; a. e.

רָגַע v. רָגַע.

רָגַע v. רָגַע.

רָגַשׁ (b. h.) to tremble, shake; to rage.

Hif. רָגַשׁ 1) to stir up, gather in a crowd. Midr. Till. to Ps. CXVIII, 10 שְׂחַד עָרִיד לְהָרִישׁ וְכ' he shall stir up all nations and bring them to Jerusalem; a. e.—2) to be affected, feel, perceive. Ex. R. s. 14 וְיָרִיב ... וְיָרִיב they might have taken all our belongings in the days of darkness, and we should not have noticed it. Ib. s. 15 וְיָרִיב הָיָה ... וְיָרִיב God brought plagues upon the Egyptians, but Pharaoh did not care; ib. הָיָה ...

וְכִי מִיָּדֵיהֶם רָ' לַחֲזוֹא when the plague touched his own body, he began to feel it and cry &c. Meg. 15^b אוֹלֵי רָגִישׁ הַמָּקוֹם (Esther, in inviting Haman, thought,) perhaps God will feel (compassion at my self-humiliation), and do a miracle for us. Sabb. 13^b בָּשָׂר חַמָּה מְרִגִּישׁ בְּאֵימֹל dead flesh feels not the knife (we have grown indolent through the frequency of persecutions); שְׂבָחִי מְרִגִּישׁ וְכ' the dead flesh in a living body feels not &c.; Y. Taan. III, 66^d bot. Y. Ber. V, 9^a bot. הָיָה לָא דִּידִּתְּ תוּ נֹת לִי (the lizard's bite)? אִם הָרַגְשִׁי? I felt it. Y. Erub. I, 19^b if it should slip off, he would find it out. Gen. R. s. 47 וְנִצְטַר ד' he felt (the pain of circumcision) and suffered. Pesik. R. s. 11 ... הַפִּירוֹת ... וְכִילִים ... מְרָגִישִׁים of all fruits in a bag, you take some, and the others are not affected, but in the case of nuts ... all are in heavy commotion; כִּי יִשְׂרָאֵל ... וְכִילִים ... so is it with Israel; one man sins, and all feel the effect of it; Yalk. Cant. 992; a. fr.

Pi. רָגַשׁ to create excitement. Lam. R. to II, 7 קוֹל צִרּוֹת מְרָגִישׁ the noise of exciting troubles.

Hithpa. רָגַשׁ to come in crowds, rush forth, storm. Tanh. Lekh 9 כָּל מְלָכִים עָלֵיהֶם ... לְהִתְרָגֵשׁ all kings shall come in a rage against them. Y. Ber. V, 8^d bot. those hard times (v. הָצָח) which go forth, which rush to enter the world. B. Kam. 80^b וְשָׂאָר וְכ' פְּרִיעֵינָהּ הַמְרָגִישָׁהּ and other calamities which break forth and visit a community; Taan. 14^a; a. e.

רָגַשׁ ch. same, to tremble, shake, be agitated; to moan. Targ. Ps. LXXII, 16 רָגַשׁ Ms. (ed. רָגַשׁ; h. text רָעַשׁ). Ib. XXXVIII, 9 רָגִישָׁהּ (h. text שָׂאָה). Ib. LV, 3; a. fr.—**Part. pass.** רָגִישׁ affected; felt. Yeb. 117^b לָהּ צִרְתָּהּ the annoyance of family troubles has been felt by her before (Ar. רָגִישׁ, q. v.). Gen. R. s. 32 (ref. to בעצם, Gen. VII, 13) רָגִישׁ לִיחַ יִמְלֵךְ (Noah went into the ark in broad day-light) let him whom it hurts speak out, i. e. let him who objects to my doings come forward; ib. s. 47 (ref. to בעצם, Gen. XVII, 23) רָגִישׁ לִיחַ וְכ' (some ed. רָגִישָׁהּ); Cant. R. to IV, 6 רָגִישָׁהּ.

Af. רָגִישׁ 1) to stir up, shake, trouble; to set in motion. Targ. Ps. LX, 4. Targ. Job XXXIX, 20. Targ. Josh. VII, 3 (h. text רָגִישׁ). Targ. Y. I Deut. XXXIV, 5; a. fr.—Snh. 95^a (quoted fr. Targ. Is. X, 32) רָגִישָׁהּ כָּל רָגִישׁ ... רָגִישָׁהּ (Targ. I. c. אֲרָגִיעָהּ) is this the city of Jerusalem for which I set all my camps in motion?; Yalk. Is. 284.—**Transf.** (with אִפְּסָה) to make bold, have the hardihood to. Pesik. Anokhi, p. 138^b הֲיָרַגְתָּ אֶפְּסָהּ have you dared (to come back)? Ib. הֲיָרַגְתָּ אֶפְּסָהּ hast thou the hardihood (to come back to me)?; v. גִּישׁ I.—2) to be excited, rage. Targ. Ps. XLII, 12; (Targ. Wil. רָגִישׁ; Ms. רָגִישׁ; h. text רָגִישׁ). Ib. LXXII, 16, v. supra; a. e.—Gen. R. s. 17 בָּהּ וְכ' he was angry with her (scolded her) the first day, the second day &c.—3) to be affected, feel; to be troubled. Sabb. 129^a הִנֵּה אֲנִי רָגִישׁ he felt himself (felt weak). Yoma 22^b; B. Kam. 20^b וְיָרִיב הָיָה, v. רָגִישׁ.—4) to feel the scent of, trace, track. Targ. Y. Ex. II, 3.

Ithpe. רָגִישׁ, **Ithpa.** רָגִישׁ to be shaken, troubled; to be excited, noisy. Targ. II Sam. XXII, 8;

Targ. Ps. XVIII, 8. Ib. XLII, 12; XLIII, 5, v. supra. Ib. II, 1. Ib. LIX, 7; a. e.

רָנַשׁ m. (b. h.; preced.) *commotion, vibration*. Yalk. Ps. 620 כל רָנַשׁן של יב' all the commotion of the wicked and all their toil are in vain; Midr. Till. to Ps. II רָנַשׁן (ed. Bub. ארם ... הוא שומע ר' Yalk. Ex. 299 (ref. to Ex. XX, 18) רָנַשׁן if a man speaks to his fellowman, the latter hears the sound of his voice, but does not see a light proceeding from it, but the Israelites heard ... and saw the voice.

רָנַשׁא, רָנַשׁא, רָנַשׁא ch. same, *movement, noise*. Targ. Prov. VII, 15 (ed. Wil. 'ר').—Meg. 29^a שָׁמְעוּ קוֹל רָנַשׁ (Ms. M. רָנַשׁא) they heard the sound of a movement.

רָנַשׁא f. (רָנַשׁ) *desire*. Targ. Ps. X, 17 (ed. Wil. רָנַשׁא). Targ. Prov. XI, 23. Ib. X, 24 (ed. Wil. רָנַשׁא, corr. acc., or רָנַשׁא). Ib. XIII, 12; a. e.

רָדַד, v. רָדַד.

רָדַד m. (רָדַד) *dripping, moist*. Pes. 56^a אָסַר ר' Ar. a. Ms. M. (ed. רָדַד, transp.), v. אָסַר III.—V. רָדַד.

רָדַד (b. h.), *Pi. רָדַד* (cmp. רָדַד) [to lower,] to flatten, stamp, beat. Tosef. M. Kat. I, 4 וּמָרְדָּר (ה) אֶרְמָה וּב' (Var. וּמָרְדָּר) and beats the ground under it (to kill the moles); Y. ib. I, 80^c; Bab. ib. 7^a וּמָרְדָּר (Ms. M. וּמָרְדָּר); v. רָדַד I. Tam. VI, 8 הַחֲחִיל מִרְדָּר וּיּוֹצֵא (Bab. ed. 33^a וּמָרְדָּר) he flattened (spread the heap of coals) and went out. Ib. 2 וּרְדָּר וּב' and spread them with the rim of the pan. Sabb. 103^a מְרַדָּר מִסֵּי מִשְׁכָּן those beating the gold foils for the Tabernacle; Tosef. ib. XI (XII), 2; a. e.—Part. pass. וּמָרְדָּר. Y. Erub. VII, 24^c top אִם הָיָה וְהָכֵן מִר' if the pile of straw is reduced (spread). Hull. 46^a מִר' כִּיחַ if the olive's size that is left of the liver looks like beaten (ragged). Ib. 124^b בָּמֶר when the piece of meat is ragged (the two parts, each of half an olive's size, connected by a strip). Mikv. VII, 7 מִקְוֵה שְׁמִימִי מִר' a bathing tank the water of which is shallow (and spread, and can be made deeper by damming). Ohol. VII, 2 עַל הָאֵרֶץ מִר' part of the tent canvas flat on the ground; וְעַל הָאֵרֶץ מִר' stretched flat over the sky-light.

רָדַד ch. same, to beat, stamp, stretch. Targ. Ps. CXXXVI, 6.—Part. pass. וּמָרְדָּר; pl. וּמָרְדָּרִין. Targ. O. Num. XVII, 3 ed. Berl. (oth. ed. וּמָרְדָּרִין).

Pa. רָדַד same. Targ. Ex. XXXIX, 3. Targ. Num. XVII, 4. Targ. Ps. CXLIV, 2.—B. Mets. 83^b רָדַדִּי he has been hammering (metal, during the night).

Ithpa. רָדַד to become thin, slender. Ned. 61^b עֲנַבִּים וְגִפְתִּים כִּי מִרְדָּדִין וּב' grapes, likewise, when their stems are thin, can be nipped off with the hand (without a pruning knife).

רָדַד or **רָדַד** m. (preced.) *that part of the canvas which lies flat on the ground*. Tosef. Ohol. VIII, 1 ... כִּיחַ (עַל) תַּחַת הָרִי an olive's size of a corpse which lies under the flat canvas.

רָדַד m. (preced. wds.) *the beaten (smooth) side of cloth*, opp. לְפָנָה. Targ. Y. Lev. XIII, 55.

רָדַד, v. רָדַד.

רָדַד f. (רָדַד III) *ploughing*. B. Bath. 12^a בִּי ר' יוֹמָא (Ms. M. רָדַד; v. Rabb. D. S. a. l. note; Ar. בִּי רָדַד וּב' (רָדַד) as large a field as requires a day for ploughing.

רָדַד (numerical value) *two hundred and ten years*, the traditional time of the slavery in Egypt. Gen. R. s. 91 (ref. to רָדַד, Gen. XLII, 2) כְּמִנֵּי ר' he announced to them that they would live there in slavery two hundred and ten years, corresponding to the numerical value of רָדַד; Num. R. s. 13, end שְׁנֵים ר' שָׁנִים וּב' corresponding to the 210 years which Israel spent in Egypt.

רָדַדוּתָא, v. רָדַדוּתָא.

רָדַד m. (רָדַד) *fast run*. Ber. 56^b, opp. נָחַד.

רָדַדוּכִיכֹן, Targ. Y. Lev. XXV, 5, read: פְּרִיכִיכֹן, v. פְּרִיכִיכֹן I.

רָדַד I (b. h.; cmp. רָדַד) [to stamp, tread,] 1) (cmp. רָדַד) to rebel, be contumacious. Yoma 40^b לְמִינֵי ... אֶל Ms. M. (ed. לְצוּרִיקִים) give the heretics no occasion to rebel (to argue in favor of their heresy); Tosef. ib. III (II), 2 לְרִדּוֹת אֲחֵרֵיהֶם ed. Zuck. (Var. לְרִדּוֹת אֲחֵרֵיהֶם, corr. acc.) to rebel after you are gone; Par. III, 3; Sifra Vayikra, N'dab., ch. II, Par. 2.—2) to chastise. Mekh. Mishp. s. 4 הַרְדָּה בָּנוּ וְכַלְמִירוּ he who chastises his son or his pupil (and kills him); Macc. II, 2 הַרְדָּה אֶת וּב' the teacher that punishes his pupil. Gen. R. s. 50, end בָּשָׁר וְרָדַד and wanted to punish them; a. fr.—3) to subjugate, rule, govern. Ib. s. 8 (ref. to וְרָדַד, Gen. I, 28) אִם זָכָה רָדַד if man is good, (God says,) 'rule', if not, (God says,) 'let them go down'; ib. (ref. to וְרָדַד, ib. 26 concerning such as are 'in our image and likeness' (I say), 'they shall rule' &c. Ib. וְרָדַד לְמִי וּב' let 'our image and likeness' (the good man) rule over him who is not &c.; Yalk. ib. 14.—[Tosef. Ter. IX, 12 ed. Zuck. וְרָדַד, v. וְרָדַד III.]

Pi. רָדַד 1) to drive, chase. Ex. R. s. 20 שְׂאֵרֵיהֶם אֵרֶץ וּב' until I drive them into the sea.—2) to chastise. Ib. s. 1 וְלֹא רִידָדוּ בִּיסוּרִין he did not chastise him. Ib. (play on וְרָדַד, I Chr. II, 18, as a surname of Caleb) אֶת יִצְהָר וּב' he chastised (or subjugated, v. supra) his evil inclination. Yalk. Prov. 959 אֶרְדָּה אֹהֶל וּב' (or אֶרְדָּה) I shall punish thee with them; a. e.—3) to stamp. M. Kat. 7^a, v. רָדַד.—4) (cmp. פָּכַשׁ) to dam, make passable. Erub. 104^a ... חֲצִיר וְרָדַד (Alf. מִדְּרָה, v. Rabb. D. S. a. l. note 40) if a court has been made impassable through rain, he may bring straw and make a path with it; ib. וְכִשְׁוֹה מִדְּרָה וְכִשְׁוֹה מִדְּרָה and when he makes the path, he must not do so by carrying the straw in a basket &c.

רָדַד ch. same, 1) to chastise. Targ. I Kings XII, 11. Targ. Prov. III, 12. Ib. XXXI, 1. Targ. Ps. XII, 7 רָדַדִּי (ed. Wil. רָדַד, corr. acc.); a. fr.—2) to drive, rule. Ib. CX, 2. Targ. Lev. XXVI, 17; a. e.

Ithpe. אחררי to be chastened; to be instructed. Targ. Jer. VI, 8. Targ. Prov. XXIX, 19. Targ. Y. Lev. XX, 5; a. fr.

דרי II (b. h., cmp. ירר) *to take down; to detach, break off, esp. a) to take honey out of the bee-hive.* Ukts. III, 10 והרוקה ממנה ... כוורת a bee-hive ... is regarded as landed estate ...; and he who breaks honey out of it on the Sabbath &c.; Shebi. X, 7; B. Bath. 66^a; 80^b. B. Mets. 64^a לדרו את כוורתו ... החולק if a person goes to take the honey out of his bee-hive; וכל מה שכוורתו ירדה כך וכך וכל whatever my bee-hive may yield shall be thine for such and such an amount; a. fr.—2) (פיר) *to detach bread from where it sticks to the oven, to shovel out.* Sabb. 4^a חזירו ... הדביק ... if a person stuck a loaf to the wall of an oven (on the Sabbath), would you permit him to take it out (before it is baked) &c.? Makhsh. III, 3. Yoma 38^a; Tosef. ib. II, 5 אינן בקיעין לדרוהם they were not skilled in taking them off (without breaking); a. fr.—Y. Pes. III, 30^a bot. ירדה let him detach it (the piece dedicated as Hallah) from the loaf.

Nif. דריה to be detached, taken out of the oven. Tosef. Yoma I. c. מבפנים ולי' והיה נאפה ולי' (Var. דריה) it was baked in, and taken out from the interior of the oven; Cant. R. to III, 6 דריה.

דרי, **דריא**, **דרי** Pa. דרי same. Targ. Y. Lev. XXVI, 26 וימדרין (some ed. וימדרין, corr. acc.).

דרי III (cmp. דרי I) *[to subjugate the ground; cmp. Gen. I, 28; cmp. גיר I], to plough.* Targ. Ps. CXXIX, 3 דרי (ed. Lag. דרי, v. דרי). Targ. Hos. X, 11. Targ. I Kings XIX, 19; a. fr.—Y. Shebi. IV, 35^a bot. דרי; Y. Snh. III, 21^b top דרי הוא קאם (not דרי) was ploughing; Lam. R. to I, 16 דרי הוא קא ררי Y. B. Mets. IX, beg. 12^a פוק דריהם ... לחלוש (not דריהם) where it is customary to pluck, and the tenant cut the grain, we say to him, go out and plough the field (for the owner); a. fr.

Ithpe. אחררי to be ploughed. Targ. Am. VI, 12. Targ. Mic. III, 12; a. e.

דריא, **דריא** m. (preced.) *plougher.* Targ. Am. IX, 13.—Y. Shebi. V, 36^a דרי תורא a plough ox.—Pl. דריא. Targ. Ps. CXXIX, 3 (ed. Lag. דריא; v. דריא).

דריא, **דריא** m. (preced.) 1) *ploughing, ploughing season.* Targ. Y. I Ex. XXXIV, 21 (ed. Vien. דריא; Y. II דריא). Ib. XXI, 37 דריה (some ed. דריה, read דריה or דריה).—B. Kam. 46^a וכל גברא רובין לר' whether he is a man that sells cattle for ploughing or for slaughtering; ib. לאי דמי ר' if the price of a working beast was paid, it was sold for work; B. Bath. 92^a, v. נכסא. Ib. b; a. e.—Ib. 12^a דרי יומא, v. דרי. 2) *Ridya*, name of the angel of rain. Taan. 25^b ר' דרי I saw Ridya, he looks like a calf &c. Yoma 21^a top וכל I saw Ridya, he looks like a calf &c. also the voice of Ridya (v. Ps. XLII, 8).

דריא m. pl. 1) (v. דריא) *running water.* Targ. Prov. V, 15 (ed. Wil. דרי).—2) *pl. of דריא.*

דריא, **דריא** m. (דרי) *beaten, hammered metal, foil.*—Pl. דריא. Targ. O. Num. XVII, 3, v. דרי. Targ. Y. ib. דריא constr.

דריא m. (b. h.; דרי) 1) (b. h.) *a (female's) wrap of fine texture, veil* (לסניפה). Kel. XXIX, 1. Yalk. Num. 750 פטרי פטריה the scholars exempted a woman's *radid* from show fringes; Sifré Num. 115 (corr. acc.).—2) *the extreme border of a web by which it is stretched.* Y. M. Kat. III, 83^b top; Treat. S'mah. ch. IX דרי (corr. acc.).—[Yalk. Gen. 95 ולקח את הר', read דריא, as Pirké d'R. El. ch. XXX.]

דריא ch. 1) same, *gauze, veil.* Targ. Y. Gen. XXIV, 65 (h. text צניפה). Ib. XXXVIII, 14; a. e.—2) *דריא (a chain of) hammered gold.*—Pl. דריא. Targ. Cant. II, 5 (cmp. Targ. ib. V, 7 דריא for h. text דריא).

דריא, v. דריא.

דריא, v. דריא.—[Gen. R. s. 41, v. דריא.]

דריא m. pl. (דרי, cmp. דריא) *drippings.* Nidd. 67^a נפל בר' it fell off with the drippings (when she came out of the bath).

דריא, **דריא**, v. דריא.

דריא I f. (דרי I) *subjection, rulership.* Gen. R. s. 34, v. דריא.

דריא II f. (דרי II) *detaching, taking bread out of the oven.* R. Hash. 29^b דריא הפה וכל the taking out of the bread, which is an art but no labor. Y. Shek. V, 48^d bot. דריא היו בקיאים ... ובדריא they were skilled in making the show-bread and in taking it out; Y. Yoma III, 41^a; Cant. R. to III, 6; a. e.

דריא f. (v. דרי III) *fit for ploughing, gentle.* Ruth R. to I, 19 ודא וכל ואמר ר' like a common cow whom her owner exhibits in the market, saying, she is a ploughing cow and makes even furrows; (מכרתיה) if she be a gentle cow, what do these her burns (scabs) mean?; Yalk. ib. 601 דריא (corr. acc. the entire passage).

דריא m. pl. (דרי I) *rammers, rollers.* Gen. R. s. 41, end עליהם (some ed. דריא, corr. acc.) they pass rollers over them; ib. s. 69 דריא (v. דרי); Yalk. Is. 337 דריא, read דריא.

דריא Targ. II Esth. VI, 10, quid?—[perh. = דריא chains of hammered gold; the text is corrupted].

דריא, v. דריא.

דריא I f. (דרי) *pursuing.* Y. B. Kam. IV, 4^b top ויהן ... שיש בדריא וכל and they judge that in his (the ox's) pursuit of an animal lies the intention to gore.—

רחוץ (or רחון) m. (רוח) soaked substance, infusion.
Y. Ab. Zar. II, 41^b bot., v. רחון; Y. Sabb. IX, 11^d רחון
(corr. acc.).

רָחַט (= רָחַץ) to run.—*Part. pass.* רָחוּט; *pl.* רָחוּטִים hurried, running. Cant. R. to I, 17 (ref. to וְרָחַטוּ ib.).
בְּבוֹרֹתֵם מקום שֶׁבָּחֲתֵהֶם ר' the place where the priests
ran (at service) was laid out with cypresses (ref. to I Kings
VI. 15).

Hif. חִיפִּים (denom. of חִיפָה) to lay rafters. Ib. לְבִרָה מִקְרָה ... מִכְרָה the text (Cant. l. c.) teaches a practical lesson that man should use cedars for roofing and cypresses for the rafters.

רָחַץ ch. same, to run, be swift. Targ. Job IX, 25 (of a bird). Targ. Gen. XVIII, 7. Targ. II Sam. XVIII, 23; a. fr. — M. Kat. 9^b רָחַץ אֶת יָדָיו I. Erub. 51^a top רָחַץ וְכִי מִצְוָה לְמַרְחֵט provided he may reach the root of the tree (before the Sabbath begins) by running. Ber. 6^b מִצְוָה לְמַרְחֵט it is right to run. Ib. אָנָּה נָמִי רָחַץ אֶת רַגְלָיו I run likewise. Sabb. 94^a וְכִי רָחַץ שְׁלֹשָׁה רֵיחוֹ he ran three parasangs on foot. Ib. 32^a וְיִצְחָק רָחַץ (ירחטן) the goats run, v. הָרָא; Yalk. Gen. 31 רָחַץ. Y. Shek. V, end, 49^b וְכִי רָחַץ וְכִי רָחַץ may the (my) feet that failed to run to give alms, be broken; a. fr. Af. אָרְחֵץ אֶת אֲרֻזֵּי cause to run, hasten. Targ. O. Gen. XLI, 14.

רַחֲטָה m., pl. רְחִיטִים, רְחִיטֵן (b. h.; preced.) [*runners*,]
 1) gutters of the watering trough. Lev. R. s. 31; Cant. R.
 to VII, 6 (ref. to אסור ברהטים, ib.) של בר' ... שנגזר ... משה
 זה מריבה that is Moses... concerning whom it was decreed
 that he should not enter the land; and why? Because of
 the troughs of the waters of Meribah (Num. XX, 13).—
 2) (= רוחשים) rafters, roofing. Ib. ... שאמר ... מזל-
 (של) אבינו יעקב משרה שכנינו ברוך ישראל בר' (strike out)
 that is the king of kings ... who bound himself by an
 oath that he will allow his Presence to dwell in Israel
 under roofing (in the Temple); Lev. R. l. c. משרה שכנינו
 under Jacob's roof. (strike out אבינו ברוך) ברוך יהושין של יעקב
 —[3] running. Ib. אל הבקר רץ וכ' (Gen. XVIII, 7),
 'and Abraham ran &c.'; Cant. R. l. c.—[4] (b. h.) shavings;
 trnsf. curls. Cant. l. c.]

רַחֲטָא m. (preced.) 1) *runner*.—Pl. רַחֲטָאָה Targ. II Kings XI, 4; 6. Targ. Jud. V, 28; a. fr.—2) *gutter of the watering trough*.—Pl. as ab. Targ. O. Gen. XXX, 38; 41 (ed. Berl. רַחֲטָא).

יִיְהוָה v. רַחֵם

ר' רחמון, m. (preced. wds.) *road, marching route.*
Ber. 32^b וְר' חיל בר אחי שלשים ר' ועל כל ר' ור' Ms. M. for each army (of stars
in the signs of the Zodiac) I created thirty routes, and
for each route I created in it (the sign) thirty legions &c.,
v. קרשן; Yalk. Is. 332 ירה'.

רַחֲטוֹנָא m. = רַחֲטָא, *runner*.—*Pl.* רַחֲטוֹנֵי, רַחֲטוֹנִיָּה.
Targ. II Chr. XXX, 6; 10. Ib. XII, 10, sq. Targ. Esth.
III, 13 (ed. Lag. 'ריח'); 15.

רָחַב, v. רָחַב.

רַחֵם, v. רָחַם.

רָחִישׁ m. (b. h.; רָחַשׁ) [*runner*,] *rafter* or *floor beam*
 running from wall to wall.—*Pl.* רָחִישֵׁי, רָחִישֵׁי. Hag. 16^a
 אבני ביתו ורָחִישֵׁי ביתו Ms. M. (ed. וקירות) the stones
 and the rafters of his house testify against him (ref. to
 Tab. II, 11); Taan. 11^a (v. Rabb. D. S. a. l. note); Yalk.
 291. Lev. R. s. 31, v. רָחֵשׁ. [Yalk. Cant. 985 רָחִישֵׁי
 הַרְחִיקוּ 'our runners' (Cant. I, 17), that means the school
 children.]

רְחִישָׁא, רְחִישִׁים *ch. (preced.) runner. Targ. Jer. II, 31.—Pl. רְחִישָׁא, רְחִישִׁים. Targ. II Esth. III, 13 ed. Lag.; (ib. 15 רְחִישָׁא); a. e., v. רְחִישָׁא.—B. Mets. 107^b שְׂחִיר ר' וי' (רְחִישָׁא); v. צִפְרָא; B. Kam. 92^b רְחִישִׁים. Sabb. 78^b מִינְשֵׁי רְחִישִׁים (Ar. רְחִישִׁים) the runners (police) of the toll collector (who ask persons they meet for their receipts).*

רְחִיטָנִי f. (v. preced. wds.) 1) *a tool for planing wood* &c. (so named from the grooves in which it runs), *chisel*, differ. fr. מְגִיחָה. Tosef. Kel. B. Bath. II, 2. Tosef. B. Kam. XI, 15; B. Kam. 119^b וְכִי וּמִתַּח הָר' הַיּוֹצֵא chips falling from under the borer and the chisel belong to the carpenter.—2) (cmp. ξυστήρ α. ξόστρον) *a tool for shaving hair, an instrument with which the hairs are removed singly*, differ. fr. פָּצֵר. Macc. III, 5; Naz. 40^b, a. e.

רָחַן, *Hif.* רָחַן (a contract of רָחַן, cmp. רָחַן a. Lat. arrha; v. רָחַן) to deposit as a pledge, contrad. מִשְׁכָּן to take a pledge. Tosef. Maas. Sh. I, 1 ... מעשר שני מִשְׁכָּן ed. Zuck. (Var. מִשְׁכָּן) second tithes must neither be sold, nor taken or given as a pledge; Y. ib. I, 52^a top. Ib. 'עבר ורח' if he pledged it in defiance of the law, he is fined. Pes. 31^a אָצֵל כִּשְׁתַּחֲרִינוּ אָצֵל when he deposited it (the leavened matter) with him (the gentile) as a pledge. Ib.^b: a. e.

אֶתְּקָן, Bets. 30^a Ms. M., v. אֶתְּקָן (v. Rabb. D. S. a. l.
a. Sabb. 148^a Ms. M.).

רִינָא, v. רִנָּא.

בכל I m. (רָאָה) = רָאָה, *sight, view*. Zeb. XIV, 6 רָאָה
 “we were permitted to be eaten within the entire range
 of sight (around Shiloh); (Yalk. Deut. 881 מִקְוֵה שְׂאֵרָה
 of רָאָה); Num. R. s. 14⁷. Zeb. 118^b כֹּלֵי רֹאֵה the
 range of sight of which they speak means a spot from
 where you can overlook the entire place with nothing
 to intercept &c. by רֹאֵה לא רָאָה אֵלָּה רָאָה מִקְצָתוֹ
 the view not only of the entire place but also of a part
 of it.

תוצה II m. (supposed to be) the name of *an insect* on trees. Tosef. Shebi. I, 11; Y. ib. II, 33^d.

רַאֲי. v. רואה.

רוב m. (b. h.; רִבְבַּי) *multitude; larger portion; majority.*
Meg. 15^b (ref. to Esth. V, 11) בניו ורובם ר' how large was
the multitude of his sons? Bekh. VI, 8 ר' המדבר וכו' the

larger portion of the anterior part of the tongue. Keth. 15^a העיר אחר ר' הולכין אחר ר' we are guided by the legal status of the majority of the inhabitants of the town; ר' סייעה the majority of the members of the caravan that encamped near the town. Ib.; Hull. 95^a, a. e. במצא חלך when a piece of meat is found, we go by the majority of the meat stalls (to decide whether it be *kasher* or not). Ib. 3^b, a. e. מציירין ר' most of those engaged in slaughtering are experts. Sabb. 118^b רובן של צדיקים ר' most righteous men die from bowel diseases. Hull. II, 1 רובו של אחד כמותו if one cuts through the larger portion of the organ (v. סימן), it is considered as if he had cut it through. Hor. 3^b רובו ככולו . . . בכל החורה in the entire Law we adopt the rule that a majority (or the larger portion) are legally equal to an entirety; Naz. 42^a; a. v. fr.—Gitt. 60^b בכרוב ר' the majority of the halakhic decisions rests on the Scripture (is derived from the text by interpretation), and the minority on tradition; v. Y. Peah I, 17^a bot.—[Y. Yeb. IV, 8^b top רובו לו שיפרש ער, read: רבו.]

מֵאָה הָא מִלֵּתָא . . . בָּרַר ר' Hull. 11^a ch. same. whence do we derive the rule laid down by the Rabbis, that we are guided by the majority? Ib. דִּיאִתִּיהָ קָמֵן ר' a majority which is before us, a majority of a definite number; ר' לִיאִתִּיהָ קָמֵן כְּגוֹן וְכ' a majority of an indefinite number, as for instance, the case of a minor *yabam* (Yeb. XIII, 12, when we are guided by the principle that the majority of persons are not impotent). B. Kam. 46^b ר' מִסְּתֵימָא דְּאִנְשֵׁי לִרְדֵּי וְכ' most people buy animals for ploughing. Ib.; B. Bath. 92^b, v. אִיסְפָּרָא; a. v. fr.—*Pl.* רוֹבֵי Hull. 28^b לִיכָא . . . ר' Rashi (ed. ריבא) two larger portions of one object cannot be assumed, i. e. if an object is divided into two equal parts, you cannot apply the principle that either half may be ritually considered as if it were the larger portion.

רֹחַב, v. רֹחַב.

רוֹבֵה I m. (b. h. רֹבֵה, Gen. XXI, 20; רֹבֵה; [growing.] *young man, youth*. Sot. 26^a שֶׁנֶּשֶׂא עִקְרָהּ [a young man who married a barren or an old woman. Y. ib. VIII, 22^d bot. שֶׁנֶּשֶׂא רֵיבָהּ a young man that married a young girl; a. e.—*P.* רֹבֵי, רֹבֵי. Tam. I, 1 שְׂמִירִים וְהָרִ' the young priests held watch there; [anoth. opinion: the *archers*, v. II.]—Esp. הַר' *the sons of R. Hiyya*. Hull. 20^a וְהָר' let the lads receive the answer to their arguments. Y. Hag. III, 79^c bot.; a. e.

רוֹבֵד m. (רָבַד) 1) *mosaic pavement*, esp. *the paved level space between steps* in the Temple hall, *landing, terrace*. Yoma IV, 3 הרביעי שבחיכל 'ח', emended ib. 4.^{3b} של היכל, the fourth terrace on coming from the hall. Midd. III, 6 ר' שלשה ו' ... רום מעלה the height of each step was half a cubit, its depth one cubit each of the three steps, and a landing of three cubits &c. Ib. IV, 4, sq. Tosef. Succ. IV, 23; Tosef. Men. XI, 13 שבאולם 'ח' the pavement in the hall.—*Pl.*—רוֹבְדִין, רֹבְדִים, Tam. I, 1 היה אבן היה אבן was surrounded with stone pavements; Midd. I, 8. Tosef. Ohol. XVII, 1 ובאבנים sunk

in and covered with paving blocks or with (rough) stones.—2) *the interlaced branches of two neighboring trees*.—*Pl.* as ab. Hull. 140^b היה יושב בין שני רוכבי Hull. 141^a; a. e.

רִצְפָּה ch. same, *pavement*. Targ. II Chr. VII, 3 (h. text רִצְפָּה).

רובא I, v. רובת.

רוֹבֵחַ II m. (v. רָבַח) *saturation, sauce, dip*. Y. Pes. X, 37^d top כְּמוֹ רוֹבֵחַ ... ר' וְלֹמַה and why is it (רוֹבֵחַ) called *robēh* (saturation)? Because it is saturated with it (the wine that is put in as a sauce).

רֹבֵּץ, **רֹבֵּץ** m. 1) = רֹבֵּץ, *great*. Targ. Y. II Lev. X, 19 (ed. Vien. רֹבֵּץ).—2) = רֵבֵּה *elder, senior*. Y. Ber. II, 5^b bot. רֵבֵּה הַשְּׁעִיָּה. Y. Kil. IX, 32^b רֵבֵּה חֲרִיבָה; a. fr. (interch. with רֵבֵּה).

רִיבָּה I f. (= מְרִיבָה) *more, larger number*. Keth, 103^a בֵּרַכְתָּ הַבֵּית בְּרַ' the blessing of the household increases with the number of its members (every one contributing towards the comfort of all); B. Bath. 144^b; Tos. Keth. XII, 3 מְרִיבָה (corr. acc.).

אֲדָמָה II m. ch. (רַבָּב) gradation, conclusion a minori ad majus (כָּל הַדִּיּוֹת). Y. Peah IV, 18^b top יוֹדֵנִי R. J. and another by R. S. ben L.; ... מִה מְצִיאתָ וּכְ' R. J.'s argument is: if in the case of a find &c. (v. corr. vers in Frankel, Talm. Hierosol.). —רַבָּב (I הַדִּיּוֹת) *something greater, more restrictive*. Y. Sabb. XVII, beg. 16^a דְּלֹחֹת דְּר' וּכְ' (דְּרִיבֹן) in one respect there is a greater restriction in the law concerning the moving of the doors of a house, and in another respect a greater restriction in the law concerning the doors of furniture; דְּלֹחֹת ... דְּר' וּכְ' the greater restriction concerning the doors of a house consists in this that they dare not be moved even &c. Y. Ab. Zar. I, 40^a top ר' דְּר' the opinion of R. S. b. L. goes farther in restriction than that of R. J. Y. Maasr. I, 49^a bot. דְּר' אֵימֹר he comes to tell you something greater. — Y. Meg. I, 71^c top דִּרְבָּה שְׁהַסְפִּירִים וּכְ' here is something greater (than the difference between scrolls and T'fillin which has been stated): scrolls may be written on either side of the parchment &c.; דָּף אֶחָד בְּשֵׁי עֶרְוֹת לִית הִיא 'one column' law against the 'two sides' law—this is no gradation. Y. Peah I, 15^d top וְהָא דְּרַבָּה מִקָּדָם גִּדּוּל (בְּפִרְיעָתָא) here is something greater (just the reverse, v. אֶחָדָא); greater is a duty which is like paying a debt (the filial duty) than &c.; Y. Kidd. I, 61^b bot. וְהָא דְּרַבָּנִין (corr. acc.).

רוּבִי I m. = h. רוּבָה, *youth, young man*.
Targ. I Chr. XXII, 5.—*Pl.* רוּבִי, רוּבִי. Targ. Ruth III, 10.
Targ. Lam. II, 12 (not רָב). Ib. 21; a. e.—Targ. Job XXI, 11
ורוביהון.

רובי, רוביא II m. *fenugreek*, (oth. opin. *flax-seed*).

Ker. 6^a ורובי רגל... ורובי רגל (Rashi) one should make it a habit at the beginning of a year to eat pumpkin, fenugreek &c.; Hor. 12^a. Hull. 52^a. Sabb. 109^b, v. III.

רובן m. (רַבָּן) *coarse weft*. Par. XII, 8 (Var. אַרְבָּן q. v.).

רובע m. (b. h. רִבְעֵי) *one-fourth*, esp. (sub. קב) *rob'a*, one-fourth of a Kab. Ker. 6^a; Y. Yoma IV, 41^d. Tosef. B. Bath. V, 10 (among the measures to be kept) ר' ורצ' a *rob'a* and a half *rob'a*. Num. R. s. 92^a (God repays measure for measure) ר' ורצ' even to a *r.* and a half-*r.* Tosef. Kel. B. Bath. III, 8 ורצ' הר' a block with the cavity of a *r.* on one side and of a half-*r.* on the other; Tosef. Mikv. VI, 22. Tosef. Ohol. I, 7 עצמיהו ר' a *rob'a*-ful of bones; a. fr.—ר' ביה a piece of ground of the capacity of one *rob'a* of seed. Kidd. 28^b; a. e.

רובעא ch. same, *one fourth*. Targ. II Esth. IV, 1.—Pl. רובעא. Y. Hall. II, 58^d top, v. אַרְבַּעא.

רובצל v. רַבְצֵל.

רוען m. (b. h. רֵעוֹן) *excitement, anger, commotion, trouble*. Midr. Till. to Ps. XXII רוען out of the divine anger comes mercy (ref. to Hab. III, 2). Pirké d'R. El. ch. XXXVIII רוען he began to curse his sons' anger. Gen. R. s. 84 (ref. to Job III, 26) בא עלי רוען the trouble about Joseph came upon me.

רוענא f. ch. same. Targ. II Chr. XXXIV, 21. Targ. Ps. LXXXVIII, 31. Targ. Job XXI, 30 רוענא (Ms. רֵעוֹן); a. e.—[Targ. Prov. XXIX, 22 גברא ר' read with ed. Lag. a. oth. רוענא.—Lam. R. to II, 2 נחמלא רועניה ו' (masc.) Ben Kosiba's anger rose to its full measure.—Pl. רוענא, רוענא. Targ. Job XL, 11 (Ms. רֵעוֹן).

רוענא v. preced.

רועינא Y. Kil. I, 27^a אַה הר' v. אַה רֵעוֹן.

רוגלות v. next w.

רוגלות f. pl. רֹגְלוֹת 1) *routes, directions*. Cant. R. to IV, 1 מה... משוגרה ר' הרבה ו' as the pigeon is sent out in many directions and always returns &c.; ib. to I, 15 (not שוגרה).—2) (adj.) *familiar*. Tosef. Ber. II, 12, a. e. ר' הלכות v. רגלי. —3) [*runners*], *grapes growing in a row on isolated vines*, opp. רליות (v. רליות). Men. VIII, 6 כל רגליהו; Tosef. ib. IX, 10 רג. Y. Peah VII, end, 20^c ר' ו' אומן ו' all plants in one row form one bed; Y. Pes. IV, 31^b bot. רוגלות.

רוגנא pr. n. river *Ravnag*. B. Bath. 73^b top (Ms. M. רוגנא; Ms. R. רוגנא; ed. Lubl. רוגנא; v. Rabb. D. S. a. l. note).

רוגשנא v. רַגְשָׁנָא.

רוחא m. (רוח II) *the flat portion of the baker's shovel*. Tosef. Kel. B. Mets. III, 7, v. צנוקא III.

רודוס pr. n. pl. (a corrupt. of Ἀραδος) *Aradus*, v.

אָרֹדוּ. Y. Meg. I, 71^b bot. (expl. אָרֹדוּ, Gen. X, 18) ר'; [The context forbids thinking of Rhodus].—[Y. Yeb. VIII, 9^b bot. ברודוס, read with Y. Kidd. IV, 66^b top, a. Y. Bicc. I, 84^a בָּרְדוּס.]

רוח v. רוּחַ.

רוחנא m. (רוח, cmp. רֹחוֹן) *moistening, refreshment* [or *marrow*]. Targ. Prov. III, 8, v. רוּחָנָא.

רוחא v. רוּחַ.

רוחא v. רוּחַ.

רוחא (b. h.) *to be wide, roomy; to spread*. Y. Snh. I, 19^c top משם הרוחה יצאה ורוחה ו' from there (the hall of the Sanhedrin) the law went forth and spread (with authority) for all Israel; Tosef. ib. VII, 1; Tosef. Hag. II, 9. Y. Yeb. I, 3^a bot. רווחה בישראל... ראה see how this decision will spread (what its effect will be) in Israel; a. e.—Part. pass. רווחת; pl. רווחתם. Ab. V, 5; a. e. משחוחים, רווחת; [Mish. ed. רווחת, pl. of רווחת].

רוחא 1) *to be placed wide apart*.—Part. מרווחת; f. מרווחת (or מרווחת). Y. Shebi. II, end, 34^b במר' when the trees are planted wide apart, opp. רצופין; Y. M. Kat. I, 80^c top; a. e.—2) *to be wide and flat*. Koh. R. to VII, 23 במקום מר', v. קונו. Tosef. Kel. B. Mets. VIII, 6 לשונות מר' R. S. to Kel. XVIII, 5 wide and flat straps (comfortable to lie on), v. ליתן I.

רוחא (denom. of רווח) 1) *to be relieved*; 2) *to make profit*. Gen. R. s. 13 מרווחת... מרווחת commerce is prosperous, and the dealers make profit; אה... מרווחת the lepers feel relieved; Yalk. ib. 20. Gen. R. s. 39 ו' ו' the sick man saw him (Abraham) and felt better. Yalk. Ps. 843, v. רווחת; a. e.—3) *to cause relief*. Lev. R. s. 34 מרווחת they (the visitors) bring him some relief; Midr. Till. to Ps. XLI.

רוחא Hithpa. רווחת, Nithpa. רווחת *to be relieved, be in comfortable circumstances*. Lev. R. l. c. וכ' when thou art in better circumstances, thou wilt repay me.—[Ib., a. e. נחמיה העולם, read: נחמיה, v. רווחת.]

רוחא I ch. same, 1) *to be wide, extend; to be easy; to feel relieved*. Targ. Job XXXII, 20.—[Targ. Ps. XXXIII, 5 רווחת, v. רווחת. Ms., ed. Lag. רווחת, v. רווחת. Hull. 8^a מרווחת... ביה the cut widens, i. e. the parts cut through go apart, and are not affected by the heat of the knife. B. Bath. 90^b ר' רווחת when the market becomes easy (prices fall), it remains so (for the rest of the year). Taan. 23^b עלמא ר' אמרנא... I thought, as it has been raining, the world is at ease (prices will come down). Keth. 80^b, v. רווחת. B. Bath. 167^a (suspecting an erasure in a document) מ' רווחת ליה עלמא להא ו' why has this Vav so much space?, opp. רחוק; a. fr.—Y. Sabb. XX, end, 17^d his house fell in over him who felt at ease (?), v. צנוקתם.—2) *to make room*. Targ. Is. XLIX, 20 רווחת (prob. to be read: רווחת Pa.; h. text רווחת). Pa. רווחת 1) *to widen, make room; give comfort*. Targ. Prov. XVIII, 16 (h. text ירווח)—Part. pass. רווחת; f. מרווחת; pl. מרווחת; v. רווחת; Targ. Jer. XXII, 14.—

2) (denom. of רָחַח) to inspire.—Part. pass. as ab. Targ. Y. Deut. XXXII, 24 [read:] רָחַח בְּיָשֵׁן possessed by evil spirits.

af. אֲרָחָה 1) to make room, widen; to relieve. Targ. Y. Gen. XXVI, 22. Targ. Lam. III, 56 אֲרָחָתִי (verbal noun); a. e.—Sabb. 151^b מְרִיחָה ... חָלָה (or מְרִיחָה *Pa.*) stibium widens (improves the eye-sight) up to forty years of age, מְרִיחָה לֹא מְרִיחָה after that ... it preserves the eye-sight, but does not improve it; a. e.—Part. pass. מְרִיחָה open; vacant. Targ. II Chr. XXIII, 15. Targ. I Sam. XX, 25; 27 (h. text וַיִּפְתָּח).—2) to make profit, gain. Y. Ned. V, end, 39^b חָדַר בְּרַשׁ נָדַר מְרִיחָה (not מְרִיחָה) a man made a vow that he would make no profit (in business). Ib. [read:] מְרִיחָה אֵל מֵאֵי אֲשַׁבְעָה vacat. Targ. II Chr. XXIII, 15. Targ. I Sam. XX, 25; 27 (h. text וַיִּפְתָּח).—2) to make profit, gain. Y. Ned. V, end, 39^b חָדַר בְּרַשׁ נָדַר מְרִיחָה (not מְרִיחָה) a man made a vow that he would make no profit (in business). Ib. [read:] מְרִיחָה אֵל מֵאֵי אֲשַׁבְעָה vacat. Targ. II Chr. XXIII, 15. Targ. I Sam. XX, 25; 27 (h. text וַיִּפְתָּח).—3) to cause to profit. B. Mets. 73^a bot. אָנָּה ... וַיִּמְרוּחָה לָהּ I wait for them (give them time to move) until Iyar, and thus I benefit them greatly; a. e.—Part. pass. מְרִיחָה. Ber. 56^a עֲסֵקְךָ כִּי thy business will be profitable, opp. פְּסִיד.

Itkpa. אֲרָחָה, *Itkpe.* אֲרָחָה a) לִי אֲרָחָה to be relieved; to be better. Targ. I Sam. VI, 3. Ib. XVI, 23; a. e.—b) to be blessed (with issue, with increase of wealth). Targ. Gen. XX, 17. Targ. Y. ib. XXII, 20. Ib. XXV, 21. Ib. XXVI, 31.

רָחַח, רָחַח m. (b. h.; preced.) 1) extension, wide space; interval. Gen. R. s. 74 רָחַח בִּמְקוֹם אֵין they (the eastern men) hold council only in an open and level place (where they are safe against spies); Yalk. ib. 130 בִּשְׂרָה (where they are safe against spies); Koh. R. to VI, 23 בִּמְקוֹם מְרִיחָה בצרה רָחַח; Pesik. Par., p. 34^a בִּמְקוֹם רָחַח (corr. acc.). Gen. R. s. 19 (play on לְרִיחָה הַיּוֹם, Gen. III, 8) לְרִיחָה הַיּוֹם for the extension of the day (in order to extend Adam's day to God's day, a thousand years); Pesik. R. s. 40 רָחַח הַיּוֹם וְכִי I will give him one of my days,—'to the extension of the day'—I will give him &c. Hull. V, 3 רָחַח לֹא בִּינָה when there is no interval of time between the sale of the dam for slaughter and that of her young. Koh. R. to I, 7 רָחַח בֵּין וְכִי there was a space of four cubits between each two. Ber. 15^b בֵּין הַדְּבָרִים he must allow an interval between words that may easily run into each other; a. fr.—2) ease, relief. Tosef. Sot. II, 3 רָחַח שָׂאִים if (before she was tested) she used to give birth with great pains, she would now do so with ease; Num. R. s. 94ⁱ; Ber. 31^b. Tanh. Vayishl. 8 רָחַח כְּשֶׁחֵרֵית בצרה when thou wast in trouble, thou didst make a vow, but now that thou art relieved, thou forgettest; a. e.—3) profit, gain. Midr. Till. to Ps. XCII; Yalk. ib. 843 שְׁנוֹרִיחָה אֵת הָרַח אֲתָה וְדִידִי when the students saw the gain that he had made &c.

רָחַח, רָחַח II, רָחַח ch. same, 1) open space, room. Targ. O. Num. XXXV, 2 (ed. Berl. רָחַח; ed. Vien. רָחַח; h. text מְרִיחָה). Targ. O. Lev. XXV, 34. Targ. Ez. XLV, 2 (ed. Wil. רָחַח). Targ. O. Gen. XXXII, 17 (ed. Vien. רָחַח; a. fr.—Meg. 7^b, a. e., v. בְּסִתְמָה. Sabb. 146^b רָחַח לֹא הָיָה לוֹ הָיָה לוֹ הָיָה לוֹ הָיָה לוֹ he had no room (to accommodate all his hearers); a. e.—Pl. רָחַח, רָחַח, רָחַח, רָחַח. Targ. O.

Num. XXXV, 4, sq. (ed. Vien. רָחַח). Targ. Josh. XIV, 4 (ed. Wil. רָחַח; a. fr.—[Targ. Y. I Deut. XXXII, 24 רָחַח, read: רָחַח, v. רָחַח I.]—2) relief. Targ. O. Ex. IX, 28. Targ. Esth. IV, 14. Targ. Is. XXXII, 15 (h. text רָחַח); a. e.—Cant. R. to I, 1 בְּשֶׁנָּה רָחַח, v. אֲנִיָּה; Koh. R. to I, 12; Gen. R. s. 81, a. e., v. עֲקָתָה. Pes. 112^b פְּרִיחָה לִי רָחַח allow me a little relief (liberty); a. e.—3) ample provision, comfort. Keth. 69^a בִּרְחָה רָחַח בִּרְחָה there is ample provision in the house (she is sufficiently provided for). Ib. בִּרְחָה רָחַח אֲנִי I mean ample provision out of that estate. Ib. 80^a sq. מְשֹׁם רָחַח בִּרְחָה the scholars allowed the husband the fruition of the wife's property for the sake of domestic comfort, but not to the extent of selling the products. Ib. בִּרְחָה רָחַח קָא רָחַח he is allowed him for the sake of domestic comfort, and the comfort of the house remains secured; a. e.—B. Kam. 116^a רָחַח דְּמִילְתָּא הוּא דְּעֵבֵד he did it for the convenience of the thing, i. e. as an extraordinary, though not legally necessary, measure, to avoid litigation.

רָחַח, רָחַח, רָחַח f. same, wide space, relief. Targ. Ps. XVIII, 20; Targ. II Sam. XXII, 20. Targ. Ps. LXVI, 12 (h. text רָחַח); a. e.—[Targ. Ps. XXXIII, 5, v. רָחַח.]

רָחַח, רָחַח f. (b. h.) same, width; relief, ease. Ab. I, 5 רָחַח בֵּיתְךָ רָחַח let thy house be wide open (hospitable); Ab. d'R. N. ch. VII.—Y. Sot. X, 24^a bot. בְּשֶׁנָּה רָחַח שְׂיִשְׂרָאֵל בצרה רָחַח when Israel is in distress and the nations are at ease; (Bab. ib. 48^a בְּשֶׁנָּה רָחַח; Tosef. ib. XIII, 9 בְּשֶׁנָּה); a. e.

רָחַח, רָחַח v. רָחַח.

רָחַח pr. n. pl. [Wide Places,] Ravhatha. Targ. Y. Gen. XXVI, 22 (h. text רָחַח).

רָחַח, רָחַח, רָחַח v. רָחַח.

רָחַח m. (רָחַח; emp. פְּנִי) single, bachelor. Kidd. IV, 13 רָחַח לֹא יִלְמַד אֶדָּם a single man must not be a teacher of primary classes. Ib. 14. Pes. 113^a וְדָר רָחַח a bachelor that lives in a large city and does not sin. Lev. R. s. 27 (ref. to Job XLI, 3) וְדָר רָחַח this refers to a bachelor (childless man) that dwells in a community and contributes towards the maintenance of teachers of Bible and Mishnah. Tanh. Ahāre, ed. Bub. 15 וְכִי רָחַח like a very rich but unmarried man; having no wife, he has no house; Tanh. l. c. 10 וְדָר רָחַח (corr. acc.); Yalk. Ps. 767; a. e.—Pl. רָחַח, רָחַח, רָחַח. Kidd. l. c. וְכִי רָחַח two bachelors should not sleep wrapped up in one cloak; Tosef. ib. V, 10. Mekh. Bo, s. 13 רָחַח אַחֵרִים מֵרָחַח אַחֵרִים and they were all firstborn sons of other young men (not the husbands).

רָחַח, רָחַח I ch. same.—Pl. רָחַח, רָחַח. Targ. Is. XL, 30 (ed. Ven. רָחַח; h. text רָחַח).

רָחַח II m. (רָחַח; to be clear, v. Fl. to Levy Talm. Dict. IV, p. 486) straining bag. Pes. 42^b בְּרָחַח when the drink is made by pouring water on the strainer (and the

רוֹמֶב m. (רֶמֶב) 1) *soft, green date*, opp. רִבְשָׁה. Ukt.
 II, 2 'ר גַּלְעִינָה שֶׁל ר' the kernel of a green date. Tosef. ib.
 II, 1, sq.; a. e.—V. רֶמֶב. —2) *broth; juice of meats; jelly*.
 Hull. IX, 1, expl. ib. 120^a שׁוּמַנְא ר' what kind of *roṭēb*
 is meant? Fat; (oth. opin.) רִחַל רִקְרִישׁ, v. חֶלֶא III. Pes.
 VII, 2 נֶשֶׁךְ מִרֹשְׁבוֹ וּכ' if (while roasting the Passover lamb)
 some of its juice dripped on &c. Num. R. s. 10²¹; Tosef.
 Naz. IV, 6. Hull. 108^a ר' רֶבָה (fem.) *soft (liquid) juice*;

thick (jelly-like) juice; a. fr.—Tosef. Kel. B. Bath. V, 6 ר' נִיכְוִירִי, v. נִיכְבִּי.

רוֹבְבָה ch. same, 1) *moisture*. Targ. Y. Lev. XI, 38 בְּרוֹבְבָה (not בְּרָה...) (of the condition of a fresh corpse).—2) *liquid*. Targ. II Chr. IV, 5 בְּרָ as liquid measure.—3) *sap, marrow, juice*. Targ. Ps. XXXII, 4 (h. text לשֶׁךְ). Targ. Job XV, 27 (h. text בְּרָה); a. e.—*Pl.* רוֹבְבִין, רוֹבְבִין. Targ. Y. Lev. XI, 11 רוֹבְבִין (not רוֹבְבִין), v. צִיר I ch.—[Targ. Ps. LXXIII, 7 וְרוֹבְבִין Ms., read: 'רוֹבְבִין, v. חֲטָבָה.]

רוֹבְבָנִית, v. next w.

רוֹבְבָנִית f. (רָבַן) 1) *grumbling, discontented*. Num. R. s. 12^b מִשְׁרִינָה לוֹ מִשְׁרִינָה (Mus. רִוְנָה, corr. acc.) this is like the case of a king who had a grumbling matron as wife; Tanh. Naso 12 אִשָּׁה רִוְנָה (corr. acc., or רִוְנָה); Pesik. R. s. 5 רִוְנָה (corr. acc., or רִוְנָה).—2) [prob. to be read: *grumbling, discontent*. Num. R. l. c. שְׁלֵא חֲזָרָה לְרוֹבְבָנִית lest she return to her sullenness; Pesik. R. l. c. לְרוֹבְבָנִית (read לְרוֹבְבָנִית, or with ed. Prague: לְרוֹבְבָנִית).

רוֹבָה (b. h.) *to be moist, be saturated, drip*. Y. Maasr. I, 49^a top מִשְׁרִינָה (not שִׁירָה), v. רוֹבָה.

Pi. רוֹבָה *to saturate; to refresh; trans. to delight*. B. Bath. 14^b; Ber. 7^b (play on רוֹבָה) שִׁירָה לְחֻקָּה (רוֹבָה) she was privileged in that from her descended David, who delighted the Lord with songs and hymns.

Hif. רוֹבָה same. Midr. Till. to Ps. CL (ref. to Is. XXXIV, 5) [read:] מִרְיָה אוֹרָה וּמִפְלִירוֹ שֶׁרָה וְכ' he saturates it (the sword with blood), and brings her tutelary angel to fall, and then it (the sword) will come down upon her (Rome; v. Cant. R. to VIII, 14).

Nithpa. רוֹבָה, רוֹבָה *to be saturated, refreshed*. Gen. R. s. 33 וְגַל הַעוֹלָם יִרְדוּ rain fell, and the world was refreshed; Lev. R. s. 34 (not וְרוֹבָה); Yalk. Lev. 665; Yalk. Ps. 888 (corr. acc.). Y. M. Kat. III, 82^c bot. שְׁבַע יָמִים רוֹבָה as you were saturated with the oil of inauguration for seven days &c.; a. e.

רוֹבָה (רוֹבָה), רוֹבָה ch. same, esp. *to be filled with wine, be drunken*. Targ. Gen. IX, 21. Ib. XLIII, 34 (some ed. O. רוֹבָה, Pa.). Targ. Jer. XLVI, 10 (ed. Wil. רוֹבָה, Pa.); a. fr.—Part. רוֹבָה, רוֹבָה; f. רוֹבָה, רוֹבָה. Targ. Is. LI, 21. Targ. Prov. XXIII, 20, sq. Targ. Hag. I, 6; a. fr.—Gitt. 68^a רוֹבָה he drank, he was intoxicated and lay down. Meg. 12^b שְׁרִי וְלֹא אָבָא my father drank wine enough for a thousand men, and was not drunk. Pesik. Eth Korb., p. 57^b וְאֵנָּה שְׁבַע רוֹבָה (not רוֹבָה) וְאֵנָּה שְׁרִי רוֹבָה (not רוֹבָה) and I (the Lord) wrote about thy one Log of wine that I drink, I am filled, and I am satisfied (Num. XXVIII, 7), v. רוֹבָה; Pesik. R. s. 16; Yalk. Num. 776; Yalk. Ps. 761.

Pa. רוֹבָה, רוֹבָה 1) same, v. supra.—2) *to fill, saturate; to make drunk*. Targ. Is. LV, 10. Targ. Hos. VI, 3 (h. text רוֹבָה). Targ. Jer. XLVI, 16 (h. text רוֹבָה); a. fr.—Part. pass. רוֹבָה; f. רוֹבָה. Targ. Is. LVIII, 11.

Ithpa. רוֹבָה, *Ithpa.* רוֹבָה *to be saturated; to be drunken*. Ib. V, 22 (ed. Wil. רוֹבָה, corr. acc.). Ib. XLIX, 26. Targ. Ps. XXXVI, 9; a. fr.

רוֹבָה m., רוֹבָה c. (preced.) *drunk; drunkard*. Targ. I Kings XVI, 9; XX, 16. Targ. Prov. XXVI, 9. Ib. 10 (not רוֹבָה; h. text רוֹבָה). Targ. I Sam. I, 13; a. fr.—Gitt. 68^b רוֹבָה רוֹבָה when he saw a drunken man that was lost, he led him back &c. Sabb. 32^a (prov.) רוֹבָה leave the drunken man alone, he will fall of himself (a person's sins are visited upon him in critical moments); a. e.—*Pl.* רוֹבָה, רוֹבָה. Targ. Joel I, 5.

רוֹבָה f. (preced.) *saturation, fulness, satisfaction*. Pesik. Eth Korb., p. 57^b (ref. to שְׁכָר שְׁכָר, Num. XXVIII, 7) לְשׁוֹן שְׁכָר לְשׁוֹן שְׁכָר of this one Log of wine three words are used expressing drinking, fill, plenty; Pesik. R. s. 16; (Tanh. Pinhas 12 שְׁכָר).

רוֹבָה f. (b. h.; preced. wds.) *overflow; (numerical value) two hundred and twenty-one (Logs)*. Yoma 76^a.

רוֹבָה f. (preced. wds.) *drunkenness*. Targ. Mic. II, 11 (h. text שְׁכָר).

רוֹבָה, v. רוֹבָה, רוֹבָה.

רוֹבָה f. (preced. art.) 1) *intoxicating drink*. Targ. Hos. IV, 11 (h. text רוֹבָה).—2) *intoxication, rage*. Targ. Esth. II, 1 רוֹבָה constr. Targ. Prov. XX, 1 (h. text רוֹבָה).

רוֹבָה f. (preced. wds.) *overflowing*. Targ. Ps. XXIII, 5 ed. Wil. (ed. Lag. רוֹבָה, oth. ed. רוֹבָה, corr. acc.; emp., however, Targ. Ps. LXVI, 12).

רוֹבָה, v. רוֹבָה II ch.

רוֹבָה, v. רוֹבָה.

רוֹבָה, v. רוֹבָה.

רוֹבָה m. (רוֹבָה) *softness, tenderness*. Hull. 56^a אוֹרָה if the upper membrane had been perforated, the lower would have burst on account of its tenderness.

רוֹבָה m. (b. h. רוֹבָה; רִבְלָה) *peddler, esp. seller of spices, perfumes &c.* Yeb. 63^b, v. רוֹבָה. Cant. R. to III, 6 קוֹפֶה הָרָה the spice-peddler's basket. Ib. אֲבָקָה, v. אֲבָקָה. Lev. R. s. 16; a. e.—*Pl.* רוֹבָה, רוֹבָה. Sabb. 91^b; Gitt. 67^a, v. קוֹפָה. Kidd. 82^a; a. e.

רוֹבָה ch. same. Gitt. 33^a רוֹבָה רוֹבָה (Rashi) must the Tanna go on enumerating like a peddler (calling out all he has to sell)?; B. Kam. 36^b; Naz. 21^a; Arakh. 23^b.

רוֹבָה f. pl. (preced.) *mercantile journeys, success in business*. Cant. R. to III, 6 (play on רוֹבָה, ib.) רוֹבָה רוֹבָה whatever Jacob gained came to him only through the dust under his feet (he did not get anything from his father as did the latter from Abraham). Ib. רוֹבָה רוֹבָה for whatever journeys Israelites undertake with success, they are indebted to the merits

רומא m. (preced.) *Roman*. Ber. 62^b ר' Ms. M. (ed.
רומא, censor's change); Yalk. Is. 316; Gen. R. s. 10 רומא

(corr. acc.); a. fr.—*Pl.* רומא. Y. Sabb. VI, 8^c bot., v. א. אבטין. Y. Erub. III, 21^b, v. טקטיוטי. a. fr.—*Fem.* רומירא. B. Bath. 11^b, v. אבטין. Sabb. 110^b, v. רומירא. *Pl.* רומירא. B. Bath. 83^b, v. רומירא; a. e.

רומאטיקון m. (v. רומאטיקוס) *subject to a discharge of flux.* Lev. R. s. 15 נעשה ר' Ar. s. v. קטרין. (קטרין) he becomes subject to &c. (different vers. in ed. Lev. R.; v. קטרין).

רומא (רומא) pr. n. pl. *Ruma* in Galilee, near K'far Hananiah. Y. Erub. IV, end, 22^a; Bab. ib. 51^b Ms. M. (ed. ארומא, v. Rabb. D. S. a. l. note); Tosef. ib. IV (III), 17 (ed. Zuck. דרומא, corr. acc.).

רומילוס (רומילוס) pr. n. m. *Romulus*, the legendary founder of Rome in conjunction with his brother Remus. Midr. Till. to Ps. X (ref. to Ps. LXVIII, 6, a. X, 14) רומא the mother of Remus and Romulus was dead, and a she-wolf was appointed (by Providence) to give them suck, and they built two large huts in Rome; Yalk. ib. 652. Y. Ab. Zar. I, 39^c רומילוס רומא, אלן שני רומבין... רומא... (ירמילוס) this refers to the two orphans... R. and R. for whom thou didst appoint a wolf &c.; Yalk. ib. 671; Esth. R. to I, 9 רומא ורמילוס רומא.

רומוס pr. n. m. *Remus*, v. preced.

רומא m. (b. h. רומא, רומא, cmp. רומא, to swing) *spear.* Sabb. VI, 4 (63^a). Num. R. s. 20, end; Tanh. Balak 21; a. e.—*Pl.* רומא. Ab. d'R. N. ch. XXXIII... אתה חקב"ה the Lord, too, came against them with swords and spears (lightnings). Tosef. Snh. XIV, 6; a. e.

רומא ch. same. Targ. Num. XXV, 7 (O. ed. Vien. רומא). Targ. Josh. VIII, 18; 26 (h. text כידון); a. fr.—*Pl.* רומא. Targ. Jud. V, 8. Targ. Job XLII, 21 Ms. (ed. sing.); a. e.—[Lev. R. s. 16 ברומא, read: ברומא, v. רומא I.]

רומא I pr. n. pl. (Ρώμη, Roma) *Rome*; also the *Roman empire*. Targ. Is. XXXIV, 9 ed. Lag. (omitted in oth. ed.). Ib. LIV, 1 ed. Lag. (oth. ed. כרכא). Targ. Ps. CVIII, 11 כרכא ר' רשיעא ed. Lag. (oth. ed. כרכא רשיעא; ed. Wil. חקירא; h. text אדום). Targ. Y. Num. XXIV, 19 Levita (ed. קוסטנטיני. (קושט); a. fr. (mostly changed through the censor's influence).—Y. Ab. Zar. I, 39^c שנחרחן... יום on the day that Solomon was connected by marriage with Pharaoh Necho of Egypt, Michael stuck a reed into the sea..., and this is the origin of the great city of the Roman empire; Snh. 21^b; Sabb. 56^b Ms. M. (ed. שברומי omitted). Y. Ab. Zar. I. c. מלך בר' on the day that Elijah was removed, a king was installed in Rome. Y. Taan. I, 64^a top בספרו (רומי) in R. Meir's Bible was (a note) written, *massa dumah* (Is. XXI, 11) 'the burden of Rome.' Ib. בברך הגדל שבר'... אם יאמר לך... if one should ask thee, where is thy God? tell him, in the great city of

Rome; a. v. fr.—Ab. Zar. 8^a שעשעה קלנרא (Alf. עיר) a Roman colony which celebrates the Calenda.

רומי II m. (preced.) *Roman*. Y. Ter. VIII, end, 46^c; Gen. R. s. 63, v. בקסא. Y. Sot. VII, 21^c top, a. e. ר' the Roman language (Latin), v. קרב; a. e.—*Pl.* רומי. Yalk. Hos. 529 גידורו ר' וכו' the Lord knew that Israel could not endure the decrees of the Romans, therefore he made them emigrate to Babylonia; Gitt. 17^a ארומיים; Pes. 87^b, v. ארם. Ib. 119^a. Pesik. R. s. 17, end (play on רומי, Is. XXXIV, 7) עמם ר' the Romans will go down with them; a. e.

רומי, Midr. Sam. XII מחושקה בר' v. רקם I.

רומיא f. (רמי) *objection, argument.* Men. 42^a מאי ר' Rashi (ed. רמיה) what argument is this?

רומילוס, v. רומילוס.

רומינוס, v. רומינוס.

רוממיה f. (b. h.; רום) *elevation; majesty.* Num. R. s. 22 end (ref. to רום, Ps. LXXV, 7) שדוא ר' שאין... שדוא ר' wherever *harim* appears in the Scriptures, it means 'mountains', except this which means 'elevation' (pride, רום as a noun, with article), for no man should feel elated by these things (riches); Tanh. Matt. 6; Yalk. Ps. 812. Lev. R. s. 24 (ref. to מרום, Ps. XCII, 9) ארזה ר' thou practicest sovereignty in thy world, thou gavest priesthood to Aaron..., rulership to David &c. Tanh. Mick. 3 רוממיה... רוממיה out of the disgrace of the righteous comes their elevation; a. e.

רוממיה ch. same. Targ. Y. Num. XXIII, 22 (O. ed. רומא).

רומנא f. = רומנא, 1) *pomegranate* (fruit and tree). Targ. Y. Ex. XXXIX, 26 (ed. Vien. רומ'. Targ. II Esth. VII, 9; a. e.—Ber. 56^a ר' דקדואא v. קדוא. Ib. עשיק עסקך. thy ware (wine) will be high-priced like the pomegranate; a. e.—*Pl.* רומנא. v. קדאי... כר'. Targ. Y. Ex. XXVIII, 33; XXXIX, 24. Ib. 25 רומנא (read: רומנא). Targ. Y. Num. XX, 5 (ed. Vien. רומנא); a. e.—2) *the upper part of the cheek.*—*Pl.* רומנא. Ab. Zar. 30^b.

רומנוס pr. n. m. *Romanus*, an Amora (v. Fr. M'bo, p. 123^b). Y. Sabb. III, end, 6^c; Bab. ib. 47^a. Y. Bicc. I, 64^a (רומינוס); Y. Yeb. VIII, 9^b bot.; Y. Kidd. IV, 66^b top (רומינוס); Y. Meg. I, 72^b bot.; a. e.

רומניא, Num. R. s. 22, v. סרונגריא.

רומקי pr. n. pl. *Fort (of the) Rumki*, in Media. Kidd. 72^a; Yeb. 17^a רומקי, רומקי (Neub. Géogr., p. 378 quotes also רומקי, v. רומקי).

רומקי, Kel. II, 5 Var., v. רומקי.

רומשית, v. רומשית, רומשית.

רומטיקוס, v. רומטיקוס.

***רונקל** m. (a corrupt. of angaria or parangaria) *public service*. Yeb. 79^a (ref. to I Kings V, 29) בעלמא (דוגדוג) but perhaps it was merely for public service (that Israelites were employed, but not as slaves)? B. Bath. 122^a (ref. to Ez. XLVIII, 19, to prove that the Nasi was to receive a share in the land equal to one of the tribal shares) בעלמא (דוגדוג; ed. Pes. a. oth. אונגר, v. Rabb. D. S. a. l. note 8) may I not say that the verse quoted refers merely to public service (due to the Nasi)?—[The reading רונקל, from which רונקל &c. arose, is due to a derivation, ascribed to R. Han., from the Persian רונקל servitium, v. Vullers 78^b.—Yalk. Sam. 154, however, has an entirely different reading of Yeb. l. c.].

רונקל, v. רונקל a. רונקל.

רונקל pr. n. m. *Ronya*, a gardener. B. Mets. 109^a. B. Bath. 5^a top.

רונקל m. (רנן) *grumbler, inclined to suspicion or litigation*.—Pl. רונקל, רונקל. Tanh. P'kudē 7 הם ישראל ר' הם the Israelites are grumblers (will suspect me of dishonesty). M'kud. 12 (ref. to Rabb. D. S. a. l. note 8) רונקל, I, 12) which shows that they loved litigation; Yalk. ib. 801 רונקל (corr. acc.; v. Berliner to Rashi on Deut. l. c.).—Fem. רונקל. Pesik. R. s. 5 רונקל (corr. acc.), v. רונקל.

רונקל (prob. רונקל) f. (preced.) *grumbling habit*. Pesik. R. s. 5, v. רונקל.

רונקל, v. רונקל.

רונקל m. pl. (Chaldaism; II, with anorg. 3; cmp. רונקל) the contents of a pot upturned and emptied on a flat vessel to cool off. Kel. II, 5 מפני שהיא הופכת עליו את הר' (Var. in R. S. הרומק, read: הרומק, v. infra) because she (the cook) inverts the contents of the pot on it (the lid); Tosef. ib. B. Kam. II, 5 הרומק (cmp. הרומק).

***רונקל** m. pl. (a corrupt. of ricinium or recinus) a rectangular piece of cloth of small size (v. Sm. Ant. s. v.). Sifrē B'midbar Sinai quot. in Ar. חייבין בציצית אין הר' הרנקל are exempt from show-fringes (on account of their smallness).

רונקל m., v. רונקל II.

רונקל, v. רונקל, Hithpol. רונקל.

רונקל, v. רונקל.

רונקל, v. רונקל.

רונקל I (b. h.; cmp. רונקל) to strike against; to shake.

Hif. רונקל (cmp. רונקל) to produce a tremulous sound; (b. h. also to shout); to blow the horn. Sot. 42^b מגיפין ומריעין רונקל the gentile troops shut their cuirasses with noise, blow their horns, shout and tramp; Yalk. Deut. 923; a. e.—Esp. to sound a רונקל, to blow tremolo. Succ. V, 4 רונקל

והריעו they sounded the plain note (תקיעה), and the tremolo, and the plain note. R. Hash. IV, 9 רונקל ומריעין למה רונקל he sounds a T'ki'a, a Tru'ah &c. Ib. 16^a sq. רונקל ומריעין why do we blow the Shofar in plain notes and tremolo while seated and then again while standing? Taan. 16^b (at a public fast) רונקל בני אהרן the superintendent of the prayer meeting says, sound the Tru'ah, sons of Aaron; they do so. R. Hash. 16^b מריעין לה בסופה ... כל שנה if people neglect to sound the Shofar in the beginning of the year (on New Year's Day), they will sound the Tru'ah for it at its end (on public fast days on account of calamities); a. fr.—V. רונקל.

רונקל II (preced.) to shake; to be weak, bad, v. רונקל.

רונקל, Targ. Y. Lev. XI, 11 רונקל, v. רונקל.

רונקל m. (b. h. רונקל; רונקל) shepherd, herdsman. B. Mets. 5^b; Snh. 25^b פסול ר' סחם as a rule a herdsman (unless ascertained to be conscientious) is disqualified as witness. Ib. ר' שאמר אחד רונקל בהמה וכ' the shepherd who they said was unfit for legal action means both the shepherd of small cattle as well as the oxherd; a. v. fr.—Pl. רונקל, רונקל. Ib. רונקל עליהן הר' the Rabbis added to them (the list of the disqualified) the shepherds. Ib. III, 2 I accept as judges three oxherds; a. v. fr.

רונקל pr. n. m. *Ro'ets*. Maco. 8^a; Snh. 4^a יהודה בן ר' יהודה; Yalk. Deut. 920.

רונקל, v. רונקל.

רונקל, v. רונקל.

רונקל m. (b. h.; רונקל) physician, surgeon. Ber. 60^a (in a prayer) רונקל כי אל ר' נאמן וכ' O God, art a faithful physician, and thy healing is perfect. Ib. (ref. to Ex. XXI, 19) ר' רשון מכהן from this we learn that a physician is authorized to heal (that healing is not considered an interference with divine dispensation). Ab. Zar. 26^b ר' ישראל בה ר' ישראל a place which has no Jewish surgeon (for circumcision) but has a Samaritan and a gentile surgeon &c. Ib. 27^a, a. e. רונקל מומחה v. רונקל. Bekh. IV, 4 (28^b) רונקל Thodorus (Theodorus) the physician; a. fr.—Pl. רונקל, רונקל. Tosef. Ohol. IV, 2 רונקל Theodorus the physician came in and all the other physicians with him. B. Kam. 80^a רונקל they consulted the physicians who said, there is no remedy for him except &c.; Tem. 15^b. Kidd. IV, 13 (82^a) רונקל the best of physicians will go to Gehenna (v. Rashi a. l.); a. fr.

רונקל pr. n. m. *Rufus*, usu. ר' רונקל, v. רונקל. Y. Taan. IV, 69^b bot. רונקל ... את הדיכל Rufus, ... carried the plough over the Temple site; Lam. R. to I, 13 רונקל (corr. acc.).

***רונקל** m. (ροφητόν) (an egg) which can be gulped down, boiled down to the size of a pill. Y. Ned. VI, 39^a bot., expl. רונקל רונקל lightly boiled egg, S.—Our w. is prob. to be read רונקל (רונקל) piercing, or רונקל (רונקל) borer; v. רונקל.

רופל m. (rufulus) a military tribune chosen by the general himself; (adopted in the Persian bureaucracy) a high official, royal adjutant or viceroy. Shebu. 6^b כגון as, for instance, the king is followed by the Ruffa, and the Alkafta by the Resh Galutha. B. Mets. 49^b; 107^b רופל. — Pl. רופל. Targ. Ruth I, 2 והיו תמן ר' and they became there military tribunes (h. text ירדו ר' (רופל). Targ. Esth. IX, 6; ib. 12 (ed. Vien. רופל).

רופס, Lam. R. to I, 13, v. רופס.

רוץ (b. h.) to run. Sabb. 153^b רץ תהיה ו' he must run under it (with the burden on his shoulders) until he reaches his home, opp. קלי קלי. Ber. 6^b לעולם רוצ אדם ו' man should always run to hear the word of the *hálakah*, even on the Sabbath. Pes. 112^a; Ab. V, 20 רץ כצבי I can run for three parasangs in front of horses. Ib. שרץ ... שרץ thou wonderest at the reward for four steps which that wicked man (Baladan) ran for my honor's sake; שרצו לפני ו' who ran before me like horses; a. fr.

Hof. רוצ to make run, hasten. Mekh. B'shall, Shir., s. 2 מצי רוצי ו' why didst thou run after my children?, and he (the horse) says, the Egyptian made me run against my will; ו' the horse carried me swiftly against my will. Ib. B'shall, s. 2 שרץ who drove the chariot. Y. Shek. VIII, 51^a bot. מריצה, v. מריצה. Koh. R. to XII, 6 (play on רוצ, ib.) מריצה ו' Lev. R. s. 18 ומריקה (corr. acc.). Gen. R. s. 13 שויה מריצה ... שויה מריצה ו' the earth is called *erets*, corresponding to the spring season, when she hastens her fruits to come forth. Lev. R. s. 28 מריצה דברים שחן מריצה things which make the bowels run (loosen the bowels); Yalk. Ez. 344; Pesik. R. s. 18 מריצה (corr. acc.); (Pesik. Ha'omer, p. 71 משלשום); a. fr. — [Num. R. s. 20; Tanh. Balak 4 חבל מריצה, v. רוצץ.]

רוצה, v. רוצה.

רוצענא, רוצען, רוצען, v. sub רוצ.

רוק I to spit, v. רוק, רוק.

רוק II (b. h.; cmp. רוק) [to be bright, clear; cmp. לכן] to be blank, empty.

Hif. רוק to empty, pour from vessel to vessel. Cant. R. to I, 3 (ref. to חורק ו' like one emptying (perfumed oil) from one vessel into another. Ned. 32^a (play on רוק, Gen. XIV, 14) ו' Var. (v. Tosaf. a. l.) he made them empty of study (took the scholars away from their studies to make them go to war), v. מריצה, a. e. — [Lev. R. s. 18 ומריקה את חכסם, read: ומריצה, v. רוק.]

Hof. רוק to be emptied, be poured from vessel to vessel. Lev. R. s. 3 (ref. to Cant. I, 3, v. supra) כשמן המורק ו' like oil that is poured from vessel to vessel without a sound.

רוק ch., Af. רוק same, to empty, pour. Targ. Gen. XLII, 35. Ib. XXXV, 14 (h. text רוק); a. fr.

Itaf. רוק, *Ithpe.* רוק to be poured. Targ. Lev. XXI, 10 (Y. ed. Vien. רוק).

רוק m. (b. h. רוק) spittle. Yeb. XII, 6 (ref. to Deut. XXV, 9) ו' הנראה ו' the spittle must be visible to the judges. Nidd. IX, 6 חפס ו' tasteless saliva; expl. ib. 7 כל שלא טעם כלום of a person who has not broken his fast. Y. Sabb. XIV, 14^d top; Bab. ib. 108^b; a. fr. — Nidd. 16^b עד שחר' בחור חפה (euphem.) while the semen is yet in the vagina.

רוקא, רוקא, רוקא c. ch. same. Targ. Job VII, 19 צריכי ... למיחור ו' 106^b; 101^b; a. e. — Yeb. 101^b; 106^b the judges must see the spittle as it comes out of the mouth &c., v. preced. Ib. 39^b ו' ר' דמחוריא ו' (Rashi מחוריא) and she spat before him spittle which was visible to the judges on the floor; Y. ib. XII, 13^a top; a. fr. — Sabb. 101^a ר' דמחוריא ו' Ar. (Ms. M. רוקא; ed. רוקא, v. מחוריא. Ib. 99^b; Nidd. 42^a, v. חפס I.

רוקבא I m. (רוקב) decay; moth. Targ. Is. LI, 8 (ed. Wil. רוקבא; h. text סס).

רוקבא II f. (v. רוקב) [hollow.] a goat-skin made into a bag, bottle (v. מחוריא). — Pl. רוקבא. Ab. Zar. 32^a חורבין ו' barrels and leather bottles that have been used (for wine) by gentiles; Tosaf. ib. IV (V), 9 ו' ed. Zuck. (Var. קרבו, corr. acc.). Ab. Zar. l. c. ו' ו' wine carried in bottles belonging to gentiles.

רוקבא ch. same. Targ. O. Gen. XXI, 14 (ed. Vien. רוקבא. Ib. 15 (ed. Berl. רוקבא). Targ. Josh. III, 13; 16 (ed. Lag. רוקבא; h. text נר).

רוקח, v. רוקח.

רוקי, Tosef. Kel. B. Mets. V, 6 חר' (R. S. to Kel. XV, 4 ו' read: חר' the split, corres. to חר' ib. חר'.

רוקין, v. רוקין ch.

רוקין (denom. of רוקין; cmp. רוקין denom. of רוקין) to empty, drain. Lev. R. s. 24 (ref. to חר' Deut. XXIII, 15) ו' כל נכסי ו' to drain all the stores of the nations and give them to thee. — V. רוקין.

Nithpa. רוקין, ו' to be emptied, be transmitted. Gen. R. s. 84 (ref. to Gen. XXXVII, 24) ו' של יעקב Jacob's well was emptied (his children were bare of virtues). Ned. X, 2 ו' לא יתרוקנה ו' with the father's death his authority (to interfere with the daughter's vows) does not go over to her husband; ib. 68^b; Tosef. ib. VI, 2, sq. Sifré Num. 153 ו' ו' to whom the father's authority cannot be transferred; Yalk. ib. 785.

רוקין, רוקין ch. same, 1) to empty, drain. Targ. Ex. XII, 36 (h. text רוקין). Targ. II Chr. XX, 25. Ib. XXIV, 11 (h. text רוקין). Targ. Y. Gen. XXXI, 9; 16. Targ. Jer. XLVIII, 12. Targ. Ps. CXLII, 8 (h. text רוקין); a. e. — 2) [to spit out,] to eject, banish. Targ. O. Lev. XVIII, 25; 28 (h. text רוקין). Targ. Y. Num. XXIV, 17 (h. text רוקין). Targ. Ps. LVI, 8 (h. text רוקין); a. e.

Ithpol. רוקין, ו' to be emptied; to be uncovered. Targ. Lam. I, 1. Ib. IV, 21 (h. text רוקין). Targ. Is. III, 26 (some

ed. ורוריקן, Kimhi ורוריקן, corr. acc.; h. text ורוריקן.—
Lev. R. s. 34 רמלי מרוריקן ורוריקן ור' ... this
world is like the buckets of the wheel work, the full is
emptied, the empty is filled (the rich become poor &c.);
Ruth R. to II, 19.

רִיבְּנִי f. (βουλή) plane. Kel. XIII, 4 בפני עצמה
(ed. Dehr. 5 ריבני, Ar. Var. ריבנא, a corrupt. of runcina)
the plane (the wooden body) by itself; Tosef. ib. B. Mets.
III, 9 ר' הארזימל של ר' ed. Zolk. (ed. Zuck. ריבני; v. ריבני).

רור, Y. Shebi. VI, 36° שינא רור; Tosef. ib. IV, 10 שורא
רור; v. שניא.

רורב, v. רורב.

רורבנא, רורבנא, רורבנא, v. sub רורב.

רורם, v. רורם ch.

רור m. (b. h.) a poisonous plant, poison. Esth. R. to
I, 1 (play on שחשקה אותם ר' ולענה (אחשוורוש) he gave
them poison and wormwood to drink; a. e.

רורשתא f. pl. (prob. transpos. of רורשתא)
anal worms. Gitt. 69^b (Ar. ed. Koh. שרורא, oth. ed.
שרורא).

רורש m. (רשם) mark, trace. Snh. 52^b מה
ר' a death which leaves no mark of violence on the body.
Gen. R. s. 43 ר' עושה ר' כל יין wherever the enjoy-
ment of wine is mentioned in the Bible it leaves a trace
(has evil consequences), except this (Gen. XIV, 18); a. e.—
Tosef. Ohol. XVI, 5, ר' תירחא. —[Tosef. Nidd. IV, 10 ר'
v. רשון.]

רורשמא, רורשמא m. ch. same, mark, cicatrix; char-
acters (of writing); incision. Targ. Lev. XIII, 10 (h. text
מריה). Targ. Y. ib. XXI, 5 (h. text קריחה; v. רשם II). Targ.
Esth. III, 12. Targ. Y. Gen. XI, 8 ורורשמא כתביה (some ed.
ורשמא, corr. acc.). —[Targ. Y. Ex. XXI, 25. Ms. Ar.,
v. רשם II.]—Gitt. 20^a ר' מרורח ר' the stamp of a coin &c.,
v. רשם. Ib. 86^a ורשמא דאיש ור' (ירשם) and no mark of
any owner is on him (the slave). —Pl. רורשמין Targ. Y.
Lev. XIX, 28 חריתין ר' (ed. Vien. חריתין). Targ. Is. III,
24.—V. רורשמא.

רורשמא f. pl. רורשמא f. same, mark, trace.
Targ. Ps. LXXXIX, 52 רורשמא constr. (Ms. רורשמא). Ib.
LXXXVII, 20.

רורש, v. רורש.

רור (b. h.) pr. n. f. Ruth, the Moabite. B. Bath. 14^b;
Ber. 7^b, v. רור. Ruth R. to I, 4 רור שראתה ור' she was
named Ruth, because she looked at (approved of) the words
of her mother in law; Tanh. B'har 3; a. fr.—ר' (ספר) the
Book of Ruth. B. Bath. I. c. ר' ... Samuel wrote
his own book, and the Books of Judges and Ruth; a. e.

רורח, v. רורח.

רורחא m. (רחח) foam. Targ. Hos. X, 7 (ed. Lag.
רורחא; ed. Ven. I רורחא; Ar. רורחא; h. text קצח).

רורחנה, v. רורחנה.

רורחמא, רורחמא, v. רורחמא.

רור m. (רור or רור, emp. רור) 1) strength, foundation
(corresp. to רור, סוד). Snh. 42^a (ref. to ורורחמא, Prov.
XXXI, 4) those engaged in the
foundation of the world (administration of justice) must
abstain from strong drink.—2) (corresp. to סוד) secret.
Ib. 94^a (ref. to Is. XXIV, 16) רור לי רור
the genius of the world said, Master of the world, do
the will of this righteous man (Ezekiel) (make him the
Messiah); then a divine voice went forth saying, my
secret is mine &c. (v. Targ. a. Vulgate Is. I. c.). Sabb. 88^a
who revealed to my children this
secret by which the ministering angels are guided?; a. e.—
Pl. רור. Snh. 70^b (ref. to Prov. I. c.) רור עולם
I revealed their (the angels') secret to the sons of man; a. e.—[Y.
M. Kat. I, 80^c bot., read as Y. Snh. VI, 23^d bot.
בארזים, v. בארזים.]

רור ch. same. Targ. Is. XXIV, 16 רור (constr.)
the secret of reward ... and of punishment. Targ. Am.
III, 7 (h. text סוד). Targ. Ez. XXVIII, 3 (h. text סוד).
Targ. O. Gen. XLIX, 6 (council). Targ. Ps. XCI, 1 (h. text
סוד). Targ. I Sam. XVIII, 22 ברור (h. text בלש). Targ. Y.
Deut. XIII, 7 ברור; a. e.—Pl. רור, רורא, רורין. Targ. Esth.
VI, 1. Targ. II Kings VI, 11.—Snh. 31^a רור גלי ר' this man
is a revealer of secrets; a. e.

רור, v. רור.

רור (transpos. of ברור) to perforate; denom. מרורב, מרורב,
a. next w.

רורבנית, רורבנית f. (preced.) a species of locusts.
Hull. 65^a רורבני Ar. (ed. רורבני, Ms. H. רורבני, v. Rabb.
D. S. a. l. note 3), v. רורבנית.

רור m. (b. h.; v. רור) hard, lean.—Pl. רור. Num. R.
s. 16¹²; Tanh. Sh'lah 6 ר' אם של חרסין הן הם if the stones
of the ground are of a clayish nature, the fruits are lean.

רור, M. Kat. 28^b מרורח Ms. M. (ed. מרורח), read: רורח,
v. רור II.

רור (emp. רור) to be strong, hard; [b. h. רור to be lean].
Af. רור to come with vehemence upon, stir up, irritate.
Yeb. 120^b מרור מרור מרור it is different with water
(coming in contact with a wound), it irritates the wound.
Pa. רור to throw with force.—Part. pass. מרור.
Snh. 45^b מרורא (Ms. M. מרורא Ithpa., ed. Sonc.
Snh. 45^b, v. next w.; v. Rabb. D. S. a. l. note) in order that
the stone may come down with force.

רָחַב m. (preced.) 1) *strong, vehement, gushing*. Targ. Job XXXVII, 13.—[Targ. Prov. XXVI, 10 some ed. וְרָחַב, read: וְרָחַב.—Taan. 3^b ר' דאמא when the rain comes with vehemence, opp. ג'רחא. Ib. (ref. to Job l.c.) ר' מישרא a vehement rain is good for the trees; Yalk. Job 921.—2) *force*. Snh. 45^b בר' ed. Sonc., v. preced.

רָחִיזָא (v. רָז) pr. n. *Raziel*, name of an angel. Targ. Koh. X, 20.

רָחִיזָא *raziah*, a substitute of *nazir* (v. פִּינְיָא). Y. Naz. I, 51^a bot.

רָחֵם, v. רָחַם.

רָחֵם, v. רָחַם.

רָחֵם, *ihpe*, אֶתְרָה, v. אֶתְרָה.

רָחַב I (b. h.) pr. n. f. *Rahab*, a woman of Jericho who received the Israelitish spies. Zeb. 116^a, sq. Sot. 34^a. Meg. 15^a; Taan. 5^b; a. fr.

רָחַב (b. h.) *to be wide*.

Hif. רָחַב 1) (neut. verb) *to widen, be broader; to extend*. Lev. R. s. 31 וּמִרְחִיבוֹת וְ... וּמִרְחִיבוֹת וְ... (the windows of the Temple) became narrow towards the inside and wider towards the outside, in order to send light forth to the world; Pesik. Kumi, p. 145^a, sq. Sifrē Deut. s. 1; Yalk. Zech. 575 מִרְחִיבוֹת, v. infra. Yalk. Is. 302, v. פָּתַח.—2) *to broaden, widen; (with רָחַב) to comfort, gratify*. Ber. 57^b שלשה מִרְחִיבִין דַּעְתּוֹ וְ... three things give a man comfort: a nice dwelling &c.—3) *to amplify*. B. Bath. 61^b, v. מִצִּיר.

Hithpa. רָחַב *to be enlarged, extend*. Cant. R. to VII, 5 'מִרְחִיבוֹת עִירָהּ Jerusalem will be enlarged on all sides; Sifrē l. c.; Yalk. Zech. l. c. מִרְחִיבוֹת.

רָחַב II m., **רָחֶבֶת** f. (b. h.; preced.) *wide, broad*. Midd. IV, 7 מִלִּפְנֵי וְ... וְ... מִלִּפְנֵי וְ... (רוחב) as the lion's body is narrow behind and wide in front, so was the Temple &c.; a. fr.—ר' נֶפֶשׁ (wide desire,) *ambition, greed*, opp. שְׂפֵלָה. Ab. V, 19; a. e.—ר' יֵד, v. יֵד.—Pl. רָחֶבֶת, רָחֶבֶת, Tanh. B'ha'āl. 5 מִרְחִיבֵי וְ... מִרְחִיבֵי (the Temple windows) were wide without &c., v. preced.; Tanh. T'sav. 6; Num. R. s. 15, beg. Y. Sot. IX, 24^a bot., v. צִיר; a. fr.

רָחַב ch. same, esp. (with or sub. נֶפֶשׁ) *ambitious, greedy*. Targ. Prov. XXVIII, 25 גְּבִירָה (Bxt. נֶפֶשׁ) ר' (רָחַב רֵעִינָא or רָחַב עֵינָא, read: רֵעִינָא).

רָחֶבֶת m. (b. h.; preced. wds.) *width*. Midd. II, 6 וְ... וְ... וְ... (one hundred and twenty-five cubits in length by eleven in width. Ib. IV, 1 וְ... וְ... and its width was ten cubits. Tam. 29^b; Shek. VIII, 5 וְ... וְ...; a. fr.—Sifrē Deut. 120 יֵד with liberality.

רָחֶבֶת pr. n. m. (= רַב אֶחָבָא) *Rahāba*, an Amora. Pes. 13^b; 52^b; Succ. 45^a. Bets. 11^b (v. Rabb. D. S. a. l. note 1). Ber. 18^a; a. e.

רָחֶבֶת f. 1) fem. of רָחַב.—2) *open place, market*. Keth. 8^b ר' בִּרְכָה, v. בִּרְכָה. Y. Ned. V, end, 39^b; Tosef. ib. II, 9 ר' שֶׁרְדֵּךְ הָרִבִּים מִפְּסָקָתָהּ a market which is crossed by a public (caravan) road.

רָחוּב m. (b. h.) same. Taan. II, 1 (15^a) ... מוֹצִיאִין (לְרָחוּב) (at public fasts) they carry the ark out to the open place of the town. Meg. III, 1 (25^b) רָחוּבָא ... בְּנֵי if the citizens sold the open place of a town (which is used for public prayer meetings), they may buy a synagogue with the proceeds. Ib. בְּה"כ ... if they sold a synagogue, they dare not buy an open place; a. e.

רָחוּבָא, v. רָחַב.

רָחוּבָא, Tosef. Kel. B. Mets. V, 3, v. רָחוּבָא.

רָחוּם m. (b. h.; רָחֵם) *merciful*. Sabb. 133^b מִדָּה הוּא רָחוּם as He is gracious and merciful, so be thou &c.; a. e.

רָחוּמִי pr. n. m. *R'humi*, an Amora. Keth. 62^b. Pes. 39^a. Naz. 13^a בן ר' a. e.

רָחוּמָא, v. רָחֵם.

רָחוּץ, Y. Sabb. IX, 11^d, v. רָחוּץ.

רָחוּץ, v. רָחוּץ.

רָחוּץ m., **רָחוּקָה** f. (b. h.; רָחָק) *distant, removed*. Snh. VI, 2 הִיָּה ר' מִבְּרִי וְ... when the culprit arrived at a distance of about ten cubits from the place of execution. Ib. 3. Pes. IX, 1 מִי ... אוֹ בִּדְרֵךְ ר' he who (on the fourteenth day of Nisan) was unclean or on a distant journey (Num. IX, 10). Ib. 2 מִפְּנֵי שְׂרָחוּקָה וְ... (Bab. ed. 93^b רָחוּק) therefore is the Hé (of רָחוּקָה, Num. l. c.) dotted, not that it necessarily be distant (that he be really far away), but that he be outside of the Temple court (and unable to enter in time); Y. ib. 36^d וְ... אִישׁ ר' וְ... the Hé is dotted to intimate that the man is at a distance (רָחוּק), not that the way be far; a. fr.—שְׂמוּעָה.—Pl. רָחוּקִין, רָחוּקִין, Sabb. 182^a קְרִיב; Lev. R. s. 18, v. קְרִיב. Sifrē Num. 131, v. קְרִיב; a. fr.

רָחוּקָה f. (רָחָק) *alienation, severing a connection*. Kidd. 50^a, v. קוֹרְבָא.

רָחוּשׁ, v. רָחוּשׁ.

רָחוּשׁ m. (רָחַשׁ) *an ornament in the shape of a reptile*, used as a gem or amulet. Tosef. Kel. B. Mets. I, 9 a 'reptile' (scarabee &c.) which is broken (out of its setting), or whose point is broken off, is not susceptible of uncleanness; but if the hooks remain on it on both sides &c. Tosef. Ab. Zar. V (VI), 2 הִר' דְּעִשְׂוִי כְּמִין הִרְקִין וְ... a *rahosh* which is made like a dragon (intimating an idolatrous emblem,

v. ציץ) is forbidden, but if a dragon is suspended from it, you may throw the dragon away &c.; Y. ib. III, 42^d top [read:] המוצא ר' עשוי כמין דרקון אסור וכו'.

רחשין, constr. רחשין, v. רחשין.

רחשוות, v. רחשוות.

רחיא, רחיא, רחיא, ch.=next w. Targ. O. Ex. XI, 5 (Y. חיא ...). Targ. O. Deut. XXIV, 6 (Y. חיא ...). Targ. O. Num. XI, 8 (ed. Vien. רחיא; Y. I רחיא; II רחיא).—M. Kat. 10^b חמרא דר' the ass employed in the mill; רחיא אמר to put up the millstones; רחיא the pole of the mill. Y. Kidd. I, 61^b; Y. Peah I, 15^b bot. רחיא; a. e.

רחים, רחים, רחין f. (sing.) (b. h.; רחה to rub) millstone, mill. B. Mets. IX, 13 עובר וכו' he who takes a mill to pledge violates a prohibitory law, and is guilty of taking two vessels &c.; ורחב בלבר וכו' and not only mill and upper millstone are meant (Deut. XXIV, 6), but anything with which a living is made &c. Men. X, 4, a. e., v. גרוסה. Bets. II, 9, v. פלפל. Tosef. B. Bath. III, 2; Y. ib. IV, 14^a bot. רחיה רחיה the lower (stationary) millstone (for crushing olives); רחיה the upper millstone. Ohol. VIII, 3 של אדם a mill worked by man, handmill. Tosef. ib. IX, 2 נרחק בר' if a person is pressed to work at a mill where there is a gentile or a menstruant; כל שעוקרין ארזו היא רח' כל שעוקרין, v. R. S. to Ohol. VIII, 3) what kind of a mill is meant? Such as can be lifted or pushed from its place; Tosef. Toh. VI, 11; a. fr.—Kidd. 29^b רח' בצוארו he has a millstone on his neck (has wife and children to support).

רחילא, רחילא, v. רחל II, רחילא.

רחים, v. רחים.

רחים, v. רחים.

רחים I m. (preced.) love. Targ. Cant. VII, 7.—V. רחמים.

רחימא II, רחימא m. (preced.) beloved, friend; lovable. Targ. Jer. IX, 3 (ed. Wil. רחמים). Ib. XXXI, 19 (20) רחמים. Targ. O. a. Y. II Deut. XXXIII, 12; a. fr.—Pl. רחמיין. Targ. Hos. I, 6; 8. Targ. II Sam. I, 23; a. e.—Gen. R. s. 65 [read:] כמה ר' הוא ליה וכו' so many friends had he, and yet he said, (I appoint as my son's guardian) the scribe; Yalk. ib. 115 רחמיין.—Fem. רחמיא, רחמיא. Targ. Y. Ex. XI, 2. Targ. Hos. III, 1. Targ. O. Deut. XXI, 16 רחמיא; ed. Berl. (ed. Vien. רחמיא; Y. רחמיא, רחמיא).

רחימא, v. רחמיא.

רחימא, רחימא f. 1) v. רחמים II.—2) love. Targ. Koh. IX, 1 (ed. Vien. רחמיא). Targ. Hos. III, 1 רחמיא constr. a. fr.—Snh. 7^a רחמיא our love, v. ספסיא.

רחיפין, Tosef. Shebi. VII, 15, v. מפיח II.

רחין, רחין, v. רחין.

רחיצה f. (רחץ) washing, bathing. Yoma VIII, 1. Hall. I, 9 רחיצה ידיה washing the hands. Y. Naz. VII, end, 56^d על רחיצה גופו for omitting to bathe his body. Num. R. s. 141 רחיצה הירדן whom I cured by bathing in the Jordan. Ib. ע"י רחיצה וכו' whom I saved from drowning through the bathing of Pharaoh's daughter. Ib. נחזי שלקה ע"י ר' Gehazi who was punished on the occasion of (Naaman's) bathing; a. fr.

רחין, v. רחין.

רחין I m. (preced.) distance. Targ. Ex. II, 4. Targ. Ps. X, 1. Targ. Prov. XXXI, 14 (Ms. רחין); a. fr.

רחין II m., רחיקא, ר' f. (preced.) far, distant, removed. Targ. Deut. XXIX, 21. Targ. Jer. XII, 2. Targ. Prov. XXV, 25; a. fr.—Succ. 52^a; Yalk. Joel 535, v. צוהא. Y. Shebi. IX, 38^d bot. רחיקא to a distant land; a. e.—Pl. רחיקין, רחיקין. Targ. Josh. IX, 22. Targ. Jud. XVIII, 7; a. fr.—Y. Ned. XI, end, 42^d (expl. כמא דשמיא ר' ... as the heavens are remote from the earth, so is this woman (I) from this man (I cannot live with him); a. e.

רחש, רחש, v. רחש.

רחישת f. (רחש) movement. Cant. R. to IV, 4 (ref. to Cant. IV, 3) רחישת פיה חביבה וכו' the moving of thy mouth (in prayer) is as pleasing to me as the crimson thread (the strap in the Temple on the Day of Atonement, v. Yoma VI, 8).—[Gen. R. s. 12, beg. רחישת קנים Ar., v. רחישת III.]

רחישותא, Targ. Y. Gen. XXII, 13 some ed., v. רחישותא.

רחישתא f. (רחש) sense, sensation. Targ. Job XX, 2 ed. Lag., v. רחישתא.

רחל I f. (b. h.) pr. n. f. Rachel, 1) wife of Jacob. Gen. R. s. 71 (play on עקרה Gen. XXIX, 31) רחל עיקרי ר' רחל shall be the chief person of the household; ib. לפי שכל הדברים תלויין בר' because all depends on R., therefore is Israel called by her name; Ruth R. to IV, 11, v. עיקר; a. v. fr.—2) R. Akiba's wife. Ab. d'R. N. ch. VI.—3) R., mother of Rab Mari. Sabb. 154^a; a. fr.

רחל II f. (b. h.) ewe, sheep. Bekh. III, 1 בת שנים וכו' if an ewe gives birth in her second year of age, the issue belongs to the priest with certainty. Ib. 20^a. Tosef. Hull. X, 1 וכו' כלאיין מן הר' a hybrid of an ewe and a kid is subject to the law concerning the first of the fleece (Deut. XVIII, 4); a. fr.—Pl. רחלית, רחלית. Ib. 4 רחלית רחלית if one washes his lambs (and wool comes out). Ib.; Hull. XI, 2 רחלית חמש ר' גוזוז וכו' five lambs yielding wool of the weight of &c. Ib. 137^b רחלית ליה לבריה רחלית taught his son (the Mishnah l. c.) using r' helim (according to Biblical usage); א"ל אתניה רחלית; א"ל said he to him, teach him r' heloth (in accordance with later usage). Bekh. V, 3 וכו' של ר' וכו', v. זכר. Sabb. V, 2; 4; a. fr.

רַחֵם, רַחֵם, רַחֵם ch. same. Targ. Is. LIII, 7. Targ. Y. Lev. XXII, 8; a. e.—Y. Ber. V, 9^c top; v. רַחֵם. Keth. 63^a (prov., with ref. to Akiba's daughter, betrothed to Ben Azzai for many years, and alluding to Rachel, the name of Akiba's wife, v. רַחֵם I) רַחֵם רַחֵם אֵלֶּיךָ וְרַחֵם אֵלֶּיךָ ewe follows ewe, as the mother acts, so does the daughter; a. e.—Pl. רַחֵם, רַחֵם, רַחֵם. Targ. Gen. XXXII, 15 (14) (O. ed. Berl. רַחֵם). Targ. Deut. XIV, 4 (O. ed. Berl. רַחֵם); a. e.

רַחֵם (b. h.) to love.

Pl. רַחֵם 1) (with על) to have compassion on, pity; to befriend. Ber. 33^a אֲסוּר לְרַחֵם עֲלֵיוּ כָּל מִי you must not befriend him who has no sense (ref. to Is. XXVII, 11). Sabb. 151^b מִרְחֵם עֲלֵיוּ וְרַחֵם he who shows mercy to creatures (men), will be shown mercy in heaven (ref. to Deut. XIII, 18), v. רַחֵם. Ab. Zar. 18^a מִרְחֵם עֲלֵיךָ הַשָּׁמַיִם מִן הַשָּׁמַיִם heaven will have mercy (protect me); Nidd. 45^a. Sot. VIII, 1 מִרְחֵם עֲלֵיכֶם they will have mercy on you (spare your lives); a. fr.—Transf. to give suck to a strange animal. Bekh. 24^a אֵינָהּ מִרְחֵם אֶלָּא וְרַחֵם no dam gives suck to a stranger, unless she has had a child of her own. Ib. מִרְחֵם אֵינָהּ מִרְחֵם she may give suck, even if she has never given birth.—2) to stimulate the maternal instinct (v. רַחֵם) of an animal after confinement by inserting a lump of salt into the womb. Tosef. Sabb. XV (XVI), 2 מִרְחֵם בְּרִיטָהּ מִדְּמֵי בִּרְיָהּ ed. Zuck. (Var. בְּרִיטָהּ) we (in my father's house) used to stimulate &c. on a Holy Day; Sabb. 128^b בְּרִיטָהּ; Y. ib. XVIII, end, 16^c בְּרִיטָהּ.

Hithpa. מִרְחֵם to have pity. Num. R. s. 9²⁴ אִם נִפְלִים אֵלֶּיךָ מִרְחֵם עֲלֵינוּ אֵין אֲנוּ מִרְחֵם עֲלֵינוּ if we fall into David's hands, he will have pity on us, but if David fall into our hands, we shall have no pity on him; Y. Sot. I, 17^b bot. מִרְחֵם אֲנוּ מִרְחֵם.

רַחֵם, רַחֵם ch. same, 1) to love (h. אָהַב). Targ. Gen. XXII, 2. Ib. XXXVII, 3. Targ. O. Deut. VI, 5. Targ. Prov. IV, 6 (ed. Wil. רַחֵם); a. fr.—Midr. Till. to Ps. XVIII, 2 (expl. אֲרוֹמֵךְ, ib.) רַחֵם יְיָ וְרַחֵם I love thee (ref. to Targ. Deut. I, c.); Yalk. ib. 671 רַחֵם יְיָ וְרַחֵם. Y. Ber. IX, 14^b bot. (R. Akiba speaking to his pupils before his death) רַחֵם יְיָ וְרַחֵם I loved him with all my heart, and I loved him with all I possessed, but how to love him with all my soul (life) I could not understand, and now &c. Sabb. 23^b רַחֵם רַחֵם רַחֵם he who loves scholars shall have children that are scholars. Y. ib. XIV, 14^d bot. נֶשֶׁת רַחֵם אֶת אִשָּׁתוֹ a man fell in love with a woman ... and grew dangerously ill; Y. Ab. Zar. II, 40^d bot. Lev. R. s. 25 רַחֵם רַחֵם I heard that the king loves figs; Koh. R. to II, 20 רַחֵם; ib. רַחֵם; ib. רַחֵם (corr. acc.). Y. Ab. Zar. II, 41^a bot. רַחֵם רַחֵם מִצְוֵתָא who loved to be charitable. Y. Ter. VIII, 45^c bot. רַחֵם רַחֵם (corr. acc.). Keth. 105^b רַחֵם רַחֵם אִם מִרְחֵם כֻּלְהוּ רַחֵם לִי if there is love (among them), they all love me &c., v. רַחֵם. Snh. 89^b רַחֵם רַחֵם I love both of them (Isaac und Ishmael); a. fr.—2) (with על) to have compassion on, pity. Targ. Ps. CIII, 13. Targ. Prov. XXVIII, 13; a. fr.

Pa. רַחֵם 1) to love. Targ. Gen. XXIX, 32 (O. ed. Vien. Pe.). Targ. Y. Deut. VI, 5; a. e.—Keth. I. c. רַחֵם רַחֵם רַחֵם ... רַחֵם רַחֵם רַחֵם the people of a place love a teacher, it is not

because he is a good man, but because he does not reprove them on heavenly matters (for neglect of religious duties). Y. Ter. VIII, 45^c רַחֵם רַחֵם רַחֵם שְׂמוּעָתָא וְרַחֵם but for your loving traditions (you would not ask such questions); is it not a Mishnah?; Y. Ab. Zar. II, 41^a רַחֵם; a. e.—Transf. to give suck (v. preced.). Bekh. 24^a or shall we say, רַחֵם רַחֵם a dam gives suck to her own young, but not to a stranger. Ib. רַחֵם רַחֵם רַחֵם perhaps this is a case when one gives suck to a stranger (although having a child of her own); v. שָׂבַק.—2) (with על) to compassionate, pity. Targ. Jer. XXXI, 19. Targ. O. Num. VI, 25 עֲלֵיךָ וְרַחֵם ed. Lisb. (oth. ed. רַחֵם; in ed. Berl. untranslated). Targ. Deut. VII, 2; a. fr.—Macc. 23^b מִרְחֵם וְרַחֵם לא מִרְחֵם וְרַחֵם (Solomon found out which was the true mother of the living child,) because the one showed compassion, and the other did not. Y. Taan. II, 65^b מִרְחֵם עֲלֵינוּ אֵין מִרְחֵם עֲלֵינוּ the men of Nineveh said, if thou wilt have no mercy on us, we shall have no mercy on them (the beasts and the children); a. fr.

Ithpa. מִרְחֵם, אֲרַחֵם, 1) to be loved, beloved. Targ. Prov. XV, 9.—2) (with על) to be pitied, be shown mercy. Targ. Y. Ex. XXXIII, 19. Targ. Gen. XLIII, 29. Targ. Hos. XIV, 4; a. e.—3) to be moved to mercy, have pity. Targ. Jer. XXXI, 18 (19) מִרְחֵם ed. Lag. (oth. ed. מִרְחֵם; h. text מִרְחֵם).—Y. Taan. I. c., v. supra; a. e.

רַחֵם m. (b. h.) *raham*, name of an unclean bird, *gier-eagle* or *vulture*. Hull. 63^a רַחֵם בִּינִי ... רַחֵם *raham* (Lev. XI, 18) is the *sh'arakrak*, and why is it called *raham* (love)? Because when the *r.* comes, mercy comes upon the world (it betokens rain).

רַחֵם friend, v. רַחֵם III.

רַחֵם m. (b. h.) *orifice of the matrix; womb*. B. Bath. 16^b, a. e. אֵלֶּיךָ וְרַחֵם. Num. R. s. 10⁵ וְרַחֵם צִרְתָּ (fem.) the womb conceived &c. Hull. 70^a כֻּלְהִי בִרְחֵם דָּרְרָה the sides of the womb; a. fr.—Gen. R. s. 37; Yalk. Ps. 869 (ref. to Ps. CX, 3) מִרְחֵם מִן הַבֶּטֶן מִן הַבֶּטֶן from the womb of the world (sunrise, east) did I choose thee for me.—Pl. רַחֵם. Hull. I. c. Ber. 32^b פֶּטֶר רַחֵם the firstborn; a. e.

רַחֵם, רַחֵם I ch. same. Targ. Job III, 10. Ib. XXXVIII, 8.

רַחֵם, רַחֵם, רַחֵם f. (רַחֵם) love. Targ. Hos. XI, 4. Targ. II Sam. XIII, 15 (ed. Wil. רַחֵם). Targ. I Sam. XX, 17 רַחֵם constr.; a. e.—Pl. רַחֵם. Targ. Prov. VII, 18 (Ms. רַחֵם; h. text רַחֵם).—V. רַחֵם.

רַחֵם, רַחֵם, רַחֵם m. (preced.) friend. Targ. Y. Ex. XI, 2. Targ. Prov. XXVII, 6 (Ms. רַחֵם); a. e.—Gitt. 55^b רַחֵם רַחֵם whose friend's name was *Kamtsa*. Gen. R. s. 96 רַחֵם רַחֵם friend's son, v. רַחֵם II. Y. Shebi. IX, 39^a top רַחֵם ... רַחֵם whereas these people (we) have no friend; a. e.—Pl. רַחֵם, רַחֵם, רַחֵם. Targ. Prov. VIII, 36. Targ. Ps. XXXVIII, 12 Ms. (ed. רַחֵם). Targ. O. Gen. XXVI, 26 רַחֵם ed. Berl. (oth. ed. רַחֵם); a. e.—Y. Shebi. I. c. וְרַחֵם רַחֵם choose thee three friends &c. Yalk. Gen. 115, v. רַחֵם II. Sabb. 32^a Ar. (ed. מִרְחֵם); a. e.

רחמינותא, **רחמי** f. (preced.) *love; loveliness; mercy*. Targ. Ez. XXIII, 17. Targ. Prov. V, 19. Ib. XVII, 9 (ed. Wil. רחמי; Bxt. רחמי). Targ. Ps. XXIX, 10 ר' כרסי (= h. כסא רחמים, v. א. e.—B. Bath. 16^a, v. רחמינותא.—Transf. *maternal instinct, giving suck to a strange animal* (v. רחם, a. Bekh. 24^a ר' חיישינן we consider the possibility of her giving suck to a strange animal.

רחמי, v. רחמי.

רחמים m. pl. (b. h.; רחם) *love, mercy*; (sub. בקשה) *prayer*. Ber. 7^a שיכבשו רחמי את כעסי וכ' that my mercy may conquer my anger &c., v. גלל. Ib. שיכבשו רחמיה וכ' that thy mercy &c. Ib. 10^a, sq. רחמינותא אלא must not despair of mercy (cease to pray), v. מנע. Ib. 55^a שלשה ר' three things must be prayed for. Ab. II, 3, v. קבץ. Lev. R. s. 2, end ר' וכל I shall be in grace with him, and he will receive me in repentance. Num. R. s. 20, beg. ר' על וכ' all the (Israelitish) prophets were benevolently disposed towards Israel and towards the nations; a. v. fr.—ר' בקש ר' to ask for mercy, to pray. Macc. 11^a על וכ' it was their duty to pray for their generation &c. Sabb. 67^a ר' and the people will pray for him. Ib. 151^b ר' על וב' man must always pray concerning this condition (poverty), for if he does not come to it, his son will &c.; a. fr., v. בקש. מדרח, v. רחין II. ר' כסא, v. רחם.

רחמי, **רחמי** ch. same. Targ. Gen. XLIII, 30. Targ. Jer. XVI, 5; a. fr.—Ber. 20^b ר' יננה ר' and they (women) are bound to say prayers, for they are a manifestation of love (and not a ceremony). Hull. 59^b ר' וב' he prayed, and it returned to its place; a. fr.; v. רחין I.

רחמן m. (preced.) *merciful, compassionate, sympathetic*; *the Merciful, God*. Tosef. B. Kam. IX, 30 (ref. to Deut. XIII, 18) ר' הר' וב' if thou art merciful, the Merciful will have mercy on thee. Kidd. 81^b ר' רחמינו ר' the Lord save us from evil inclinations. Midr. Till. to Ps. CIII, 13 ר' שבאברהם like the most merciful of the patriarchs (Abraham). B. Bath. 145^b (ref. to Prov. XV, 15) ר' זה this means the sympathetic man. Snh. 39^a ר' אם ר' הוא אם ר' מלא רחמים הוא וב' if he (the human king) is merciful, he puts half of them (the rebels) to death; if he is most merciful, he chastises the prominent &c.; a. fr.—Pl. רחמינו, רחמינו. Yeb. 79^a שלשה ר' this nation (Israel) is known by three characteristic features, they are merciful, chaste, charitable; Y. Kidd. IV, 65^c; Midr. Till. to Ps. XVII. Pes. 113^b שלשה ר' there are three persons whose lives are no lives, the sympathetic, the hot-tempered, and the delicate. M. Kat. 27^b (to those mourning to excess) ר' אמר (Ms. M. omits) ר' the Lord says, you do not bear him more love than I do?; a. e.—Fem. (b. h.) רחמינו. Tanh. Vayetsé 8 ר' אמר לה הקב"ה את (Leah), thou art compassionate, I will also have compassion on her (Rachel).—Pl. רחמינו. Meg. 14^b ר' הן מפני שהנשים ר' הן because women are compassionate. Ex. R. s. 2, beg. ר' הן the dealings and dispositions of the Lord are full of love; a. e.

רחמנא, **רחמן** ch. same. Targ. Y. Lev. XXII, 28 (not רחמן, v. infra). Targ. Y. Num. XII, 13; a. e.—Esp. *the Merciful, God*. Targ. Ps. CXII, 4. Targ. Ex. XXXIV, 6; a. e.—Y. Ber. V, 9^c top (ref. to Lev. XXII, 28) אילין רחמן רחמן... כן תהיו רחמן רחמן those who in the interpretation of this verse say, my people, as I am merciful in heaven, so shall you be merciful: cow orewe &c.; Y. Meg. IV, 75^c top רחמן רחמן (corr. acc.).—Y. Kidd. I, 61^b ר' בריך ר' בריך blessed be the Lord that I have neither father nor mother (because it is so difficult to do one's duty by one's parents); Y. Peah I, 15^c bot. Taan. 9^b ר' וכל the Lord save us &c., v. קישוף; a. fr.—Transf. *the Word of God, Scripture, the Law*. B. Mets. 3^a רחמינו רחמינו the Law imposes an oath upon him. Ib. ר' וכל and the Law says, impose an oath upon him. Ker. 7^a (ref. to Lev. XXI, 12) ר' קרייה ר' the Scripture calls it oil of ordination (sacred) to intimate, that it does not lose its sacred character even after being put on his head; a. v. fr.—Pl. רחמינו. Targ. Y. Lev. I. c.—Y. Ber. I. c.; Y. Meg. I. c.; a. e.—[Y. Ter. VIII, 45^c bot. רחמינו, v. רחם.]

רחמנות f. (preced.) *love, mercifulness, compassion*. Succ. 14^a ר' מדה divine mercy, opp. אכזריות. Keth. 50^b ר' יודע אני I know that thou decidest so not as a matter of justice but as a matter of humanity. Gen. R. s. 56 רחמינו של אבא אבא and tears of paternal love fell upon Isaac's eyes; a. e.

רחמנותא ch. same. B. Bath. 16^a רחמינו רחמינו shall (marg. vers. לרחמינו; Ms. H. לרחמינו) Abraham's love (of God) be forgotten (fall into disuse)?

רחמי m. = רחמן. Tanh. B'shall. 11 ר' רחמי רחמי they say (in praise of a man) that he is merciful, he (God) is more. Mekh. B'shall, Shir., s. 1 רחמינו רחמינו they praise a king that he is kindhearted, yet he is cruel; Yalk. Ex. 242. Tanh. Ekeb 2 ר' על בניו the eagle which is full of love for its young; Yalk. Prov. 963; a. e.—Pl. רחמינו, רחמינו. Fem. רחמינו, v. רחמינו.

רחנא, v. רחמי.

רחף (b. h.) *to move, vibrate*.

Pi. רחף *to move, hover, flatter*. Hag. 15^a (ref. to Gen. I, 2) רחף כיונה שמרחפת על בניה וב' like a dove that hovers over her young without touching them.

רחץ (b. h.) *to bathe, wash*. Sabb. 122^a רחץ רחץ it is permitted to bathe in it immediately (after the exit of the Sabbath); ib. 151^a; Makhsh. II, 5 רחץ רחץ (Ms. M. ליטול) he that has no water with which to wash his hands (before prayer). Tosef. Keth. VII, 6 רחץ רחץ a woman that bathes in a bath-house with all kind of people (loses her jointure). Y. ib. VII, 31^b bot. (as a case for divorce) רחץ רחץ if he bound her by a vow (saying), thou shalt not bathe in a bath-house; a. fr.—Part. pass. רחץ רחץ. Zeb. 17^b רחץ רחץ not having washed his hands and feet (before a sacred function); Tosef. Men. I, 9. Ib. 12 רחץ רחץ, Var. רחץ רחץ.

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they poured cold water upon it (the lizard), and it moved. Y. Shek. l. c., v. supra.

Hif. רַחַשׁ 1) *to move* (the lips); *to whisper, think*. Y. Ber. IV, beg. 7^a (ref. to I Sam. I, 13) לְרַחֵשׁ ... מִיָּן from this we learn that he who prays must move his lips. Ib. מְרַחֵשׁ בְּשִׁפְרוֹתָיו Pesik. R. s. 13 (ref. to Ex. XVII, 7) [read:] הוּא בִּקְרָבָנוּ דְּבָרִים וְהוּא אִם מְרַחֵשׁ אֲנִי בִּקְרָבָנוּ דְּבָרִים וְהוּא if we think words in our hearts, and he knows what we think in our hearts, we will worship him; (Ex. R. s. 26 מְרַחֵשׁ) — 2) *to swarm, come forth* (of worms); *to bring forth* (worms). Koh. R. to V, 10 (ref. to Job XXV, 6) חֲחָדִים שֶׁמֶרְחֵשֵׁן חֲחָדִי that means the worms which come forth under him when he is dead. Gen. R. s. 23 חֲחָדִים מְרַחֵשׁ (not מְרַחֵשׁ) corpses began to beget worms; a. e. — Transf. *to bring forth in abundance*. Ber. 17^a וְרַחֵשׁ v. רַחֵשׁ.

ch. same, 1) *to move, creep; to swarm, bring forth*. Targ. Gen. I, 26; 28; 30 (h. text רַחֵשׁ). Ib. O. 20 (Y. רַחֵשׁ Pa.; h. text שָׂרַץ). Targ. Ps. CV, 30; a. fr. — 2) *to move* (the lips); *to be moved*. Targ. Lam. I, 18, Targ. Y. Gen. XLIII, 29; a. e. — [Targ. Ps. XIV, 7 רַחֵשׁ Ms., v. infra.]

Af. אֶרְחֵשׁ 1) *to bring forth* (worms &c.). Targ. Gen. I, 21. Ib. IX, 2. Targ. Y. Ex. XVI, 20. — 2) *to cause to come forth, bring about*. Targ. Ps. XIV, 7 (Ms. Pe.). Targ. Lam. III, 23. Targ. Ps. LV, 9 (h. text אֶרְשֵׁה).

Pa. רַחֵשׁ 1) *to bring forth*. Targ. Y. Gen. I, 20 (v. supra). — 2) *to move*. Hag. 3^a וּמְרַחֵשֵׁן שְׁפוּחֵיהֶוּ (mutes) nodded their heads and moved their lips. — Part. pass. חוּא וְקָא מְרַחֵשׁ שְׁפוּחֵיהֶוּ Sbh. 67^b מְרַחֵשׁ; f. מְרַחֵשָׁא; p. f. מְרַחֵשֵׁן. (not שְׁפוּחֵיהֶוּ) he saw that her lips were moving (she was mumbling a charm). Ib. 90^b שְׁפוּחֵיהֶוּ מְרַחֵשׁ (not שְׁפוּחֵיהֶוּ) perhaps only their lips moved (in the grave)?, v. preced.; (Ms. F. מְרַחֵשֵׁן) they moved their lips). Men. 63^a כְּדָמַרְי אִישִׁי קְמַרְחֵשׁ וְכִי מְרַחֵשׁ (הוּא מְרַחֵשׁ) as people say, his lips are moving (he is excited).

Ithpa. אֶתְרַחֵשׁ, *Ithpe.* אֶתְרַחֵשׁ *to be brought about, to occur*. Nisa א' נִסָּא a miracle happened. Targ. Ps. XVIII, 1. Targ. Koh. IV, 13. — B. Mets. 106^a לְאֶתְרַחֵשֵׁי אִי הוּוּת הוּוּת אִי הוּוּת חוּתָּא לְאֶתְרַחֵשֵׁי if thou wert worthy of a miracle to happen to thee, a miracle would have happened to thee like that &c. Meg. 7^b מְרַחֵשׁ נִסָּא ... מְרַחֵשׁ לֹא בְּכָל not always does a miracle happen. Gitt. 45^a; a. fr.

m. (preced.) 1) *a creeping thing, reptile*. Ter. VIII, 4 כִּי שִׂיֵּא חֲרִי וְכִי as long as it would take a poisonous reptile to come forth ... and drink; Hull. 10^a. — V. רַחוּשׁ. — 2) *emotion, thought*. Midr. Till. to Ps. XLV, 2 (h. text רַחוּשׁ). Targ. ib. 24 (h. text רַחוּשׁ). Lev. XI, 20, sq. Ib. Y. 2 (O. ed. Vien. רַחוּשׁ); a. fr. — B. Mets. 84^b חוּאִי ר' רַחֵשׁ I saw a worm come out of his ear. Y.

ch. same, worm, reptile, insect. Targ. Gen. I, 20 (h. text שָׂרַץ). Targ. O. Ex. XVI, 20 (h. text רַחֵשׁ). Targ. ib. 24 (h. text רַחֵשׁ). Lev. XI, 20, sq. Ib. Y. 2 (O. ed. Vien. רַחוּשׁ); a. fr. — B. Mets. 84^b חוּאִי ר' רַחֵשׁ I saw a worm come out of his ear. Y.

Yeb. XV, 14^d שְׂכִיחָה at a season when the bite of a reptile is of frequent occurrence; a. e. — In gen. a *living thing, noxious animal*. Sabb. 146^a sq. לֹא אֶתִּי לְאִסּוּפִי one will not enlarge the hole for fear that an animal may creep in. — Pl. רַחֵשׁ, רַחֵשֵׁן. Targ. Y. Gen. I, 24. Targ. Y. Deut. XVIII, 11.

m. (preced.) *moving* (of lips), *emotion* (of the heart). — Pl. constr. רַחֵשֵׁשׁ. Men. 63^a מְרַחֵשֵׁת דִּמְיוֹתָא אֶר' Ar. a. ed. Ven. (v. Rabb. D. S. a. l. note 100; ed. רַחֵשֵׁשׁ) the meal offering of the *marhesheth* intimates that it comes to atone for the emotions of the heart (evil thoughts). Ib. אֶרְחוּשֵׁי הַפֶּה ed. Ven. (ed. only אֶרְחוּשֵׁי; Ms. M. אֶרְחוּשֵׁי הַפֶּה) for the movements of the lips, as people say, his lips are moving, v. רַחֵשׁ.

f. (b. h.; רִיחָה) *winnowing shovel*. Kel. XV, 5 ר' the grist-grinders' shovel. Sabb. XVII, 2; Y. ib. 16^b top; a. e.

ch. same. Targ. Is. XXX, 24.

v. רִיחָה.

Y. Ber. IX, 14^b bot. עֲנִי ר' read with ed. Lehm.: כִּיֹּן דִּמְיוֹתָא (v. Tosaf. to Sot. 31^a).

1) to drip, be moist, juicy, green. — 2) *to moisten, v.* רַטֵּב. — Part. pass. רַטֵּב (b. h. רַטֵּב); f. רַטֵּבָה; pl. רַטֵּבִים; רַטֵּבִין; רַטֵּבִים (interch. with רַטֵּב &c.). Koh. R. to VI, 6; Lev. R. s. 4, v. סִלּוֹן I. Num. R. s. 3, beg. חֲמִירִים (some ed. רַטֵּבִין) juicy (good) dates, opp. נֹבֵלוֹת; Midr. Till. to Ps. XCII, 13. T'bul Yom III, 6 חֲמִירִים רַטֵּבוֹת (Ar. ed. pr. רַטֵּבִים); a. fr. — [Num. R. s. 10²¹ אֶת וְנוֹטֵל some ed., read: חֲרִטֵּב.]

Hif. חֲרִטֵּב 1) same, *to be green, succulent; to thrive*. Lev. R. s. 23 וְיִשְׂרָאֵל מְרַחֵשֵׁן וְהוֹלֵכִים וְיִשְׂרָאֵל shall thrive more and more; Cant. R. to II, 2. Ib. שְׁמֵרְטֵבִי ... כְּשׁוֹשְׁנָה like the lily of the valleys, which is continually green; a. e. — *to be succulent with good deeds*. Ib. 1 חֲרִטֵּבִי מִ'ט' כְּשׁוֹשְׁנָה I became filled with the sap of good deeds like the lily; Midr. Till. to Ps. I, 3 חֲרִטֵּבִי מִ'ט' כְּשׁוֹשְׁנָה Gen. R. s. 81, end (ref. to Gen. XXXV, 6) חֲרִטֵּבִי מִ'ט' כְּשׁוֹשְׁנָה filled with pious acts and good deeds like a nut-tree; (ib. s. 69, a. e. חֲרִטֵּבִי, v. חֲרִטֵּב); a. fr. — 2) *to cover with green foliage, to improvise a cover with foliage*. Ib. s. 68 חֲרִטֵּבִי מִ'ט' כְּשׁוֹשְׁנָה what was the cover which he (Jacob) prepared? 'The beams of our house are cedars' (Cant. I, 17); Cant. R. to I, 17 חֲרִטֵּבִי מִ'ט' כְּשׁוֹשְׁנָה (strike out מִ'ט'); (Yalk. Gen. 119 חֲרִטֵּבִי חֲרִטֵּבִי, Var. חֲרִטֵּבִי, v. חֲרִטֵּב). — [Cant. R. to VI, 10 מְרַטֵּבִי, v. חֲרִטֵּבִי.]

I ch. same; v. רַטֵּב.

Af. אֶרְטֵב *to moisten, give sap to*. Targ. Y. Deut. XXVIII, 23.

Ithpe. אֶתְרַטֵּב *to be green, moist*. Targ. Y. II Ex. III, 2 מְרַטֵּבִי (some ed. מְרַטֵּבִי). Ib. 3 (ed. Vien. מְרַטֵּבִי). — Succ. 53^b כְּמֵה וּמִיֵּלֵי טַפִּי מְרַטֵּבִי עֲלֵמָא (differ. in Ms. M., v. Rabb. D. S. a. l. note) the higher the waters of the deep rise, the more is vegetation moistened.

רָטַב II m. (preced.) *juice, broth* (v. רָטַבָּא). Targ. Is. LXV, 4 ed. Wil., a. Ar. Var. (ed. Lag. a. oth. רָטַח; h. text מִרְק).

רָטַב m. (preced. wds.; v. רָטַבָּא) *green fruit, esp. dates*. Y. Maasr. I, 48^d bot. באביהן ר' fruit during development showing bites of serpents; Tosef. Kel. B. Bath. V, 6 רוטב.

רָטַח v. רָטַח.

רָטַב m. (רָטַב) *a basket made of green twigs, used as a bird's trap*. Kel. XXIII, 5.—[רָטַב or רָטַב, v. רָטַב].

רָטַח m. (רָטַח) *charmer*.—Pl. constr. רָטַחִי. Targ. Ps. LVIII, 6 (ed. Wil. רָטַחִי).

רָטַח m. (רָטַח; v. רָטַח) *an emigrant or fugitive whose estate is abandoned, v. נָטַח*.—Pl. רָטַחִים. Tosef. Keth. VIII, 3 כל שאיני יודע וכו' r'tushin (in law) are those whose whereabouts is unknown, contrad. to נָטַחִים; Y. ib. IV, 29^a וכו' כל שהלך אביו וכו' estate of r'tushin is, if one's father, or ... any of those whom he would be entitled to succeed, have gone abroad &c.; Y. Yeb. XV, 15^a top; B. Mets. 38^b. Ib. 39^a ר' רָטַחִים are those who leave (or run away) of their own accord (ref. to Hos. X, 14; differ. in Y. l. c. נָטַח זה שיצא לדעה. Arakh. VII, 4 (25^b) (of a field dedicated to the sanctuary) הגיע היובל נקראת שנה ר' ... if the year of jubilee arrives, and it is not redeemed ..., it is called a field of the absentees until the next jubilee; הגיע ... נקראת רָטַחִי (Bab. ed. רָטַח, corr. acc.) if the second jubilee comes, and it is not redeemed, it is called a field of the absentees in the second degree, until the third jubilee; Tosef. ib. IV, 15 ר' רָטַחִי (corr. acc.); Sifra B'huck., Par. 4, ch. XI; Yalk. Lev. 677.—[רָטַח Chald., v. רָטַח].

***רָטַח**, Pi. רָטַח to run, leap. Cant. R. to I, 9 (ref. to Ps. CVI, 20) כְּמִצֵּט לְפָנֵיהֶם ... the Egyptian magicians made sorcery before them, and it (the golden calf) appeared as if it were leaping before them; [v., however, קָרַע].

רָטַח ch. (cmp. רָטַח) to tremble, shake. Targ. Job VII, 5 (Ms. רָטַח Pa.).

Pa. רָטַח to shake, cause to tremble. Targ. Ps. XXIX, 8 (ed. Wil. מִרְטַח).

Itkpe. אֲרָטַח to be shaken, tremble. Targ. II Esth. V, 4. Targ. Ps. XVIII, 8 אֲרָטַחֵם Ms. (ed. אֲרָטַחֵם; h. text אֲרָטַחֵם).

רָטַח (cmp. רָטַח) to moisten, sprinkle, soften. Tosef. Toh. V, 16 הָרוֹטַח פְּשָׁחוֹ (ed. Zolk. he who wets (squirts) his flax (to make it soft for spinning). Ib. IV, 11 אֶת הָרוֹטַחֵהּ וכו' ed. Zuck. (Var. חֲסוּרֵהּ, corr. acc.; ed. Zolk. הָרוֹטַחֵהּ, read: הָרוֹטַחֵהּ) he who wets it (the flax spun by a menstruant) is likewise unclean on account of his mouth (coming in contact with it through the medium of the liquid in squirting).

Hif. הָרַטַח [to cause dripping,] to wring, press. Ex. R. s. 21 אוֹרֵי בִירוֹ he caused me to be wrung out in his (Satan's) hand (with ref. to רָטַחֵנִי, Job XVI, 11).

רָטַח, v. רָטַחָא.

רָטַח I m. (רָטַח) *moist, succulent, fresh, green*. Targ. Job VIII, 16. Targ. Ez. XVII, 24. Ib. XXI, 3.—Gitt. 69^b, v. אֲרָחָא I.—Pl. רָטַחִין. Targ. Num. VI, 3. Targ. Is. VI, 13; a. fr.—Fem. רָטַחָא. Gitt. l. c., v. סִטְרִין I; a. e.—Pl. רָטַחִין. Targ. O. Gen. XXX, 37 ed. Berl. (oth. ed. בִּין ...).

רָטַח II f. (preced.) *meadow*. Targ. Y. I Num. XXII, 30 שָׂרִי בָרִי (ed. Vien. שָׂרִי) it dwells (I sent it to pasture) in the meadow; Snh. 105^b בָּרִי אֲשֶׁרֵאֵי Ar. (ed. לְהָרִי בָרִי, read: שָׂרִי לְהָרִי; Ms. K. שָׂרִי בָרִי; v. Rabb. D. S. a. l. note 30).

רָטַח III m. = h. רוֹטַב, *soft, green date*. Erub. 40^b, v. רָטַחָא.

רָטַח f. (רָטַח, *Hif.*) *a cover of foliage, improvised cover in the field*. Gen. R. s. 68, v. רָטַח; Cant. R. to I, 17 הָרָטַחֵהּ.

רָטַח pr. n. f. R'tibi. Sot. 22^a, v. רוֹחֵנִי.

רָטַח pr. n. pl. Pund'ka R'tibta (Green Inn), near Caesarea in Palestine. Y. Dem. II, 22^c bot. (Hildesh., Beitr. p. 9, reads רָטַחָא).

רָטַח f. (רָטַח) *emollient, plaster, compress*. Ex. R. s. 26 וְכִי מִכָּה בְּאוֹמֶל וּמִרְפָּא בָרִי וכו' my (God's) way is not like the way of man (surgeon), who wounds with a knife and heals with a plaster, but I &c.; ib. 50; Lev. R. s. 18, end; Mekh. B'shall., s. 5; Tanh. B'shall. 23; Tanh. Vayesheb 9. Cant. R. to IV, 5 בּוֹרֵחַ אֵין מְקִידִים a human being does not prepare the plaster before he sees the wound, but not so the Lord, he prepares the plaster &c.; Yalk. Jer. 312. Tosef. Pes. II (III), 3; a. v. fr.—Pl. רָטַחֵהּ. Ex. R. s. 27 וְנִמְצָא כּוֹלֵוֹ finally his body is covered all over with plasters.

רָטַח, v. רָטַח.

רָטַח (cmp. רָטַח, רָטַח) [to drip, run; cmp. רָטַב,] to mumble, grumble; denom. רוֹטַחֵנִי.

רָטַח ch. same, to mumble (a charm). Part. רָטַחֵנִי. pl. constr. רָטַחֵנִי. Targ. O. Deut. XVIII, 11. Targ. Ps. LVIII, 6 ed. Wil., v. רָטַחָא.—Sot. 22^a, v. מְגוֹשָׁא.

רָטַח m. (preced.) *mumbling, charm*. Targ. O. Deut. XVIII, 11. Targ. Ps. LVIII, 6 (some ed. רָטַח).

רָטַח m. (= רָטַח; רָטַח) *runner*.—Pl. רָטַחֵנִי. Tosef. Sabb. V (VI), 11 הָרִי יוֹצֵאֵין וכו' runners may go out (on the Sabbath) with their scarf (over their shoulder); Sabb. 147^a.

רָטַח, Tosef. Ohol. V, 5 Var., v. מְקַטְטָאֵין.

***רָטַח**, *Hif.* הָרַטַח or *Pi.* רָטַח (= רָטַח) to be excited.

Y'lamd. beg., quot. in Ar. מְרַשֵּׁעַ וְצוֹחֶחַ (or מְרַשֵּׁעַ) she is excited and cries.

רָמַף m., v. רָמַף II.

רָמַשׁ to let run, abandon; to drive out, banish.

Targ. I Sam. XVII, 28 (h. text נָשַׁח). Targ. Jer. XII, 7. Targ. Ez. XXVIII, 17 (h. text וְשָׁלַח). Ib. XXXI, 12. Targ. Jer. XIV, 19 (h. text מָאָס). Ib. XXIII, 39 (h. text נָשַׁח); a. fr.—Part. pass. רָמַשׁ; f. רָמַשְׁתָּא; pl. רָמַשְׁתִּין. Targ. Ez. XVI, 4. Targ. Hos. II, 5. Targ. Is. V, 6. Targ. Y. II Deut. XXXII, 36. Targ. Lam. III, 45 רָמַשְׁתִּין (h. text מָאָס); a. e.—Y. Pes. III, 30^b top רָמַשְׁתִּין רָמַשְׁתִּין (sub. מִכְּלָל) for they (the barley cakes) are the food of the exiles (homeless poor, comp. Ez. IV, 12), opp. רָמַשְׁתִּין those living in luxury (v. חֲסִידִי I; differ. in comment).

Af. אָרַשׁ to abandon, renounce ownership of. Targ. O. Ex. XXIII, 11 (h. text נָשַׁח).

Pa. רָשַׁח 1) to abandon, forsake; to banish. Targ. Jud. VI, 13 (h. text נָשַׁח). Targ. Jer. VII, 29. Targ. Ez. XXXII, 4; a. e.—2) to scatter; to dash to pieces (comp. b. h. נָפַץ). Targ. Ps. CXXXVII, 9; a. e.—Ib. XXIX, 8 ed. Wil. v. רָשַׁח.—Part. pass. מְרַשֵּׁחַ; f. מְרַשֵּׁחָא; pl. מְרַשֵּׁחִין. Targ. II Esth. VI, 11 מְרַשֵּׁחִין his ears shattered (?); [prob. to be read: מְרַשֵּׁחִין obstructed, deaf, v. חָרַשׁ II].

Ithpa. אֶרְשַׁח 1) to be abandoned, deserted; to be made homeless. Targ. O. a. Y. I Lev. XXVI, 43 (h. text וְעָזַב). Targ. Hos. IV, 14 (h. text וְלֹכַח, v. לָבַח); a. e.—2) to be scattered; to be dashed. Targ. Am. V, 2 (h. text נָשַׁח). Targ. Is. XIV, 12 (h. text נָגַד). Targ. I Sam. IV, 2 (h. text וְחָשַׁח). Targ. Jud. XV, 9; a. e.—Targ. Ps. XVIII, 8 ed., v. רָשַׁח.

רִי a portion of the word שְׁבָרִירִי, used in an incantation. Ab. Zar. 12^b; Pes. 112^a.

רִיאָגִיסוּר, Midr. Till. to Ps. XXXIV 'דָּר' ed. Warsaw, oth. ed. דָּרִי אָגִיסוּר, ed. Bub. דָּרִי אָגִיסוּר, read: דָּרִי אָגִיסוּר; דָּרִי אָגִיסוּר, a misplaced gloss to דָּרִי (ישׁ אומרים) וְכִי.

רִיאָת f. (רָהָה, v. quot.) lungs. Ber. 61^b וְכִי שׁוֹאֲבָהּ וְכִי הָרָה the lungs draw (resorb) all liquids. Lev. R. s. 4 הָרָה the lungs are the organ for drinking (resorbing liquids). Ib. s. 18; Koh. R. to XII, 3; Hull. 45^a, v. בָּנָה. Ib. III, 1; a. fr.

רִיב I, רִיב (b. h.) to contend, strive; to plead. Meg. 21^b וְרִיב אֶת רִיבֵנוּ who pleaded our cause.

Hif. הִרִיב same. Tanh. Naso 12 מִרְבָּה ... אינה מִרְבָּה as long as she was engaged in it, she did not quarrel, v. רָנָן. Y. Taan. IV, 68^d, v. מִסְרִיבִי. Mekh. B'shall, Vayass'a, s. 6 מִרְבִּין וְכִי ... מִרְבִּין וְכִי whenever you strive with me, you tempt God. Tanh. Mick. 10 מִרְבִּין עִמּוֹ while he was yet in his mother's womb, Esau was contending with him. Num. R. s. 5 הָרִיבִי וְהָרִיבִי עִמּוֹ that they might not quarrel with one another; וְהָרִיבִי וְהָרִיבִי this one contended and said, I want to load here &c.; a. fr.

רִיב II m. (b. h.; preced.) strife, contest, cause. Meg. 21^b וְרִיבֵנוּ, v. preced.; a. e.—Pl. רִיבִים, רִיבִים. Lev. R. s. 9 וְרִיבִים ed. Wil. (oth. ed. only מִצְוֹת) strife and lawsuits.

Snh. 34^b; Nidd. 50^a; Sifrē Deut. 208 (ref. to Deut. XXI, 5) the text puts lawsuits on a level with plagues, as the former must be transacted in day-time &c.; Yeb. 104^a.

רִיבָא f. = h. רִיבָה, maiden, young woman. Targ. Y. Gen. XXIV, 14 (Ar. רִיבָה). Ib. 16. Ib. XVIII, 21. Targ. Y. I Ex. XXIV, 10; a. e.—Pl. רִיבָהָא. Targ. Y. Gen. XXIV, 61 (ed. Vien. רִיבָהָ).

רִיבָהָ, v. רִיבָהָ.

רִיבָה f. (רִיבָה) young woman, maiden. Yeb. 59^b מַעֲשֵׂה רִיבָה it happened to a girl in Hithlu; Tosef. Nidd. I, 9; Nidd. 9^b; Y. ib. I, beg. 48^d; ib. 49^b bot. Gen. R. s. 49 רִיבָה שֶׁל ר' אִינוֹ מְנִיחָה וְכִי the case of the girl (that was put to death by fire because she performed a charitable deed) lets me not be silent; Snh. 109^b עַל עֵרְסָקִי ר' אֵלֶּיךָ on account of the affairs concerning that girl; a. e.—Pl. רִיבָהָ. Shek. VIII, 5 Var., v. רִיבָהָ h.

רִיבּוֹא, v. רִיבּוֹא.

רִיבּוֹי m. (רִיבּוֹ) 1) increase, plenty. Esth. R. end the good dispensations of the Lord come with liberality, fruitfulness, and plenty.—2) (sub. בגדים) larger number of garments, investment of the high priest with the eight official garments. Yoma 5^a (ref. to Ex. XXIX, 29 sq.) מִזֶּה ר' וְכִי the anointing is put on a level with the investment, as the investment is continued for seven days, so is the anointing &c. Ib. בִּינְיָהוּ ... אֵיכָא בִּינְיָהוּ they differ as to the seven days of investment and the seven days of anointment; a. e.—3) extension of scope, widening qualification, amplification, opp. מִיָּעוּט. Shebu. III, 5 (25^a) מִיָּעוּט I derive it from the amplification of the text (the addition of a general rule לְכָל אִשֶּׁר וְכִי, Lev. V, 4); ib. 26^a. Men. 89^a אֵלֶּיךָ לְמַעַט אִשֶּׁר ר' אִשֶּׁר an amplification following an amplification (as בְּשִׁמְךָ in Lev. II, 4) intimates a restriction; a. fr.—Pl. רִיבּוֹיִין. Tosef. Shebu. I, 7, v. מִיָּעוּט. Gen. R. s. 1, a. e. אִשֶּׁר וְגַמְיָן ר' L. Y. Sabb. XIX, 17^a, v. לְשׁוֹן. a. e.

רִיבּוֹיָא, רִיבּוֹיָא ch. same, amplification. Nidd. 33^a וְכִי הוּא וְכִי and the word kol (Lev. XV, 4) is an amplification (and not a specification, פֶּרֶשׁ). Zeb. 8^b לְזִבְחָהּ the word l'zebak (Lev. III, 6) is merely an amplification (and not a generalization). Shebu. 25^b מִיָּעוּט which are derived from the amplification of Scriptural expressions, i. e. which are only implied, not explicitly stated. Yoma 6^a מִיָּעוּט the menstruant and all that is implied (all persons made unclean by contact with her); a. fr.—Pl. רִיבּוֹיִין. Shebu. 26^a; Snh. 45^b, v. מִיָּעוּטָא.

רִיבּוֹנָא, רִיבּוֹנָא, v. sub רִיבּוֹ.

רִיבּוֹעַ m. (רִיבּוֹ) a square. Zeb. 62^a ... קַרְן רִיבּוֹעַ the horn, the ascent, the foundation, and the square shape are indispensable conditions for the altar. Ib. 108^b; a. fr.—עֵלָם ר' the cardinal points of the

world. Tosef. Erub. VI (V), 3; Erub. 56^a לרבעה מרבעה בא לרבעה בר' ו' וב' when you square a town (for Sabbath limits, v. רבוע), you must square it in accordance with the cardinal points, and the marks are Charles's Wain in the north &c. Ib. לר' ו' ... אם אינו if you do not know how to square it in accordance with the cardinal points &c.; a. e.

רִיבּוּעָא, רִיבּוּעָא, רִיבּוּעָא ch. same. Succ. 8^a, v. רִיבּוּעָא. Erub. 57^a; B. Bath. 101^b, a. e. כל אמתא בר' ו' אֶלְכֶסוֹן. v. רִיבּוּעָא. Erub. 23^b ר' דרבעיה רבנן (Ms. M. ר' דרבנן) the difference between them refers to their attitude concerning the square which the (other) Rabbis adopt as a standard (seventy and a fraction by seventy and a fraction, Mish. II, 5); [differ. interpret. in Tosaf. a. l.; reference to Mish. IV, 8].

רִיבּוּעָא f. (רבי) youth, childhood. Targ. Job XXXIII, 25 (some ed. רִיבּוּעָא, corr. acc.; ed. Wil. רִיבּוּעָא, read: ר').

רִיבּוּעָא, רִיבּוּעָא, v. רבוא ch.

רִיבּוּעָא, רִיבּוּעָא, v. sub רב.

רִיבּוּעָא, v. רבוע.

רִיבּוּעָא m. (רבוע) sleeping accommodation. Y. Sabb. XX, 17^c ו' בבי מדרשא ו' beds were improvised in the college hall (to be partitioned off in daytime by curtains).

רִיבּוּעָא, רִיבּוּעָא, v. sub רב.

רִיבּוּעָא, v. רבוע.

רִיבּוּעָא, רִיבּוּעָא, רִיבּוּעָא m. (רביג) desire, desirable thing. Targ. Y. Deut. XII, 20 (not רביג), sq. Targ. II Chr. XII, 9. Ib. XXXII, 27. Targ. Ps. X, 3; a. fr.—[Ib. V, 2 read: רבויי, v. רִיבּוּעָא. Pl. רִיבּוּעָא. Ib. CXL, 9. Targ. Koh. XII, 11. Targ. II Chr. XX, 25 (some ed. רִיבּוּעָא, read: רִיבּוּעָא); a. fr.

רִיבּוּעָא m. h., v. רבוע.

רִיבּוּעָא, רִיבּוּעָא, רִיבּוּעָא ch. (רבוע) commotion, excitement. Targ. Is. XXII, 5 (ed. Wil. רִיבּוּעָא). Ib. X, 3. Targ. Job XXXIX, 7; v. רבוע.

רִיבּוּעָא, רִיבּוּעָא, v. sub רב.

רִיבּוּעָא, v. רבוע.

רִיבּוּעָא m. (comp. רִיבּוּעָא II) an inhabitant of low-lands (?). Y. Bicc. III, 65^d.

רִיבּוּעָא, v. רבוע.

רִיבּוּעָא, Cant. R. to VII, 9 דר' ליה ו' ליה את סגיד ... דר' ליה ו' ליה את סגיד wilt thou not bow to my idol? Said he (Daniel) to him, is there any reality in it?

רִיבּוּעָא f. pl. (רִיבּוּעָא III) [ploughers], chariots armed

with shears or scythes. Targ. Y. I Ex. XIV, 25; Y. II (some ed. רִיבּוּעָא, corr. acc.).

רִיבּוּעָא, רִיבּוּעָא, v. רבוע.

רִיבּוּעָא, רִיבּוּעָא, Esth. R. to I, 12, v. רבוע.

רִיבּוּעָא, רִיבּוּעָא m. (רִיבּוּעָא 1) running. Targ. II Sam. XVIII, 27.—Ber. 6^b, v. רִיבּוּעָא III.—2) name of a dish made of honey, flour, and oil (v. רִיבּוּעָא). Ib. 37^b ר' דחקלא (Ar. ed. Koh. רִיבּוּעָא) the *rihāta* of the field laborers.

רִיבּוּעָא, רִיבּוּעָא, v. sub רבוע.

רִיבּוּעָא, Sabb. 32^a, read רִיבּוּעָא, v. רבוע.

רִיבּוּעָא, רִיבּוּעָא, רִיבּוּעָא m., רִיבּוּעָא f. = h. רִיבּוּעָא (emp. רִיבּוּעָא, Ez. XXVIII, 17) appearance, sight, form. Targ. Gen. XXIX, 17. Targ. O. Deut. XXI, 11 רִיבּוּעָא ed. Berl. (oth. ed. רִיבּוּעָא; Y. רִיבּוּעָא pl.). Targ. Esth. II, 7. Targ. Jer. XI, 16; a. fr.—Y. Hag. II, 77^d ו' מה אמרית יאיר בר' ו' did I mean handsome of sight? I meant handsome of conduct.—Pl. רִיבּוּעָא, v. supra.

רִיבּוּעָא, v. רבוע.

רִיבּוּעָא, Lev. R. s. 20 בר' דר', a corrupt; read with Yalk. Gen. 101 רִיבּוּעָא.

רִיבּוּעָא, רִיבּוּעָא (b. h.) to breathe, waft, blow.—Denom. רִיבּוּעָא. Hif. רִיבּוּעָא to scent, smell. Gen. R. s. 34 ו' ו' רִיבּוּעָא (ו' רִיבּוּעָא) he went and smelled of it. Ib. (ref. to Gen. VIII, 21) ו' רִיבּוּעָא he smelled the savor of Abraham, our father, rising from the fiery furnace (foresaw the self-sacrifice of Abraham); ו' רִיבּוּעָא he smelled the savor of the generation of persecution (foresaw their martyrdom). Snh. 11^a ו' רִיבּוּעָא שום ו' he perceived the smell of garlic. Zeb. 62^a ו' רִיבּוּעָא קשרה רִיבּוּעָא they smelled the savor of frankincense (at the place where the Temple had stood). Nidd. 58^b ו' רִיבּוּעָא כל המולל מריח ו' whoever crushes it, smells its odor. Snh. 109^a ו' רִיבּוּעָא באין ו' רִיבּוּעָא in the evening they came and scented it (the balsam) like a dog. Yoma VIII, 4 ו' רִיבּוּעָא עוברת שתי רִיבּוּעָא ו' a woman with child that smelled (a dish on the Day of Atonement, and has a morbid desire for it) must be given to eat, until she feels restored. B. Bath. 148^a bot. ו' רִיבּוּעָא מריח בגליל I smell a radish in Galilee (have a strong appetite for a Galilean radish); a. fr.

רִיבּוּעָא, רִיבּוּעָא ch., Af. רִיבּוּעָא same.—Part. מריח, מריח. Targ. Gen. XXVII, 27. Targ. Ex. XXX, 38. Targ. Job XXXIX, 25; a. fr.—Sot. 49^a ו' רִיבּוּעָא רִיבּוּעָא I smell &c., v. רִיבּוּעָא. B. Bath. 73^b ו' רִיבּוּעָא ביה ו' ומריח ביה ו' (ref. to Is. XI, 3, sq.) במשיח כתיב דמורה ו' ו' it is written that he smells (of a man) and judges (of his guilt or innocence); ו' רִיבּוּעָא ו' מריח ו' let us see whether he (Bar Koziba) smells &c.; ו' רִיבּוּעָא ו' מריח ו' when they saw that he could not judge by the scent, they killed him; Yalk. Is. 284. Ber. 43^b ו' רִיבּוּעָא ו' מריח ו' he that smells an Ethrog. ... must say the benediction &c. Yoma 82^b ו' רִיבּוּעָא ו' מריח ו' a woman

with child that smelled, v. preced. Sabb. 110^a ריחא (not ריחא) when it (the snake) smells it &c.; a. e.

ריח m. (b. h.; preced.) *flavor, scent, odor; sense of smell*. Ber. 43^b (ref. to Ps. CL, 6) זה דבר... מה דבר what is the thing which the soul enjoys and from which the body has no material benefit? It is smell. Ib. ... עידידי in the future the young men of Israel shall give forth sweet savor (of purity) like the Lebanon (ref. to Hos. XIV, 7). Lev. R. s. 30; a. v. fr.—Transf. (cmp. אבק) *slight resemblance, a suspicion of*. Gitt. 86^b אף ר' חנני it has not even the slightest resemblance to a letter of divorce (by which the woman concerned might be precluded from marrying a priest); Y. ib. IX, 50^b top אפי' there is not a suspicion of disqualification in her case. Y. Sot. I, 16^d top ערה נגעי בה something of the odor of incest has touched her (the rival wife of a faithless woman); a. e.—Pl. ריחור. Cant. R. to I, 3 כל ר' חזיוני all the songs which the ancients recited before thee were merely sweet savors, but we (say), 'oil that is poured forth is thy name'; ר' חזיוני כל חמצות... ר' חזיוני were merely flavors, but &c.; a. e.

ריחא ch. same. Targ. Gen. XXVII, 27; a. e.—Ab. Zar. 66^b ריחא חלא if a liquid has the smell of vinegar and the taste of wine. Ib., a. e. מילחא דריא v. מילחא. Pes. 76^b משום ר' קישא לרי' כי ריחא ר' כי ריחא because it is bad for a bad-smelling breath and for leprosy. Sot. 49^a, v. אלקסנא; a. fr.—Transf. *pride*. Zeb. 96^b, v. אלקסנא.

ריחוף m. (ריחף) *hovering, brooding, use of the verb*. Y. Hag. II, 77^b top מה ר' שנאמר לחנן וכ' as the hovering mentioned there (Deut. XXXII, 11) means touching and yet not touching (not pressing), so does the hovering mentioned here (Gen. I, 2) &c.

ריחוק m. (רחק) 1) *removal, distance*. Y. Maas. Sh. I, end, 53^a מקום בר' when one lives far away (from Jerusalem, Deut. XIV, 24). Y. B. Mets. V, 10^c bot. חפסד an enterprise in which he who advances the money secures to himself the advantages of profit without the corresponding share in the eventual losses.—2) *separation, loathsomeness*. Lam. R. to I, 17 (expl. לנדה ib.) she became an object of disgust.

ריחוקא ch. *separation, rejection, abomination*. Targ. Lev. XII, 2. Targ. Is. I, 14 (h. text לטרה). Targ. Prov. VIII, 7 (h. text רועבת). Targ. II Chr. XXIX, 5; a. e.—Pl. ריחוקין. Targ. Ps. LXXXVIII, 9.

ריחוש m. (רחש) *movement* (of the lips). Midr. Till. to Ps. LXII, beg. ר' שפירא ח"א as for pronouncing the Hé, no movement of the lips or pressing of the tongue is required &c.

ריחוש ch. (רחש) cmp. Men. V, 8, quot. s. v. רחש a *jelly-like pastry*. Targ. Ez. XXVII, 17 דיש ר' (ed. Ven. דיש; h. text מניח רחש).

ריחא, ריחא, ריחא v. ריחא.

ריחום, ריחום v. ריחום.

ריחמא, v. ריחא II.

ריחן m. (ריח) *aroma, spice*.—Pl. ריחני. Mekh. B'shall., s. 5 ריחני... שקים bags full of spices and all kinds of good aromatic drugs; a. e.

ריחנא ch. same.—Pl. ריחני. Targ. II Chr. XVI, 14 (ed. Beck רח'—Hor. 13^b; Snh. 70^a; Yoma 76^b ור' חמרא wine and spices made me open-minded. Ber. 44^b ור' חמרא to exclude aromas (which require a blessing before but not after smelling of them).

ריחשא v. רחש.

ריחחא v. ריחא.

ריחחנא m. (preced. art.) *perfumed, spiced*. Sabb. 110^a ר' חמרא spiced wine. Gitt. 70^a the best of all wines is ר' חמרא spiced red wine; a. e.

ריחלון f. pl. (transpos. of ליחא) *Librae (pounds)*, v. ליחא. Y. Keth. V, 30^b bot. (ref. to Mish. 12) אמר רב מנא ארבע R. M. says, it means four pounds (of figs).

ריחמיש (?) pr. n. pl. *Rithmish* (?). Yalk. Sam. 151 (expl. Midr. Till. to Ps. III ריחמיש ed. Bub. (oth. ed. בימוס, ריחמיש).

ריכא m. (ריכא) [*delicate*; cmp. פניק a. derivatives,] *nobleman, freeman*. B. Bath. 4^a אר לא ר' ולא בר ר' (Ms. M., v. Rabb. D. S. a. l. note) thou (Herod) art neither a noble nor the son of a noble; ר' לישנא ומלכותא and whence can we prove that *rekha* has the meaning of royalty (aristocracy)? Answ. ref. to ר' (II Sam. III, 39); to אבדך (Gen. XLI, 43); Yalk. Deut. 913.

ריכבא v. רכבא.

ריכח Yalk. Gen. 16 מינע להם בר' read: בריחא.

ריכוח m. (רכך) *pl. delicate dishes*. Ex. R. s. 2; s. 3 כמה מיני ר' וכ' how many delicacies hast thou prepared for the pregnant among them?; Cant. R. to I, 7; (Tanh. Sh'moth 14 ריכוחים; Yalk. Cant. 982 ריכוחים).

ריכוכא Targ. Ps. XIX, 6 בר' Mss. a. ed. Genoa (mis- sing in ed.), prob. to be read: בריכא.

ריכון m. (רכן I) *the process of keeping onion plants tender*. Y. Shebi. V, 36^a top כעיקר ר' 'softening' is equivalent to tearing the plant out with the root.

ריכונא m. (רכן II) *causing to sink, destruction*. Targ. Prov. XXIV, 2 ed. Lag. (Var. ריב; ed. Wil. רב; h. text שר). Ib. XXI, 7; v. ריכונא.

ריכשא, ריכשא v. sub רך.

רים to be high, v. רים.

רים m. (cmp. רמון) *fruit of the Christ's thorn or lote*.—Pl. רימני. Tosef. Dem. I, 1; Dem. I, 1. Ib. שקמונה the *rimmin* of Shikmonah; Ber. 40^b, v. בנרא [Tosef. Kil. I, 10 רימני ed. Zuck. (oth. ed. רימון, prob. to be read: רימון)].

רִיקוֹרֵי ch. same.—*Pl.* רִיקוֹרֵי. Ned. 51^a, v. קִרְקֵי.

Targ. I Chr. V, 12. Targ. Lev. V, 24; a. fr.—Y. Sabb. I, 4^a top וְכִי רִשְׁשִׁי... but for fear of putting my head between lions (v. אֲרִיָּה), I should have given a reason. Hull. 11^a (mixed dict.) רִשְׁשִׁי the head of a burnt-offering. Sabb. 55^a וְרִשְׁשִׁי v. חֲמִישִׁי; Y. Nidd. III, 50^d וְרִשְׁשִׁי, v. כְּפֹה. M. Kat. 25^a מִיָּדָה... רִשְׁשִׁי we could not raise our head before him. Cant. R. to VII, 7 וְרִשְׁשִׁי; a. v. fr.—גְּלוּתָא &c., v. respective determinants.—Pl. רִשְׁשִׁי, רִשְׁשִׁי, רִשְׁשִׁי. Targ. Deut. I, 13. Targ. Is. IX, 9 (some ed. רִשְׁשִׁי). Targ. Gen. II, 10; a. fr.—Men. 37^a חָרִי... אֶתְלִיד a child with two heads was born to me. Y. Sabb. VII, 10^a bot. מִפְּרִיָּה בְּרִאשֵׁיָּהּ when she crushes the heads of onions. Gen. R. s. 61 רִאשֵׁי אֲמִיּוֹן chiefs of nations. Y. Sabb. IV, 7^a top חֲדָתִי רִשְׁיֹכֶן (not חֲדָתִי רִשְׁיֹכֶן) under your heads; a. fr.—V. רִשְׁשִׁי (2) *beginning, first thing, firstling*. Targ. O. Deut. XI, 12. Targ. Prov. VIII, 2. Targ. O. Num. XV, 20; a. fr.—Men. 37^a וְרִשְׁשִׁי &c., v. respective determinants.—מר' at first, formerly. Hull. 105^b וְכִי מִלְּפָנֶיךָ אֲמִינָה וְכִי formerly I thought &c. Keth. 105^b; a. fr.—Esp. רִשְׁשִׁי the first clause of a Mishnah, a verse &c. Hull. 94^b. Sabb. 86^a; a. fr., סִפָּא, a. fr.—מִצְרֵתָא, a. fr.—pr. n. pl. *Resh Maya (Spring)*. Tosef. Shebi. IV, 11, a. e., v. גְּלוּתָא.

רִשְׁשִׁי III, רִשְׁשִׁי m. = b. h. ראש I) [*drop*] poison. Targ. O. Deut. XXXII, 33 (some ed. pl.).—Pl. רִשְׁשִׁי constr. Targ. Y. ib. Targ. ib. 32. Targ. Ps. LXIX, 22; a. e.

רִשְׁשִׁי, רִשְׁשִׁי, v. רִשְׁשִׁי.

רִשְׁשִׁי, v. רִשְׁשִׁי.

רִשְׁשִׁי m. (רשם) *mark, trace*. Sot. 19^b שְׂרִשְׁשִׁי when the traces of the writing are noticeable (not entirely washed off the paper); Num. R. s. 9²³. Koh. R. to XII, 11. Ber. 25^a נִרְשָׁן their marks (stains) are seen on the floor; Y. ib. III, 6^d bot.; a. fr.

רִשְׁשִׁי ch. (preced.) *engraving, record*.—Pl. רִשְׁשִׁי (חקק' רש' Targ. Is. X, 1 Ar. (ed. רִשְׁשִׁי; h. text רש').

רִשְׁשִׁי, Sabb. 133^b, a gloss from Rashi put in the text, v. קָלָפָא.

רִשְׁשִׁי f. = h. ראשית, *firstling*. Targ. O. Num. XVIII, 12 ed. Berl. (oth. ed. ראשית ed. Lsb. ראשית).

רִשְׁשִׁי, v. רִשְׁשִׁי, a. רִשְׁשִׁי.

רִשְׁשִׁי, v. רִשְׁשִׁי.

רִשְׁשִׁי, Snh. 94^b, v. רִשְׁשִׁי.

רִשְׁשִׁי, רִשְׁשִׁי, v. sub רִשְׁשִׁי.

רִשְׁשִׁי, v. רִשְׁשִׁי.

רִשְׁשִׁי, v. רִשְׁשִׁי.

רִשְׁשִׁי f. = ראש 1) *head*.—Pl. רִשְׁשִׁי. Kidd. 29^b

רִשְׁשִׁי (some ed. רִשְׁשִׁי; Rashi רִשְׁשִׁי) like a serpent with seven heads.—2) *chief*. Pes. 110^a רִשְׁשִׁי the chief of the sorceresses, v. רִשְׁשִׁי.—3) *beginning*. Targ. Prov. VIII, 23 Ms. (ed. רִשְׁשִׁי).

רִשְׁשִׁי m., v. רִשְׁשִׁי.

רִשְׁשִׁי, Meg. 27^b, v. רִשְׁשִׁי.

רִשְׁשִׁי, v. רִשְׁשִׁי.

רִשְׁשִׁי m. (רחה) *trembling; weakness, failing*. Lev. R. s. 12 (ref. to Hos. XIII, 1) דְּבַר יִרְבְּעָם יִרְחָוּ שֶׁל when Jeroboam spoke of Solomon's failing (with regard to women); Yalk. Jer. 320.

רִשְׁשִׁי, v. רִשְׁשִׁי, a. רִשְׁשִׁי.

רִשְׁשִׁי, v. רִשְׁשִׁי.

רִשְׁשִׁי, v. רִשְׁשִׁי.

רִשְׁשִׁי, v. רִשְׁשִׁי.

רִשְׁשִׁי, v. רִשְׁשִׁי.

רִשְׁשִׁי I to be soft, v. רִשְׁשִׁי.

רִשְׁשִׁי II m. (b. h.; רִשְׁשִׁי) *soft, tender*. Men. 66^b, a. e. רִשְׁשִׁי (ר), v. רִשְׁשִׁי. Ex. R. s. 1, a. e. (play on רִשְׁשִׁי, Ex. I, 13) with soft (persuasive) speech. Gen. R. s. 90 (expl. אֲבִיךָ, Gen. XLII, 43) אֲבִיךָ a father in wisdom, but tender of years. Keth. 46^a (ref. to רִשְׁשִׁי, Lev. XIX, 16) רִשְׁשִׁי that the court should not be soft (lenient) to one and hard to another; Sifra K'dosh. Par. 2, ch. IV שלא תהיה רִשְׁשִׁי דְּבָרִים וְכִי that thou be not soft of speech &c.; a. fr.—Pl. רִשְׁשִׁי, Tosef. Shebi. II, 11; a. fr.—Fem. רִשְׁשִׁי, pl. רִשְׁשִׁי. Gen. R. s. 70 (ref. to Gen. XXIX, 17) רִשְׁשִׁי her eyes had grown tender (sore) from weeping, v. רִשְׁשִׁי.

רִשְׁשִׁי, v. רִשְׁשִׁי.

רִכְבָּ (b. h.) [*to be joined*] *to ride*. B. Mets. I, 2 רִכְבָּ if two persons (each claiming to be the finder of an object) were riding ..., or one was riding and one leading. Hag. I, 1; Y. ib. I, 76^a top וְכִי רִכְבָּ a child too young to be carried on his father's shoulder. Ber. 56^b וְכִי רִכְבָּ if he dreamt that he rode on him. Gen. R. s. 75 רִכְבָּ riders on horses; a. fr.—Part. pass. רִכְבָּ &c. *riding*. Ex. R. s. 26 רִכְבָּ that was riding on his father's shoulder. Y. B. Mets. I, beg. 7^d וְכִי רִכְבָּ if a woman rides on a beast led by two men; a. fr.—[Pesik. Vayhi, p. 4^a רִכְבָּ, read רִכְבָּ, v. רִכְבָּ.]

Hif. רִכְבָּ 1) *to cause to ride, put on*. Snh. 91^b, a. e. רִכְבָּ he made the lame ride on the blind man. Ib. רִכְבָּ come and carry me on thy back; a. fr.—Part. pass. רִכְבָּ. Ib. 52^b I remember when I was a child וְכִי רִכְבָּ and rode on my father's shoulder &c.; (Tosef. ib. IX, 11 רִכְבָּ); a. e.—2) *to join, combine*. Tosef. Sabb.

XII (XIII), 14 הַמְרִיבִים קִנְה וּכ' if one inserts the branch of a candlestick; (Sabb. 47^a הַמְרִיבִים). Y. ib. XII, beg. 13^c וּכ' he who sets up a folding couch; a. e.—Esp. to *inoculate, engraft*. Shebi. II, 6 וְאִין מְרִיבִין אִין... we must not plant, nor sink a vine, nor engraft before the Sabbatical year &c. Pes. IV, 8; a. fr.—Part. pass. as ab. Y. B. Bath. IV, end, 14^d הַחֲרוּב הַנּוֹי a newly inoculated carob tree; a. e.

רָכַב, רָכִיב ch. same. Targ. O. Gen. XXIV, 61. Targ. Lev. XV, 9. —Part. רָכִיב, רָכַב, part. pass. רָכִיב, f. רָכִיבָּה; pl. רָכִיבִין, רָכִיבִין, רָכִיבִין. Targ. Y. Gen. I. c. Targ. Num. XXII, 22. Targ. I Sam. XXV, 20. Targ. Jud. X, 4; a. fr.—Koh. R. to I, 8 וְעַלֹן יִרְדָּה ר' חֲמוּרָא וּכ' and they brought him riding on an ass on the Sabbath. Gen. R. s. 65. Ber. 56^b הוּא לְחֹרָא דִּר' when he dreamt that he was riding on an ox; דִּר' חֹרָא לִידִידִי that the ox was riding on him; a. fr.

Af. רָכִיב 1) to *cause to ride*. Targ. Gen. XII, 43. Targ. Esth. VI, 9; a. fr.—Gen. R. I. c. דִּאֲרָבָה... רָכִיבִין see the horse on which my master makes me ride, and see the horse (the gallows) on which thy master (the Lord) makes thee ride. Y. Kidd. I, 60^e bot., a. e. —2) to *let gender; to inoculate*. Targ. O. Lev. XIX, 19.—Y. Yeb. XV, 15^a top רָכִיבִין אֵילִין... the Babylonian palms which require no inoculation.

רָכַב m. (b. h.; preced.) *rider*. Mekh. B'shall, Shir., s. 2 (ref. to Ex. XV, 1) הָסוּס קְשׁוּר בְּרָכְבוֹ וּרְכָבוֹ בָּסוּס וּכ' the horse was tied to his rider, and the rider to his horse; Yalk. Ex. 243.

רָכַב m. (b. h.; preced.) 1) *wagon, chariot*; (collect. noun) *chariots*. Ex. R. s. 22 פֶּרְשֵׁיו וְעַל רָכְבוֹ over his (Pharaoh's) chariots and over his horsemen; a. e.—2) *upper millstone*. B. Mets. IX, 13, v. רָכִיבִין. B. Bath. II, 1 מְרִידִיקִין... you must keep the mill removed (from the neighbor's wall) three handbreadths counting from the lower millstone, which makes four from the upper millstone; a. e.—3) *branch for inoculation, set*. Tosef. Kil. I, 10 וְאַתָּה מְרִידִיקִין אֵין מְרִידִיקִין וְזֵיתִים בְּר' חֲמָרָה you must not inoculate olive trees with a shoot of a palm; Y. ib. I, 27^b.

רָכַב, רִיב' רָכִיב ch. same, 1) *upper millstone*. Targ. Deut. XXIV, 6. Targ. II Sam. XI, 26. Targ. Jud. IX, 21 רָכַב constr. (ed. Wil. רָכַב); a. e.—Pl. רָכִיבָּה, רָכִיבִין. Targ. Y. II Deut. I. c.—2) *inoculation, young inoculated tree*; רָכִיבָּה, רָכִיבִין. Targ. O. Gen. XXXIII, 13. Targ. II Sam. XXIII, 6. Targ. Job XL, 27; a. fr.—Y. Sabb. VIII, 11^b הָיָה רָכִיבָּה (not רָכִיבָּה) the soft skins. Ib. רָכִיבָּה אֵילִין רָכִיבָּה the soft bristles. Gen. R. s. 70 (to one translating Gen. XXIX, 17) לֵאחָ עֵינֵיהֶם רָכִיבָּה הָיוּ ר' וּכ' thy mother's eyes were tender, but *rakkoth* means, 'had grown tender from weeping' (v. Targ. Y. Gen. I. c.); a. e.

רָכַב, רָכִיב m. = h. *rider*. Targ. O. Ex. XV, 1. Targ. II Kings IX, 17; a. e.—Pl. רָכִיבִין, רָכִיבִין. Targ. Y. I Ex. I. c.; (Y. II רָכִיב, corr. acc.).

רָכַב v. רָכִיבָּה II.

רָכִיב m. (b. h.; preced. arts.) *coach, chariot*. Yalk. Ps. 862 (ref. to Ps. CIV, 3) אֲשֶׁר בִּידֵי רָכִיבוֹ טוֹעֵנוּ וּכ' as to a human being, his chariot carries him, but as regards the

Lord, he carries his chariot; Midr. Till. to Ps. I. c. ed. Buber.

רָכִיבָּה I ch. same. Targ. II Esth. I, 2. Targ. Ps. CIV, 3 Ms.

רָכִיבָּה II, m. **רָכִיבָּה** f. (v. next w.) *knee*. Targ. Ps. XVIII, 37 (Ms. רָכִיבָּה... pl.; h. text קָרְסֵל); Targ. II Sam. XXII, 37 רָכִיבָּה. —Pl. רָכִיבִין, רָכִיבִין. Targ. Deut. XXVIII, 35 (O. ed. Vien. רָכִיב; ed. Berl. רָכִיבִין). Targ. Is. LXVI, 12; a. fr.

רָכִיבָּה (רָכִיבָּה) f. (רָכִיב; v. אֲרָכִיבָּה) *joint, knee; bend*. Hull. 76^a; a. e.—Tosef. Kel. B. Mets. IV, 15... שֶׁל רָכִיבָּה וּכ' טִילוֹן שֶׁל רָכִיבָּה. Tosef. Mikv. V, 5 רָכִיבָּה. R. S. to Mikv. VI, 8 רָכִיבָּה a knee-shaped tube.—B. Kam. 27^b הִנֵּה הַפֶּה לְרִיבָה לְרִיבָה לְרִיבָה the fine for kicking a neighbor with the knee; Y. ib. VIII, end, 6^e.

רָכִיבָּה v. רָכִיבָּה II.

רָכִיבָּה v. רָכִיבָּה.

רָכִיב v. רָכִיב II.

רָכִיב v. sub רָכִיב.

רָכִיב m. (b. h.; preced.) *to join, pile; cmp. רָכַב goods, property*. Pirké d'R. El. ch. XXVII; a. e.

רָכִיב, רָכִיב v. רָכִיב.

רָכִיבָּה, רָכִיבָּה, רָכִיבָּה m., **רָכִיבָּה** f. (רָכִיב) *soft, tender, young*. Targ. I Chr. XXII, 5. Targ. II Chr. XIII, 7. Targ. Prov. XXV, 15 Ms. (ed. רָכִיב). Targ. Y. Lev. XX, 10 (ed. Vien. רָכִיב); a. fr.—Y. Kil. VII, beg. 30^d בְּהִיּוֹת רָכִיבָּה in the case of soft stone, opp. צוֹנָמָה (not רָכִיבָּה); a. e.—Pl. רָכִיבִין, רָכִיבִין, רָכִיבִין. Targ. O. Gen. XXXIII, 13. Targ. II Sam. XXIII, 6. Targ. Job XL, 27; a. fr.—Y. Sabb. VIII, 11^b הָיָה רָכִיבָּה (not רָכִיבָּה) the soft skins. Ib. רָכִיבָּה אֵילִין רָכִיבָּה the soft bristles. Gen. R. s. 70 (to one translating Gen. XXIX, 17) לֵאחָ עֵינֵיהֶם רָכִיבָּה הָיוּ ר' וּכ' thy mother's eyes were tender, but *rakkoth* means, 'had grown tender from weeping' (v. Targ. Y. Gen. I. c.); a. e.

רָכִיבָּה f. (preced.) *tenderness, delicateness*. Targ. O. Deut. XXVIII, 56.

רָכִיבָּה f. (denom. of רָכִיב; v. רָכִיב) *going around, tale-bearing, evil gossip*. Y. Peah I, 16^a top (ref. to Lev. XIX, 16) לָשׁוֹן דָּרַע וּכ' this means the going around for slander.

רָכִיב pr. n. *R'khes*, name of a river or canal in Babylonia. B. Mets. 18^a (v. Rabb. D. S. a. l. note 70).

רָכִיב to be soft, tender; denom. רָכַב.

[Hif. רָכִיבָּה to make soft. Tosef. Shebi. II, 10 מְרִיבִין ed. Zuck., v. רָכִיב.]

רָכִיב ch. same.

Pa. רִיבָה 1) *to make soft*. Targ. Y. II Gen. XLIV, 19 (לְבַא *to speak softly*.—2) (with, or sub. מְרַבֵּה *to make faint, frighten*. Targ. Y. I Gen. XXVII, 40 (ed. Vien. מְרַבֵּה *Af.*). Targ. Job XXIII, 16.

*Ithpa. אֶתְרַבֵּה, Ithpe. אֶתְרַבֵּה *to be softened, become soft; to melt*. Targ. Y. Ex. XII, 12; Num. XXXIII, 4. Targ. Ruth III, 8.*

רָבַן I (cmp. preced. wds.) *to be tender, soft*.

*Pi. רִיבָן, Hif. הִרְבִּין *to make tender; to prevent onion plants from forming hard bulbs*. Y. Shebi. V, 38^a top [read:] כְּשֶׁבִיל שִׁיחָא מַעֲשֵׂר ... אֵינוּ מְרַבֵּנָּה ... בְּשָׁנָה שְׁנִיָּה in the second year (of the Sabbatical period) going over to the third, you must not 'soften' it (the onion plant) nor deny it water, in order that it may be subject to the second tithes (as a growth of the second year, to the deprivation of the poor man); ... שְׁלִישִׁית דִּיהָ שְׁנִיָּה in the third year going over to the fourth, you may 'soften' and deny it water, in order that it be subject to the poor man's tithes (as a growth of the third year); Tosef. ib. II, 10 מְרַבֵּינָּה ed. Zuck. (Var. מוֹרֵבִין, prob. to be read מוֹרֵבִין fr. מָרָה). Ib. לְרַבֵּן בְּרַגֵּל מוֹרֵבִין ed. Zuck. (Var. לְרַבֵּן, oth. ed. לְרֹבֵן) it is permitted to 'soften' during the festive week.—[Y. Ter. IX, beg. 46^c מְרַבֵּן, v. רָבַס.]*

רָבַן ch. same.

*Af. אֶרְבִּין *to soften*. Part. pass. מְרַבֵּן; pl. f. מְרַבֵּנָּה. Targ. Prov. XVIII, 8; XXVI, 22; v. רָבָן.*

רָבַן II (preced.) *to bend*.

*Hif. הִרְבִּין 1) *to bend* (act. a. neut. verb); *to yield*. B. Bath. V, 8, a. e. מִצְוָה, הִרְבִּינָה וְ' he (Joseph) bent not his neck (did not yield) to temptation, therefore a golden chain was put on his neck; Tanh. B'resh. 12 וְ' the צוּרָא שֶׁלָּא הָ' the neck which did not bend &c.; Lev. R. s. 23 הִרְבִּינוּ שלא הִרְבִּינוּ אֶת רֹאשִׁי I bent my head (nodding approval); Y. Ned. I, 36^d bot. (גְּלוּרִי הִרְבִּינוּ (read והִרְבִּינוּ) Sifré Num. 22 (not נִרְבִּינוּ) he 'bent' consent; ib. עד שֶׁיִּרְבִּין וְ' until he nods three times. Gitt. VII, 1; a. e.—2) *to sink, be faint*. Gen. R. s. 65 (ref. to Gen. XXVII, 22) בִּשְׁעָתָא שִׁיעָבַק מְרַבֵּן בְּקוּלוֹ וְ' when Jacob is faint with his voice (in prayer), Esau's hands have power over him, opp. מִצְפָּצָה.*

רָבַן ch. same, 1) *to incline, sink, fall*. Targ. Y. Gen. XLVI, 29.—2) *to bend, turn*. Targ. Prov. XXI, 1.—Part. pass. רִבֵּן; f. רִבֵּנָה; pl. רִבֵּינָן. Targ. I Chr. XXI, 16.—Y. Yoma VIII, 45^b בְּהוּא דְּהוּא ר' (ed. Krot. רִיבָן) in the case of one in a bent position (under debris), opp. קִיִּים. Y. B. Bath. II, 13^b bot. אֵילִין עֲמוּדִיָּא דְּר' those columns which are bent (declining or sinking) are so from the shock through wagons, v. רִיבָן.

*Af. אֶרְבִּין 1) *to bend, incline*. Targ. Y. Gen. XLIX, 15 (not אֶרְבִּין). Targ. II Sam. XXII, 10; Targ. Ps. XVIII, 10. Ib. CXLIV, 5; a. fr.—Part. pass. מְרַבֵּן. Targ. Ez. I, 22 (ed.*

*Wil. מְרַבֵּן).—2) *to cause to sink*. Targ. Prov. XXIV, 15 (h. text חֲשֹׁדֵר).—V. רִיבִינָה.*

*Ithpe. אֶתְרַבֵּן 1) *to incline, let one's self down; to fall*. Targ. Gen. XXIV, 64 (h. text וּרְפַל). Targ. Y. II ib. XVII, 17. Targ. Y. Num. XIV, 5. Targ. Is. XIV, 12; a. e.—Targ. II Sam. XXII, 8 (h. text וּרְחִינְשֵׁי; Targ. Ps. XVIII, 8 (אֲחִרְשִׁי, אֲחִרְשִׁי).—Gen. R. s. 60 (transl. וּרְפַל, Gen. XXIV, 64) אֶתְרַבֵּנָה she let herself down.—2) *to be dragged*. Targ. Is. XIV, 19 (h. text וְהִשְׁלַחָה).*

רָכַס *to stamp*; (denom. of רָכַס) *to make a ceiling of cement* (v. מְצִיבָה). Y'lamd. beg., quot. in Ar. אִימָרִי 'when did God form his upper stories with water as cement, v. רָכַס.—[b. h. רָכַס *to fasten*.]

*Pi. רָכַס *to stamp*; esp. (of beasts) *to pass over wetted grain; to husk* (differ. fr. רָוַשׁ). B. Mets. 89^b, sq. פְּרוּתָה מְרַכֶּסֶת when cows stamp (secular) grain, or thresh corn of T'rumah &c.*

*Hif. הִרְכִּס *to cause to stamp, let (beasts) stamp*. Tosef. ib. VIII, 10 מְרַכֶּסֶת ed. Zuck. (Var. מְרַכֶּסֶת *Pi.*); Y. Ter. IX, beg. 46^c מְרַכֶּסֶת (corr. acc.).*

רָכַס ch. same.

*Ithpe. אֶתְרַכֶּס [to be trodden on,] *to be lost*. B. Bath. 14^b because it (the Book of Hosea) is small, it might have been lost (if circulated as a separate book). Keth. 57^a top כְּזִבְחָהּ א' (sub. שֶׁשֶּׁר) her marriage deed was lost. Yeb. 113^b אֶתְרַכֶּס לִיה מִפְתָּחֵיהּ (not מִפְתָּחֵיהּ) had lost the keys of the college building; a. e.*

רָכַס m. (רָכַס), pl. רָכָסִים *walls of beaten earth*. Ex. R. s. 15 אֵלֶּה הָ' בָּנָה עֲלֵיהֶם לֹא the Lord did not build the upper stories with stones or with hewn blocks, but he made walls of stamped water; Tanh. Hayé 3 מִסֵּבִין שֶׁל מִים (not רָכָסִים).—[Is. XL, 4, *mounds, embankments*, cmp. רָכָס.]

רָכָסָא I (preced.) *cement of rubble and clay*. B. Bath. 3^a בְּר' when cement is used between the layers of a wall, opp. בְּשִׁיטָא.

רָכָסָא II, v. רָכָשָׁא.

רָכָפָא f. (cmp. Syr. רָכָפָא, Löw, Ph. 307) 1) *a tuberous-rooted plant used for dyeing, sow-bread* (cyclaminus). Shebi. VII, 2 (Ms. M. אֶרְכָפָא; Maim. רִכְבָּנָה).—2) *a tuber of rikhpa, a kind of onion*. Maasr. V, 8. Tosef. ib. III, 14; Y. ib. V, end, 52^a כִּלְ שְׁעוֹקָא ר' what is the nature of a *rikhpa* onion? Its tail is squeezed into its inside; R. S. b. G. says, it has one shell only.—[Maim. to Maasr. l. c. suggests ר' to be a geographical term, corresp. ib. שֶׁם בִּעַל בְּבִי v. ib.]

רָכָפָת f. (רכב, cmp. רָכַב) 1) *joined timber*. Targ. I Kings VI, 9.—2) *pile, mass; multitude*. Targ. Ps. XVIII, 12; II Sam. XXII, 12.—Targ. II Chr. XXXI, 10 (h. text רָכָבִין). Targ. Jer. LI, 16. Targ. Job XXVI, 14 (h. text וְרָכָב); a. fr.

רָכָשׁ m. (b. h. רָכָשׁ; v. רָכָשׁ) *harnessed horses, war horses*. Targ. Mic. I, 18. Targ. I Kings V, 8. Targ. Esth. VIII, 10; 14; Targ. II Esth. VIII, 14 **רָכָשׁ**. — *Pl.* **רָכָשׁ**. B. Bath. 152^a; Keth. 55^b רָכָשׁ אֲרִי he made him ride on two steeds, i. e. he gave him a doubly fortified document; Y. B. Bath. VIII, 16^b top; Y. Kidd. I, 60^c bot., v. בְּרָכָשׁ II.

רָם m. (b. h.; רָם) *high, exalted*. B. Bath. 78^b (play on words, Num. XXI, 30) אָמַר רָשָׁע אֵין רָם the wicked says, there is no Most High. Num. R. s. 20¹⁹ (play on אָרַם, Num. XXIII, 7) עָם רָם שְׁלֹמֶעֱלֵן חִייתִי וְכ' with the Most High I was in communion, and Balak brought me down; ib. רָם בְּקוֹל רָם I was high, but Balak &c. Sot. 32^b בְּקוֹל רָם in a high (loud) voice. Y. ib. VII, 21^c top (ref. to Deut. XXVII, 14) רָם בְּקוֹלֵי שֶׁל רָם like the voice of the Most High; a. fr.—*Fem.* **רָמָה**. Mekh. B'shall, s. 1 (ref. to Ex. XIV, 8) רָם עַל וְכ' Israel's power was high above the Egyptians; a. e.—*Pl.* **רָמִים**; **רָמוֹת**. Num. R. l. c. מִן הָרִי חִייתִי I was one of the elevated. Keth. 103^b נִשְׂאוֹתֶיךָ בְּר' conduct thy office with the exalted (surround thyself with the best people; Var. בְּרָמִים, q. v.). Midr. Till. to Ps. XVIII, 28 לְחַשְׁפִּילֵם עַל ר' thy eyes are on the haughty to lower them; a. e.

רָם בְּרִין, v. **רָם**.

רָם בְּרִי, v. **רָם**.

רָם I m. ch. = h. **רָם**, *high, exalted*. Targ. Ps. XLVI, 11 (ed. Wil. **רָם**). Targ. I Sam. IX, 2. Targ. Is. II, 15. Targ. II Esth. I, 2 **רָם** וּמִנְטָלָה high and exalted; a. fr.—*Pl.* **רָמִים**, **רָמִי**; f. **רָמָה**. Targ. Prov. XXV, 3. Targ. Deut. XXVIII, 52. Targ. Is. II, 12; 14. Targ. Prov. VI, 17; a. fr.—Gen. R. s. 32 רָם הָאֵין מִן מִרְיָא ר' הוא וְכ' if it (Mount Gerizim) belongs to the highest mountains &c.; Cant. R. to IV, 4 **רָמִינָה**.

רָמָה II f. (preced.) *height*. Targ. Is. XXX, 25. Targ. Ez. VI, 13; a. fr.—*Pl.* **רָמָה**, **רָמָה**. Ib. XVI, 24, sq. Targ. Prov. VIII, 2. Ib. IX, 3; a. fr.

רָמָה, v. **רָמִי**. — *high*, v. **רָם** ch.]

רָמָה, v. **רָמִי** ch.

רָמָה, v. **רָמִי** ch.

רָמָה m. (*Pi.* **רָמָה**) *deceiver, impostor*. B. Mets. III, 4, sq., v. פָּסַד. Deut. R. s. 4 רָמָה וְכ' not that, which God forbid, he was a deceiver, v. **רָמָה**. Gen. R. s. 63 (play on אֲרִי, Gen. XXV, 20) רָמָה אֲרִי וְכ' her father was a deceiver, and her brother was a deceiver, and so were all the men of her place, v. **רָמָה**; a. fr.—*Pl.* **רָמָה**, **רָמָה**. Keth. 68^a, a. e., v. חָזַק. Dem. III, 5, v. אֲתָרָה; Y. Maasr. V, 51^d; a. fr.

רָמָה ch. 1) same. Targ. Y. Gen. XXIX, 12. Ib. XIV, 1. Targ. Prov. XII, 17; a. e.—Deut. R. s. 4 אָבֹן ר' and there lived a man called

Abun the deceiver; Y. Hor. III, 48^a bot. **רָמָה** (corr. acc.); Tanh. R'eh 5; Lev. R. s. 5 ר' אָבֹן יוֹדֵן (not **רָמָה**); a. fr.—*Pl.* **רָמָה**, **רָמָה**. B. Bath. 46^a ר' דִּמְבִּידִיתָא the tricksters of Pumb'ditha; a. fr.—*Fem.* **רָמָה**. Gen. R. s. 70 ר' בַּת רָמָה a deceiver, daughter of a deceiver.—2) *lazy, lax*.—*Pl.* **רָמָה**. Targ. Prov. XII, 24.—V. **רָמָה**.

רָמָה, v. **רָמָה** II.

רָמָה I f. 1) *high*, v. **רָם**.—2) *height*.—*Pl.* **רָמוֹת**. Meg. 14^a, v. צָפָה.

רָמָה II, v. **רָמִי**.

רָמָה f. (b. h.; רָמָה to move; cmp. רָחַשׁ a. deriv.) *worm, esp. the worm in man's grave*. Ber. 18^b קָשָׁה ר' the worm is as painful to the dead body as a needle in sound flesh. Sot. 5^a (play on בָּשָׂר) בִּישָׁה סְרוּחָה suggests 'shame', 'putrefied', 'worm'. B. Mets. 83^b אֵין ר' וְחֹלְעָה וְכ' no worm of any kind shall have power over you. Ab. IV, 4 ר' חֲקוֹתָ אֲנִי the prospects of man are worms. Koh. R. to V, 10 וְחֹלְעָה ר' he is (food) for worms; a. fr.—Pesik. Vayhi, p. 93^b (in Chald. dict.) ר' דִּחְדִּין גּוֹפָא אֹל ר' that this (my) body must go to the worms; Koh. R. to XI, 2 לֹא־מָה (corr. acc.); ib. וְכ' but worms shall have no power over me except &c.

רָמוֹת, v. **רָמוֹת**.

רָמוֹת m. (b. h.; רָמוֹת, v. **רָמוֹת**) [*crowded with seeds*, cmp. **רָחַשׁ**] *pomegranate*. Cant. R. to IV, 4 חוּהָ v. רִיקָן. Ib. to VIII, 2 (ref. to רָמָה, ib.) אֲלוֹ חֲזוֹנוֹת שְׁטַעֲמֵן that means the homiletic interpretations whose taste is like that of the pomegranate; a. fr.—*Pl.* **רָמוֹת**. Peah I, 5; a. e.

רָמוֹת, v. **רָמוֹת** ch. same. Targ. Cant. IV, 3. Targ. Ex. XXVIII, 34; a. fr.—Ber. 36^b ר' וְיִבְשׁ ר' they took off the blossom of a pomegranate, and the pomegranate dried up. Lev. R. s. 12 רָמוֹת מִחְקָרֵי רָמוֹת the pomegranate (tree) is also called pomegranate; a. e.—*Pl.* **רָמוֹת**, **רָמוֹת**. Targ. O. Ex. XXVIII, 33. Targ. Cant. IV, 13. Targ. Hag. II, 19; a. fr.—V. **רָמוֹת**.

רָמוֹת, v. **רָמוֹת** ch.

רָמוֹת, v. **רָמוֹת** ch.

רָמוֹת, v. **רָמוֹת** ch.

רָמוֹת f. (*rim*) *haughtiness, pride*. Targ. Prov. VIII, 13. Ib. XXI, 4. Targ. Jer. XLVIII, 29; a. fr.—Sabb. 94^a רָמוֹת רִיחָה pride seizes them (which makes them walk micingly). Ab. Zar. 71^a ר' רִיחָה וְכ' they are too proud (to take back what they have given). Sabb. 110^b; a. e.

רָמוֹת [to move, cmp. רָמַשׁ] to nod, gesticulate, hint. Gitt. V, 7 ר' דִּמְבִּידִיתָא חֲרֵשׁ רָמוֹת וְרָמוֹת a deaf-mute person may transact business by gesticulating and being spoken to by gestures (with hands and head, contrad. to קָפַץ). Gen. R. s. 93

למנשה ר' he motioned to Manasseh; a. fr.—Trnsf. to *intimate*, *hint*. Sabb. 113^b וְלֹה וְכ' ר' he intimated to her that &c. Cant. R. to I, 15 ר' she (the dove, by bringing an olive leaf) hinted to Noah, as if saying &c.; a. e.

Pi. רמי same. Ib. to I, 9 וְהִירָחָה מְרִמָּה וְכ' she motioned to her captors saying to them, I am yours &c.

Nif. רמי to be spoken to by gestures, v. supra.

רמי ch. same. Targ. Y. II Gen. XLIV, 19. Targ. Is. LVIII, 9. Targ. Prov. VI, 13; a. fr.—Keth. 33^a, v. infra.—Part. pass. רמי; f. רמיא. Meg. 2^a ר' where is it intimated (in the Biblical text)?; Snh. 81^b; a. e.

Pa. רמי same. Targ. Job XV, 12 (Var. ed. Lag. מרומין; h. text ירומין, Var. in Cod. ירומין).—Keth. 33^a וְרָמִי בְרוּ (ירמין) and let us (the court) intimate to them (the warning, in such a manner as not to offend them). Sabb. 62^b (expl. ומסקרוה ו' Is. III, 16 'ומשק') וְרָמִי וְרָמִי ... they filled their eyes with paint and winked; Yalk. Is. 262 וְרָמִי (read: וְרָמִי Pe.). B. Kam. 24^b וְרָמִי רָמִי they give signs to one another; Snh. 86^b; a. e.

רמי m. (preced.) *gesture, hint, intimation*. Sabb. 113^b, a. e., v. רמי. Y. Ber. IV, 8^a top וְכ' ר' this is an intimation to a scholar that a man must say to his teacher &c. Gen. R. s. 12, beg. (ref. to Job XXVI, 14) וְרָמִי וְרָמִי וְרָמִי וְרָמִי the wise understand his intimation (through the thunder) and his plans; Yalk. Job 914 וְרָמִי שֶׁל דָּבָר וְרָמִי he gave them to understand by allusion that &c.; a. fr.

רמ"ח (numerical value) *two hundred and forty-eight*. Gen. R. s. 69, beg.; a. e.

רמח, Y. Sabb. III, beg. 5^c, read: רמי, v. רמיא.

רמחא, רומח, v. רומחא.

רמי (tradit. pronunc. רמי) pr. n. m. (= רמי) *Rammi* (Rami), name of several Amoraim. Keth. 87^b, a. fr. בר רמי. Hull. 20^b, a. fr. בר רמיא (Y. Erub. II, 22^c top וְרָמִי בר רמיא); a. others.

רמי (b. h.) [*to move, to throw, swing*]. Mekh. B'shall, Shir., s. 2 (ref. to Ex. XV, 1 a. 4) וְרָמִי שְׁחִי עֹלִין (a. 4) וְרָמִי שְׁחִי עֹלִין *ramah* means that they were hurled upward, *yarah*, that they were thrown down the deep.

Pi. רמי to impose upon, deceive; to be cunning. Y. Hor. III, 48^a bot. (he was no deceiver) וְרָמִי שְׁחִי עֹלִין but he was cunning in charitable deeds (waited until others had subscribed, and then gave as much as all of them combined); Deut. R. s. 4; Tanh. R'eh 5. Gen. R. s. 85 וְרָמִי שְׁחִי עֹלִין ... שְׁחִי עֹלִין בְּדָבָר thou (Judah) didst deceive thy father by means of a kid (Gen. XXXVII, 31); by thy life! Tamar shall deceive thee through a kid (ib. XXXVIII, 20); Yalk. ib. 145 ... לְבָאִיךְ ... רָמִי; a. e.—Part. pass. רמיא. Snh. 32^b, a. e. רָמִי, v. רמי.

רמי ch. same, 1) *to throw, swing; to put on; to impose*. Targ. Ex. XV, 1. Targ. Ez. XVI, 5. Targ.

II Kings XVIII, 14. Targ. Ps. LXXVIII, 57 (h. text וְרָמִי); a. fr.—Men. 42^a וְרָמִי חוּטִי ר' threw (attached) threads as show fringes; ארבע ר' put four threads on. Sabb. 10^a, v. פּוֹתֵקֵי. Nidd. 33^b לִיה חוּטִי ר' threw an ox down (slaughtered an ox) in his honor. Men. 42^b בִּירָה לֹהוּ בִּירָה וְרָמִי we cast them into the boiler.—Part. pass. רמי, thrown down, lying. Targ. Deut. XXI, 1 (O. ed. Vien. רמי). Targ. Jud. XIX, 27; a. e.—Zeb. 5^a ר' ריש לקיש ו' Resh Lakish was lying on his belly in the college hall and asked &c. Shebu. 34^b כֹּל מִלְחָמָה דִּלָּה ר' עליה ו' a thing which does not rest upon a man (in which he is not interested), he will do unconsciously; ib. 41^b, sq.; B. Bath. 39^a; a. fr.—לבי ר' [to put up bricks,] to make bricks. Targ. Gen. XI, 3. Targ. Ex. V, 7; a. e.—חיגרא ר' to create discord; to dispute. Targ. Prov. VI, 14; 19; a. e.—Sabb. 130^a דִּלָּה רָמִי בֹה ר' דִּלָּה רָמִי בֹה ... there is no marriage contract at which the parties do not quarrel.—2) *to lift, remove*. Y. Snh. X, 29^a bot. מִרְמִיחָה בְּרִי wanted to lift it; a. e.—3) [*to pitch one thing against another*,] *to show an incongruity; to object*. Nidd. l. c. אֲדָרִי אֲדָרִי ... pointed out an incongruity between two Mishnahs. Taan. 4^b גִּבְרָא קָמִי thou provest an incongruity between two authorities (why can they not differ in opinion)? B. Mets. 22^b ר' רב פפא ר' כתיב ו' Rab Papa raised an objection: it is written (Lev. XI, 38) *ki yitten*, and we read *ki yuttan*, how is this to be explained? Yeb. 108^b וְרָמִי וְרָמִי and we shall show an incongruity in it, i. e. this disagrees with the Mishnah, &c. Succ. 16^a מִרְמָה לִיה מִרְמָה some put it in the shape of pointing out a contradiction (between a Mishnah and a Boraitha); a. v. fr.

Af. ארמי 1) *to cast*. Targ. Jud. XX, 16. Targ. Prov. I, 14; a. e.—Sabb. 156^b וְרָמִי וְרָמִי we used to cast our bread together (into one basket) and eat. Ib. קאִים אִנָּא I will stand up and put the bread into the basket; a. e.—2) *to tear away, remove with force*. Pes. 10^b אֲרָמִי מִינִיה (not ארמיה) it (the mouse) may have snatched it from the other mouse. Hag. 15^b מִאֵן ... אִי if I take him by the hand, who will tear him away from me? who?—3) *to lift up*. Ab. Zar. 34^b (Ms. M. מִינִי, v. Rabb. D. S. a. l. note) תְּרִימָנָה שְׁחִי may thy hour lift thee up (i. e. may thy luck be high)!

Pa. רמי to impose, deceive. Targ. Y. Num. XXV, 18. Targ. Prov. XXVI, 19.—Lev. R. s. 5 בְּמִצְוֹתָהּ וְרָמִי, v. preced.; a. e.

Ithpe. ארמי 1) *to throw one's self, be thrown*. Targ. I Chr. X, 4, sq. Targ. Josh. X, 11.—[Targ. Prov. VI, 6 some ed., read: אֲדָרִי, v. אֲדָרִי L.]—2) (emp. קלע I) *to happen, chance*. Hull. 13^a אֲדָרִי לִיה (not אֲדָרִי) because no suitable place (for slaughtering) offered itself there. Shebu. 41^b וְרָמִי בִּי חֲרִי ו' until two persons shall happen to come that have studied &c.; a. e.

רמיא m. (preced.) 1) *lying*, v. preced.—2) (*lying*) *idle, lax*. Targ. Prov. X, 4 (ed. Lag. רמיא).—Fem. רמיא (רמיא). Ib. XIX, 15.—3) (v. רמיא) *deceiver*. Ib. XIV, 25.—[רמיא, pl. of רמיא]

רמיא, Men. 42^a, v. רמיא.

רמיא, v. רמיא.

רמיות f. **רמאות** (רמאי) *deception, fraud*. Y. Taan. II, 65^b ר' dishonest penitence; Gen. R. s. 9. Y. Kidd. III, beg. 63^c ר' נקנה חמקא אלא שנהג מנהג ר' the transaction is legal, but he acted dishonestly; Bab. ib. 58^b; Tosef. Yeb. IV, 4. Lev. R. s. 23, beg. (ref. to Gen. XXVIII, 5) the text includes them all under the attribute of dishonesty (רמאי = רמאי, v. רמאי). B. Bath. 123^a אחרי בר' I am his brother in cunning; a. e.

רמיותא ch. same. Targ. Y. Gen. XXIX, 19 (ed. Vien. רמיו). Ib. XXV, 28; a. e.—B. Bath. 123^a לטגורי מא רמאותא wherein does his trickery consist? Ib. סגורי II; a. e.

רמיותא f. 1) part. pass. of רמיו.—2) = next w. Snh. 86^b 'וכ' I might have thought that an exchange of signs (between witnesses) is something (cause for disqualification), therefore we are told, it is nothing at all.

רמיותא f. (רמיו) *hint, gesture*. Yeb. XIV, 1 כשם שהוא as well as he (a deaf mute) may marry by gestures, he may divorce by gesture; Gitt. 71^a. Ib. 59^a as to letters of divorce, all agree that a deaf mute may divorce by gesture. Gen. R. s. 5, beg. they greeted the king with gestures, with fingering and with flags; ib. s. 28; Yalk. ib. 7; Yalk. Ps. 848; a. e.—Pl. רמיות. Gitt. 71^a רמיותא, v. רמיו. Yeb. 108^b, v. רמיו. [Lam. R. to I, 13 עשיתי ר', perh. to be read: רמיות *tricks*.]

רמיותא v. רמאי h. a. ch.

רמיותא v. רמאי.

רמיותא ch. רמאי.

רמיותא v. רמאי.

רמיו Lev. R. s. 5 ר' some ed., read רמיו.

רמיו v. רמאי.

רמיו m. (b. h.) *mule of a horse dam, rammakh*. Kil. VIII, 5 מורר הו' you may let the *rammakh* gender with his kind.

רמיו ch. same. Y. Kil. VIII, 31^c bot. (ref. to the *rammakh* is one that brooks no bridle (effrenis, v. Plin. Hist. Nat. VIII, 69).—Pl. רמיו. Targ. Esth. VIII, 10; Targ. II Esth. ib.—Taan. 23^a ר' ר' Honi after seventy years' sleep) saw his ass to whom had been born several generations of mules.

רמיו v. רמיו.

רמיו v. רמיו.

רמיו high.—Pl. רמיו. Cant. R. to IV, 4, v. רמיו.

רמיו v. רמיו.

רמס (b. h.) *to tread, stamp*. Y. Peah V, beg. 18^d רמס I was stamping olives with R. Hiya &c.; ib. VI, 19^c bot.; ib. VII, end, 20^c. Kidd. 66^a רמס crush them (the Pharisees); a. fr.—Part. pass. רמס; f. רמס. Y. Ber. IV, 8^a ביד ערצא (the city of Jerusalem) which is trodden down by tyrants.

רמס same. Lev. R. s. 16 ורמסון ... (not רמסון) the carriage passed over them and crushed them to death; (Lam. R. to IV, 15 רמסון).

רמס ch. same. Targ. Ps. LXXXIX, 42.

רמס m., pl. רמסים, v. רמש.

רמס (cmp. רמס) [*to crush, denom. רמס, to roll or bake in hot ashes* (רמס). Part. pass. רמס; f. רמס. Bab. ed. VI, 1 (49^a) רמס a cucumber steeped in hot ashes; (another definition, v. רמס). Kil. I, 5; Tosef. ib. I, 5, expl. Y. ib. I, 27^a מרה רמס ... a kind of bitter cucumber which is sweetened by rolling it in ashes; Y. Ned. VI, 39^c bot. ברימס.

רמס I, Pa. רמס (cmp. preced.) [*to squeeze in, corresp. to h. רמס, 1) to weave in checkers, to variegate*. Targ. Ex. XXVIII, 39.—Part. pass. רמס; f. רמס; pl. רמס. Ib. 4. Targ. Ps. XLV, 14.—2) (of jeweler's work) to set, enchain. Part. pass. as ab. Targ. O. Ex. XXVIII, 20 (Y. משקעין מר' XXXIX, 13 (משקע' Y. II Chr. III, 6).

רמס II (preced.; cmp. meanings of רמס), Pa. רמס to drip, to discharge viscous matter. Bekh. 44^a (expl. רמס) Ar. (omitted in ed.) whose eyes are bleared.

רמס m. (v. רמס) [*crushed matter, hot ashes, embers*. Nidd. 49^b ר' שופרה ע"ג he puts the pot upon embers: if the embers make it water-tight &c. Neg. IX, 1 בר' ... נכרה burnt by live coals or by embers. Ned. 51^a, v. רמס; a. e.

רמס ch. 1) same. Y. Ned. I, 39^c bot., v. רמס.—2) a pointed tool, pick. Nidd. 62^a; Sabb. 90^a, v. רמס. Ib. 103^a ר' דפולא בר' דפולא when he bored a hole in it with an iron pick, and left it in.

רמש m. (b. h.; רמש to move, creep) *creeping thing, worm, snake &c.*—Pl. רמש. Nidd. III, 2; Snh. VIII, 2, v. רמש. Yalk. Ex. 182 רמש; a. fr.

רמש m. evening. Targ. Gen. I, 5. Targ. Ps. LXV, 9. Targ. Is. XXI, 13 (h. text ורמש); a. fr.—Y. Ber. II, 5^c bot. בר' נחור ורמש in the evening he went down to the house of assembly. Ib. IV, 7^c bot. רמש one may say the evening prayer (on the Sabbath), while it is still day-time; a. fr.

רמש adv. (preced.) *last night* (= h. רמש). Y. Ned. VIII, beg. 40^d ר' ורמש לא טעמית כלום ר' ורמש a man does not say to his neighbor in the evening, I did not taste

anything *ramshith* (meaning the night before), but he would say, *ethmol* (yesternight, which would prove that in popular conception the day begins with the night); in popular conception the day begins with the night); (on the other hand) does not a man say to his neighbor in the morning, I did not taste anything *rumshith* (last night)? does this mean to say, it is this day, i. e. does he not indicate that he does not count the day from the evening? Y. Snh. VIII, 26^b top ר' ... עם מאן דקדש ... month here last night.

רמ"ת a mnemotechnical word, intimating ראש head, מעים bowels, פתח piles. Ber. 51^a.

רמ"ת, v. רמ"ת II.

רמ"ת, v. רמ"ת.

רמ"ת, Lam. R. to I, 13, מר', v. רמ"ת.

רמ"ת f. (b. h.; רמ"ת) *chant, song*. Yoma 70^a; Sot. 41^a. Ex. R. s. 47 של תורה, v. רמ"ת. Y. Succ. IV, 54^a top בר' using the verb רמ"ת; a. fr.

רמ"ת, v. sub רמ"ת.

רמ"ת (v. next w.) *to think, meditate*. Part. רמ"ת, רמ"ת. Targ. Prov. VIII, 7 (some ed. רמ"ת, corr. acc.). Ib. XV, 28 רמ"ת ed. Lag. (Var. רמ"ת, corr. acc.; ed. Wil. רמ"ת).

רמ"ת (b. h.) [to whiz, hum,] 1) *to murmur, v. רמ"ת*. 2) *to rejoice*. Ab. Zar. 24^b ור' rejoice, O holy ark, v. רמ"ת I h.

Pi. R. s. same, 1) *to murmur, complain*. Y. Ber. IV, 7^d top עד שרמ"ת כל העם until all the people murmured (became rebellious); Bab. ib. 27^b שרמ"ת; Y. Taan. IV, 67^d מרמ"ת אחרי, v. מרמ"ת, v. מרמ"ת ... לא היתה מרמ"ת I. Num. R. s. 127 מרמ"ת, she did not grumble; Pesik. R. s. 5 מרמ"ת (corr. acc.; Tanh. Naso 12 ור' ... ורמ"ת כשם Num. R. l. c.; Pesik. R. l. c. ור' ... ורמ"ת כשם, I am afraid, lest they will again murmur as they were wont to do. Midr. Till. to Ps. XXXIII (ref. to Cant. IV, 11) whether praising or complaining, refrain not thy voice, for 'thy voice is sweet'; a. fr.—2) *to sing, praise*. Ib. מרמ"ת all give praise (to God), the righteous give praise, and the wicked give praise; אכל אין הרשעים but the wicked praise not until he brings plagues upon them &c. Ib. הכל מרמ"ת לפני ור' all sing before Him, heaven and earth sing &c.; a. fr.

רמ"ת ch. same, 1) *to think, meditate*. Targ. Prov. XV, 28, v. רמ"ת. Targ. Ps. XXXVII, 30; a. e.—2) *to murmur*. Targ. I Sam. II, 24 רמ"ת (ed. Lag. רמ"ת, Var. רמ"ת).

Pa. R. s. 1) *to think, meditate*. Targ. Ps. I, 2. Ib. XXXIX, 4 מרמ"ת Ms. (ed. ברמ"ת, v. next w.); a. e.—2) *to murmur*. Targ. I Sam. l. c., v. supra.—Y. Ab. Zar. III, 42^a top ורמ"ת ... and the scholars murmured against him (considered his conduct unbecoming). Yeb. 34^b מרמ"ת ... the scholars speak ill of thee; a. e.—3) *to sing, rejoice*. Targ. Ps. XIII, 5, sq. Ib. XIV, 7; a. fr.

רמ"ת, c. (preced.) 1) *meditation*. Targ. Ps. XXXIX, 4. Ib. XIX, 15 רמ"ת constr. (not רמ"ת); a. e.—2) *murmuring, evil talk*. Targ. Ez. XXXVI, 3.—3) *song, joy, music*. Targ. Job III, 6. Targ. Ps. XCII, 4.

רמ"ת f. (b. h.) same, 1) *evil talk*. Yeb. 26^a top (in Chald. dict.) לא מפקין בר' on mere talk we do not require a husband to divorce his wife.—2) *meditation; prayer; song*.—Pl. רמ"ת. Ber. 17^a ר' ירחיש ר' may thy tongue be abundant in reflections. Ib. 29^a כ"ד ר' corresponding to the twenty-four expressions for prayer which Solomon used (I Kings VIII, 23-53); Sabb. 30^a (v. Rashi); Num. R. s. 14^a (expl. in a gloss by ref. to II Chr. VI, 18-41); Midr. Till. to Ps. XXIV.

רמ"ת, v. רמ"ת.

רמ"ת, v. sub רמ"ת.

רמ"ת, v. sub רמ"ת.

רמ"ת, v. sub רמ"ת.

רמ"ת m. (b. h.; רמ"ת) *broken piece*.—[Yalk. Josh. 27 גרמ"ת, v. גרמ"ת].—Pl. גרמ"ת groats of lentils. Hull. 6^a.

רמ"ת m. (preced.) 1) *structure demolished by breaches*, opp. גרמ"ת. Lev. R. s. 19, v. גרמ"ת; Koh. R. to X, 18; Cant. R. to IV, 14 גרמ"ת (Ar. גרמ"ת לית מיניה).—2) *drop*.—Pl. גרמ"ת. Targ. Jer. III, 3 (h. text גרמ"ת). Ib. XIV, 22. Targ. Deut. XXXII, 2; a. e.

רמ"ת m. (b. h.) *bridle*. Ex. R. s. 20, beg., v. גרמ"ת; a. e.

רמ"ת, ch. same. Targ. II Esth. VI, 11.

רמ"ת (cmp. רמ"ת), *Pi*. R. s. to crush, break into small pieces. Y. Naz. VI, 54^d bot. רמ"ת (or רמ"ת) if he chopped them (the ants) and ate them (v. רמ"ת). Ukts. II, 5, sq. עד שרמ"ת until he has cracked or broken the shell (and taken out the contents); Tosef. ib. II, 15 א"פ although he has cracked the shell, the connection is not considered broken until he begins to pick; (טרמ"ת) and in the case of a boiled-down egg (v. טרמ"ת) the connection remains, although he has crushed it, until he begins to peel it; a. e.—Part. pass. מרמ"ת. Sabb. VIII, 5 היה עב מר' if the reed is thick or cracked.

Hithpa. רמ"ת to be crushed, cracked. Hull. 77^a מרמ"ת if the flesh covering the wound is lacerated, how is it? Sot. 11^a (play on רמ"ת, Ex. I, 11) (מחמסם: פיתוחם) one building after the other was crushed (fell in); Ex. R. s. 1.

רמ"ת ch. same, 1) *to crush, crack*.—Part. pass. רמ"ת. Targ. O. Lev. XXII, 24 (h. text רמ"ת).—Targ. Y. Deut. XXVIII, 33 רמ"ת Bxt. (ed. רמ"ת; h. text רמ"ת).—2) (cmp. רמ"ת) *to distil, drop, moisten*. Targ. Prov. VII, 17 (פך) רמ"ת, 20 (רמ"ת or רמ"ת) Ar. (Ms. רמ"ת; ed. corrupt משלית צע, שמית צע; for צע, read ענני as a

Var. of שָׁמַיָא, and for דַּמְשָׁלִיָא read: (רָסַק טָלִיָא. Targ. Y. I Deut. XXXIII, 28 רָסַקִין (fr. רָסַק; ed. Vien. דִּסְיִין, corr. acc.).

Pa. רָסַק to cause to drip, (of a sore) to run. Part. pass. מְרַסֵּק; f. מְרַסָּקָא. Targ. Is. I, 6.

Ilhpe. רָסַק to be crushed. Targ. Y. Lev. XXII, 24 דִּמְרַסִּים (ed. Vien. דִּמְרַסִּים, corr. acc.), v. supra.

רָסַק (cmp. preced.) *Pi.* רָסַק to crush, chop. Ter. X, 2 רָסַק חֲפֹחַ שְׂרִיָּסְקוֹ (Y. ed. שְׂרִיָּסְקוֹ) an apple chopped and put into dough; Y. Hall. I, beg. 57^a. Macc. 16^b חֲשֵׁעָה רָרִי 'if he chopped nine ants &c. (v. רָסַס). Sabb. XXII, 1 רָרִי חֲשֵׁעָה רָרִי honeycomb broken into small pieces &c. Ukts. III, 11 מִשְׁרִיָּסְקוֹ from the time you break (the honeycomb, to take it out of the hive). Sabb. XXIV, 2 אִין מְרַסֵּקוֹ וְכ' you must not chop grass &c. Ib. 51^b אִין מְרַסֵּקוֹ וְכ' Ms. M. (ed. מְרַסֵּקוֹ) you must not crush snow or hailstones &c.; a. e.

רָסַק ch., *Pa.* רָסַק same, to break into pieces. Targ. Y. Lev. II, 6 (h. text פָּרוּחַ).—Part. pass. מְרַסֵּק; f. מְרַסָּקָא. Ib. VI, 14.

רָסַקְתָּא, רָסַקְתָּא, v. sub רָסַק.

רָעַע I m. (b. h.; רָעַע [shaken.] weak, sick; bad; (noun) evil. Ber. 7^a וְרַע לִי מִן ... וְרַע לִי מִן why is there a righteous man who fares well, and another righteous man who fares badly? Ib. 23^a (ref. to Koh. IV, 17) בֵּין טוֹב לְרַע וְכ' they cannot distinguish between good and evil, and want to offer a sacrifice before me? Kidd. 40^a (ref. to Is. III, 11) וְכ' is there a bad wicked man and a wicked man that is not bad?; רַע לְשִׁמְיָם וְרַע לְבְרִיּוֹת (irreligious) and bad to men is a bad wicked man &c. Ohol. XVIII, 6 רַע חֲבֵר a bad companion; v. בָּרַח. Ab. II, 9 רַע אֶבֶן a bad heart; a. v. fr.—*Fem.* רָעָה bad; (noun) evil. Ib., a. fr. רָעָה, v. עָרַן. Sabb. 11^a וְלֹא אִשָּׁה אֶחָה any evil, only not a bad wife. Ber. 61^a ... אֶחָה אֶחָה one (kidney) counsels for good, the other for evil. Y. Shek. I, beg. 45^d וְכ' לֵרָע לְטוֹב for a good purpose—'every liberal-hearted' (Ex. XXXV, 22), for a bad purpose—'the whole people' (ib. XXXII, 3). Hor. 10^b אֶפְרַיִם אֶפְרַיִם even the good which wicked men do is an evil with the righteous (they do not enjoy it); Yeb. 103^a sq. Koh. R. to V, 12, v. הוֹלֵךְ I. Ber. I. c. (ref. to Koh. IV, 17) וְכ' אֵם עַל רָע וְכ' אֵם עַל רָע be not like the fools who sin and offer a sacrifice, not knowing whether they offer it for the good they have done or for the evil; a. v. fr.—*Pl.* רָעוּת; רָעוּת. Keth. 110^b (quot. fr. Ben Sira) רָעוּת כָּל יְמֵי עָנִי all the days of a poor man are bad; Snh. 101^a. Y. Ber. V, 8^d bot., v. רָעוּת. Ex. R. s. 42 (ref. to Jer. II, 13) עָשׂוּ לְבָד וְשָׂרִי have they committed no more than two evils?; a. v. fr.

רָעַע II to be evil, v. רָעַע.

רָעַע III ch. = אָרַע, v. לָרַע.

רָעַע, v. רָעַע.

רָעַע, v. רָעַע.

רָעַע, v. רָעַע.

רָעַב I m. (b. h.) hungry. Gitt. 56^a וְכ' כִּשְׂחֹה רָ' וְכ' whoever entered his house hungry like a dog came out satisfied. Lev. R. s. 34 (ref. to Is. LVIII, 10) אִם זָכִירָה לְרָעָבִי if you do good, you will give to the hungry one of Jacob, if not, to the satisfied one of Esau (to the Roman oppressor); a. fr., v. next w.—*Pl.* רָעַבִים. Midr. Till. to Ps. CXVIII, 19 וְיִיחִי רָ' I have been a feeder of the hungry; וְכ' זהו השער של מאכלי רָ' this is the gate for him who fed the hungry. Ib. to Ps. OXLVI, 7 וְכ' וְיִיחִי רָ' and who are the hungry (to whom the Lord gives bread)? Such as Elijah who was hungry &c.; a. e.

רָעַב II (b. h.) to be hungry. Succ. 52^b מְרַעֲבִי שֶׁבַע מְשִׁבֵּי רָ' a small organ is in man, when you starve it, it is satisfied, when you satisfy it, it is hungry; Snh. 107^a. Mekh. B'shall., s. 4 וְהָאֵכֶלִי רָ' when the child was hungry, he gave him food; (Yalk. Ex. 233 רָעַב); a. e.

Hif. רָעַב 1) same. Mekh. l. c. וְהָאֵכֶלִי רָ' when Israel was hungry, he (the Lord) gave him food.—2) to starve, subject to privation. Succ. l. c. Snh. 65^b (ref. to Deut. XVIII, 11) וְכ' הָאֵכֶלִי עֲצָמוֹ וְכ' that is he who fasts and spends the night in the cemetery in order that the spirit of impurity (unholy inspiration) may rest upon him. Ib. 100^a וְכ' הָאֵכֶלִי עֲצָמוֹ him who undergoes privations for the sake of studying the words of the Law in this world, the Lord will satisfy &c. Y. Keth. V, 30^b וְכ' הָאֵכֶלִי הָאֵכֶלִי that certain organ, if she starves it, she makes it satisfied, the more she satisfies it, the more she makes it hungry, v. supra. Taan. 11^a; a. e.

Nif. רָעַב to be famished, v. supra.

רָעַב II, Targ. Y. Num. XX, 11 וְאֵרַעב ed. Vien., v. רָעַע.

רָעַב m. (b. h.; preced. art.) hunger, famine. Ber. 55^a וְכ' וְכ' וְכ' three things does the Lord himself announce; famine, plenty, and a good governor. B. Bath. 8^b וְכ' famine is a severer affliction than war. Ab. V, 8, v. בְּצִוְרָה; a. fr.

רָעַבִּין m. (b. h.) same. Taan. 11^a בְּשָׁנִי רָ' he who denies himself enjoyments in years of famine. Ib. 10^b. Yoma 74^b, a. e. וְכ' the affliction by fasting. Gen. R. s. 40 וְכ' וְכ' וְכ' famine came upon him, but he was not agitated and complained not. Koh. R. to V, 10 (ref. to Deut. VIII, 3) וְכ' וְכ' did the Lord give Israel the manna as food of famine (in scantiness)?; a. fr.

רָעַבִּין m. (preced. wds.) voracious eater, glutton. Bets. 25^b וְכ' וְכ' he is considered a glutton. Y. Sabb. XVI, 15^d top וְכ' כְּדִי מְזוּנִי and for a great eater (we may save from fire on the Sabbath) as much as he needs for his meal. B. Mets. VII, 5 וְכ' וְכ' שלא יראה רָ' we teach man that he (as a field laborer) must not be greedy, and that he should close the door before him (restrain his appetite for drink); a. e.

רֵעִי (רֵעִי) I m. (b.h.; רֵעָה; *a grazing animal*. Pesik. R.s. 16 (expl. רֵעִי, I Kings V, 3) מִן הַרְעִיָּה from the pasture ground; Yalk. Kings 176. Sabb. XX, 4 גורפין מלפני הפטם גורפין מלפני הר' ... (Y.ed. הרעִי) you may (on the Sabbath) sweep the crib before the stall-ox, and move (the remnants) aside for the sake of the grazing animal (which is ordinarily fed on the pasture); Y. ib. 17^c bot. שמה שהפטם (שמה מפני מותר הר' אוכל because the grazing animal eats what the

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רַעֲרַע ch. same. Y. Snh. X, 27^d bot. מְרַעֲרַע כְּזֵלִיא (not מְרַעֲרַע) makes the walls shaky, v. מִרְעָא I.

רָעַע II, transpos. of **רָעַע** I, q. v.

רָעַע (b. h.) *to tremble, be in commotion, rage*. Ex. R. s. 29 (ref. to Ps. LXVIII, 9) **רָעַע** אֶרֶץ וְכִי ... אֶרֶץ רָעַעָה וְכִי if the earth trembled when he gave life to the world, how much more (will it tremble), when he comes to &c. Ib. **רָעַע** ... רָעַעָה heaven and earth tremble.

Hif. **רָעַע** *to shake, disturb*. Gen. R. s. 71 (play on יִרְעָה I Chr. VIII, 27) **רָעַע** ... מְרָעֵשׁ עֵלְמוֹ וְכִי whenever God caused the world to quake, he remembered the merits of the fathers &c. Koh. R. to VII, 1 **רָעַע**, v. **רָעַעָה**. Pesik. R. s. 10 **רָעַעָה**, v. **רָעַעָה**. Tanh. P'kude 3, v. **רָעַע**; a. e.—[Yalk. Gen. 132 **רָעַע**, read: **רָעַע**, v. **רָעַע**.]

רָעַע ch. same. Targ. II Esth. III, 3 **רָעַע**.

רָעַע m. (b. h.; preced.) *commotion; earthquake*. Ex. R. s. 29 **רָעַע** מִדִּיּוֹן הָרָא נִעְשָׂה for what cause does the earthquake come? Y. Ber. IX, 13^c bot. **רָעַע** אֶרֶץ **רָאָשׁ** (commotion) means a cessation of government, v. **רָעַעָה**; Midr. Till. to Ps. CIV, 29; ib. to Ps. XVIII, 8 (corr. acc. to ed. Bub.). Tanh. P'kude 3 (ref. to I Kings XIX, 11) **רָעַע** ... שְׂדוּמָה לֵרָא **רָעַע** 'and after the wind an earthquake', after this world comes the day of death, which is like an earthquake, for it shakes the whole body of man; a. e.

רָעַע, v. **רָעַע**.

רָעַע, v. **רָעַע**.

רָעַע, v. **רָעַע**.

רָעַע, Tanh. T'savveh 13, v. **רָעַע**.

רָעַע, v. **רָעַע**.

רָעַע, v. **רָעַע**.

רָעַע m., **רָעַע** f. (b. h.; preced.) *lax, loose*. Gen. R. s. 100 **רָעַע** מִדִּיּוֹן הָרָא it (the threatening sword of death) becomes at once loose (in the hands of the angel); a. e.—**רָעַע** **רָעַע**, v. **רָעַע**. Lev. R. s. 19 (ref. to Is. XXXV, 3) **רָעַע** ... כְּאִילוֹ (of God) which appear as if they were lax; a. e.

רָעַע f. (b. h.; **רָעַע**; **רָעַע**) 1) *healing, cure; medicine, remedy*. R. Hash. 17^b (ref. to Is. VI, 10) **רָעַע** דְּבַר שְׂצִירָה what is that which needs to be remedied? It is a divine decree (which may be averted by man's repentance). Meg. 13^b (ref. to Esth. III, 1) **רָעַע** אַחֲרֵי after the Lord had prepared the remedy for the wound (the means of delivery from the affliction). Ib. **רָעַע** ... הָרָעָה the Lord does not strike Israel, unless he has prepared the remedy in advance. Sabb. VI, 10^a **רָעַע** as a medicinal amulet. Ib. 67^a **רָעַע** כֹּל דְּבַר שֶׁשׁ בּוֹ מְשׁוּם whatever is done for medicinal purposes. Ib. **רָעַע** קַעֲבִיד **רָעַע** what remedy can he effect by it? Ber. 60^a (a prayer before blood-letting) **רָעַע** יְהִי רָצוֹן לִי ... **רָעַע** may it be thy

will, O Lord my God, that this procedure be a cure to me, and heal thou me, for thou art a faithfully healing God, and thy healing is real; a. fr.—**רָעַע** מִזְּכָרָא **רָעַע**, v. **רָעַע**.—2) **R'fuah**, *prayer for health*, name of the eighth section of the Prayer of Benedictions (תפלה). Meg. 17^b **רָעַע** לִימָא **רָעַע** בְּתַרְהֵי דְרַשׁוּבָה why not recite R'fuah immediately after T'shubah (prayer for forgiveness)? Ib. **רָעַע** ... בְּשִׁמְיִיתָא what reason had they to make R'fuah the eighth benediction? Ib. (ref. to Is. I. c.) **רָעַע** ... אֵלֶּיךָ this is not healing referring to diseases, but a healing (from sin) through forgiveness; a. e.—**רָעַע** **רָעַע** Pes. IV, 9(56^a) **רָעַע** גְּזֵרָא סֵפֶר he suppressed a book of remedies (charms and incantations). Y. R. Hash. I, 57^b **רָעַע** a medicine chest. Y. Ber. V, 9^b top; Y. Taan. I, 63^d top; a. fr.—Yoma 86^a **רָעַע** לְעִלּוּם גדולה (some ed. **רָעַע**; Ms. O. **רָעַע**, v. Rabb. D. S. a. l. note 80) repentance is a great thing, for it brings healing (delivery) to the world; Yalk. Jer. 269 **רָעַע**.

רָעַע, v. **רָעַע**.

רָעַע m. (**רָעַע**) *treader; treader of grapes*. Targ. Y. II Gen. XLIX, 11 Bxt. (ed. **רָעַע**, corr. acc.).

רָעַע m. (a corrupt., prob. to be read: **רָעַע** praetor, **רָעַע**) *judge*. Ex. R. s. 37 **רָעַע** מִלֵּךְ קוֹמֵם וְכִי a friend of the king (who was made) Comes and judge. Ib. **רָעַע** הָרָא עָשָׂה הָרָא שֶׁרָא the Lord made him (Moses) a judge, for it is said, and Moses sat to judge &c. (Ex. XVIII, 13).

רָעַע, v. **רָעַע**.

רָעַע I (cmp. **רָעַע**) *to blow, swell*. Targ. Y. II Gen. XXVI, 35 **רָעַע** אֶרֶץ Ar. blowing wind, i. e. *overbearing* (ed. **רָעַע**, v. **רָעַע**).

רָעַע II m. (preced., cmp. P. Sm. 3964) *blowing up* (of cheeks). Snh. 18^b Ms. M., v. **רָעַע**.

רָעַע, v. **רָעַע**.

רָעַע *to flap, be loose, lax*.

Pi. **רָעַע** *to widen, make lax*.—Part. pass. **רָעַע**. Sabb. 141^b **רָעַע** מִלֵּךְ ... לֹא a woman must not go out (on the Sabbath) with a flappy (outworn) shoe, nor can it be used for **hālitsah**. Yeb. 102^b **רָעַע** Ar. (ed. **רָעַע**).

Hithpa. **רָעַע** *to become lax*. Sabb. 152^a (ref. to II Sam. XIX, 36) **רָעַע** ... מִלִּפְתָּיו מִכָּאֵן שֶׁשִּׁפְּתוֹתָיו מִכָּאֵן that the lips of the old become lax (cannot be smacked, do not enjoy a taste); Yalk. Sam. 151.

רָעַע ch. same.

Hithpa. **רָעַע** *to fall apart*. Meg. 26^b (רְבִידָא) **רָעַע** וְכִי **רָעַע** (read: **רָעַע**; Ms. M. 2 **רָעַע**, v. Rabb. D. S. a. l. note 3) a large chest (for sacred scrolls) which has fallen apart, may be made over into a small one.

רָעַע (b. h.) [*to be or make loose, soft*,] *to be healed, relieved; to heal*. Ber. 60^a **רָעַע** וְכִי **רָעַע** and do thou heal me, v. **רָעַע**. Tanh. B'shall. 23 **רָעַע** וְכִי **רָעַע** and when he came to heal him (Job), he healed him in a windstorm; Yalk. Ex. 235. Ber. 55^b **רָעַע** וְכִי **רָעַע**

וְכִּי וְאִם הֵם צְרִיכִים לְרִפּוּי and if they (my dreams) need remedy, remedy them as thou didst the waters of Marah &c.; a. fr.—Part. pass. רָפִי. Sifra M'tsor'a, Neg. ch. IV, Par. 7; a. e.

Pi. רָפִי same. Yalk. Ex. l. c. וְכִּי הוּא הִרְיָהּ he healed Job in a windstorm. Ber. l. c. לְרַפְּאוֹתָיו ... לְרַכֵּן שְׂאֵן דְּרִכְן because it is not for man to cure, but it is the custom (to employ physicians). Ib. שְׂנִיחָה ... לְרַפְּאוֹתָיו. v. רָפִי. Ned. IV, 4 (38^b) וְכִּי רָפִי (Bab. ed. וְכִּי רָפִי) and he may attend to him as a physician to his body &c., v. רָפִי. Pesik. R. s. 29-30-30 וְכִי יִשְׁעִיהוּ וְכִי יִשְׁעִיהוּ וְכִי יִשְׁעִיהוּ כל מה דאמר ירמיה ופרע אהא ישעיהו וְכִי יִשְׁעִיהוּ whatever Jeremiah spoke and tore (prophesied evil), Isaiah came and healed (restored) it; a. fr.

Hithpa. הִתְרַפָּא, Nithpa. נִתְרַפָּא to be cured, be treated; to get well. Sabb. XXII, 6. Pes. 25^a מְרַפְּאֵן חוּץ מִצְעִי בכל מְרַפְּאֵן חוּץ מִצְעִי as a remedy, except wood of an *asherah*. Ib. מְרַפְּאֵן חוּץ מִצְעִי בכל מְרַפְּאֵן חוּץ מִצְעִי you may employ any remedy except idolatrous objects, lawless gratification, and bloodshed. Keth. 105^a וְכִי מְרַפְּאֵן חוּץ מִצְעִי it is doubtful whether or not he will get well. Ab. Zar. II, 2, v. רָפִי; a. fr.

Hif. הִרְפָּא (v. next w.) to loosen (the bowels). Sabb. 147^b מְרַפָּא (not מְרַפָּא, v. גִּמְלָה).

רָפָה, רָפִי (b. h.; preced.) to be or make lax. Lev. R. s. 19 וְכִי יִרְדּוּ רָפִי their hands became lax (they lost their energy).—Part. pass. רָפִי; f. רָפִי. Sabb. 141^b כִּי בִּרְגֵל when the shoe on the block is loose (can be taken off without moving the block). Ib. 130^a, v. infra.

Pi. רָפִי 1) to loosen, let go. Mikv. VIII, 5 וְכִי יִרְדּוּ he must loosen his hold of the objects, so that the water can come in contact with them; Y. Hag. III, beg. 78^d וְכִי יִרְדּוּ he must let them go until &c.—2) to let hang down; to make lax, weaken. Tanh. K'dosh. 6 כְּנִפְיָם they let their wings hang down. Lev. R. l. c. (ref. to Is. XXXV, 3) וְכִי שִׁרְפִיתֶם שִׁרְפִיתֶם you weakened yourselves through your evil doings. Bekh. 5^b; Snh. 106^a (play on רָפִי) שִׁרְפִיתֶם שִׁרְפִיתֶם (not עֲצֵמָן) they let their hands drop from (holding) the words of the Law; Tanh. B'shall. 25 וְכִי יִרְדּוּ שִׁרְפִיתֶם (or שִׁרְפִיתֶם, v. supra); a. e.—Part. pass. מְרַפָּא; f. מְרַפָּא. Sabb. 130^a בִּידֵי מִרְיָם (not מְרַפָּא; f. מְרַפָּא). Ms. O. (פִּינִיָה) it is still lax in their hands (they treat the ceremony with laxity), opp. מְדוּחָק held fast.—3) to soften, teach good manners. Ruth R. to II, 5 וְכִי רָפָה (or רָפָה) her mistress (Naomi) had taught her good manners; Yalk. ib. 601 מְרַפָּא מְרַפָּא.

רָפָה, רָפִי ch. same, to be lax, weak, unsteady. Yeb. 64^b וְכִי יִרְדּוּ רָפִי (he said) yes and no, and it was undecided in his hand; Sabb. 112^a; 116^a; B. Mets. 14^b. Gitt. 32^a וְכִי רָפָה ... רָפָה the pin of the hoe gets loose (from the heat); רָפָה ... רָפָה the reed in the basket becomes soft again (as if sprouting). Pes. 42^b וְכִי מְרַפָּא (Ms. M. מְרַפָּא; Rashi, corr. acc.), v. קָמַט; Sabb. 110^a. Y. Ber. II, 5^c bot., v. עִנְיָנָא; a. e.

Pa. רָפִי to loosen, break the soil (cmp. רָפִי). Ned. 41^b וְכִי יִרְדּוּ רָפִי he loosens the soil for him (by ploughing near him whom he has vowed not to benefit). B. Mets. 95^b מְרַפָּא מְרַפָּא (Ms. F. קָמַט, v. Rabb. D. S. a. l. note 8;

Ar. מְרַפָּא he breaks the ground as he goes before him (that ploughs with his cow).

Af. אָרַף, אָרַף 1) to let loose, let go, let alone. Targ. Y. II Ex. IV, 26 (h. text וִירָא). Targ. Prov. IV, 13 (ed. Wil. תָּרַם, read: 'ת').—Y. Ber. VII, 11^c וְכִי אָרַף let him alone. Y. Kil. IX, 32^b וְכִי אָרַף let them (the mice in their nest) undisturbed, it is written, 'and his mercies are over all his creatures' (Ps. CXLV, 9); Y. Keth. XII, 35^a. Lev. R. s. 5 וְכִי אָרַף leave them (the dogs) alone; a. e.—2) to act as a laxative. Pes. l. c. לִידָה מְרַפָּא (not לִידָה; Ms. M. מְרַפָּא; Rashi, corr. acc.); Sabb. l. c. מְרַפָּא, v. קָמַט.

Ithpa. אִתְרַפָּא, אִתְרַפָּא; Ithpe. אִתְרַפָּא 1) to be lax, slack. Targ. Prov. XVIII, 9 (ed. Wil. מְרַפָּא). Ib. XXIV, 10.—2) to relax, to let one's hands drop (in astonishment). Targ. Hab. I, 5. Targ. Is. XXIX, 9.

רִפְדִּים (b. h.) pr. n. pl. Rephidim, a station in the wilderness. Bekh. 5^b וְכִי יִרְדּוּ וְכִי יִרְדּוּ I asked him (R. Eliezer), what is the meaning of *r'phidim*?, and he told me, the name of the place is R.; Snh. 106^a; Tanh. B'shall. 25, v. רָפָה; a. fr.—V. next w.

רָפִי m. (b. h.; preced.) 1) laxity, feebleness. Tanh. B'shall. 25 (play on רָפִי, Ex. XVII, 8) וְכִי יִרְדּוּ the enemy comes (against Israel) only for laxity of hands in upholding the Law. Cant. R. to I, 4 וְכִי יִרְדּוּ for neglect of the Law are your children seized. Arakh. 5^b (ref. to Ezra IV, 3) וְכִי יִרְדּוּ the exclusion of the gentiles from participation in the building of the Temple had its reason in the weakening of the hands (the intention to discourage the Jews, ib. 4).—2) [swinging,] suspense of judgment; תְּלוּהוּ to leave in suspense. Gen. R. s. 22 וְכִי יִרְדּוּ he kept his (Cain's) judgment in suspense, until the flood came and carried him off; ib. s. 32 וְכִי יִרְדּוּ; Ex. R. s. 31; Koh. R. to VI, 3. Gen. R. s. 98 וְכִי יִרְדּוּ I leave thy judgment in suspense, until Moses shall come &c. Ex. R. s. 12, end וְכִי יִרְדּוּ he held them (the thunders) in suspense, and when did they come down? In the days of Joshua &c.; a. e.—[Y. Kidd. IV, 65^b bot. תְּלוּהוּ יְהוֹשֻׁעַ; Y. Snh. VI, 23^c bot. בְּרִיפִין, prob. to be read: בְּרִיפִין; Y. Snh. VI, 23^c bot. בְּרִיפִין, prob. to be read: בְּרִיפִין.]

רָפִי pr. n. pl. 1) R'fah, Raphia, the southernmost border town of Palestine. Targ. O. Deut. II, 23 (Var. רָפִי, v. Berl. Targ. O. II, p. 50; Y. כּוּפְרִיָה רָפִי, some ed. רָפִי; h. text חֲצוֹתָהּ).—Y. Shebi. VI, 36^c וְכִי רָפִי; Tosef. ib. IV, 11 Var. רָפִי (corr. acc.; oth. vers. v. ed. Zuck., note); (Yalk. Deut. 874 וְכִי רָפִי; Sifré Deut. 51 וְכִי רָפִי).—2) רָפִי, north of the Dead Sea. Targ. Y. II Num. XXXIV, 15 (v. Hildesh. Beitr., p. 68, note 512).

רָפִי, v. preced.

רָפִי, v. רָפִי.

רָפִי, v. רָפִי.

רָפִי (b. h.) to stamp, beat. Men. 37^a ... מְרַפָּא (Ag. Hatt. רָפִי, v. Rabb. D. S. a. l. note 1) the place on the head where the child's brain pulsates; (Yalk. Ex. 222

(רופס). Lev. R. s. 16, beg. דורחא רופסא עליה she stamped upon it; (Sabb. 62^b בועט). Lam. R. introd. (R. Han. 2) (ref. to Prov. XXV, 19) ורגל רופסת וכו' and why does the feeding tooth eat us and the foot tread upon us?; a. e.

Nif. רופס to be trodden, stamped upon. Lev. R. s. 36 'רופסא וכו' ... מה גפן זו as the fruit of the vine is first trodden with the foot and then offered at kings' tables, so Israel &c.; Midr. Sam. ch. XVI. Gen. R. s. 75, beg. (ref. to Prov. XXV, 26) כשם... לרופסא וכו' as it is impossible for a spring to be stamped out and for a well to be corrupted, so is it impossible that the righteous sink before the wicked; Yalk. ib. 130.—[Y. Erub. V, 22^d top מיתרפס, 'מית, v. תפס a. תפס.]

Hif. רופס to cause to be trodden upon, to humiliate. Midr. Sam. ch. II, end (expl. I Sam. I, 16) קמה אל תרפסני קמה do not humiliate me before her (Peninah).—V. רפס.

רפס ch. same. Targ. Y. II Gen. XLIV, 19. Targ. Ez. XXV, 6 (h. text רפס). Targ. II Sam. XXII, 43; a. e.

Pa. רפס to shake, shatter. Kidd. 63^b הני שמערתא דירי these my traditions are apt to shatter roofs (are hard to understand).

Ithpa. רופס to tremble. Targ. Koh. XII, 4 יתרפסון יתרפסון (וירופשון).—V. רפס.

רפסא f. (preced.) 1) *stamping*. Targ. Ez. XXVI, 10 רפסא constr. (h. text שפסא).—2) *shaking*. B. Mets. 79^b רפסא Ms. M. (ed. רפסא, or רפסא, pl.) the injury done to the ship by the shaking (attendant upon unloading and loading).—*3) *a place for treading, press*. Erub. 40^b אמר לי בודסניה Ar. (Ms. M. דפסא; ed. דפסא; v. Rabb. D. S. a. l. note) he said, carry the green date, I have a press on the spot, i. e. you came to find out my opinion, you will soon have an opportunity to learn it (differ. in comment.).

רפסודות f. pl. (רפס, with format. ד) 1) *footstool* (scamnum). Tanh. B'resh 5 וכו' רגליו מגיעות לר' his feet do not reach down to the footstool under his feet.—2) (b. h. רפסודות; emp. scamnum) *floats*. Y. Ber. IV, 8^c, v. אפסא. Yalk. Ex. 168 (quot. fr. Dibré Hayamim).

רפסא, v. רפסא.

רפס (b. h. רופס; emp. רפס) *to be loose, to vibrate, vacillate*. Lev. R. s. 14, end חולך ורופס ... חלב שנתון like milk put into a dish, when you put m'so (מס) into it, it curdles and stands; if not, it will constantly vibrate; Yalk. Job 905 ומרפסא; Gen. R. s. 14 החלב רופס; Yalk. Lev. 547; Gen. R. s. 4, end הוא מרפס (prob. to be read: מרופס). Tosef. Hull. II, 12 הרוקפס בעיניה an animal that trembles (blinks) with its eyes (when being slaughtered); Hull. 38^b, v. infra.—Y. Erub. X, beg. 26^a הרוקפס רופס a cock saw the soft spot on an infant's head and picked at it. Tosef. Zab. IV, 1 אמצעייה רופסא ... ששני ראשיה the two ends of which reach to the ground, and the central part rocks (is unsupported). Y. Maas. Sh. V, 56^b top דורחא רופס if the application of a law is vacillating in the courts, and you do not know what its nature is, see how

the people do &c.; Y. Peah VII, 20^c top. Y. M. Kat. III, 83^c during the seven days (of mourning in the family) the sword is drawn, up to thirty days it is held loosely (v. רפס), after twelve months it is returned to its sheath; Gen. R. s. 100 מרופסא; a. e.—Erub. 54^a שרף על הצואר (Rashi לצואר, v. Rabb. D. S. a. l. note 300), v. ענק II.

Polel רופס same. Y. M. Kat. III, 81^d top ... ודדו עמודי and the columns of the meeting house shook. Gen. R. s. 4, v. supra.

Pilpel רופס 1) to move, shake. Hull. 38^b אפי' לא ר' אלא גפי (בגפו) even if the bird only flaps a wing (Var. in Ar. erub. blinks with its eye, v. supra). Gen. R. s. 2 (ref. to Gen. I, 2) כעוף כדור שדורא מרפסא וכו' like a bird that flaps its wings (over its brood), and its wings touch and yet do not touch (v. ריחוק).—2) *to flutter, be vacillating in mind*. Ib. s. 20 קרבן מרופסא ... לפי שרפסא because she (at the time of travelling) wavered in her heart (lost faith; 'Rashi': made a half-hearted vow never to have marital intercourse again), therefore she must bring a fluttering sacrifice (a bird).

Hithpalp. רופס to be loose. Tosef. Makhsh. III, 8 מפני שהיא מרופסא וכו' because it (the bunch) may be loosened, and he will tie it again. Gen. R. s. 100, v. supra.

רפס ch. same.

Pa. רפס to shake. Targ. Y. Gen. XLIV, 18 addit. (at the end of Gen. in ed. pr., at the end of Ex. in ed. Lsb.) Joseph struck with his foot a column of the palace and made it tremble.

Ithpa. רופס to be shaken, tremble. Targ. Job IX, 6 יתרפסון (ed. Wil. מרופסון, Ithpol.; h. text יתרפסון).

רפסות f. pl. (preced.) 1) *loose lattice work* (with wide meshes). Ohol. XIII, 1, contrad. סריגות. Tosef. ib. XIV, 3 (איכלסאות) ר' אלו הן סריגות אלו של ... של אילקסאות r'afoth are the same as s'rigoth, the latter being for storehouses, the former for sheds.—2) *cases of levitical uncleanness arising from vibrations caused by unclean persons*. Par. XI, 2 (synonymous with רעיות, v. רעידה); Tosef. ib. XI (X), 1 הורפסות ed. Zuck. (oth. ed. הורפסות). Y. Ab. Zar. II, end, 42^a הן ר' הן רעלות, v. רעידה.

רפס (b. h.; emp. רפס) *to join*.—Denom. מרפס.

Hithpa. רופס to join one's self; (with על, emp. רפס) to endear one's self. Gen. R. s. 45 (they were childless for some time) בניין ... כדי שיהיו מרופסות (Ar. מחפיקות, corr. acc.) in order that they might endear themselves to their husbands through their beauty; Yalk. Cant. 986 (some ed. מחפיקות, corr. acc.); Cant. R. to II, 14 כדי שלא ידו וכו' (corr. acc.).—[Num. R. s. 9 מרופסא, read: מרופסא, v. מרפס.]

רפס *to loosen the ground, hoe, plough.* B. Mets. 103^a רפס ליה טפי חרי Men. 87^a ch. למרפס ... רפס ר' (strike out) Ms. M. (strike out) he hoed it twice (ed. ר' טפי רפסא to which he gave an additional hoeing). Taan. 23^a bot. דורחא קא רפס רפסא Ms. M. 2, a. Ar. (ed. only רפס, v. Rabb. D. S. a. l. note 20) when he was hoeing; a. e.

רִי, רִפְקָא m. (preced.) *hoeing*. Taan. 23^a, v. preced.—
Pl. רִפְקִי, רִי. Men. 87^a, v. preced.

רַפָּה, v. רַפֵּה.

רֶפֶשׁ m. (b. h.; cmp. next wds.) *mud*. Midr. Till. to Ps. XVIII, 8 וַיִּשְׂאֵהוּ אֹרֶחַן טִיט וַיִּמְיֵר רֶפֶשׁ and changed them into clay and all sorts of mud.

רָפַשׁ (b. h.) = רָפַס, to tread, stamp, press. Ex. R. s. 15²²
ה' העבירים ובעטו ראשון ראשון ורָפַשׁוּ he packed the grapes and stamped
one instalment after the other (thus making room for the
grapes still in the vineyard).—Transf. to conquer, vanquish.
Lam. R. to I, 13 עשית עד שרָפַשְׁתִּי בירדךְ (not
עשיתי) how many conquests didst thou attempt, before
I brought him within thy power?; Midr. Sam. ch. XXIV
(בידו) כמה רפשים עשית... עד שלא רפשתיו בידך
Tanh. Vayishl. 4 לשר הגדול ר' he vanquished the great chief
(archangel). Ib. 2 נטל... ורָפַשׁוּ (וירפש) he seized the
archangel and conquered him. Tanh. Vayhi 6... ירד
'רָפַשׁוּ dost thou attempt to remove my hand
which vanquished the chief of the angels?; Pesik. R. s. 3
והא ירדו ז' רפשה וכ': והאיר, read: 'והאיר ז' רפשה לשר וכ'.

Hif. הִפְעִישׁ, with עָצְמוֹ, to let one's self be trodden upon, to surrender. Cant. R. to III, 6 וְה' עָצְמוֹ חֲתָרוּ he surrendered himself to him; Gen. R.s. 77 לַפְנֵי וְה' עָצְמוֹ; Yalk. ib. 132 וְהִפְעִישׁ (corr. acc.).

רמז... ר' זרר רפשי וכו' I ch. same. Gen. R. s. 93
he motioned to Menasseh, and he stamped once with
his foot, and the palace shook; Yalk. ib. 150.

Pa. רָפַשׁ *to crush, break clods.* B. Mets. 95^b Ar., v. רָפַי.
Ithpa. אֶחָרַפְשׁ *to be shaken,* v. רָפַס.

רָפֶשׁ m. (preced.) 1) *stamping*; transf. *conquest*.—*Pl.* **רָפֶשִׁים** Lam. R. to I, 13; Midr. Sam. ch. XXIV, v. **רָפֶשׁ**.—2) *stamped dung*. B. Kam. 30^a **כִּרְפֶּשׁוֹ אֵלֵּא יִהְיֶה לֹא** is this not the same as if he had deposited and stamped his dung (in the public road)?

רַפֵּשׁ II ch. same, *stamping*. Gen. R. s. 93 ר' חזר (some ed. רַפֵּשׁ), v. רַפֵּשׁ I. Ib. מן דבית אבא this stamp of the foot is peculiar to my father's household; Yalk. ib. 150.

*רַפְּשׁוּ (cmp. Assy. rapâsu, Del. Assy. Handw. 626) to spread. Targ. Y. Num. XI, 31 Ar. a. Levita (ed. שׂרָא; h. text רִיפֶשׁ).

רֶפֶת f. (b. h. רֶפְתִּים *pl.*; emp. רֶפְפֹּת *a.* **cattle-shed, stall.** Pes. 8^a בקר ' *ox-stall.* Y. ib. IV, 31^b וְכ' (זבל) the dung of a stall whether large or small. B. Bath. II, 3. Ib. VI, 4 בקר הוא זה ' *this (four cubits by six) is a stall (but not a dwelling); a. fr.*

רִיפּוּתָא, v. רִפּוּתָא.

רִצֵּי, v. רִצָּה

רִצַּד (b. h. רִצַּד *Pi.*) *to lie in wait, watch.* Lev.R.s.26
 וְהָיָה כִּי יֵרָאֶה אֱלֹהֵי אֲדָמָה וְהָיָה כִּי יֵרָאֶה אֱלֹהֵי אֲדָמָה
 וְהָיָה כִּי יֵרָאֶה אֱלֹהֵי אֲדָמָה וְהָיָה כִּי יֵרָאֶה אֱלֹהֵי אֲדָמָה

רִצָּה, v. רִצִּי.

רִיצוּי, v. רִצְּוִי.

רָצוֹן m. (b. h.; רָצָה) *desire, will, good-will*. Tanh. Ki
 bissa 27 אנכי בר' ... אני בר' when
 am angry with them, be thou in a conciliatory mood;
 and when thou art angry, I will be conciliatory, v. רָצָה.
 b. II, 4 עשה רצונו כרצונו בר' do his (God's) will as being
 thy will, in order that he may do thy desire as being his
 own; v. רָצוֹן רצונו בר' I. Tosef. Ber. III, 7 עשה רצונו
 בר' do thou thy will in the heavens above; Ber. 29^b;
 v. fr.—רָצוֹן (abbrev. ר"ר) be it the will (of God), v.
 רָצוֹן. Ib. 28^b. Taan. 5^b, sq.; a. v. fr.—מלפני ר' (abbrev.
 ר"ר) be it thy will. Ber. 60^a; a. fr.—*willingly*, opp.
 באונס. Keth. 9^a; a. fr.—*a) acceptable*. Sifra Vayikra,
 'dab., ch. III, Par. 3 (ref. to Lev. I, 3) כשם שאם אינו תמים
 אינו כשם שאם אינו כשם as a sacrifice is not acceptable when it is not
 perfect &c.; a. e.—*b) intentionally*. Makhsh. VI, 8 מנצח
 לר' makes susceptible of uncleanness whether it
 discharged intentionally (by milking) or unintentionally
 (by spontaneous dripping); ib. המשקין לר' the liquids
 which come out of them with man's intention (by press-
 ing); Sabb. 143^b, sq.; a. fr.—*c) welcome*. Makhsh. I, 1 כל
 לר' a liquid the contact with which is
 welcome at first (e. g. rain washing utensils), though finally
 may be unfelcome (injurious).

רִצְיֻצָה [f. (רָצַע) 1] [*flattened*, comp. רָצַם,] (*leather*) *thong*, *strap*, *lash*. Sabb. V, 4 שֶׁבֶן קֶרְנֶיהָ *with the strap between her horns*. Men. 35^b ר' רַחֲשֵׁלִין *the thong of the T'fillin*. Num. R. s. 16 מְכִירֵיךְ בֶּרֶךְ . . . מְכִירֵיךְ בֶּרֶךְ *like a child that did some mischief and was punished with a strap, and when they want to frighten it, they mention the strap with which it was punished*; וְכִי הָיָה עֲמֶלְךָ ר' רַעֲהָ *so was Amalek the bad lash for Israel*; Tanh. Huck. 18 מְעוֹלֵם רִצְיֻצָה מְרֻדָּה *the strap of chastisement for Israel*. Macc. III, 12 (22^b) וְר' בִּירוֹ שֶׁל וֶכֶ' *and he (the beadle) held in his hand a lash of calf-skin, which was twisted doubly, and two (thinner) straps were going up and down (were plaited) through it* (v. Rabb. D. S. a. l. note 7). Y. Sot. IX, 24^b תּוֹךְ הָרֶ' *the strap-bearer*, v. רִצְצֵן. Yoma 12^a, a. e. הָיָה רִצְצָה מִחֻלְקוֹ וֶכֶ' *a strip of land went forth from Judah's lot and entered into Benjamin's territory, and on this the Temple was built*; a. fr.—*Pl.* רִצְצוֹת. Macc. I. c. (וְשֵׁנִי וְשֵׁנִי), v. supra. Midr. Till. to Ps. LXXXVII לֹקֵחַ אֶת־הָאֶרֶץ *that he should at once receive ten lashes*. Sabb. VI, 1; a. fr.—(2) (transf.) *restriction*; הִוָּחָרָה *[the strap is untied,] the restriction is removed*. Koh. R. to XI, 9 (ref. to וֶכֶ' שָׁמַח, ib.) הִוָּחָרָה *is every restraint removed? is there no justice and no judge?*; ib. to I, 3; Lev. R. s. 28, beg.; a. e.—Y. Bicc. I, 64^a; Y. Kidd. IV, 66^b תּוֹךְ הָרֶ' *the strap* since the restriction has been removed (by usage), I am likewise permitted to marry her. Y. Sot. VII, end, 22^a; a. e.

ר' דסמולא (not ch. same. Targ. Y. Gen. XIV, 23 רצוּעַת; שרוד נעל h. text; סמולת ר')

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Hof. ה' ... ה' 7a to be favorably received. Yoma 7^a if blood became unclean, and one sprinkled it, if by mistake, it is received (and the flesh may be eaten), if wilfully, it is not; Pes. 16^b; a. fr.

Hithp. ה' ... ה' 1 to be reconciled, be satisfied; to comply with. Ex. R. s. 45 go and comply with their wish, go back to the camp. Kidd. 45^a and perhaps the father was satisfied with (the betrothal of the second man. Ib. 6^b perhaps the son sanctioned (his father's action in his behalf). Y. Ber. IV, 7^d top; Y. Taan. IV, 67^d bot. if you are satisfied, let me and you go early to &c.; (Ber. 28^a if he smelt (the idolatrous frankincense) with enjoyment.

רצי ch. same; v. next w.

Pa. רצי to appease, to effect atonement. Ber. 33^b כמה how well that scholar knows how to appease his Master! Yoma 7^a what need would there be for the atoning power of the priest's plate?; a. e.—Erub. 100^b; Yalk. Gen. 31, v. infra.

Af. רצי 1) to be pleasant. Erub. 100^b *רצי* (Ms. M. *רצי*, read: *רצי*, *Pa.*) she makes herself pleasant (attractive) to him; Yalk. Gen. 31 *רצי* she tries to please him.—2) as preced. *Hif. 3. Hag. 14^b* he mentions only such a one as discoursed (on theosophy), and before whom others discoursed. Ib. *רצי* he at least discoursed before one who again discoursed before others.

Ithpe. רצי to be appeased. Taan. 23^b אפשר (Ms. M. 2 *רצי*, v. Rabb. D. S. a. 1. note 90) peradventure the Lord will be appeased and send rain.

רצי m. (preced.) peace-maker, advocate. Targ. Prov. VI, 22 *רצי* ed. Lag. (ed. Wil. *רצי*) she (the Law) will be thy advocate (in the hereafter, v. Gen. R. s. 35, a. Rashi to Prov. I. c.; h. text *רצי*).

רצי f. (רצי) case of murder, capital case, capital execution. Snh. 35^a *רצי* capital punishment does not supersede the Sabbath (v. *רצי*). Mekh. Mishp. s. 4 (ref. to Ex. XXI, 14) *רצי* to intimate that the execution of a culprit supersedes the Temple service; a. fr.

רצי, v. *רצי*.

רצי f. (= *רצי*; cmp. *רצי*, a. *רצי* III) name of a worm in grain. B. Bath. 91^b (expl. *רצי* ib.) *רצי* (Ms. H. *רצי*, Ms. R. *רצי*, v. Rabb. D. S. a. 1. note 2) without the grain worm; Yalk. Lev. 661 *רצי*.

רצי f. (רצי) boring, esp. the boring through of the Hebrew bondsman's ear (according to Ex. XXI, 6). Kidd. I, 2 *רצי* the slave that has his ear bored through is taken possession of by the act of boring. Ib. 17^b (ref. to Deut. XV, 17) *רצי* you say, 'and also to thy maid-servant thou shalt do likewise' refers to the outfit (of the released slave), may it not refer to

the boring? Ib. 16^b *רצי* the law of boring through the ear does not apply to a woman. Ib. *רצי* the jubilee year for the slave that had his ear bored through (having declined to go free in his seventh year); a. fr.

רצי pr.n. pl. *R'tsifta*, near Beth-Shean. Y. Dem. II, 22^d top.

רצי m. (רצי) a crushed pullet in the egg-shell. Bekh. 8^b Ar., ed. *רצי*.

רצי (cmp. *רצי*) to press, flatten. Y. Nidd. III, 50^d אין סנדל אלא שרצמו הר when a live fetus has been pressing on it.

Nif. רצי to be pressed, flattened. Bab. ib. 25^b מתחלתו *רצי* Ar. (ed. *רצי*) the sandal was originally a normal embryo, but was flattened by pressure, v. supra. Bets. 28^b שרצי a roasting spit which has been crushed (and its point broken off), contrad. to *רצי*, v. *רצי*.

רצי (b. h.; cmp. preced.) 1) to press, flatten; denom. *רצי*—2) to bore with the awl, esp. to perforate the ear of a Hebrew bondsman (according to Ex. XXI, 6). Kidd. 21^b; Sifr. Deut. 122 *רצי* v. *רצי*; Bekh. 37^b *רצי*; a. fr.—Part. pass. *רצי*; f. *רצי*; pl. *רצי*. Tosef. Bekh. V, 3; a. e.—3) (denom. of *רצי*) to lash. Kidd. 70^a אליהו shall bind and the Lord lash him.

Nif. רצי to be perforated; (of the Hebrew bondsman) to have the ear bored through. Ib. 21^b *רצי* ... כהן *רצי* a bondsman priest must not have his ear bored through, because it would unfit him for priestly service. Ib. I, 2 *רצי* the humbler cannot *רצי* Ib. 14^b *רצי* v. *רצי* that sells himself need not undergo the operation of boring (in order to prolong his service); a. fr.

Pi. רצי to lash. Tosef. Sot. XV, 7 *רצי* (ed. Zuck. incorr.) they handed him over to the strap-bearer, and he attempted to lash him; (Y. ib. IX, 24^b top *רצי*).

רצי ch., *רצי* same, to bore through. Targ. O. Ex. XXI, 6.

רצי m. (preced.) 1) leather-worker, shoemaker, saddler.—Pl. *רצי*, *רצי*. Pes. IV, 6 (Y. ed. Ib. 55^b; Tosef. ib. II (III), 18; a. e.—2) (v. *רצי*) = strap-bearer. Tosef. Sot. XV, 7, v. *רצי*.

רצי ch. same, shoemaker, saddler. Sabb. 60^b.

רצי (b. h.; cmp. *רצי*) 1) to press, crush. Nidd. 14^a *רצי* the membrum may have crushed it.—Part. pass. *רצי*; f. *רצי*; pl. *רצי*. Ib. *רצי* a crushed louse.—2) (cmp. *רצי* a. denom.) to join closely, to place in rows; to pave with blocks. Ohol. XVIII, 5 *רצי* if one paves an unclean field (v. *רצי*) with stones. Y. Orl. I, beg. 60^e *רצי* when he changes the usual order of planting; if he wants to use them for fuel, he plants the trees close together, &c., opp. *רצי* planting wide apart. Y. Kil. III, 28^d bot. *רצי*

he who plants vegetables in a row, opp. קלרים עשה ריה ביתו a. e.—Part. pass. as ab. Esth. R. to I, 6 ריה ביתו 'ר' his house was paved with precious stones and jewels, Neg. XI, 9 אם ריה 'ר' if the warp (on the loom) is close (the threads being properly arranged). B. Bath. 29^a שאלך 'ר' ... שלש by the three years of which they speak is meant that he had the undisturbed usufruct for three years in succession, opp. מפורדת. Ib. 37^b אם 'ר' if he has had the usufruct of trees planted close together in rows (which shows that they were intended to be transplanted when grown older). Ib. מכר 'ר' 'ר' if he sold closely planted trees, the buyer cannot claim the soil. Y. M. Kat. I, 80^c top, a. e. 'ר', opp. מרווחין, v. רוחה. Y. Gitt. VIII, end, 49^d בר' when the signatures are close together, opp. מפורגין, v. פרג. Treat. Sof'rim I, 10, v. פרג; a. fr.—Trnsf. crowded, stuffed. Cant. R. to IV, 4; Gen. R. s. 32; a. fr., v. ריבן.

Nif. נִצָּחַם to be squeezed, crushed. Nidd. 25^b, v. נִצָּחַם. Bets. 28^b שִׁפּוּר שֶׁנִּצָּחַם (Ms. M. שִׁנְיָחַם, corr. acc.) a roasting spit which has been squeezed and bent, *contrad. to נִצָּחַם.*—[Tosef. M. Kat. I, 2 מְרַצְפִּין ed. Zuck., read: מְרַנְצִין or מְרַנְצִין, v. מְרַנְצִין.]

רָצַף ch. same, 1) *to join*.—Part. pass. **רָצוּף**; *pl.* **רָצוּפִין** (Hebr. **רָצוּף**). Targ. Y. Lev. XII, 4, sq.—2) *to weld by hammering*. Zeb. 95^a **מִרְצוּף לִיהָ רָצוּף** Ms. M. (ed. **רָצוּף**) when he closes the hole up by hammering. Gen. R. s. 7 **וְכִי רָצוּף רָצוּף** hammer away thy hammering (strike me), for it is good for learning; ['Rashi': (the teacher saying to him that is punished) *pave thy paving*, i. e. lie down; v. **רָצַח**].

רָצַף f. (preced.) *hammering* [or *paving*]. Gen. R. s. 7, v. preced.

רָצַף f. (b. h.; v. Baer to Ez. XL, 17; רָצַף)
 1) *block pavement*. Meg. 22^b (ref. to Lev. XXVI, 1 אֲבָן
 the Torah forbids only prostration on a stone pavement (in a synagogue). Shek.
 VI, 2; Y. ib. 49^a a priest was splitting wood in the wood
 cell of the Temple וְרָאָה אֶת דָּוִד and noticed that the
 pavement there was different from the others. Y. Naz.
 VII, 56^b bot. הַנִּקְבָּר עֵרֹם בְּאֵרוֹן . . . אוֹ עֲלֵי רִי וְכ' a body
 buried naked in a marble coffin, or on a paved floor, or
 on a marble plate; Bab. ib. 51^a. Ib. שֶׁל לְבָנִים brick
 pavement. Yoma I, 7; a. fr.—2) from its resemblance
 to a block pavement) *cobweb*.—Pl. רָצִיפּוֹר Ukt. I, 2 (Ar.
 רָצִיפָה; Tosef. ib. I, 2 (T'bul Yom III), v. טִיב II.

רצפית, v. preced.

רִיץ, רִצְפָּתָא ch.=h. רִצְפָּתָא. Targ. II Kings XVI, 17.
Targ. Ez. XL, 17, sq.

רָצַץ (b. h.) *to press, squeeze, crush*. Tanh. Huck. 20 וְרָצְצוּ וְכָבְדוּ... the rocks were moved into the caves and crushed all those warriors; Num. R. s. 19. Cant. R. to I, 6 (play on רָצַץ, Is. VI, 6) *ritsap* רֹצֵץ פֶּה רָצוץ פֶּה וְכָבֵד means *rots peh*, crush the mouth of him (Isaiah) who spoke ill of my children; Tanh. Vayishl. 2; Pesik. R. s. 33. רָצַץ

פה; Yalk. Num. 764; Yalk. Is. 273 רָצַץ (*Pi.*); Yalk. Kings 218 רָצַץ Cant. R. l. c. (play on רָצַץ I Kings XIX, 6) [read:] רָץ פִּיָם רָצוֹץ פִּיָו ו' crush the mouths of all who (like Elijah) speak ill of my children. Y. Ab. Zar. II, 40^c bot. שֶׁלֹא שָׁלַח יְרוּחַ אֱתֵי הו' lest he (the gentile) break his (the Jew's) skull. Y. Mac. II, beg. 31^c וְרָצְצָה . . . והושיט and a child put forth his hand (under the roller), and he crushed it. Bets. 34^a רָצְצָהּ בַּחֲמֵהּ a beast squeezed it (an animal, against a wall); Hull. III, 3 (56^a) Ms. M. (ed. רָצְצָהּ, *Pi.*). Ex. R. s. 30¹⁷ רָצְצוּ גִפְתִּים they crushed the vines; a. fr.—Gen. R. s. 63 (ref. to Gen. XXV, 22) שָׁוָה רֵץ לַחֲרוֹג ו' this one pressed to kill that one &c. Ib. עָשָׂו רֵץ וּמַפְרֵכֵם ו' Esau pressed and struggled to get out.

Pi. רִצָּץ 1) same. Hull. l. c., v. supra. Y. Kidd. IV, end, 66^c הַחֹבֵב... רִצָּץ אֶת מוֹחוֹ the best of the serpents—crush its brain. Yalk. Kings l. c.; Yalk. Is. l. c., v. supra. Midr. Till. to Ps. CXXXVII; Yalk. ib. 884 they put their thumbs into their mouths וּמִרְצָצִים אֹרֵם and crushed them (with their teeth); Pesik. R. s. 31 וּמִקְצָצִים וּמִקְצָצִים אֹרֵם crushed and bit them off; a. e.—2) to *push, struggle*. Midr. Till. to Ps. LVIII (ref. to וַיִּרְצָצֵנִי, Gen. XXV, 22) שָׁרָה מִרְצָצָה עִם יִצְחָק (Esau) struggled with his brother in his mother's womb.

Hif. חרץ same, 1) *to crush*. Y. Yeb. I, 3^a bot. חרץ בשביל שירצצו את מוחי ... you place your head between two high mountains ..., that they may crush my brain (you want me to decide between two great authorities); Tosef. Ohol. XVIII, 18.—2) *to press, rush in a crowd*. Tanh. Balak 4; Num. R. s. 20 like the money-changer *מריצים* לי שחכל to whom all rush (to have their coins examined).

Hithpol. הִתְרוֹצֵץ, *Nithpol.* נִתְרוֹצֵץ to press one another, struggle. Tanh. Vayhi 15 כִּי־נִתְרוֹצְצוּ when the children struggled together within her.

רָצַץ ch., *Pa.* רָצַץ same, *to squeeze, crush.* Targ. Lam.
III, 16 רָצַץ (Hebraism; h. text ויגרס). Targ. Y. II Ex.
XV, 6 (ed. Vien. מַרְצִיצָה, *Af.*; h. text ורעץ).

רַק, רַק, v. רַקַּק, רַקַּק.

רוק, v. רוק.

רק (b. h.; cmp. רק) *only, except.*—Pl. רק use of the word רק. Gen. R. s. 1; Y. Ber. IX, 14^b bot., v. אד I.

רִיקָא, רִיק v. רִיקָא, רִיק

רִיקָא, v. רִיקָא

רָקִיב I m. (next w.) *rotten*.—*Pl.* רָקִיבִים, רָקִי'. Gen. R. s. 84 וּכְרָ' שְׁלֹכֶם ר' (I saw in my dream) your crops were rotten and mine preserved; Yalk. ib. 141 מְרַקִּיבִים.

רָקַב II, **רָקַב** (b. h.) [*to be perforated, hollow*; v. **רָקַב** II,] *to be worm-eaten, rot, decay*. Tosef. Ter. VI, 3 **רָקַב** must be left to rot (cannot be used). Ib. 4 **וַיִּרְקַב** separate the Trumah, and let it rot; a. e.

Hif. חָרִיב 1) same. Yalk. Gen. 141, v. preced. Tosef. Gitt. III, 2 ואנו חושש שמא חרִיבה חבואה and we need

not take into consideration that the grain may have been attacked by worms. Ib. הלך וימצא שהרקיבו if he went (to examine) and found that it was ruined חרי he must take into consideration (the possibility of having consumed untithed grain) from the time that the grain may have begun to be attacked, or the wine to become sour. Ib. IX (VII), 12 לימוק או שהירקבו if the document is decayed or worm-eaten. Y. Yoma VII, 44^b bot. חרי שם היו מרקיבין there they were allowed to rot; a. fr.—Esp. to *turn into a lump of decayed matter* (רָקַב). Naz. 51^b טחנו וחזר ור' if he powdered the mass taken from the ground, and it turned again into a lump.—2) to *cause to rot, to eat through*. Deut. R. s. 2 ומרקבין and eats them through, v. מָסַם.

Nif. נרקב to be worm-eaten, rot. Gen. R. s. 91 ... גזר וינרקב he decrees concerning the grain, and it is worm-eaten; (Yalk. ib. 148 ומרקבה, Hif.).

רָקַב ch. same; *Ithpe.* אִירְקִיב to become רָקַב (v. preced. Hif.). Naz. 51^a, sq.

רָקַב m. (b. h.; preced.) *rotteness*, esp. *raḳab*, a mass of earth from a grave containing parts of a decayed human body, which causes uncleanness if of a certain quantity (מִתְרַוֵּר). Naz. VII, 2 מלא תרור ר' a spoonful of *raḳab*. Tosef. Ohol. II, 2 שאמרו ר' the spoonful of *raḳab* of which they speak (as making unclean) means as much as is grabbed with the fingers from their roots and upwards. Ib. 3 ר' what corpse is it to which the law of *raḳab* applies?; Naz. 51^a; Y. ib. VII, 56^b bot.; a. fr.

רָקַבָּא, רִ' m. (preced.) *rot, rust*. Targ. Is. XL, 20.—Nidd. 36^b a brazen mortar ר' שליט ביה over which rust has no power.

רָקַבָּא m. (preced.) *wood-worm*. Targ. Hos. V, 12.—V. רִיקָבָא I.

רָקַבְיָת f. (preced.) *decay, decayed matter*. Y. Peah VII, 20^b top, v. גָּרָה. Y. Sabb. IV, beg. 6^d רבה רָקַבְיָתָא if the decay in them (from moths) is far advanced. Yoma 38^b (ref. to Prov. X, 7); רָקַבְיָתָא בשמותן וכ' rottenness enters their names, none name their children after them.

רָקַבְיָתָא, רָקַבְיָתָא ch. 1) same. Targ. Job XIII, 28.—2) *earth-worm*. Ib. XXVII, 18 (h. text עש).

רָקַבִּין m. (b. h.; preced. wds.) *decayed matter*.—Pl. (רָקַבְיָתָא). Tosef. Ter. X, 3 (ed. Zuck. רָקַבְיָתָא, Var. רָקַבְיָתָא, v. נִיצוּלָה).

רָקַבְיָתָא, v. רָקַבְיָתָא.—Pl. רָקַבְיָתָא, v. preced.

רָקַד (b. h.), *Pi.* רָקַד 1) to dance. Bets. V, 2 ולא nor dare you dance (on the Sabbath and Holy Days). Keth. 16^b רָקַדָּה לפני (or רָקַדָּה) if there is evidence that they danced before her (at the wedding procession, which proves that she married a virgin). Ib. bot. מְרַקְדִּין כיצד מְרַקְדִּין

what do we sing in her praise when dancing before a bride? Num. R. s. 20¹¹ רָקַדָּה לפני ר' when a man plans a sin, Satan dances to him (cheering him), until he has done it; a. fr.—V. רִיקָדָּה.—2) to *sift*, v. *infra*.

Hif. רָקַד to shake (in the sieve), to sift. Y. Ber. IX, 13^c top; Tosef. ib. VII (VI), 2. Y. Shebi. V, end, 36^a ... מְרַקְדִּין לא you must not winnow, or grind, or sift flour together with him. Sabb. VII, 2 (73^a) הַמְרַקֵּד he who sifts flour (on the Sabbath); a. fr.

רָקַד ch., *Pa.* רָקַד same, to dance. Targ. II Sam. VI, 16.—Y. Hag. II, 77^b שירין משפחין ומְרַקְדִּין (ומְרַקְדִּין) they began to clap and dance. Koh. R. to III, 2 עד רָקַד ... לית thou shalt not move from here, until thou dancest a little for us. Gen. R. s. 63; a. fr.

רָקַדָּא m. (preced.) *dancer*. Lam. R. introd. (R. Hān. 1) כל דומר זמרא ... באזניה ר' (not זמרא) whatever the singer may sing, it enters not the ear of the dancer (ref. to Prov. XXV, 20).

רָקַדְנִין, Targ. II Kings XI, 13 עמא ר' (ed. Lag. רָקַדְנִין, v. רָקַדְנִין, Var. Lagarde Prophetæ I, p. XXIV) read: those who hurried the people (to the assembly; h. text חָצִין העם).

רָקַדָּה, Y. Hag. II, 77^b מְרַקְדִּין, v. רָקַד.

רָקַח, v. רָקַח, a. רָקַח.

רָקַח, v. רָקַח, pl. רָקַחוּ, v. רָקַחוּ.

רָקַח, v. רָקַח.

רָקַח, B. Mets. 84^a; Sabb. 127^a Ar., v. רָקַח.

רָקַח, v. sub רָקַח.

רָקַח m. (רָקַח) [patched,] 1) *spotted*. Targ. O. Gen. XXX, 32 (h. text נולד).—Pl. רָקַחָא, רָקַחָא. Ib. 35; 39.—Fem. רָקַחָא. B. Kam. 118^b בר' in the case of the theft of a spotted sheep (the presence of which, if returned, must be noticed).—Pl. רָקַחָא. Targ. O. l. c. 35.—2) (transf. v. B. Kam. l. c.) *well-known, distinguished*. M. Kat. 28^a מאן חשיב .. מאן ר' (ed. רָקַח) who is esteemed, who is regarded, who is distinguished (before the angel of death)?

רָקַח (b. h.) to pound spices; to spice, perfume.—Part. רָקַח druggist, apothecary. Gen. R. s. 10, v. סָם. Koh. R. to X, 1, v. נָבַע; a. e.

Pi. רָקַח same. Gen. R. l. c. Y. Bets. I, 60^d ממש חייב מְרַקַּח (not מְרַקַּח, מְרַקַּח) is guilty because it comes under the category of doing apothecary's work.

רָקַח m. (b. h.; preced.) *apothecary's preparation*. Cant. R. to VIII, 2, v. פָּטַם.

רָקַע, v. רָקַע.

רָקַע m. (b. h.; רָקַע) *expanse, sky*, esp. *Rakia*, name

of one of the seven heavens. Pes. 94^a, sq. Gen. R. s. 4. Ib. s. 38.—Hag. 12^b; a. fr.—*Pl.* רָקִיעִים. Ib.

רָקִיעַ I ch. same. Targ. Gen. I, 6, sq.; a. fr.—Ber. 58^b the Curtain (וְרֵלֶן) is rolled up, וְהַאֲרֵץ נִהְיָה בְּרֹאשׁ וְהַאֲרֵץ נִהְיָה בְּרֹאשׁ and the light of the Raki'a is seen. Ib.^a, v. מְלֻכְיָתָא. Pes. 94^a the thickness (depth) of the sky; a. fr.—*Pl.* רָקִיעִין. Targ. Y. I Num. XXIV, 6.

רָקִיעַ II m. (רָקַע, v. רָקַע) *patch, rag*.—*Pt.* constr. רָקִיעִי. Targ. Ez. XIII, 18 חֲשֹׁכֵי (ed. Lag. רָקִיעִי) dark rags (h. text חֲשֹׁכֵי). Ib. 20 חֲשֹׁכֵי ed. Lag. (ed. Wil. חֲשִׁיכִין, corr. acc.).

רָקִיעַ m. (b. h.; רָקַע to beat, flatten, comp. רָקַע. *wafer*. B. Bath. 19^b, opp. עֵבֶה thick cake; a. e.—*Pl.* רָקִיעִים. Men. VI, 3 (74^b) הָרִי מְשִׁיחָם (Bab. ed. מְשִׁיחָם) (ור' חֲשִׁיכִין) wafers as sacrifices must be ointed. Ib. 75^a; a. fr.

רָקִיעַ f. (רָקַע) *spitting*. Tosef. Ber. VII (VI), 19 מִקֵּל וְהוֹמֵר and spitting (on the Temple mount is forbidden) a fortiori; ib. בּוֹיִן ... רָקִיעַ spitting, which is an act of contempt; Y. ib. IX, 14^c. Yeb. 105^a רָקִיעַ the spitting by the y'bamah (Deut. XXV, 9). Snh. 101^a, v. רָקַע; a. fr.

רָקִיעַ f. (comp. b. h. רָקַע) *temple*. Targ. Y. Deut. XVIII, 3 לְוִהֲיָא (Ar. רִדְקָ, incorr.) the upper jaws.

רָקִיעַ f. (comp. preced.) [*the shining*], *chameleon*, v. רָקִיעַ.

רָקַע (b. h.) to *variegate, embroider*. Yoma 72^b רִקְמֵינָא, v. חֶשֶׁב. Ib. רִקְמֵינָא the embroiderer's is needle work, therefore it has only one face; a. e.

Pi. רָקַע same, transf. (v. Ps. CXXXIX, 15) *to form the limbs of an embryo, shape*. Lev. R. s. 29, beg.; Pesik. R. s. 46 רִקְמֵינָא ... שְׁלִישִׁית בְּיוֹם צֶבֶר at three hours of the day he gathered his (Adam's) dust, at four he kneaded him, at five he shaped him; Midr. Till. to Ps. XCII רָקַע שֵׁשֶׁת רָקַע at five he made him a shapeless body, at six he articulated him. Y. Bets. I, 60^a רָקַע חֲלָוִים שֶׁלֹּא חֲלָוִים עָלֶיהֶן רָקַע (not רָקַע) eggs which developed chicks without a formation of wings. Hull. 64^a רָקַע וְרִקְבָּה if the egg had developed a distinct embryo, and was perforated; a. e.—Part. pass. מְרָקַע; f. מְרָקַעַת. Esth. R. to III, 1 רָקַע חָמָן he (Haman) made himself an image embroidered on his garment over his breast. Nidd. III, 3 (24^b) רָקַע חָמָן and if the fetus was articulated. Y. ib. 50^d top, v. רָשָׁן. Tosef. ib. IV, 12. Hull. IX, 6 (126^b) רָקַע חָמָן the egg of a creeping thing (serpent &c.) in a developed state; a. e.

רָקַע I m. (preced.) *embroidery*.—*Pl.* רָקַעִים, constr. רָקַעִי. Ab. Zar. 24^b (in an apostrophe to the Ark of the Covenant) הַמְּרֻקְמָתָא בְּרִי חֶזֶק who art lovely in gold-embroidered garments (gold-plated); Gen. R. s. 54; Yalk. Sam. 103; Midr. Sam. ch. XII בְּרִימִי (corr. acc.).

רָקַע II (b. h.) pr. n. pl. *Rekem*, in Benjamin. Targ. Josh. XVIII, 27.

רָקַע I (or רָקַע) pr. n. pl. *R'kam* (or *Rekem*); 1) also רָקַע Sela (Petra) in Edom (v. Hildesh. Beitr. p. 52 sq.) Targ. Gen. XIV, 7 (Y. ed. Vien. רָקַע; h. text רָקַע). Ib. XX, 1; a. e.—Gitt. I, 1 וְהָאֵלֶּיךָ הָאֵלֶּיךָ if a messenger brings a letter of divorce from the district of R. or of Hagar. Nidd. VIII, 3; a. e.—Sifrē Deut. 51 רָקַע (read: רָקַע); Yalk. ib. 874 רָקַע; Tosef. Shebi. IV, 11 ed. Zuck. (Var. רָקַע דְּדוּגְרָא, corr. acc.).—2) רָקַע R'kam Geah = Kadesh Barnea. Targ. Num. XXXIV, 4. Targ. Josh. XV, 3; a. e.—Sifrē l. c.; Yalk. l. c. (not גֶּאֵה); Tosef. l. c. (Var. גֶּאֵה, corr. acc.); Y. Shebi. V, 36^c רָקַע.

רָקַע II m. = h. רָקַע I, *embroidered garment*. Targ. Ez. XXVII, 16 (h. text רָקַע).

רָקַע m. (preced.) *checker, spot*.—*Pl.* רָקַעִי. Sabb. 107^b (ref. to Jer. XIII, 23) רָקַע ... רָקַע what does *hābharbarothav* mean? shall I say, it means checker? Then it ought not to read *hāb*, but *gavvanav* (its colors).—V. רָקַעִי.

רָקַע f. (b. h.) = רָקַע I, *embroidered garment*. Lam. R. to I, 1, a. e., v. מְרָקַעִי.

רָקַע f. pl. רָקַעִי (preced. wds.) *checkers, spots*. Targ. Jer. XIII, 23, v. רָקַעִי.

רָקַע, v. רָקַע.

רָקַע (b. h.) [*to beat*], *to stretch, spread*.

Hif. רָקַע 1) same. Midr. Till. to Ps. CXLVI, 5 מְשַׁחֲחִינֵי הָאָרֶץ ... since I stretched the heaven and spread the land (over the water), have they ever moved from their position?—2) (in enigmatic speech, denom. of רָקַע) *to make to look blue*. Erub. 53^b רָקַעֵנִי Ms. M. (ed. [Rashi: spread the glowing coals].—[Tosef. B. Bath. XI, 9 שְׁהָרִקַּע ed. Zuck., read: שְׁהָרִקַּע].

רָקַע ch., *Af.* רָקַע same. Targ. Job XXXVII, 18 רָקַע (ed. Wil. רָקַע).

Pa. רָקַע to *patch*.—Part. pass. מְרָקַע. Targ. Josh. IX, 5 ed. Wil. מְרָקַעִין (Ar. מְרָקַעִין; ed. Lag. מְרָקַעִין, corr. acc.; some ed. מְרָקַעִין Hebraism; h. text מְרָקַעִין).—V. מְרָקַעִין.

רָקַע (b. h.) to *spit*. B. Kam. VIII, 6 רָקַע רָקַע if a person spat (at his neighbor), and his spittle touched him. Snh. 101^a רָקַע חָמָן על הרקיעה that is when he spits at it (while reciting a Bible verse as a charm for a wound), for the name of God must not be pronounced in connection with spitting. Y. Ber. III, 6^d bot. רָקַע חָמָן he that spits in the synagogue is considered as if spitting at the pupil of his eye (euphem. for God). Yeb. 105^a רָקַע חָמָן who (in spitting before the yabam) spat blood; Y. ib. XII, end, 13^a רָקַע (or רָקַע, fr. רָקַע). Hag. 5^a (ref. to Koh. XII, 14) רָקַע חָמָן זה הרק בפני חבירו (this refers to one who spits in his neighbor's presence and becomes disgusting (v. קָאָס). Tosef. B. Kam. IX, 31, v. שֹׁשׁ h.; a. fr.

Pi. רָקַע same. Yalk. Is. 339 (ref. to Ps. IV, 3) עַד מִרְיָא.

רִישׁ, רִשְׁבִּין m. pl. h. (preced.) *traps*. B. Kam. VII, 7 (79^b), quot. in Rashi to Hull. 116^a (Mish. ed. נִישְׁבִּים; Bab. ed. נִישְׁבִּין, v. נִישְׁבִּים).

רִשׁוּמָא, רִשׁוּם, v. sub 'רִשׁוּ.

רִשׁוּתָא, **רִשׁוּ**, **ר'** ch. same, 1) *power, control, authority*. Targ. Y. Lev. XXVI, 6. Targ. II Deut. XXI, 14. Targ. Ex. XXI, 8; a. e.—Y. Gitt. IV, 50^c bot. רִשְׁוּ וְכ' authorized the scribe to write &c.; a. e.—2) *permission, license; leave*. Targ. Esth. VIII, 16. Targ. Y. Deut. XXII, 15. Ib. XV, 2; a. fr.—Cant. R. to VII, 9 וְכ' לִי אֵת יְהוָה לִי רִשְׁוּ would you not give me permission to go up and kiss that image on its mouth? Y. Ber. II, 5^c bot. מִה חוּרָא מִיּוֹל לִירָה why did he go away without taking leave? Snh. 5^a נְקִיטָמָא ר' I hold a license to teach. Ib. לְשָׁקוֹל ר' let him take out (a teacher and judge's) license from the office of the Resh Galutha. Ib. מֵאֵי ר' how was the license worded?: a. fr.—3) *domain, territory*. Targ.

Y. Ex. XVI, 29.—4) *debt, loan, claim*; מרר *creditor*; also *debtor*. Targ. Jer. XV, 10 רשן בר רשן some ed. Targ. O. Deut. XV, 2; a. e.—Gitt. 86^a לית אינש ארשן עלוי Ar. (ed. רש"י, v. Tosaf. a. l.) and no man's loan rests on him (he is not hypothecated). Snh. 29^b, v. קב. Y. Peah VIII, end, 21^b גבן ר' the alms we receive are a loan with us (for which we are responsible); Y. Shek. V, 49^b top דרשן (corr. acc.). B. Bath. 92^b מרר רשן the debtor, v. פארי. a. e.—Pl. רשן. B. Kam. 46^b מרר רשן.

רש"י *to have power*.—V. רש"י.

Hif. הרש"י *to authorize, permit*. Y. Keth. X, 33^d bot. when they gave each other power of attorney, when the third wife authorized the second to go to law with the first. Hag. 14^b רבי רש"י my teacher, wilt thou permit me to say something &c. Y. ib. II, 77^a bot.; a. e.

Hof. הרש"י *to be authorized, permitted*. Hag. 13^a (fr. Ben Sira) במה שהרש"י הרבון ו' speculate on that which has been given under thy control, and have nothing to do with secret things; Y. ib. II, 77^c top; Gen. R. s. 8. Ib. s. 68 מדין ר' from where did he take leave (to go away). Ib. s. 39 עדין לא ר' he had not yet had the permission to go away; a. e.

רש"י *ch. same, 1) to have power, be permitted, dare*. Targ. Ps. CVI, 2.—2) with ב, *to claim power over, to claim a debt; to lend*. Targ. O. Deut. XV, 2 דרש"י ed. Berl. (ed. Vien. 'ר' Af.). Ib. XXIV, 10 דרש"י ed. Berl. (ed. Vien. 'ת'). a. e.—Part. רש"י; pl. רש"י. Ib. 11. Targ. Jer. XV, 10; a. e.—Ned. 51^a כי רש"י the wheat which thou owest me. Ib. דרש"י קא נרבינא that wheat on which I have a claim I take (I have no claim).

Af. ארש"י 1) *to empower, permit*. Part. pass. מרש"י. pl. מרש"י. Targ. Y. Ex. XIX, 13 (O. ed. Berl. מרש"י Pa.; oth. ed. מרש"י). Targ. Y. Deut. XVI, 8; a. e.—2) *to give leave, to dismiss*. Targ. II Chr. XXIII, 8. Ib. XXV, 10.—3) with ב, *to claim*. Targ. O. Deut. XV, 2, a. e., v. supra. Targ. I Kings VIII, 31 ביה מרש"י ed. Ven. I (oth. ed. מרש"י Pe.) and shall claim an oath (ask that he make oath; h. text מרש"י!).

Pa. רש"י *to permit*. Part. pass. pl. מרש"י, v. supra. **רש"י** m. (preced.) *money-lender, pressing creditor*. Targ. Ex. XXII, 24. Targ. II Kings IV, 1.

רש"י, v. רש"י II.

רש"י, v. רש"י.

רש"י m. = h. *רש"י*. Targ. Ps. XXXVII, 10. Targ. Prov. XI, 6; a. fr.—Macc. 14^a בר ר' a wicked man (committing incest), son of a wicked man. Koh. R. to I, 8 הורא ר' that wicked (heretic). Snh. 52^a; a. fr.—[Targ. Ps. XXXVI, 5; Targ. Prov. VIII, 7 some ed., v. רש"י].—Pl. רש"י, רש"י, רש"י. Targ. Ps. I, 1. Targ. Prov. XI, 10; a. fr.—Pes. 68^a (quot. Targ. Is. V, 17) as Rab Joseph translates it, 'the righteous shall inherit the estates of the wicked'. Bets. 25^b, v. חצובא II. B. Mets. 83^b a. fr.—*Fem.* רש"י,

Targ. Lam. IV, 21 ed. Lag. (changed by censors in oth. eds.). Targ. Y. Gen. XXVII, 46 (ed. Vien. רש"י).

רש"י, v. רש"י.

רש"י *to be lax, hang down, flap*.

Pi. רש"י *to weaken, break the force of*. Gen. R. s. 24; Lev. R. s. 15; Yalk. Kings 219 the Lord מרש"י breaks it (the force of the wind) through the mountains (v. רש"י). Num. R. s. 9, beg. מרש"י... הנואף the adulterer, if one may say so, weakens the power of Deity; a. e.—Part. pass. מרש"י; pl. מרש"י. Tosef. Men. I, 8 מרש"י ומסולקין if the priest's garments are trailing and tucked up (by the girdle), or threadbare &c.; Zeb. 18^a מרש"י ומסולקין if they are too long, or too short, or &c. Ib. מרש"י ומסולקין if they are too long, they are fit for service, if too short, they are unfit; a. e.

Hithpa. הרש"י, *Nithpa.* נרש"י *to be relaxed, weakened*. Num. R. l. c. כיון ששמע... הרש"י when the artist heard (that the king whose picture he was going to paint was dead), his hands sank down (he was undecided). Koh. R. to VII, 1 נרש"י ונרש"י the Israelites were too excited (busy with their own affairs) and too indifferent to attend to Joshua's burial, v. גנש. Tanh. Sh'lah 2 אה נרש"י... even Moses and Aaron felt themselves powerless; Num. R. s. 16^a אה נרש"י. Tanh. l. c. אהם נרש"י you do not find your hands (you are helpless) and give it up in despair; (Num. l. c. כשלהם); a. fr.

רש"י *ch. same, to flap, be lax, weak*. Targ. Is. XXXV, 3 דרש"י ed. Lag. (ed. Wil. מרש"י, some ed. מרש"י, corr. acc.; h. text רפוח).

Pa. רש"י *to loosen, weaken*. Targ. Josh. X, 6 (h. text מרש"י). Targ. Jer. XXXVIII, 4.—Part. pass. מרש"י; f. מרש"י; pl. מרש"י. Targ. II Sam. XVII, 2. Targ. Is. l. c., v. supra.

Ithpa. ארש"י *to be lax, weakened*. Targ. II Sam. IV, 1. Targ. II Chr. XXIX, 11 (h. text מרש"י); a. fr.—B. Bath. 21^b bot מרש"י the teacher may become discouraged (by competition).

רש"י (late b. h.) *to mark, draw*. Y. Gitt. II, 44^b רש"י one may draw (the signatures of illiterate witnesses) for them with ink, and they write them over with red paint (contrad. to קרע). Ib.; Y. Sabb. XII, 13^d רש"י... if one draws on a skin figures like writing. Sabb. XII, 4 ובכל דבר שורא רש"י and with any material which marks; Gitt. II, 3 (19^a), v. קרעא. Hull. X, 3 צריך רש"י he must mark the animal. Tanh. Tsav 5 האדם רש"י... when a man sins, the Lord makes the mark of death upon him; if he repents, the writ is cancelled. Sabb. 55^a (ref. to Ez. IX, 4) רש"י על ו' go and mark the foreheads of the righteous with a sign of ink..., and the foreheads of the wicked with blood; a. fr.—Part. pass. רש"י; f. רש"י; pl. רש"י. Y. Succ. IV, 54^c top רש"י ברקיע ו' so long as the Israelites were not redeemed from Egypt, it (the sapphire brick) was placed as a mark in heaven &c.; Lev. R. s. 23; Cant. R. to IV, 8. Gen. R. s. 81 (ref. to Dan. X, 21)

ר' if marked (for future action), why real writing (decree), and if real writing why marked? (Answ.)—ר' עד שלא נזורה וכו' marked, before the divine decree was signed; Cant. R. to I, 9; a. e.—Esp. דורשי רשומיה *those who interpret the Law metaphorically*. B. Kam. 82^a; Snh. 104^b; Ber. 24^a Ms. M. (ed. חמוריה, v. Rashi a. l.).

Pl. same.—Part. pass. מְרֻשָּׁם. Num. R. s. 9^s וילדה וכו' and she gave birth to a young that was marked; why? Because its mother was burnt (cauterized).

Nif. נִרְשָׁם *to be marked, engraven*. Midr. Till. to Ps. LXXXVIII, 41 נִרְשְׁמוּ בְגוֹפֵן the plagues were engraven on their bodies (by ref. to Ps. I. c. 43).

רֶשֶׁם I ch. same, *to mark; to record*. Targ. Y. Gen. IV, 15. Targ. Ez. IX, 4. Targ. Is. X, 1 (h. text חָקַק).

Pa. רֶשֶׁם 1) same. Targ. Jud. V, 14 (h. text 'מחַקֵּק').—2) *to make incisions*. Targ. Y. Lev. XXI, 5 (h. text קָרַח).

**Ilhpa.* אֶתְרֻשִׁים *to be wrinkled*. Targ. Ez. XXVII, 35 (h. text רָעַמוּ; prob. to be read: אֶתְרֻרִי, v. I. רַעַם).

רֶשֶׁם II m. (preced.) *incision, wound*. Targ. Y. Ex. XXI, 25 Ar. (Ms. Ar. רוֹשֵׁם; ed. דולכשניש; h. text תַּפְחִירָה). Targ. Y. Lev. XIX, 28, v. רוֹשְׁמָא.

רוֹשֵׁם, v. רוֹשֵׁם.

רֶשֶׁמָא, v. רוֹשְׁמָא.

רֶשֶׁן, **רֶשֶׁן**, Targ. Y. I Ex. XXXIV, 26 ואֶרְשֶׁן, read as ib. XXIII, 19 ואֶרְשֶׁן and I will cause to ripen prematurely. (v. Tanh. R'eh 17).

רֶשְׁנָא, Snh. 94^b, v. רֶשְׁנָא.

רֶשַׁע (b. h.; emp. רֶשַׁע) [*to be powerful, to do violence, be wicked*]. Yalk. Koh. 976 (ref. to Koh. VII, 17) אֵלֶּה אם רֶשַׁע אֵל תִּשַׁע (omitted in Sabb. 31^b) but it means, if thou hast once done wrong, do not therefore do more wrong.

Hif. דִּרְשִׁיעַ 1) *to declare in the wrong, to condemn*. Snh. 10^a אֵלֶּה אם מֵעַרָה וְהַצְדִּיקוּ שְׁנֵים וְהַרְשִׁיעַ שְׁנֵים וכו' if this be so (that you can derive from וְשִׁפְטוּם, Deut. XXV, 1, that there must be two judges and one in addition to make a majority vote possible) then 'and they shall justify' (ib.) indicates two, 'and they shall condemn' (ib.) means two, hence you would require seven judges for a court!—2) *to charge with wrong-doing, accuse*. Ib. עֲדִים שֶׁרֶשִׁיעוּ עֲדִים שֶׁרֶשִׁיעוּ if (false) witnesses accused an innocent person, and other witnesses came and justified him. B. Kam. 64^b (ref. to Ex. XXII, 8) וְלֹא הַמְרִשִׁיעַ עֲצָמוּ 'he whom the judges shall condemn shall pay double', but not he who accuses himself. Ib. (ref. to Ex. ib. 3) פָּרַט לְמַרְשִׁיעַ to the exemption of him who &c.; a. fr.—3) *to do wrong*. Tanh. D'barim 3; Yalk. Deut. 805 (play on רֶשְׁעָהוּ, Jud. III, 8) הֵם הַרְשִׁיעוּ עֲלֵינוּ שְׁנֵי רֶשְׁעִיּוֹת they (the Aramæans) did us two wrongs.

רֶשַׁע I ch. same. Targ. Deut. XVIII, 23 (some ed. רֶשֶׁן).—Sabb. 31^b (ref. to Koh. VII, 17) הִרְבָּה הוּא דְלֹא

לִירְשַׁע הָא מַעַט לִירְשַׁע man should not sin much, but little he may?; Yalk. Koh. 976.

Af. אֶרְשַׁע same. Targ. Deut. I, 43. Targ. Y. Ex. XVIII, 11. Targ. Ps. LXXXVIII, 57; a. fr.

Ilhpa. אֶתְרֻשַׁע *to talk wickedly*. Targ. Is. XXVIII, 22 (h. text תַּחְלֻצֻצוּ).

רֶשַׁע II m., v. רֶשַׁע.

רֶשַׁע m. (b. h.; preced. wds.) *wicked man, wrongful claimant*. Snh. 27^a (ref. to Ex. XXIII, 1) ר' הוא אֵלֶּה not a wicked man to be witness. Ib. 9^b ר' הוא אֵלֶּה he is a (self-confessed) wicked man, and the Law says, allow not &c. Ib. אֵין אִדָּם מְשִׁיעַ עֲצָמוּ ר' none can incriminate himself (his testimony against himself has no legal effect). Ib. 27^a ר' דְּחַמֵּל בְּעִינֵי (to be disqualified in court) he must be a wicked man connected with violence (but you cannot disqualify a sinner against ceremonial laws). Gen. R. s. 20 בַּעַל הַשִּׁבּוּת ר' נחש זה ר' בעל הַשִּׁבּוּת a wicked creature rich in arguments. Bekh. 8^a לֹא וכו' and to that wicked creature (the serpent) I find no parallel in nature (as to duration of pregnancy). Ab. V, 19 בַּלְאָם בַּלְעָם Balaam the wicked; a. v. fr.—*Pl.* רֶשַׁעִים. Ib. 1 ר' לְהַפְרֵעַ מִן הָרָא וכו' in order to punish the wicked who ruin the world &c. Ib. I, 8 יִדְּרוּ the wicked who stand before thee (the judge), look upon both parties as wrongful claimants, opp. זכאן. Ib. IV, 15 מְשִׁלּוֹת הָרָא וכו' it is beyond our power to understand why the wicked are prosperous or why the righteous suffer. Snh. 110^b רֶשַׁעִי יִשְׂרָאֵל young children of wicked Israelites; Toset. ib. XIII, 1 רֶשַׁעִי אֶרֶץ (corr. acc.). Ib. 2 (ref. to Ps. IX, 18) יִשְׂרָאֵל this refers to Israelitish sinners. Hor. 10^b (ref. to Koh. VIII, 14) כַּמַּעֲשֶׂה הָרָא שֶׁל עֲדָרָא like that which happens to the wicked in the world to come. Snh. 93^a רֶשַׁעִיהֶם שֶׁל יִשְׂרָאֵל the wicked (idolaters) of the Israelitish people; a. v. fr.—*Fem.* רֶשַׁעָה. Ber. 61^b מַלְכוּת הָרָא Ms. M. (v. Rabb. D. S. a. l. note) the wicked (Roman) government. Ex. R. s. 35 אִדָּם הָרָא (sub. מַלְכוּת); a. fr.

רֶשַׁע m. (b. h.; preced.) *wickedness, guilt*. Snh. 47^a נָהַרַג מִחוּר רֶשַׁע one who is put to death for his wickedness; מָת מִחוּר רֶשַׁע who dies (a natural death) for his wickedness; a. e.

רֶשַׁע, **רֶשַׁע** ch. same. Targ. O. Deut. XVIII, 22. Targ. Ps. XVIII, 22. Ib. XXXVI, 4. Ib. 5 (some ed. רֶשִׁיעָה, corr. acc.). Targ. Prov. VIII, 7 (some ed. רֶשִׁיעָה, corr. acc.); a. fr.

רֶשַׁע f. (b. h.) same, *wickedness, guilt, indictable offense*. Snh. 21^a אִישׁ חָכֵם 'a wise man' (II Sam. XIII, 3) wise for wickedness. Koh. R. to III, 18 מֵרַח... מֵרַח when one commits a sin shortly before his death, it is as if the measure of his wickedness wanted only this sin, and he completed it; a. fr.—*Pl.* (fr. רֶשַׁעִיּוֹת Keth. 37^a, a. fr. (ref. to Deut. XXV, 2) שְׁתֵּי רֶשַׁעִים thou must punish him for one wrong, but not for two, i. e. not condemn him to corporal punishment and pecuniary restitution for the same act,

רַחֲמֵיךָ, v. רַחֲמֵיךָ.

Af. אָרָה, *Pa.* רָחַח to boil; to heat, excite, arouse the

anger of. Targ. Job XLI, 23 תַּחֲמָא (some ed. מִתְחַמָּא *Pa.*). Targ. Koh. l.c. מִסְרֵב וּמִתְחַמָּא (ed. Vien. וּמִרָּ, corr. acc.; some ed. וּמִתְחַמָּא).—[Targ. Job IV, 10 מִתְחַמָּא, v. תַּחֲמָא.]—Pes. 76^a (מִתְחַמָּא) the juice (dripping) heats the clay (of the oven) &c. Taan. 4^a דָּקָא מִתְחַמָּא ... הוּא (or מִתְחַמָּא) if a student gets angry, it is the (zeal for) the Law that excites him; a.e.—Part. pass. *Pa.* מִתְחַמָּא; f. מִתְחַמָּא. Targ. Y. I Lev. VI, 14 מִתְחַמָּא (Hebraism; h. text מִרְבַּח).—Gitt. 57^b מִרְּסֵלִיק ... מִרְּסֵלִיק he found the blood of Zechariah bubbling and coming up; (Snh. 96^b רִחוּחַ קָא רִחוּחַ).

תַּחֲמָא, *pl.* תַּחֲמָא, v. preced.

תַּחֲמָא, *m.* (preced.) 1) *heat; anger, excitement.* Targ. Ps. XIX, 7. Ib. XXXVII, 8. Ib. LXXVIII, 38 Ms. (ed. חמור). a. fr.—Ber. 7^a וְיָמִי אֵיכָא רָּ וְיָמִי is there anger before the Lord, i.e. is the Lord ever angry? Snh. 105^a (ref. to Ez. XX, 33) וְיָמִי לִירַחֵם let the Merciful have all that anger, if he only redeem us; R. Hash. 32^b; a. e.—*Pl.* תַּחֲמָא, *רָּ*. Targ. Ps. LXXXVI, 11 (ed. Wil. *sing.*; h. text מִתְחַמָּא).—2) (comp. קָצָה) *pestilence.* B. Kam. 60^b בְּעִירָן בְּעִירָן closed the windows at the time of an epidemic,—3) *foam,* v. תַּחֲמָא.

תַּחֲמָא, *m.* (preced.) *hot-tempered, irascible.*—*Pl.* תַּחֲמָא. Pes. 113^b, v. תַּחֲמָא.

תַּחֲמָא, *ch.* same. Kidd. 8^b וְיָמִי אֵיכָא ... she thought, I will test that man whether he is or is not hot-tempered. Pes. 110^a מִלְכָּא רָּ מִלְכָּא (v. Rabb. D. S. a. l. note 6) a rash king does what he pleases (En Ya'ak מִלְכָּא רְשׁוּחָא בִירֵיהּ).

תַּחֲמָא, *f.* (preced. wds.) *boiling pot;* מַעֲשֵׂה רָּ a cooked dish. Ned. VI, 2 (49^a) הַנּוֹרֵד מִמַּעֲשֵׂה קִרְרָא אֵינִי (Rashi תַּחֲמָא) if a person vows abstinence from 'what is made in a pot', he is forbidden only boiled dishes; Y. ib. 39^c bot. רוֹחוּחָא (corr. acc.).

תַּחֲמָא, *f.* (preced. wds.) *boiling pot;* מַעֲשֵׂה רָּ a cooked dish. Ned. VI, 2 (49^a) הַנּוֹרֵד מִמַּעֲשֵׂה קִרְרָא אֵינִי (Rashi תַּחֲמָא) if a person vows abstinence from 'what is made in a pot', he is forbidden only boiled dishes; Y. ib. 39^c bot. רוֹחוּחָא (corr. acc.).

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תַּחֲמָא, *m.* (preced.) *indulgence, clemency.* Tosef. Neg. VI, 7 אֵלֶּה בֵּרֵי ... אֵלֶּה בֵּרֵי the Lord punishes man with clemency (offering him an opportunity to repent and be relieved).

תַּחֲמָא, *v.* תַּחֲמָא, a. תַּחֲמָא.—[Targ. Ps. II, 11 ed. Wil., v. תַּחֲמָא.]

תַּחֲמָא, *f.* (preced.) *effervescence, scum, foam.* T'bul Yom I, 1 רִחוּחַ הַיַּיִן the first scum that comes up in

boiling groats of beans. Ib. יַיִן חֲדָשׁ רָּ the scum of new wine. Ib. 2 יַיִן שָׁנָּה רָּ the scum of old wine.

תַּחֲמָא, *v.* תַּחֲמָא.

תַּחֲמָא, *v.* תַּחֲמָא.

תַּחֲמָא, *v.* תַּחֲמָא.

תַּחֲמָא, *v.* תַּחֲמָא.

תַּחֲמָא, *c.* (preced.) *trembling.* Targ. Hos. XIII, 11. Targ. Ps. II, 11 (ed. Wil. רִחוּחָא, corr. acc.); a. fr.

תַּחֲמָא, *Pl.* תַּחֲמָא to join, weld, rivet. Ab. Zar. 52^a כְּלִי לֵ"ז if one welds a (broken) vessel for idolatrous purposes, contrad. to עֲשֵׂה. Sabb. 16^b וְיָמִיכָן ... she broke them (the silver vessels) and gave them to a silversmith, who welded and made them into new vessels. Ib. 52^b; a. e.

תַּחֲמָא, *m.* (v. preced.) *chain; band* (of men). Targ. Is. XXI, 7; רִכְבָּא אִישׁ רִכְבָּא (h. text רִכְבָּא 9; אנשׁ).

תַּחֲמָא, *c.* (preced.) *chariot with horses.* Targ. Gen. XLI, 43 תַּחֲמָא (Var. חֲמִינָא masc.). Targ. O. ib. XLVI, 29 תַּחֲמָא ed. Berl. (oth. ed. *pl.* תַּחֲמָא; Y. אֶרְבָּעִיָּה); a. fr.—*Pl.* תַּחֲמָא, תַּחֲמָא, תַּחֲמָא. Targ. Ex. XIV, 7. Ib. 28; a. fr.

תַּחֲמָא, *m.* (b. h.) a species of *broom*, growing in deserts. Gen. R. s. 98, end אֶדְרֵי וְיָמִי it is told of a broom which men made fire with, and it burnt twelve months; Midr. Till. to Ps. CXX, a. e.—*Pl.* תַּחֲמָא. Ib. לֶכֶךְ נִמְשַׁל לְחֵרָא כְּנַחֲלִי רָּ therefore is the evil tongue compared to the embers of broom fire; Gen. R. l. c. אֶפֶס נִחֲלִי רָּ אֶפֶס a fire of broom coal, although it is extinguished on the surface, continues to burn within. Ib. s. 53 (ref. to Gen. XXI, 15) וְיָמִי for the *rothem* shrubs usually grow in the desert; a. e.

תַּחֲמָא, *ch.* same. Targ. I Kings XIX, 4.—Sabb. 54^b תַּחֲמָא a chip of broom.—*Pl.* תַּחֲמָא, תַּחֲמָא, תַּחֲמָא. Targ. Job XXX, 4 עֲקָרִין רִחוּמִין ed. Lag. (read: עֲקָרִין or עֲקָרִין; oth. ed. תַּחֲמָא); sec. vers. עֲקָרִין (שִׁירִים ed. Wil.; h. text שִׁירִים).

תַּחֲמָא, *comp.* (preced.) *tremble, shake.*

Nif. תַּחֲמָא to be startled; לֵאחֲוֹרִי to be startled and move backward, to start back. Par. III, 3. Y. R. Hash II, beg. 57^d וְיָמִיכָן I started back (was astonished); (Tosef. ib. I, 15 וְיָמִיכָן); Bab. ib. 22^b וְיָמִיכָן (Ms. M. 2 וְיָמִיכָן, read: וְיָמִיכָן *Hif.*); a. fr.

Hif. תַּחֲמָא 1) same. Y. Ber. III, 6^d bot. וְיָמִיכָן and he shrank back from it, as one shrinks from a serpent. Num. R. s. 123 לֵאחֲוֹרִי three things did Moses hear by which he was startled (puzzled); a. e.—2) (comp. תַּחֲמָא) *to be excited; (of a serpent) to hiss.* Gen. R. s. 10 רִאוּ נָחֻשׁ מִתְחַמָּא וְיָמִי saw a serpent coming on in excitement; Lev. R. s. 22. Y. Ber. V, 9^a bot. וְיָמִיכָן but if the serpent comes against him in

excitement, opp. כרוך, a. e.—3) to frighten away. Sabb. 55^b (play on פחז, Gen. XLIX, 4) וְעוֹסְרָהּ הִרְחַקְתָּהּ פָּרְחָהּ וּכ' thou didst scare her, thou didst frighten her away, and sin flew from thee.

רתע ch. same, 1) to tremble, be startled. Targ. Lam. I, 8 וְהִרְחַעַה (Ar. וְהִרְחַעַה). Targ. Y. I Ex. XX, 15. Targ. Cant. II, 5.—2) to be excited. Targ. Y. II Deut. XIX, 6 (Y. I ירחח; h. text ירחח).

Af. אֶרְחַע to cause to shrink back, withdraw. Targ. Lam. II, 3. Ib. I, 13 וּכְאֵדִי קָדַל קָדַם וּכ' ed. Lag. (in oth. ed. omitted) he made me turn my back in fear before &c.; (Ar. רָחַעַי, Pa.).—**Part. pass.** מְרַחֵעַ excited, trembling. Erub. 67^a מְרַחֵעַ שִׁפּוֹתָיו מִמַּחֲרָה וּכ' his lips trembled (in astonishment) at the erudition of &c.; (Ar. מִרְחַע מִמַּחֲרָה he trembled &c.). Ib. מִרְחַע כְּלִיָּה גּוֹפִיָּה מִפִּילְפוּלָא וּכ' his whole body shook (in wonder) at the ingenious argument of &c.; (Ar. s. v. מִרְחַח: רחח).

Pa. רָחַע same, v. supra.

Ithpa. אֶרְחַע to bubble, boil. Targ. II Esth. I, 2 (3) וְחָמָא דְמִיָּתָא בְּאַרְעָא ... and Nebuchadnezzar saw his (Zechariah's) blood bubbling in the ground (Gitt. 57^b מִרְחַח).

רתח (cmp. רָחַח, a. b. h. רָחַח) to join. Denom. מְרַחֵחַ (אֶלְכָּח, פֶּלֶח).

Pi. מְרַחֵחַ (denom. of מְרַחֵחַ) to store. Tosef. B. Mets. VIII, 30 וְלֹא יִרְחַח עַל גְּבוּ יַיִן מִפְּנֵי שְׂטוֹן וּכ' he must not store wine over it, because he overloads the walls; (oth. ed. וְלֹא יִרְחַח מִפְּנֵי שְׂמֻחֵי־יַיִן וּכ' he must not turn the dwelling into a store house, because they (the stored things) weaken &c.).

רתק (b. h.; cmp. רָחַח) to join; (denom. מְרַחֵחַ, v. מְרַחֵחַ; knuckles, fist, whence:) רָחַק (cmp. כָּסַר) to strike with the knuckles. Tosef. Zab. IV, 1 וְרָחַקוּ ed. Zuck. (ed. חָרַקוּ, corr. acc.) if he knuckles him, 'contrad. to רָחַקוּ.

Hif. הִרְחַק 1) to knock. Y. Ber. I, 2^d bot. על רֹאשׁוֹ (not הִרְחַקוּ) came and knocked at the king's door. Ex. R. s. 33 (ref. to Cant. V, 2) וְהִרְחַקוּ אֶת יִשְׂרָאֵל וְהִרְחַקוּ אֶת יִשְׂרָאֵל ... וְהִרְחַקוּ אֶת יִשְׂרָאֵל (not עָלִי) after making the golden calf, but 'my heart awoke', when the Lord knocked at it, ... 'open unto me &c.' Ib. s. 27 ... כְּשֶׁנֶּגְלָה when the Lord revealed himself at Mount Sinai, there was not a nation at whose doors he did not knock, but they declined &c. Pesik. Ahāré, p. 176^a שָׂא וְהִרְחַקוּ Ar. (ed. רָחַק Pi.) if he knocks, they will open for him (if he studies, he will enter into the interior of learning), if for Talmud &c.; Lev. R. s. 21 וְהִרְחַקוּ a. e.—2) (with אֶרְחַח) to shake the fist at, to rebel. Gen. R. s. 45 וְהִרְחַקוּ כָל מִי שֶׁהוּא אֶחָד מֵעַמֵּי הָעוֹלָם whosoever rebelled against divine justice, did not come out unscathed from under its hands.

Pi. רָחַק to knock, v. supra.

Nif. נִרְחַח to be joined, welded. Cant. R. to IV, 4 (expl. מְרַחֵחַ, ib.) כִּמְיָן שְׁתֵּי נִרְחַחוּ (not מְרַחֵחַ)

this refers to the two cord-like chains of gold which came forth from the breast-plate, and which appeared like two welded together.

רָחַח m. (preced.) chain-like fence, twisted hedge. B. Mets. 107^b top וְהִרְחַח לִיה שׂוֹרָא וְהִרְחַח when he surrounds his field with a wall or a hedge (excluding it from sight).

רתח (cmp. רָחַח) to tremble, shake. Num. R. s. 12¹¹ עַד שֶׁנִּרְחַח ... הָיָה הַעוֹלָם הָיָה ... before the Tabernacle was erected, the world was unstable, opp. נִחְבָּס, v. נָחַס. Sot. 8^a בִּינְיָנָהּ הָיָה אֵינָהּ בִּינְיָנָהּ וְהִרְחַח the practical difference between them exists in the event of her trembling (when it is not to be apprehended that she may become defiant in the presence of another woman); וְהִרְחַח מִי מִשְׁקָן but even if she trembles, dare we permit two women to take the test simultaneously?

Pi. שֶׁנִּרְחַח same. Hull. 24^b (expl. שִׁדְדָן עד שֶׁנִּרְחַח until he trembles (from old age). Gen. R. s. 5, end בִּינְיָנָהּ ... מְרַחֵחַ when iron was created, the trees began to tremble; אמר לון למה אדם מרחח וכו' said the iron to them, why do you tremble, allow no wood to be put into me, &c. Num. R. s. 20, beg. מְרַחֵחַ עַל עַצְמוֹ he began to tremble for his own safety. Ex. R. s. 29 נִרְחַח הַר הַמֶּלֶךְ the mountain shook. Ib. וְהִרְחַח מְרַחֵחַ she made room (for the king) and trembled; a. e.

Hif. הִרְחַח same. Ib. וְיִשְׂרָאֵל מְרַחֵחַ and the Israelites trembled. Ib. s. 27 עַד שֶׁנִּרְחַח וְהִרְחַח ... עַד שֶׁנִּרְחַח the servant stood before the king trembling. Ib. [read:] למה אתה מרחח (some ed. מְרַחֵחַ) why dost thou tremble?; a. e.

רתח ch. same. Targ. Esth. V, 9 (h. text וְהִרְחַח). Targ. Ps. XXXIII, 8. Ib. XCVI, 9 וְהִרְחַח ed. Lag. (ed. Wil. וְהִרְחַח). Ib. LXXXVII, 17 וְהִרְחַח ed. Lag. (ed. Wil. וְהִרְחַח); a. fr.—B. Bath. 167^a וְהִרְחַח יִידֵיהֶם Rashb. whose hand trembled (ed. וְהִרְחַח יִידֵיהֶם, Ms. R. מְרַחֵחַ who trembled with his hand).

Pa. מְרַחֵחַ to shake, frighten. Targ. Job IV, 10 מְרַחֵחַ מְרַחֵחַ Ms. (ed. Lag. מְרַחֵחַ, corr. acc., or מְרַחֵחַ) כְּרִבִּיא וְהִרְחַח (corr. acc.) frighten cities with their robberies.

Af. אֶרְחַח 1) to tremble. Targ. Y. I Num. XXI, 34.—2) to frighten, v. supra.

Ithpe. אֶרְחַח to shake, be frightened, afraid. Hull. 96^a אֶרְחַח he was frightened, and the knife fell out of his hand. Ib. מְרַחֵחַ ... מְרַחֵחַ אֵין לָהּ חֵדָּה she is not alarmed. Ab. Zar. 22^b אֵין לָהּ מְרַחֵחַ ... אֵין לָהּ מְרַחֵחַ they (the gentiles) who know one another's ways are afraid (lest they be watched); of us who know not their habits, they are not afraid. Ib. מְרַחֵחַ she is afraid. B. Bath. I. c., v. supra.

רתח m. (preced.; b. h. רָחַח) 1) trembling, awe. Ber. 22^a. Lev. R. s. 11. Tanh. Lekh. I; a. fr.—2) (from its trepidation; perh. to be read: רָחַח) sweetbread, pancreas. Ber. 44^b; 57^b; Ab. Zar. 29^a וְהִרְחַח Ar. s. v. רָחַח (ed. Koh. וְהִרְחַח; Ar. in explain. our w. uses רָחַח), v. רָחַח.

שֶׁאֵר m. (b. h. שָׂאָר; שָׂאָר to swell, rise) 1) *rise, swelling*. (Aasr. I, 2 הַחֲמִירִים מִשְׁתַּמְּלִי ש' (Ar. (سَاعِر) dates are subject to tithes when they begin to swell (rise like dough), Ex. 11, 3; Ex. 13, 7; Ex. 13, 10; Ex. 13, 17; Ex. 13, 21; Ex. 13, 22; Ex. 13, 23; Ex. 13, 24; Ex. 13, 25; Ex. 13, 26; Ex. 13, 27; Ex. 13, 28; Ex. 13, 29; Ex. 13, 30; Ex. 13, 31; Ex. 13, 32; Ex. 13, 33; Ex. 13, 34; Ex. 13, 35; Ex. 13, 36; Ex. 13, 37; Ex. 13, 38; Ex. 13, 39; Ex. 13, 40; Ex. 13, 41; Ex. 13, 42; Ex. 13, 43; Ex. 13, 44; Ex. 13, 45; Ex. 13, 46; Ex. 13, 47; Ex. 13, 48; Ex. 13, 49; Ex. 13, 50; Ex. 13, 51; Ex. 13, 52; Ex. 13, 53; Ex. 13, 54; Ex. 13, 55; Ex. 13, 56; Ex. 13, 57; Ex. 13, 58; Ex. 13, 59; Ex. 13, 60; Ex. 13, 61; Ex. 13, 62; Ex. 13, 63; Ex. 13, 64; Ex. 13, 65; Ex. 13, 66; Ex. 13, 67; Ex. 13, 68; Ex. 13, 69; Ex. 13, 70; Ex. 13, 71; Ex. 13, 72; Ex. 13, 73; Ex. 13, 74; Ex. 13, 75; Ex. 13, 76; Ex. 13, 77; Ex. 13, 78; Ex. 13, 79; Ex. 13, 80; Ex. 13, 81; Ex. 13, 82; Ex. 13, 83; Ex. 13, 84; Ex. 13, 85; Ex. 13, 86; Ex. 13, 87; Ex. 13, 88; Ex. 13, 89; Ex. 13, 90; Ex. 13, 91; Ex. 13, 92; Ex. 13, 93; Ex. 13, 94; Ex. 13, 95; Ex. 13, 96; Ex. 13, 97; Ex. 13, 98; Ex. 13, 99; Ex. 13, 100; Ex. 13, 101; Ex. 13, 102; Ex. 13, 103; Ex. 13, 104; Ex. 13, 105; Ex. 13, 106; Ex. 13, 107; Ex. 13, 108; Ex. 13, 109; Ex. 13, 110; Ex. 13, 111; Ex. 13, 112; Ex. 13, 113; Ex. 13, 114; Ex. 13, 115; Ex. 13, 116; Ex. 13, 117; Ex. 13, 118; Ex. 13, 119; Ex. 13, 120; Ex. 13, 121; Ex. 13, 122; Ex. 13, 123; Ex. 13, 124; Ex. 13, 125; Ex. 13, 126; Ex. 13, 127; Ex. 13, 128; Ex. 13, 129; Ex. 13, 130; Ex. 13, 131; Ex. 13, 132; Ex. 13, 133; Ex. 13, 134; Ex. 13, 135; Ex. 13, 136; Ex. 13, 137; Ex. 13, 138; Ex. 13, 139; Ex. 13, 140; Ex. 13, 141; Ex. 13, 142; Ex. 13, 143; Ex. 13, 144; Ex. 13, 145; Ex. 13, 146; Ex. 13, 147; Ex. 13, 148; Ex. 13, 149; Ex. 13, 150; Ex. 13, 151; Ex. 13, 152; Ex. 13, 153; Ex. 13, 154; Ex. 13, 155; Ex. 13, 156; Ex. 13, 157; Ex. 13, 158; Ex. 13, 159; Ex. 13, 160; Ex. 13, 161; Ex. 13, 162; Ex. 13, 163; Ex. 13, 164; Ex. 13, 165; Ex. 13, 166; Ex. 13, 167; Ex. 13, 168; Ex. 13, 169; Ex. 13, 170; Ex. 13, 171; Ex. 13, 172; Ex. 13, 173; Ex. 13, 174; Ex. 13, 175; Ex. 13, 176; Ex. 13, 177; Ex. 13, 178; Ex. 13, 179; Ex. 13, 180; Ex. 13, 181; Ex. 13, 182; Ex. 13, 183; Ex. 13, 184; Ex. 13, 185; Ex. 13, 186; Ex. 13, 187; Ex. 13, 188; Ex. 13, 189; Ex. 13, 190; Ex. 13, 191; Ex. 13, 192; Ex. 13, 193; Ex. 13, 194; Ex. 13, 195; Ex. 13, 196; Ex. 13, 197; Ex. 13, 198; Ex. 13, 199; Ex. 13, 200; Ex. 13, 201; Ex. 13, 202; Ex. 13, 203; Ex. 13, 204; Ex. 13, 205; Ex. 13, 206; Ex. 13, 207; Ex. 13, 208; Ex. 13, 209; Ex. 13, 210; Ex. 13, 211; Ex. 13, 212; Ex. 13, 213; Ex. 13, 214; Ex. 13, 215; Ex. 13, 216; Ex. 13, 217; Ex. 13, 218; Ex. 13, 219; Ex. 13, 220; Ex. 13, 221; Ex. 13, 222; Ex. 13, 223; Ex. 13, 224; Ex. 13, 225; Ex. 13, 226; Ex. 13, 227; Ex. 13, 228; Ex. 13, 229; Ex. 13, 230; Ex. 13, 231; Ex. 13, 232; Ex. 13, 233; Ex. 13, 234; Ex. 13, 235; Ex. 13, 236; Ex. 13, 237; Ex. 13, 238; Ex. 13, 239; Ex. 13, 240; Ex. 13, 241; Ex. 13, 242; Ex. 13, 243; Ex. 13, 244; Ex. 13, 245; Ex. 13, 246; Ex. 13, 247; Ex. 13, 248; Ex. 13, 249; Ex. 13, 250; Ex. 13, 251; Ex. 13, 252; Ex. 13, 253; Ex. 13, 254; Ex. 13, 255; Ex. 13, 256; Ex. 13, 257; Ex. 13, 258; Ex. 13, 259; Ex. 13, 260; Ex. 13, 261; Ex. 13, 262; Ex. 13, 263; Ex. 13, 264; Ex. 13, 265; Ex. 13, 266; Ex. 13, 267; Ex. 13, 268; Ex. 13, 269; Ex. 13, 270; Ex. 13, 271; Ex. 13, 272; Ex. 13, 273; Ex. 13, 274; Ex. 13, 275; Ex. 13, 276; Ex. 13, 277; Ex. 13, 278; Ex. 13, 279; Ex. 13, 280; Ex. 13, 281; Ex. 13, 282; Ex. 13, 283; Ex. 13, 284; Ex. 13, 285; Ex. 13, 286; Ex. 13, 287; Ex. 13, 288; Ex. 13, 289; Ex. 13, 290; Ex. 13, 291; Ex. 13, 292; Ex. 13, 293; Ex. 13, 294; Ex. 13, 295; Ex. 13, 296; Ex. 13, 297; Ex. 13, 298; Ex. 13, 299; Ex. 13, 300; Ex. 13, 301; Ex. 13, 302; Ex. 13, 303; Ex. 13, 304; Ex. 13, 305; Ex. 13, 306; Ex. 13, 307; Ex. 13, 308; Ex. 13, 309; Ex. 13, 310; Ex. 13, 311; Ex. 13, 312; Ex. 13, 313; Ex. 13, 314; Ex. 13, 315; Ex. 13, 316; Ex. 13, 317; Ex. 13, 318; Ex. 13, 319; Ex. 13, 320; Ex. 13, 321; Ex. 13, 322; Ex. 13, 323; Ex. 13, 324; Ex. 13, 325; Ex. 13, 326; Ex. 13, 327; Ex. 13, 328; Ex. 13, 329; Ex. 13, 330; Ex. 13, 331; Ex. 13, 332; Ex. 13, 333; Ex. 13, 334; Ex. 13, 335; Ex. 13, 336; Ex. 13, 337; Ex. 13, 338; Ex. 13, 339; Ex. 13, 340; Ex. 13, 341; Ex. 13, 342; Ex. 13, 343; Ex. 13, 344; Ex. 13, 345; Ex. 13, 346; Ex. 13, 347; Ex. 13, 348; Ex. 13, 349; Ex. 13, 350; Ex. 13, 351; Ex. 13, 352; Ex. 13, 353; Ex. 13, 354; Ex. 13, 355; Ex. 13, 356; Ex. 13, 357; Ex. 13, 358; Ex. 13, 359; Ex. 13, 360; Ex. 13, 361; Ex. 13, 362; Ex. 13, 363; Ex. 13, 364; Ex. 13, 365; Ex. 13, 366; Ex. 13, 367; Ex. 13, 368; Ex. 13, 369; Ex. 13, 370; Ex. 13, 371; Ex. 13, 372; Ex. 13, 373; Ex. 13, 374; Ex. 13, 375; Ex. 13, 376; Ex. 13, 377; Ex. 13, 378; Ex. 13, 379; Ex. 13, 380; Ex. 13, 381; Ex. 13, 382; Ex. 13, 383; Ex. 13, 384; Ex. 13, 385; Ex.

say, 'to ask' for rain, but to mention rain. Ib. 2. Y. Ber. V, 9^b bot. שְׁאַל צְרִיכוֹ, v. צוֹרֵךְ. B. Bath. IX, 1 הִשְׁאַל וְכ' הִשְׁאַל וְכ' ask not thy neighbor (as to circumstances which may change the aspects of his vow) at the moment of his vow, v. infra Nif. Ib. V, 7 שְׁאַל כְּעֵינִי וּמִשִּׁיר וְכ' he (the wise student) asks pertinent questions, and (when asked) replies in agreement with the adopted law. Bekh. 36^a עֲמַד הַשְּׁאֵל the questioner (at college) arose and asked &c. Ned. 20^a שְׁאַל אֶת וְכ' they asked Imma Shalom &c. Nidd. 68^b שְׁאַל שְׁאֵלִי... שְׁאַל שְׁאֵלִי as to the first day did not ask, and I made a mistake in not asking. Gen. R. s. 68 מִטְּרִינָה שְׁאַלָה אֶת R. Josē &c.; a. fr.—Yoma 73^a כִּפְּרִי נִשְׁאַל כִּפְּרִי הַשְּׁאֵל שְׁאֵלִי הַשְּׁאֵל הַשְּׁאֵל how were the Urim and Tummim consulted? The inquirer had his face directed to him (the priest) who was consulted, and the latter directed himself to the Divine Presence (the Urim and Tummim). Ib. אֵין שְׁאֵלִין אֵין שְׁאֵלִין you must not ask two questions at a time; a. fr.—הוּא שְׁאֵל (or sub. בשְׁלוֹם) to salute. M. Kat. 21^b בְּשִׁלוֹם שְׁאֵלִין אֶת אַחֲרָיִם אֶת אַחֲרָיִם he (the mourner during the first thirty days) may inquire after the peace of others, for they dwell in peace, but others must not inquire after his peace, for he does not dwell in peace. Ib. מִשִּׁיר וְאֵין שְׁאֵל, v. שְׁבִי; a. fr.—(2) (עֲרַשׁ) to discuss, lecture. Tosef. Meg. IV (III), 5 שְׁאֵלִין דִּילְכוֹת וְכ' the laws of Passover are expounded on Passover &c., v. עֲרַשׁ. Meg. 29^b שְׁאֵלִין בְּחִלּוֹת וְכ' שְׁאֵלִין בְּחִלּוֹת וְכ' Y. Pes. I, 27^b bot.; Bab. ib. 6^a שְׁאֵלִין דִּירִישִׁין Ms. M. (ed. שְׁאֵלִין בְּחִלּוֹת וְכ' v. Rabb. D. S. a. l. note); Snh. 12^b; a. fr.—(3) (עֲרַשׁ) to beg to remark, to submit. Y. Shek. I, beg. 45^d חֻקִּיהָ שֶׁ מִצְוָה R. H. remarked, according to this &c. Ib. 46^b. Y. Snh. IX, 27^a bot.; a. fr.—(4) to ask for a loan, to borrow. Sabb. XXIII, 1 שְׁאֵל אֶת אֶת אֶת אֶת a man may borrow of his neighbor vessels of wine or oil (on the Sabbath), but must not say הִלְיִי (v. infra Hif.); a. fr.—Esp. to borrow an object for use (with ref. to Ex. XXII, 13 sq.). B. Mets. 103^a שְׁאֵל אֶת אֶת אֶת if a person borrows an object (saying, 'lend it to me) for its usefulness', it is a standing loan (he is permitted to take it whenever he desires to use it). Ib. VIII, 1 בְּעִלְיָה וְכ' if a person borrows a cow for work, borrowing her owner with her (the owner lending his personal service). Ib. 95^b שְׁאֵלָה וְאֶת כֶּךָ שֶׁ וְכ' if he borrowed the cow only, and after a while borrowed her owner; a. fr.—שְׁאֵל the borrower of an object. Ib. ^a חֻבּוֹת הַשְּׁאֵלִי the responsibility of the borrower. Ib. 96^b top הוּא אוֹ שְׂכִיר הוּא is he legally considered a borrower or a hirer? Ib. III, 2 יִשְׁלֵם וְכ' and the borrower must indemnify the hirer; a. fr.—Sabb. 96^b שְׁאֵלָה לְשִׁוּרֵיהֶן, v. לְשִׁוּרֵיהֶן אֲרוּגֵי... לְשִׁוּרֵיהֶן the curtain weavers were wont to throw the clue over to such as would borrow it from them.—Part. pass. שְׁאֵל; f. שְׁאֵלָה &c. Taan. 23^b שְׁאֵלָה שֶׁ דִּירָה וְכ' it was a cloak that had been lent to me, I had borrowed it for such a purpose (for ordinary wear), but not for that purpose (to wear it when carrying a load). Ib. IV, 8 שְׁאֵלִין וְכ' שְׁאֵלִין וְכ' שְׁאֵלִין on those days the maidens of Zión went out (to the vineyards) in white garments borrowed for the purpose, in order not to put to shame those who had none; a. fr.—

[Gen. R. s. 65 שאלה... ולא שאול... v. next w.—Ib. s. 19 שאלה חומין, read: שואלת, a woman asking for some vinegar.]

Hif. הַשְׁאִיל 1) *to cause inquiry, to inquire.* Ber. 6^b בו if one who comes regularly to synagogue fails to come one day, the Lord holds inquiry about him. Yeb. 76^b שאל וכו' instead of inquiring about him whether or not he is fit for government, ask whether &c. Ib. (in Chald. dict.) he (Saul) asked (Abner) to inquire who his (David's) father was. B. Bath. 123^a וּשְׁאִילָהּ... she sat at the cross-roads and made inquiries; a. e.—2) *to ask.* Sabb. 148^a (ref. to Mish. ib. XIII, 1, v. supra) מאי שנה השאיליני ומאי שנה הלויני what is the difference, whether you say *hashileni* (lend me) or *halveni* (loan me)? שאל when you say 'lend me', no document is expected to be written for it &c. Ned. IV, 6 חומר he who by his neighbor's vow is forbidden any benefit at his hand, must neither lend him nor borrow from him &c. B. Mets. 116^a דברים הנשאלין things which are frequently lent out or hired out; a. fr.—*the lender, owner of the lent object.* Ib. 96^a; a. fr.—[Pesik. Vayhi, p. 63^a שאלו, השאל, v. שאל II.]

Nif. נִשְׁאָל 1) *to be asked, consulted.* Yoma 73^a בנדים when the war chaplain is consulted, he wears the garments which the high priest wears when he officiates, v. supra. Ib. 85^a נשאלה שאלה וכו' the following question was asked in their presence; Kidd. 40^b. Ned. 81^a this problem was placed before the scholars and the prophets, and they could not solve it &c.; a. fr.—2) *to allow one's self to be asked about the circumstances of a case, to appear before a scholar for a decision on a ritual case.* Y. Ter. VIII, 46^a bot. שדעו a case (of T'rumah) which he had intended to have a scholar decide. Ib. שאל מניה על מנה שאלה הרניני put it (the doubtful T'rumah) aside with the intention of having it decided &c. Toh. III, 6 נשאל (a child) whose mind is not sufficiently developed to be questioned. Ib. V, 5 אם נשאלו זה וכו' if they come for a decision, each of them separately; a. fr.—Esp. (על דבר) *to come before a scholar for absolution from a vow.* Ned. 90^a ולמי ששאל עליו קיום... if one vows, I will not be benefited by N. N., nor by any scholar to whom I may apply for absolution from this vow; he must first apply for absolution from the first part of the vow, and then from the second. Ib. דור... דור he must first apply for absolution from his vow of abstinence, and then from his nazaretic vow. Ib. 89^a וכו' החכם על החכם you may apply for absolution in order to revoke your confirmation (of your daughter's vow), but you cannot do so in order to revoke your invalidation; a. fr.—3) *to be borrowed, to do gratuitous service.* B. Mets. 96^a מהן אחד שאלו וכו' partners borrow an animal for work, and its owner lends his services to one of them individually. Ib. האומר לשלוחו צא השאל לי וכו' (and he said) if a person says to his deputy, go out and do work in my behalf together with my cow (lent to my neighbor). Ib. לעבדו צא

if he says to his slave, go out and do work &c.; a. e.

שאל, שאל, שאל ch. same; 1) *to ask, inquire, beg.* Targ. II Kings III, 11. Targ. I Kings XIX, 4. Targ. Job XXXI, 30 מִשְׁאֵל Ms. (ed. למשאל, Targ. Y. Deut. I, 1 שְׁרִילָתוֹ (ed. Vien. שְׁרִילָתוֹ, read: שְׁרִילָתוֹ, Pa). Targ. Ps. CXXXVII, 3; a. fr.—ש' בשלם, ש' לשלם.—Sabb. 20^b; 21^a שְׁאִילָתוֹהוּ לכל וכו' Ib. 30^a שאלו עי. 21^a they asked the following question &c., v. שאל. Taan. 21^a אי איתא דשאל לי וכו' if any one were to ask me a question from the Mishnah of &c. Y. Shebi. VII, 37^e top הא (מישאלנייה) גברא מִשְׁאֵלָתוֹ אהא שְׁאִילָתוֹ (not מִשְׁאֵלָתוֹ) here is a man whom you might ask; he came, and they asked; a. fr.—Part. pass. שְׁאִיל. Sabb. 30^b קרימיון שאלו דשאלו קרימיון and as to the question which I have been asked in your presence; [Rashi: דשאלו which I asked, a courteous phrase for 'which you asked of me']; a. e.—2) *to borrow.* Targ. Ex. XXII, 13; a. fr.—[Targ. O. ib. XII, 36, v. infra Af.]—B. Mets. 97^a וכו' האוהא גברא דשאל a man borrowed a cat from his neighbor &c. Ib. למִשְׁאֵל מידו וכו' if one wishes to borrow an object from his neighbor and be free from responsibility for an accident &c. Ib. נִשְׁאָל ליה שאל וכו' let him (the lender) say to him, first take what you want to borrow, and then &c. Yeb. 120^b שְׁרִילָתוֹ (not שְׁרִילָתוֹ); B. Mets. 27^b שְׁאִילָתוֹ, לא שְׁאִילָתוֹ, a. fr.—Part. pass. as ab. Ib. 97^a מר שאלו לן you (as teacher) are loaned to us, i. e. you are in our service, and if we borrow an object from you, we are not responsible, it being your object. Ib. שְׁאִילָתוֹ ליה you are in my service. Ib. ... איתנו שְׁאִילָתוֹ ליה וכו' (the teacher) is in their (the scholar's) service on the Kallah day (v. נִשְׁאָל); they are in his on any other day; a. e.—Gen. R. s. 65 שאלה הוא לה ולא שאלה היא לה (some ed. שאלה... שאלה) he is not loaned to her, nor she to him, i. e. the simile does not fit the application, nor the application the simile.

Pa. שְׁאִיל 1) same, *to ask, borrow &c.* Targ. Y. Ex. XII, 35; a. e.—Bets. 19^a לְשִׁילָתוֹ אהא he came before the Rabbis to ask &c. Hull. 3^b דלִיִּרְיָה קמִן דְּלִיִּרְיָה when he is not before us so that we could ask him. Tam. 32^a מִשְׁרִילָתוֹ I am asking you; a. fr.—2) *to lend.* Targ. Y. Ex. XII, 36.—Taan. 21^b, v. שְׁאִילָתוֹ. Ib. וְשִׁילָתוֹ וכו' who heated her oven and let her neighbors use it; a. fr.

Af. שְׁאִיל *to lend.* Targ. O. Ex. XII, 36 ed. Berl. (ed. Vien. שְׁאִילָתוֹ, corr. acc.); a. e.—Yeb. I. c. מִשְׁשִׁילָתוֹ which it is customary to lend and hire out; a. e.

Ithpa. אִשְׁתָּאֵל, אִשְׁתָּאֵל 1) (with מ-) *to take leave of absence.* Targ. I Sam. XX, 6.—2) (with ב-) *to allow one's self to be inquired of, to answer, issue an oracle.* Targ. Ez. XIV, 3. Targ. Y. II Num. XXIV, 1. Targ. Is. LXV, 1.—3) (with ל-) *to bring a case up for decision, to ask.* Y. Maasr. II, beg. 49^e וכו' אִשְׁתָּאֵל ליה I asked those of the house of &c. Y. Sabb. XII, 13^e bot., שמעון, וכו' R. S. b. I. was asked. Ib. VI, 8^a וכו' when the case was brought before Rabbi, he said &c.; a. fr.—Esp. *to come before a scholar for absolution from a vow.* Ned. 90^a וכו' אי בעי על דברו אִשְׁתָּאֵל ברישא וכו' if he so

desires, he may ask first for absolution from his vow of abstinence, or if he chooses, he may ask first for absolution from his nazaritic vow; ib. יְהִי־שֵׁל; a. fr.

שְׁאֵלָה, שְׁאֵלָה, v. שְׁאֵלָה.

שְׁאֵלָה, שְׁאֵלָה f. (b. h.; שְׁאֵל) 1) *request*, esp. *sh'elah*, *prayer for rain*, inserted in the ninth section of the Prayer of Benedictions. Ber. V, 2 (33^a), v. שְׁאֵל. Ib. 26^b; 29^a ש'... ש' בברכת השנים (v. Ms. M. in Rabb. D. S. a. l.) if by mistake... he omitted the prayer for rain in the ninth section; (Tosef. ib. III, 9 הגשמים אר הגשמים (ו). Taan. 4^b לחור ש' לחור וזכרה לחור prayer for rain is one thing, and reference to rain (in the second section) is another thing, v. הִזְכָּרָה. Ib. 2^b ש'... ש' when you cease to insert the prayer for rain, you must also cease to insert the reference to rain; a. fr.—2) *question, problem*. B. Kam. 116^a ש' Ms. H. (ed. ש'אילה זו) this is indeed a question (worth asking); Zeb. 30^b; 92^b. Sabb. 31^a ש' thou hast asked a great question; a. fr.—3) (v. שְׁאֵל, *Nif.*) *ritual question*, esp. *case of absolution from a vow brought before a scholar*. Num. R. s. 11³ ש'... על הדרך ועל הש' וכ' when a woman comes to thee at college to ask concerning a law or a vow, consider her as if she were thy own daughter. Ned. 60^a ש' להם צריך ש' להם this requires absolution by a scholar. Ib. 69^a ש' בהם ירש ש' can absolution from confirmation be applied for? Ib. 78^a; B. Bath. 120^b ש' ש' absolution from consecration of an object may eventually be had; ש' ש' is not admissible; a. fr.—*Pl.* ש' ש' ש' אני וכ' 136 Yalk. ib. 136 ש'א, שְׁאֵלָה I shall ask you three questions; if you answer them, it is right &c. Gen. R. s. 49, v. עֲרִבְבִיב; a. e.—4) שְׁאֵלָה or שְׁאֵלָה *loan*, v. שְׁאֵלָה.

שְׁאֵלָה, שְׁאֵלָה, שְׁאֵלָה (h. form שְׁאֵלָה) ch. same, 1) *request, prayer, desire*. Targ. Jud. VIII, 24. Targ. I Kings II, 16 (ed. Wil. שְׁאֵלָה; ed. Lag. שְׁאֵלָה. Targ. Num. XI, 4 (h. text שְׁאֵלָה). Targ. Esth. V, 6; a. fr.—2) *question, problem*. Targ. Jer. XII, 1 שְׁאֵלָה רִינָן (h. text שְׁאֵלָה).—Sabb. 30^a שְׁאֵלָה Ms. M. (ed. שְׁאֵלָה); ib. ש' ש' ש' ובענין שְׁאֵלָה v. שְׁאֵלָה.—3) *proposition, remark*, esp. as heading of *decisions* in Sh'eltoth d'R. Ahai, and in citations therefrom. Tanh. B'resh. 2. Tanh. Noah 4; a. fr.—*Pl.* שְׁאֵלָה, שְׁאֵלָה, שְׁאֵלָה. Targ. Y. Deut. VIII, 9.—Y. Naz. VIII, 56^b; a. e.

שְׁאֵלָה, v. שְׁאֵלָה.

שְׁאֵלָה, בר ש', Targ. I Sam. XIX, 24 Ar., v. בְּרִשָּׁן.

שְׁאֵלָה, בֵּית ש' (b. h.) pr. n. pl. *Bethshean* (Scythopolis), in Galilee. Hull. 6^b ש' כולה אר ש' Rabbi permitted the entire territory of Bethshean (permitted its fruits to be eaten without tithes, it being considered foreign territory). Y. Kidd. II, 62^c bot. ש'... מ' כלל פשתן... ש' כלל פשתן garments that come from B.; Y. Keth. VII, 31^c ש' ביר ש' Koh. R. to I, 18. Gen. R. s. 98 ש' הוה ב' ש' the district of B. is named Kinnereth; a. fr.—V. בִּישָׁן.

שְׁאֵלָה, שְׁאֵלָה, v. שְׁאֵלָה.

שְׁאֵלָה m. (b. h.; שְׁאֵל to rest) 1) *at ease, undisturbed*.

Pirké d'R. El. ch. XXXVIII ו'... בטה ו'... אז then Jacob dwelt in Canaan safe and undisturbed; Yalk. Gen. 138 ומה... ש' rest, ease. Gen. R. s. 10 end ש'... ש' and what was created therein after he rested? Ease, rest, peace, and repose: Lam. R. introd. (R. Joh. 1) ש' זכורה אני בטהון ו' ושלום שהייתי וכ' I remember the confidence and ease and contentment in which I used to dwell; a. e.

שְׁאֵלָה, v. שְׁאֵלָה.

שְׁאֵלָה I (b. h.) = שְׁאֵל II, *to tread, press*. Lev. R. s. 28, a. e. (ref. to שְׁאֵל, Job V, 5), v. רָחַק. Tanh. Mick. 2 (ref. to Dan. II, 2) שְׁאֵל ש' ה' שְׁאֵלָה the root in *ashshafim* signifies pressure, as we read (Am. VIII, 4), 'hear ye this, *hashsho'afim* (who press) the needy. Midr. Till to Ps. LI וְשֹׁאֵלָה ברגלו וכ' he who knows that he has sinned, but stamps with his foot and removes the sin from his sight &c.; a. e.

שְׁאֵלָה ch. same, to rub, v. שְׁאֵל II ch.

שְׁאֵלָה II (b. h.) = שְׁאֵל I, *to blow, pant, long for*. Midr. Till to Ps. CXIX, 131 שְׁאֵלָה שְׁאֵלָה לרוח כן הירח ש' שְׁאֵלָה (not שְׁאֵלָה) as the monsters pant for wind, so do I pant (longing) for thy Law.

שְׁאֵלָה ch. 1) same. Targ. Job VII, 2.—2) (cmp. שְׁאֵל to resorb. Sabb. 129^a שְׁאֵלָה ליה מינייה וְשֹׁאֵלָה and a hot wind may rise and suck it (the small quantity of blood left) out of him. Snh. 64^a שְׁאֵלָה קליה Ms. M. Rashi (ed. שְׁאֵלָה, v. שְׁאֵלָה II.)—[Sabb. 139^b שְׁאֵלָה שְׁאֵלָה, v. שְׁאֵלָה II.]

שְׁאֵלָה, v. שְׁאֵלָה I.

שְׁאֵלָה, v. שְׁאֵלָה.

שְׁאֵלָה (b. h.) *to swell, rise; to run over; (cmp. שְׁאֵלָה to remain over. Denom. שְׁאֵלָה, שְׁאֵלָה, שְׁאֵלָה &c.*

Nif. שְׁאֵלָה to be left over, reserved, preserved, spared. Gen. R. s. 76 (ref. to Gen. XXXII, 9) שְׁאֵלָה... א'... ש' שְׁאֵלָה this refers to our brethren in the diaspora...; although they have been spared for escape (from Roman persecution), yet they fasted for us (Palestinians) &c. Cant. R. to II, 13 שְׁאֵלָה the survivors of the Messianic days; a. e.

Pi. שְׁאֵלָה to leave over, reserve. B. Bath. IX, 6 שְׁאֵלָה... ש' שְׁאֵלָה if an ill person donated all his property to others and reserved some land for himself, his donation is valid (even if he recovers). Ib. 148^a שְׁאֵלָה ש' שְׁאֵלָה if he donated a palm-tree (for the wood of it) to a person, and reserved its fruit for himself, he meant to reserve for himself the place whereon the fruit grows (the branches). Ib. שְׁאֵלָה ש' שְׁאֵלָה whatever one reserves for one's self, one reserves liberally; a. v. fr.—Part. pass. שְׁאֵלָה. Y. Pes. VII, 35^a top שְׁאֵלָה ב' עשה ב' עשה the law does not treat that which is left over (of the sacrifice) like that

which has been carried outside of its limits. Peah III, 3 וְהָיָה שְׂרִירָהּ he must give to the poor out of the remainder in proportion to that which he left over; על הכל he must give out of the remainder a quantity corresponding to the whole (including that which he has taken out before); a. fr.

Hif. לְהַשְׁאִיר same. Midr. Till. to Ps. IX וְכִי שְׂרִירָהּ זֶכֶר that he will not leave a remainder of the memory of Amalek; Yalk. ib. 642 לְהַשְׁאִיר (corr. acc.); a. e.

Nithpa. לְנִשְׁתַּיֵּר to be left over. Hull. III, 1 וְלֹא יִשְׁתַּיֵּר נִשְׁתַּיֵּר if the liver of a slaughtered animal is found consumed without any part of it left. Yoma 77^a לֹא יִשְׁתַּיֵּר מִשְׁוֹנֵי־אֵרֶן no remnant or survivor would have been left of the enemies of Israel (euphem. for 'of Israel'); a. fr.

שָׁאָר I ch. same.

Af. לְהַשְׁאִיר to leave over. Targ. O. Ex. X, 12 (Y. שִׁירָה). Ib. 26 לְנִשְׁתַּיֵּר ed. Berl. (ed. Vien. לְנִשְׁתַּיֵּר *Ithpa.*); a. fr.

Pa. שִׁירָה same. Targ. Y. Ex. XII, 10 (O. *Af.*). Ib. X, 12, v. supra; a. fr.—B. Kam. 15^a רָחַק וְשִׁירָה שִׁירָה the Mishnah states some cases, but leaves over (does not state all cases coming under the same category). But what else did it omit, so as to be justified in omitting this? It omitted a case when half the assessed fine is to be paid; Succ. 54^a; a. fr.

Pali. שִׁירָה to leave over, spare. Targ. Ps. LXXIX, 11 Var. ed. Lag. (ed. Lag. a. oth. שִׁירָה; h. text וְהָיָה).

Ithpa. לְנִשְׁתַּיֵּר, **אַשְׁתַּיֵּר**, **Ithpe. לְנִשְׁתַּיֵּר** to be left over, remain. Targ. Gen. VII, 23. Targ. Ex. VIII, 5; a. fr.—B. Mets. 25^b בַּח מִדֵּר א' בֹּחַ מִדֵּר א' some of it was left behind; a. e.

שָׁאָר II **Pa. שִׁירָה** (denom. of מִשְׁאָר, v. מִשְׁאָר) to plant in beds. B. Kam. 81^a שִׁירָה מִשְׁאָר לֹאֲרֹם (Ms. M. שִׁירָה מִשְׁאָר, read: מִשְׁאָר מִשְׁאָר; v. Rabb. D.S.a.I. note) if he planted in beds, it shows that he planted it for human food; if not, it is intended for cattle.

שָׁאָר, **שִׁירָה** m. (b. h.; v. שָׁאָר) [*preservation, existence.*] 1) *sustenance, alimentation*;—2) (sub. בָּשָׂר) *body, flesh*; 3) *bodily contact, intimacy*. Mekh. Mishp. s. 3 (ref. to שארה, Ex. XXI, 10) שִׁירָה אֵלּוּ מִזְוֹנוּתָהּ וְכִי שִׁירָה means her alimentation &c. (ref. to Mic. III, 3, a. Ps. LXXXVIII, 27); ib. (anoth. opin.) ... שִׁירָה כְּסוּתָה כְּסוּתָה שִׁירָה sh'erah k'suthah means, garments suited to her body (according to age and season) &c.; ib. (anoth. opin.) שִׁירָה כְּסוּתָה כְּסוּתָה שִׁירָה sh'erah means (intimacy) marital duty (ref. to Lev. XVIII, 6; 12; 13, cmp. Targ.); Keth. 47^b לְפָנֶיךָ שִׁירָה according to her body (age) give her garments ... according to the season give her &c.; Y. ib. V, 30^b top. Sabb. 137^b בְּשָׂאֵרִי חֹקִי, v. חֹקִי; Y. Ber. IX, 14^a bot. בְּשָׂאֵרִי.—Trnsf. [*flesh and blood*] *relationship, relatives; race*. Ib. שִׁירָה־נִי; Sabb. l. c. שִׁירָה־נִי, v. יְרִידוֹת. Lev. R. v. 34 (expl. שִׁירָה, Prov. XI, 17) אֵת ... שִׁירָה־נִי that is he to whom joy (a festive occasion) happens, and who lets not his nearest relatives join him because they are poor; Yalk. Prov. 947. Yeb. 90^b (ref. to Lev. XXI, 2) שִׁירָה שִׁירָה his flesh (sh'er), this means his wife (cmp. Gen. II, 24); Sifra Emor beg.; a. e.

שָׁאָר m. (b. h.; שָׁאָר) *remainder, rest*. Sot. VII, 7 וְעַל שִׁירָה (Y. ed. שִׁירָה) and a special benediction for the remaining (general) prayer; Bab. ed. 40^b וְעַל שִׁירָה and the remainder is a general prayer; ib. 41^a; Y. ib. VII, end, 22^a; Yoma 70^a וְעַל שִׁירָה רִינָה וְכִי שִׁירָה the remaining prayer is song, supplication &c. B. Mets. III, 4 וְעַל שִׁירָה וְעַל שִׁירָה and what is left must be deposited &c., v. אֶלְהֵי. Peah IV, 3; a. fr.—V. שִׁירָה.

שָׁאָר, **שִׁירָה** ch. same. Targ. O. Gen. XLV, 7 (Y. שִׁירָה; h. text שִׁירָה). Targ. Is. X, 19, sq. Targ. II Sam. III, 8 (h. text שִׁירָה?); a. fr.—Targ. II Chr. XXXVI, 20 (fem.).—Ruth R. to III, 3 וְהָיָה עֲבָדָה שִׁירָה (some ed. שִׁירָה); Yalk. ib. 604 שִׁירָה, v. נִפְרִי.—[שִׁירָה, Yalk. Jer. 321, v. שִׁירָה.]

שָׁאָרָה f. (preced.)=h. מוֹרָה, *pre-eminence; superiority*. Targ. Koh. III, 19.

שִׁירָה f. (b. h.; preced. wds.) *remnant*. Tanh. ed. Bub., Tol'doth 19 (ref. to Mic. V, 6) אֵלּוּ שִׁירָה וְכִי שִׁירָה this refers to the remnant (of the faithful) concerning whom the Lord said to Elijah &c. (I Kings XIX, 18); Yalk. Jud. 62; Yalk. Mic. 553.

שִׁירָה, **שִׁירָה**, v. אֶשְׁתַּיֵּר a. אֶשְׁתַּיֵּר.

שִׁירָה f. (b. h.; נִשְׁוּא) *swelling, sore*. Sifra Thazr., Neg., ch. I. Neg. I, 1; a. e.

שִׁירָה, v. שִׁירָה.

שִׁירָה, imper. of שִׁירָה.

שִׁירָה, **שִׁירָה**, **שִׁירָה** v. = h. שִׁבְעַת, *seven*. Targ. Y. Gen. XXIX, 18; 20; 27; a. e.—Snh. 29^a. Pes. 116^a שִׁירָה בְּנִרְחִי שִׁירָה thy seven daughters. Hull. 42^b; a. fr.—שִׁירָה, שִׁירָה, שִׁירָה (=שִׁירָה) *seventeen*. Targ. Y. Gen. VII, 11. Ib. XXXVII, 2; a. e.—B. Bath. 10^a שִׁירָה שִׁירָה seventeen Denars. Taan. 28^b בְּרִמְזוֹ שִׁירָה בִּשְׁמִירָה the seventeenth day of Tammuz; a. fr.—שִׁירָה the seventeenth. Targ. I Chr. XXIV, 15.

שִׁירָה, **שִׁירָה**, **שִׁירָה** m. (preced.) 1) = h. שִׁבְעַת. *week*. Targ. II Esth. III, 7; a. fr.—Sabb. 156^a שִׁירָה מִן הַיּוֹם הַזֶּה שִׁירָה a person born on the first day of the week; שִׁירָה בִּשְׁמִירָה on Monday &c. Bets. 16^a שִׁירָה לְשִׁבְעַת שִׁירָה from thy first day of the week begin to set aside good things for thy Sabbath; a. fr.—2) *the seventh day, the Sabbath; day of rest*. Targ. Y. Deut. V, 14 וְיָרִידָה שִׁירָה a day of rest and repose; Targ. Y. Ex. XX, 10 וְיָרִידָה שִׁירָה. Targ. Y. Lev. XXIII, 32 שִׁירָה וְיָרִידָה; Targ. O. שִׁירָה שִׁירָה (h. text שִׁבְעַת); a. fr.—Y. Taan. I, 64^a שִׁירָה, v. שִׁירָה. Y. Sot. I, 16^d bot. שִׁירָה every Sabbath night. Y. Ab. Zar. V, 44^d bot. שִׁירָה שִׁירָה Sabbath eve; שִׁירָה בְּפִקִּי at the exit of the Sabbath; a. fr.—Y. Taan. IV, 69^a bot. שִׁירָה שִׁירָה (corr. acc.).—Pl. שִׁירָה, שִׁירָה. Targ. Is. I, 13 (ed. Wil. שִׁירָה). Targ. I Chr. XXIII, 31; a. fr.—Sabb. 119^a שִׁירָה שִׁירָה Joseph, the honoror of the Sabbaths; a. e.

שִׁירָה to capture, v. שִׁירָה.

שָׁבָא (b. h.) pr. n. (*the kingdom of*) *Sheba*, in Arabia. Targ. II Esth. I, 2; a. e.—B. Bath. 15^b, v. מְלָכָה. Ib.; Y. Sot. V, end, 20^d היה ברימי מלכה ש' היה (Job) lived in the days of the queen of Sheba; Gen. R. s. 57; a. e.

שְׁבוּעָה **שְׁבוּעָה** m. = next w. — *Pl.* שְׁבוּעָה. Lam. R. introd. (R. Joh. 1) Moses said to them בחייכון ש' אי בחייכון you captors, oh, by your own lives, (I adjure you,) do not commit merciless slaughter. Keth. 23^a (לשבויהיה) אוקמן (Rashi) they let their captors stand outside of the college &c.

שָׁבָא m. (שָׁבָה) *captor, guardsman of captives*. Snh. 104^a, sq. Gitt. 58^a 'וכ' ש' נרעלל בה the captor abused her the whole night; Yalk. Jer. 276. Tanh. ed. Bub. B'shall. 4 'וכ' he took (his son's) captor and put him on the rack, Yalk. Ex. 225; a. e.—*Pl.* שְׁבָאִים. Midr. Till. to Ps. XVIII, 8 'וּשְׁבוּ בָאוּ ש' captors came and led his son away; a. e.

שָׁבָב *Pi*, שְׁבִיב (cmp. Arab. *sabba* a. deriv.) to *chip, chisel*. Koh. R. introd. וְשָׁבָבָה, v. סָרַךְ.—*Transf. to chastise, discipline*. Sot. 12^a (play on שִׁיב I Chr. II, 18, as an Agadic surname of Caleb) אוֹר יִצְרוֹ he trained his inclination; (Rashi: שְׁשִׁי' אֶת עֲצָמוֹ, denom. of שֹׁכֵב, he turned himself away from the rest of the spies); Yalk. Chr. 1074 אוֹר יִצְרוֹ he trained; Ex. R. s. 1 עֲצָמוֹ Sabb. 87^a (play on וַיִּשָּׁב, Ex. XIX, 8) רְבִירִים שֶׁמְשַׁבְּבִין דַּעְתּוֹ של words which chasten the mind of man (threats of punishment), opp. מוֹשְׁכִין; (Rashi: things which *repel* the mind, v. supra).

שְׁבִיבָה, v. sub. שְׁבִיב.

שְׁבִיבִין, **שְׁבִיבִין** m. pl. (preced. art.; cmp. שְׁבִיבָה, a. שְׁבִיבָה) [*chips or sparks*], name of a certain feminine ornament. Targ. O. Ex. XXXV, 22 שְׁבִיבִין or שְׁבִיבִין Ms. (ed. שבבין; Y. שְׁבִיבִין; שְׁבִיבִין; h. text שבבין). Targ. O. Num. XXXI, 50 Ms. (ed. שבבין; h. text צמיר). [V. Berl. Targ. O. II, p. 31; p. 48.]

שְׁבִיבָה, v. שְׁבִיב.

שְׁבִיבָה, **שְׁבִיבָה** m. (*splendor, glory*). Targ. Y. Deut. XXVI, 19. Targ. Ps. VIII, 6. Targ. Prov. II, 7 (ed. Lag. סְבִיבִין; read: סְבִיבִין). Targ. Ps. XCVI, 9 שְׁבִיבָה constr.; a. fr.—*Pl.* constr. שְׁבִיבָה, שְׁבִיבָה. Ib. CX, 3. Targ. I Chr. XVI, 29.

שְׁבִיבָה (*Shafel of* בָּהַר) to *brighten, glorify*. Targ. Ps. CXLIX, 4 Ms. (ed. יִשְׁבִּירוֹ, corr. acc.; h. text יִפְאֵר).

Ithpa. אֶלְשִׁיבָה 1) to be brightened. Targ. Y. I Ex. XXXIV, 29 (Y. II שְׁבִיבָה, ed. Ven. שְׁבִיבָה, corr. acc.). Targ. Job XXVI, 13.—2) to *glory, boast*. Targ. Prov. XXV, 6. Ib. 14. Ib. XXVII, 1.

שְׁבוּעָה (b. h.) pr. n. m. *Shebuel*, proposed as a secondary substitute (כְּבוֹדִי כְּבוֹדִי) Ned. 10^b כְּבוֹדִי רְשָׁעִים רְשָׁעִים what are secondary sub-

stitutes for *sh'bu'ah*? Like Sh'buel, Sh'buthiel, Sh'kukel; ... משמע 'וכ' ש' but could Sh'buel be used, as it may represent the proper noun Shebuel ben Gershom? Say Sh'bubel.

שְׁבוּעָה *Sh'bubel*, secondary substitute for שְׁבוּעָה, v. preced.

שְׁבוּעָה, v. sub. שְׁבִיבָה.

שְׁבוּעָה, v. שְׁבִיבָה.

שְׁבוּעָה, v. שְׁבִיבָה.

שְׁבוּעָה, v. שְׁבִיבָה.

שְׁבוּעָה, v. sub. שְׁבִיבָה.

שְׁבוּעָה m. (b. h.; שְׁבִיבָה) 1) a *period of seven days, week*.—שְׁבִיבָה שְׁבִיבָה שְׁבִיבָה Lev. R. s. 28 'וכ' שְׁבִיבָה שְׁבִיבָה שְׁבִיבָה the seven weeks between Passover and the Feast of Weeks; a. e.—2) "*year-week*", a *period of seven years, septennate* (the jubilee being divided into seven septennates); also the *seventh year, Sabbatical year*. Snh. V, 1, v. חֲקִירָה. Gitt. 77^a שְׁנָה ש' לְאָחֵר if a person says, 'give my wife a letter of divorce (or to his wife, 'be thou divorced'), if I do not come back after the septennate', we must wait one year (after the Sabbatical year). Ned. VIII, 1 ש' זֶה ש' (חֲשִׁבָה) if a person, during a Sabbatical year, vows abstinence, using the word 'this *shabu'a*', he is bound the entire coming septennial period and the seventh year of the expiring Sabbatical period. Ib. אֲדֹר אֲדֹר ש' but if he says, 'one septennate', he is bound from date to date, i. e. counting seven years from the day of the vow; a. fr.—*Pl.* as ab. Y. Sabb. X, 17^a top שְׁנָה חֵל ש' שְׁנָה חֵל ש' it is not possible that during fourteen years the fourteenth day of Nisan should not occur on a Sabbath; Y. Pes. VI, 33^a bot. שְׁבִיבָה שְׁבִיבָה (corr. acc.).

שְׁבוּעָה m., **שְׁבוּעָה** f. ch. same, *week*. Targ. O. Gen. XXIX, 27, sq. ed. Berl. (oth. ed. שְׁבוּעָה; ed. Ven. שְׁבוּעָה...). Targ. Lev. XXIII, 16. Targ. Job. I, 4 שְׁבוּעָה Ms. (ed. שְׁבוּעָה). Ib. 13 שְׁבוּעָה Ms. (ed. שְׁבוּעָה); a. e.—*Pl.* שְׁבוּעָה, שְׁבוּעָה, שְׁבוּעָה. Targ. Deut. XVI, 9, sq. Targ. Lev. XXIII, 15; a. e.—Meg. Taan. ch. I; Taan. 17^b; Men. 65^a חֲגֵל הַשָּׁבֻעֹת the Feast of Weeks. Ib. 66^a לְמִימֵי ש' it is proper to count (the 'Omer) by days and by weeks; Hag. 17^b; R. Hash. 5^a; a. e.

שְׁבוּעָה f. = next w. Targ. Y. I Deut. XXXII, 40 (ed. Vien. שְׁבוּעָה h. form; Y. II שְׁבוּעָה). Targ. Ps. X, 12. Targ. Jud. XXI, 5; a. e.—Shebu. 26^a שְׁבוּעָה I take an oath on it that Rab said thus. Ib. שְׁבוּעָה רִכִּיר לִיה he remembers his oath. B. Mets. 5^b, a. fr. חֲשִׁיר אֵשׁ ch. Lev. R. s. 29 (play on חֲשִׁיר אֵשׁ, Lev. XXIII, 24) רַב רַב שְׁבוּעָה וְכ' R. B. called it the month of the oath, for in it the Lord swore unto Abraham &c.; Pesik. Bahod., p. 154^a; a. fr.

שְׁבוּת *rest, abstention from secular occupation.* Sabb. 89^a 'ש' שאמם צריכים do you (angels) work, that you needed rest? [Sifra Emor ch. XIII, Par. 11, a. e. 'ש' שבתון (אלה), read: שְׁבוּת, v. שְׁבֹת.—] E^sp. *sh'buth*, an occupation, on the Sabbath and Festivals, forbidden by the Rabbis as being out of harmony with the celebration of the day. Bets. V, 2 'וכ' כל שחייבין עליו משום ש' all occupations which are forbidden as *sh'buth*... on the Sabbath, are also forbidden on the Holy Days; ואלו הן משום ש' and these are forbidden as *sh'buth*: you must not climb up a tree &c. Ib. 37^a גירורה ש' a plain act forbidden as *sh'buth*; דרשוה ש' an act of exercise of authority; ש' רמזורה an act of a religious nature. Pes. 65^a במקדש ש' אין ש' the prohibition of acts as *sh'buth* does not apply to Temple functions; a. v. fr.

Hithpa. הִשְׁפַּחַת 1) *to spread*, (of light) *get bright*. Midr. Till. to Ps. XXII וְהוֹלָכָה מִשְׁפַּחָתָהּ וְהוֹלָכָה כֵּךְ דָּרָא ed.Bub. (oth. ed. מִשְׁבַּחָתָהּ *Hif.*) and at last it grows bright and brighter; Cant. R. to VI, 10 מְרַמְבָּה (corr. acc.).— 2) *to be improved*. Gen. R. s. 34 מִשְׁבַּחָתָהּ דָּרָא שְׂדֵינָהּ כֻּחַשָּׁה וְהוֹלָכָה the more he beats it (the flax), the better it grows; ib. s. 32; ib. s. 55 וְהוֹלָכָה מִשְׁחָה' Midr. Till. to Ps. XI מִשְׁפַּחָתָהּ (Mishb.) (ed. Bub. מִשְׁבַּח וְהוֹלָכָה מִשְׁבַּחָתָהּ read: מִשְׁבַּחָתָהּ); Yalk. Gen. 95 מִשְׁבוּחָתָהּ; Yalk. Ps. 654 מִשְׁבָּח' a. e.— 3) *to praise one's self*. Bekh. 45^b קוֹמֶה מִשְׁפַּחָתָהּ בְּבִלְעִי קוֹמֶה "I—3) *to pride himself on conquering men of high stature*.

Ex. R. s. 9 'אחרו רשע משחבד ואומר וכ' that wicked man (Pharaoh) prides himself and says, that he is a god; a. e.—4) to be praised. Ib. s. 41 הקב"ה רשעבד שמו ויזעלה זכרו the Holy One, blessed be he, praised be his name, and exalted his memory; a. fr.

שִׁבְחָה I ch. same, 1) to improve, rise in value; to make profit. B. Bath. 140^a שִׁבְחוּ ירשין שְׁבִיחָה they rose in value while in the possession of the heirs (and the benefit ought to be theirs). B. Kam. 98^a, v. נִסְבָּא II; a. e.—2) to praise. Part. pass. שְׁבִיחָה; f. שְׁבִיחָה praiseworthy. Gitt. 80^b ש' ליה מילתא it is a matter of praise (an honor) to them (to mention the governor's name in a document), opp. זילא.—3) to spread, germinate, v. שְׁנִיחָה I.

Pa. שְׁבִיחָה to praise, sing. Targ. Ex. XV, 1. Targ. Ps. IV, 1 שְׁבִיחָה (h. text נִסְבָּא); a. fr.—[Targ. Y. II Ex. XXXIV, 29; Targ. Ps. CXLIX, 4, v. שְׁבִיחָה].—Part. pass. מְשֻׁבָּח; f. מְשֻׁבָּחָה; pl. מְשֻׁבָּחִין; מְשֻׁבָּחִיָּא. Ib. CXIII, 3. Targ. Ez. XXVI, 17. Targ. Y. Ex. XV, 10 מִיָּא מִשְׁבַּחִיָּא read: בְּמִיָּא בכל... סליק ש' 9, Lam. R. to III, 9 (אֲרִיִּים h. text מְשֻׁבָּח).—every Friday he went up (to Jerusalem), prayed (in the Temple), and went home and lighted the candles; Y. Maas. Sh. V, 57^a top שְׁבַח (corr. acc.). Snh. 42^a אֲשֶׁבְּחִי שְׁבִיחָה (or מְשֻׁבָּח) does he proclaim his own praise? Meg. 25^b ש' שְׁבִיחָה וּמִן שְׁבִיחָה it is permitted to praise him whose reputation is good, and blessings rest upon the head of him who praises him.

Af. אֲשֶׁבְּחָ same. Snh. l. c., v. supra.

Ithpa. אֲשֶׁבְּחָ 1) to be praised, sung. Targ. Ps. LXXXVIII, 63; a. e.—2) to praise one's self. Targ. Jer. IV, 2. Ib. XLIX, 4; a. fr.—Meg. 11^b (ref. to Ezra I, 2) מְשֻׁבָּח... אֲשֶׁבְּחִי it is he (Cyrus) only who thus glorifies himself (as the ruler of all empires). Ber. 6^a, v. שְׁבִיחָה; a. e.—3) to speak with pride of, commend. Ab. Zar. 4^a מְשֻׁבָּח ליה מְשֻׁבָּח R. A. recommended Rab Sa'ra to the heretics (saying) that he is a great man. Ber. 38^a [read:] מְשֻׁבָּחִין (Ms. M. מְשֻׁבָּחִין, v. Rabb. D. S. a. l. note) the Rabbis recommended the son of Rab Zabid... (saying) that he is a great man &c. Pes. 50^b מְשֻׁבָּחִי מְשֻׁבָּחִי the Scripture commends her for it. Nidd. 14^b; a. e.

שִׁבְחָה m. (preced.) 1) improvement, gain. B. Kam. 95^b 'אחרו רשע משחבד ואומר וכ' there are three persons for whose benefit the value of an improvement is assessed to be payable in money; they are: the share which the first-born has to pay to the plain heir, if the estate has increased in value before division &c. Ib., a. fr. הַמְּגִיעַ ש' הַמְּגִיעַ יְרֵמִי the original value of his wool and its additional value (through dyeing). Ib. IX, 4; Keth. 80^a, v. הַמְּגִיעַ. B. Mets. 14^a, v. שְׁבִיחָה. Pes. 27^a, a. e. עֲצִים בַּפֶּה יֵשׁ ש' the bread contains the benefit derived from the wood used in baking bread, i. e. bread baked by a fire made of forbidden wood (e.g. an *äsherah*) is forbidden; a. fr.—2) excellency, superiority, praise. Num. R. s. 16¹³ וְכִי בָּנוּ בְּמִקְוֵי הָאֵשׁ they built the cities not on the best soil &c., opp. פְּסוּלָה. Ib. לְהוֹדִיעַךְ שְׁבִיחָהּ to let thee know the superiority of the land of Israel, v. שְׁבִיחָה. Erub. 18^b מִקְצָה שְׁבִיחָהּ you may tell part of a man's praise in his presence, but not all of it. Pes. X, 4

you begin (the recitation of the Agadah on the Passover eve) with disgrace (telling of the slavery or idolatry of the ancestors), and close with praise. Ib. 117^a בְּעֶשְׂרֵה מֵאֲמֵרוֹת שֶׁל ש' וכ' the Book of Psalms uses ten expressions of praise &c.; שְׁבִיחָה שֶׁל ש' the highest of all is Halleluiah, because it contains the Name of the Lord and praise. Kidd. 33^b (ref. to Ex. XXXIII, 8) וְהוּא אָמַר לֵשׁ וְהוּא אָמַר לֵשׁ and one says, they looked after Moses with the purpose of praising him, v. שְׁבִיחָה; a. fr.—Tosef. Meg. IV (III), 39; Meg. 25^b שְׁבִיחָה אֲחֵרָה are in reading changed for a more aesthetic expression, v. שְׁבִיחָה. —[Tanh. Va'era 9 וּמִיָּא שְׁבִיחָה, read: שְׁבִיחָה, v. שְׁנִיחָה I.]

שִׁבְחָה II, שְׁבִיחָה ch. same, 1) increase, amelioration, profit. B. Mets. 15^a אֲמַלִּיךְ וְחִרְבֵּי שְׁוִפְרָא ש' וּפִירִי 15^a (when thou writest a deed of sale of land) ask for the owner's consent, and write that he guarantees the title with the best of his property, even to indemnity for improvement and for lost usufruct. Ib. ש' לִיחָה לִיחָה he that buys land from an unlawful possessor (and has to restore it to the legitimate owner) cannot claim indemnity for improved value. Ib.^b; ib. 110^b; B. Kam. 98^a שְׁבִיחָה... לִי שְׁבִיחָה give me a *g'riva* of land (out of my own land) corresponding to the value of the improvement I put in. B. Bath. 124^b שְׁבִיחָה בְּרִשְׁוִיחָה an increase in value which is in his (the heir's) possession, opp. to מְלִיחָה an outstanding loan; a. fr.—Pl. שְׁבִיחָה, שְׁבִיחָה. B. Mets. 15^a (שְׁבִיחָה שְׁבִיחָה, v. עֲמָלָא, 2) praise. Targ. Ps. XL, 4 (ed. Wil. שְׁבִיחָה). Targ. Ps. CXLV, 21 (some ed. שְׁבִיחָה); a. fr.—Sot. 42^b לְהוֹדִיעַ דָּוִד לְהוֹדִיעַ דָּוִד to make known David's praise (valor); a. e.—Pl. as ab. Ber. 6^a שְׁבִיחָה קִיבָה לְשִׁבְחָהּ יִשְׂרָאֵל does the Lord pride himself on the praises of Israel? Ib. 33^b שְׁבִיחָה לְשִׁבְחָהּ לְשִׁבְחָהּ hast thou finally counted all the excellencies of thy Master?; a. e.

שִׁבְחָה m. (preced.) singer. —*Targ. Ps. IV, 1, a. fr. לֵשׁ (h. text נִסְבָּא) I.—Pl. שְׁבִיחָה. Cant. R. to I, 1 end (expl. שִׁירֵי הַיָּדֵל, Am. VIII, 3) שְׁבִיחָה שְׁבִיחָה the singers of the Temple; Yalk. ib. 980.

שְׁבִיחָה f. = שְׁבִיחָה, praise. Targ. Ps. XXXIII, 1 יִיאֵרָא ש' Ms. (ed. יִיאֵר, corr. acc., or read שְׁבִיחָה).

שִׁבְחָה (denom. of שְׁבִיחָה, cmp. σπασάω fr. σπάω) to press the weaving rod, to make the web close (v. Sm. Ant. s. v. Tela). Tosef. Sabb. VIII (IX), 2; Sabb. 75^b; 97^b שְׁבִיחָה, contrad. יִבְחָה. Y. ib. XII, 13^c bot., a. e., v. קָשֶׁת. Bab. ib. 92^b ... בְּכִרְכִּי וּשְׁבִיחָהּ if two persons take hold of the shuttle and press; a. e.

שִׁבְחָה I ch. (v. preced.) to strike with the rod, to beat. Targ. Y. I Deut. XXIV, 20.

שִׁבְחָה m. (b. h.; cmp. בַּטֵּשׁ a. deriv.) 1) rod, staff. Snh. 5^a (ref. to Gen. XLIX, 10) הִנֵּה הָאֵשׁ הִנֵּה הָאֵשׁ here (in Babylonia) the rod (the Resh Galutha's office), there the legislator (the Nasi); ib. בֵּשׁ... אֵלֵינוּ those are the Resh-Galuthas who chastise Israel with the rod; Hor. 11^b שְׁבִיחָה שְׁבִיחָה there (in Babylonia) the rod &c.; a. e.—[Tanh. B'midb. 16 הִנֵּה אֵינוּ מְסַפֵּק, read: הִנֵּה שְׁבִיחָה, 2) (cmp. מִשְׁחָה)

שְׁבִיחָא, שְׁבִיחָא *f. = h. שְׁבִיחַ, captivity*; (collect. noun) *captives; booty*. Targ. Ps. LXVIII, 19. Targ. Y. Deut. XXI, 10, sq. (ed. Vien. שְׁבִיחַ); ib. 13 (ed. Vien. שְׁבִיחַ). Targ. Lam. I, 5; a. fr. — *Pl.* שְׁבִיחָא, שְׁבִיחָא. Targ. Y. Gen.

XXXI, 26 שְׁבִיתָה (O. שְׁבִיתָה; Ms. I שְׁבִיתָה; ed. Berl. שְׁבִיתָה).—Kidd. 81^a שְׁבִיתָהָ שְׁבִיתָהָ captured women.

שְׁבִיל m. (b. h.; שְׁבִיל, *Shaf.* of רֶבֶל) *path*. Peah II, 1 a public path through fields; ש' דְּחִידָה a private path, *contrad.* to דֶּרֶךְ. Ex. R. s. 25 בֶּדֶךְ לוֹ ש' בֶּדֶךְ בָּרַךְ a human being makes himself a path on trodden ground, can he make himself a path in the sea?; a. fr.—*Pl.* שְׁבִילִים. B. Kam. 81^a שְׁבִילִין בְּשִׁבְלֵי וְכ' it is allowed to walk on private paths (through fields) until the second rainfall (v. רִבְעִיָּה); Taan. 6^b; Tosef. Shebi. VII, 18 שְׁבִישְׁתָּה ש' ש' וְכ' Lev. R. s. 4 ש' וְכ' if a person had before him two paths, one smooth &c. Y. Hag. II, 77^a bot. ש' וְכ' the Torah the תּוֹרָה הַזֶּה דְּמָה לְשֵׁנִי ש' וְכ' is like two paths, the one of fire, the other of snow &c. Tanh. T'rumah 8 (ref. to Prov. V, 6) שְׁבִילֵי הַתּוֹרָה ש' וְכ' the paths of the Torah and its sections; a. e.—Naz. 8^b שְׁבִילֵי שְׁמַיָּה Var. (v. Rashi) as many as the field paths in the Sabbatical year (ed. שְׁבִילֵי—on account of, for the sake of; because. Ber. 58^a בְּשִׁבְלֵי for my sake. Ib. 58^a בְּש' אִשְׁתּוֹ וּבְנָיו for his wife and children. Taan. 20^a בְּשִׁבְלֵךְ for thy sake. Ib. בְּשִׁבְלֵכֶם for your sake. Sabb. II, 4 שְׁבִילֵי בִשְׁבִילֵי בִש' שְׁבִילֵי מִנְּכַחֲתָהּ ש' וְכ' it may drip. Ib. 5 שְׁבִילֵי הַחֹלֶה for the sake of a patient, that he may sleep. Succ. 29^a בְּש' אַרְבַּעַה דְּבָרִים ש' וְכ' for four reasons. Sot. 46^b בְּש' שְׁבִילֵי כַּנְעָנִי because this Canaanite showed the way with his finger. Num. R. s. 36 שְׁבִילֵי שְׁלֹחָה בְּש' וְכ' she sent for R. J.; a. v. fr.

שְׁבִילָה ch. same. Targ. Job XVIII, 10. Targ. Ps. CXIX, 35; a. e.—*Pl.* שְׁבִילִין. Targ. Jer. XVIII, 15. Targ. Prov. II, 9 (ed. Wil. שְׁבִילִין, *corr.* acc.). Ib. 15. Targ. Job XIX, 8; a. e.—Ber. 58^b דְּשִׁמְיָא v. קָדָר I. Lev. R. s. 17, beg. (ref. to Ps. LXXXIV, 6) שְׁבִילֵי דְּאִרְיִיחָא כְּבִישִׁין אלֵּי דֵש' those in whose hearts the pathways of the Law are paved; a. e.—[Pes. 35^a שְׁבִילֵי חֶעֱלָא v. שְׁבִילָא.]

שְׁבִיס m. (b. h.; שְׁבִיס, *cmp.* שְׁבִישׁ; *cmp.* b. h. שְׁבִישׁ) a. *band*, esp. (של סִבְכָה) *metal* (or *woolen*) *band with which the hair-net is fastened*. Tosef. Kel. B. Bath. V, 15 שְׁבִיסֵי שְׁבִיסֵי ש' של שְׁבִיסֵי סִבְכָה וְכ' a net-band is susceptible of uncleanness for itself, because one may (detach and) fit it for another net. Ib. 16 שְׁבִיסֵי דְּחִידָה וְכ' but (gold foils and plates) used as fastenings of a hair-band are susceptible of uncleanness. Kel. XXVIII, 10 שְׁבִיסֵי הַנֶּט ש' the band of the net. Neg. XI, 11. Sifra Sh'mini, ch. VII, Par. 8 שְׁבִיסֵי שְׁבִיסֵי ש' שְׁבִיסֵי ש' של סִבְכָה v. שְׁבִיסֵי ש' שְׁבִיסֵי ש' של סִבְכָה (סִבְכָה v. שְׁבִיסֵי) as you say, *shabis* of the hair-net.

שְׁבִיסָא ch. same.—*Pl.* שְׁבִיסָא. Targ. Is. III, 18.

שְׁבִיסָתָה v. שְׁבִיס.

שְׁבִיעָה m. = h. שְׁבִיעִי, *seventh*. Targ. Gen. II, 2. Targ. Jer. XLI, 1. Targ. Zech. VIII, 19; a. fr.—*Fem.* שְׁבִיעִיָּה. Targ. O. Lev. XXIII, 16 (Y. שְׁבִיעִיָּה). Targ. Deut. XV, 9 (Y. ed. Vien. שְׁבִיעִיָּה). Targ. Job V, 19; a. fr.

שְׁבִיעָה f. (שְׁבִיעִי) *being sated, satiation*. Yoma 79^b (ref. to Deut. XI, 15) וְכ' אֵכֶלָה שִׂישׁ בֵּה ש' וְכ' (to say the benediction after meal requires) food enough to satisfy the appetite, which is the size of an egg. Pesik. R. s. 16 (ref. to Num. XXVIII, 7) וְכ' לִשְׁוִן רִיחָה לִשְׁוִן expressing *fill, satiation &c.*, v. רִיחָה. Tanh. Pinh. 12; Num. R. s. 21¹⁷; Y. Succ. IV, 54^d top שִׂיעָה (corr. acc.).

שְׁבִיעִי m. (b. h.; שְׁבִיעִי) *seventh*. Succ. V, 6 כֵּשׁ on the seventh day of Succoth. Lev. R. s. 29 חֲבִיב ש' the seventh thing is most precious; a. fr.—*Pl.* שְׁבִיעִין. Ib. וְכ' כל הש' וְכ' all seventh things are precious.—*Fem.* שְׁבִיעִיָּה. Ib.; a. fr.—Esp. *the seventh year, Sabbatical year*. Shebi. I, 1 ש' עֶרֶב the year preceding the Sabbatical year; ib. 4 ש' מִצְאָה v. מִצְאָה III. Shn. III, 3 ש' סוֹחֲרֵי סוֹחֲרֵי ש' the year preceding the Sabbatical year; a. v. fr.—*Pl.* שְׁבִיעִיָּה. Y. ib. 21^a bot. שְׁבִיעִיָּה we must wait for two Sabbatical years before reinstating the trader in Sabbatical fruits in his civic rights; Y. Shebu. VII, 37^d bot. (not שְׁבִיעִיָּה).—*Sh' bi' ith*, name of a treatise, of the Order of Z'ra'im, of Mishnah, Tosefta, and Talmud Y'rushalmi.

שְׁבִיעִיָּה, **שְׁבִיעִיָּה**, v. שְׁבִיעִיָּה.

שְׁבִיעִי v. שְׁבִיעִי.

שְׁבִיק m. (שְׁבִיק; v. שְׁבִיקָא I) *abandoned; spontaneous growth*. Targ. Y. Lev. XXV, 5 כְּתִי ש' (h. text סְפִיחָה).—*Pl.* שְׁבִיקָא, v. שְׁבִיקָא.

שְׁבִיקוּתָא f. (שְׁבִיק) *remission, forgiveness*. Targ. Ps. CXXX, 4 (h. text סְלִיחָה).

שְׁבִירָא v. שְׁבִירָא.

שְׁבִירָה f. (שְׁבִירָה) *breaking*. Y. Orl. I, 60 bot. (not שְׁבִירָה) שְׁבִירָה עֶצֶם—שְׁבִירָה v. (שְׁבִירָה) breaking a bone of the Passover sacrifice. Pes. VII, 12; ib. 70^a; a. fr., v. עֶצֶם.

שְׁבִישׁ v. שְׁבִישׁ.

שְׁבִישָׁא, **שְׁבִישָׁא**, v. שְׁבִישָׁא.

שְׁבִיתָה f. (שְׁבִיתָה) 1) *resting, making a day station* esp. over the Sabbath. Maasr. II, 3 שְׁבִיתָה מְגִיעַ לְמִקְוֵה until he reaches a place where he intends to rest, *contrad.* to לִיָּלָה night lodging. Y. ib. 49^d top, לִיָּלָה.—Esp. *appointing a place to be the centre of Sabbath movements, Sabbath camp* (from which one is allowed to walk two thousand cubits in every direction). Erub. IV, 7 מִי שְׁבִיתָהוּ שְׁבִיתָהוּ שְׁבִיתָהוּ if one is on the road (on Friday) at nightfall, and recognizing a tree or a fence (at a distance) says, my Sabbath rest be under it; שְׁבִיתָהוּ שְׁבִיתָהוּ my Sabbath camp be at its root. Ib. 8 שְׁבִיתָהוּ שְׁבִיתָהוּ my Sabbath centre be where I am now. Ib. 45^b חֶפְצֵי שְׁבִיתָהוּ objects which have no owner acquire a Sabbath centre of their own (and he who finds them has to be guided in carrying them by the place where he found them). Ib. חֶפְצֵי הַנֶּחֱסֵי אֵינָן קוֹיָהוּ ש' objects belonging to a gentile have no Sabbath centre, i. e. if they come from outside on the Holy Day, the recipient may carry them

שָׁבַק (corresp. to חֲזַב. 1) *to leave, let go; to forsake, abandon; to leave behind; to bequeath.* Targ. Jer. II, 9. Targ. Ex. XXIII, 5. Targ. Jud. XVI, 26 (חֲזַרְתָּהוּ); a. v. fr.—Part. pass. שְׂבִיק, f. שְׂבִיקָא, שְׂבִיקָתָא, pl. שְׂבִיקֵין. שְׂבִיקָתָא, שְׂבִיקֶן. Targ. Jer. II, 5 (חֲזַלְתָּ). Targ. Ezr XXXVI, 4. Ib. XLI, 9; 11 (מָנָה); a. fr.—Y. Nidd. II, end, 50^b אַמר שְׂבִיקְתָּהּ לַצַּפֵּיטָא he said (to the woman), leave it (with me) for the morning. Sabb. 32^a וְכִי שְׂבִיקְתָּהּ רַחֲמֵי. Yoma 12^a לְמִי שְׂבִיק, v. אוֹשְׁפִינוֹת. Arakh. 22^a מִי שְׂבִיקָתָא shall we leave the alimony (which the widow receives out of the estate, as long as her dowry is not satisfied) unguarded? Ib. מִי שְׂבִיקֶן לִיהָ do we allow him (to take interest)? B. Bath. 125^a הֲלֹא הֵנִי מֵשֻׁת׳ שֶׁ׳ אֲבוּרוֹן it is not these coins that their father left them (when he died). Gitt. 37^b, a. fr. (אִישׁ) וְכִי לֹא שְׂבִיק (לא שבק) לא שְׂבִיק (אִישׁ) וְכִי לֹא שְׂבִיק בְּמִקּוֹם דִּידָהָּ לֹא שְׂבִיקָתָא when the dam has her own child, she will not neglect her own and give suck to a strange animal. B. Mets. 92^a אִישׁ לֹא שֶׁ׳ אִישׁ Isi would let no man live, i. e. with such a law humanity could not exist; B. Kam. 91^b לֹא שְׂבִיקֶן חַיִּי אִישׁ לֹא שְׂבִיקֶן חַיִּי חַיִּי thou wouldst let no creature exist; a. fr.—2) *to remit, pardon, forgive.* Targ. Gen. XVIII, 24. Targ. Num. XIV, 19; a. fr.—Lev. R. s. 5, end וְשִׁבִּיק יֵאָר... רַחֲמֵי it is becoming the great God to remit great sins; a. e.—Part. pass. as ab. Ib. שִׁיר לְךָ וְהָא שְׂבִיק לְךָ this is remitted to thee, and this is forgiven thee; a. e.—3) *to let go, send away, divorce.* Gen. R. s. 17 שְׂבִיקָא הוּדֵיטָא send that woman away, for she does thee no honor; ib. שְׂבִיקָא לְהוּדֵיטָא send that bad woman away;

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struction, calamity. Gen. R. s. 91 (play on שָׁבַר, Gen. XLII, 1, a. סָבַר) כי יש' זה הרעב כי יש' סבר זה השבע וכו' 'that there is a calamity', that means the famine; 'that there is brightness', that means plenty &c. Ib. כבר נאמר ויהא זה הרעב... has it not been said before, 'and all the land of Egypt was hungry'? what is meant by 'there is a calamity in Egypt'? &c. Pesik. Vattom., p. 129^b (not שָׁבַר); Yalk. Ps. 816, v. שָׁבַר I; a. e.—*Pl.* שָׁבָרִים, constr. שָׁבָרִי. Gen. R. s. 30 (ref. to Job XII, 5) שָׁבָרִי מוכנים לשני ש' לשבר מלמעלה וכו' they were predestined for two calamities, for destruction from above (rain), and for destruction from below (rise of the deeps). Ex. R. s. 18, v. שָׁבָר I. Kel. XI, 3, a. fr. שָׁבָרִים שָׁבָרִי fragments of vessels, broken vessels. B. Bath. 14^b לוחות שָׁבָרִי the tablets broken by Moses. Ber. 8^b לוחות ושָׁבָרִי וכו'... be careful not to despise an old man that has forgotten his learning through no fault of his, for we are told, the (whole) tablets and the broken ones were deposited in the Ark; Men. 99^a; a. fr.—2) *a broken ejaculation, sigh, esp. the broken disconnected sounds produced on the Shofar.* Y. Taan. II, 65^b top (play on נָאָר, Gen. II, 6) שָׁבָרִי מלמעלה וכו' when the broken tune (at the prayer meeting) rises from below, at once the rain comes, down.—*Pl.* as ab. R. Hash. 34^a שיטור חרוצה שיטור חרוצה the value of a *tr'u'ah* (a succession of tremulous sounds) is equal to three *sh'barim*. Ib. שלשה... שָׁבָרִי... שָׁבָרִי R. Abbahu introduced in Caesarea (for the New Year's Day) the blowing of a *ṭ'k'ah* (a succession of connected notes), three *sh'barim*, a *tr'u'ah*, and a *ṭ'k'ah*; a. e.

שָׁבַר II m. (b. h.; preced.; ש' רעבון, v. Gen. XLII, 19 a. 33, comp. Ps. CIV, 11; v. Ehrlich Mikra ki-Pheschutô, p. 114 sq.) (sale of) provisions (in time of famine). Gen. R. s. 91 יש' אוכל במצרים שאמר הכתוב יש' וכו' why does not the Scripture say (Gen. XLII, 1) 'there was okhel (food) in Egypt? (why is it) that the text says, 'there was sheber'?

שָׁבַר, שָׁבָרָא m. (denom. of בָּרַ II, [boy, Syr.]) simple, foolish (corresp. to h. פְּתִי). Targ. Prov. IX, 4 (some ed. שָׁבַר, corr. acc.). Ib. XIV, 15. Targ. Job V, 2 (ed. Wil. שָׁבַר). Targ. Ps. XIX, 8 (ed. Lag. שָׁבָרָא; ed. Wil. שָׁבַר, corr. acc.); a. e.—*Pl.* שָׁבָרִי. Targ. Prov. I, 4; 22; 32; a. fr.—*Fem.* שָׁבָרָא. Ib. IX, 13 (ed. Wil. שָׁבָרָא; some ed. שָׁבַר, corr. acc.).

שָׁבָרָא m. (comp. שָׁבָרִיָא) mullein, a plant the woolly leaves of which are used for wicks (φλόμος λυχνίου or θυσάλμια; v. Löw Pf., p. 67). Sabb. 20^b, expl. פודילת המדרב (שָׁבַר). (ed. Sonc. שָׁבָרָא, oth. early ed. שָׁבַר).

שָׁבָרָא f. (comp. שָׁבָרִיָא) blinking. Y. Hag. II, 77^d שָׁבָרָא one of her eyes was blinking.

שָׁבָרִי m. (II שָׁבַר) sale of provisions, market price. Gen. R. s. 8 נעשה דיומ' ש' לאלו מה' ש' שָׁבָרִי they (going in) ask those (coming out), how was the market to-day?; Yalk. Job 907.

שָׁבָרִיָא f. (שָׁבַר) simplicity. Targ. Prov. I, 22.

שָׁבָרִי m. (comp. next wd.) name of a certain animal living in the water, water snake (?).—*Pl.* שָׁבָרִיָא. Mekh. Yithro, Bahod., s. 6; Yalk. Ex. 286.

שָׁבָרִיָא, שָׁבָרִיָא m. pl. (= שָׁבָרִי, v. שָׁבָרִי; comp. שָׁבָרִיָא a. שָׁבָרִיָא) being dazzled, blinking, temporary blindness, loss of direction. Targ. O. Gen. XIX, 11 (ed. Berl. שָׁבָרִיָא). Targ. II Kings VI, 18.—Yoma 28^b ש' רשמשא וכו' the dazzling sun-light coming through cracks or breaks in the clouds is worse than the uncovered sun. Gitt. 69^a ש' sudden blindness occurring in day-time (from dazzling light). Ib. ש' blindness occurring at night (believed to be caused by a demon living in the water or in water vessels. Ib. (an incantation for blindness) ש' shabriré of N, son of N, leave &c. Ab. Zar. 12^b; Pes. 112^a ש' סכנה the danger of getting blind (from drinking at night). Ib. (an incantation against thirst at night) ש' ברירי וכו' let him say to himself, N, son of N, my [thy] mother told me, be on guard against shabriré: shabriré, b'riré, riré yiré, ré.

שָׁבַשׁ (= שָׁבַשׁ, comp. שָׁבַשׁ) to run in all directions, blunder.

Pi. שָׁבַשׁ to entangle, confound; part. pass. שָׁבַשׁ f. thrown into confusion. Yeb. XVI, 7, v. גָּיָס. Lev. R. s. 35; Cant. R. to VI, 11.

Hithpa. שָׁבַשׁ to be entangled. Midr. Till. to Ps. XVIII, 11 משחמטתו שָׁבַשׁוּ and the hoofs of their horses were entangled (caught in the mud).

שָׁבַשׁ, Pa. שָׁבַשׁ 1) (denom. of שָׁבַשׁ) to branch off, send forth branches. Targ. Ps. LXXX, 12 שָׁבַשָׁא Ms. (ed. Wil. שָׁבַשׁ, Pe.).—2) to cut branches, harvest grapes. B. Mets. 73^a, v. שָׁבַשָׁא.—3) (v. preced.) to entangle, confound, overpower. Targ. Jer. XX, 7 (h. text שָׁבַשָׁא; Targ. II Esth. I, 2. Targ. Koh. V, 1.—Part. pass. שָׁבַשָׁא; pl. שָׁבַשָׁא. Targ. Job XL, 17 (Ms. שָׁבַשָׁא. Ithpa.; h. text שָׁבַשָׁא).—Yeb. 75^b וכו' he only wanted to confuse M'remar (test his ingenuity). Ib. 108^b וכו' איירי... because she is familiar with his hints and signs, he may confuse (have undue influence over) her and remarry her. Ib. הא כבר שָׁבַשָׁא ולא אישָׁבַשָׁא (not שָׁבַשָׁא) he has before tried to influence her, and she was not influenced. Ned. 89^b וכו' שָׁבַשָׁא ואנסכיה (not ואינסכיה) Rashi he persuaded him and made him take a wife.

Ithpa. שָׁבַשָׁא 1) to be entangled. Targ. Lam. I, 14 (ed. Lag. a. oth. אירבשו, oth. ed. אירבשו, corr. acc.; h. text וישחרנו).—2) to be confounded. Targ. Jer. I. c. (h. text ויאפתו). Ib. L, 36 (h. text ויאפלו). Targ. Ez. XXIV, 10.—Yeb. I. c. אִשְׁבַּשְׁתָּא (margin. corr. אִשְׁבַּשְׁתָּא, v. supra.—Esp. to blunder, be mistaken. Pes. 17^a אִשְׁבַּשְׁתָּא כונו the answer of the priests was erroneous. Shebu. 28^b אִשְׁבַּשְׁתָּא thou art mistaken; Zeb. 26^a.—V. שָׁבַשְׁתָּא.

שָׁבַשׁ m., pl. שָׁבַשְׁתָּא=next w. Yalk. Ez. 362, v. שָׁבַשְׁתָּא.

שָׁבַשׁ, שִׁי m. (preced. wds.) ramification, branch.

Targ. Job XV, 30.—Y. Peah I, 15^d bot כַּעֲרֵן ש' דָּנוּר נִחַח... כַּעֲרֵן ש' דָּנוּר נִחַח a fire came down from heaven, and it took the shape of a branch of fire between the bier and the people, v. שָׁבַע. B. Mets. 73^a, v. next w.—Pl. שָׁבַע, שָׁבַע. Targ. O. Gen. XL, 10; 12. Targ. Joel I, 7 (ed. Wil. שָׁבַע). Targ. Lam. I, 14; a. e.—Gen. R. s. 59 הוּא מְרַקֵּד אֶת־לֵחָם ש' used to dance (before bridal couples) with three branches; Keth. 17^a מְרַקֵּד אֶת־לֵחָם (add: ש'). Gen. R. I. c. לֵחָם לֵקֵט ש' דָּנוּר לֵקֵט ש' because he took branches from them and danced &c.; a. e.

שָׁבַע m. (preced.) *he that cuts the vines, i. e. he that advances money on the grapes on the vines; in gen. he that buys produce in the field; [Rashi: he that advances seed grain to be returned in new grain].—Pl. constr. שָׁבַע. B. Mets. 73^a שָׁבַע שָׁבַע Ar. a. Rashi (ed. שָׁבַע, שָׁבַע, Ms. H. שָׁבַע, v. שָׁבַע).*

שָׁבַע (preced. wds.) *to plait branches. Y. Sot. IX, 24^b bot. ר' ירמיה ש' ולבש עטרה ו' R. J. plaited and put on a crown of olive branches (in honor of a bridal couple).—[Lam. R. to V, 16 ר' ירמיה רשכבב v. רשכבב, some ed. שָׁבַע, v. שָׁבַע.]*

שָׁבַע (preced., v. שָׁבַע) *to drive shoots, sprout. Targ. Job XIV, 7 (h. text חֲלִילָה יר).*

שָׁבַע f. (preced.) *branch, shoot. Gen. R. s. 59 נחח ש' דָּנוּר נִחַח ו' a branch of fire came down and assumed the shape of a myrtle branch, and separated the bier from the people, v. שָׁבַע.*

***שָׁבַע** f. same, esp. *a twig smeared with a paste, lime-twig. Sabb. VIII, 4 (78^b) רבן כזי ליהן בראש הש' Mish. a. Y. ed. (Bab. ed. שָׁבַע) as much paste as is required to put on the top of the lime-twig. Ib. 80^a ש' בראש Ms. M. (ed. שָׁבַע, v. Rabb. D. S. a. l. note 3), v. שָׁבַע.—[Lam. R. to V, 16 ר' ירמיה דש' some ed., v. שָׁבַע.]*

שָׁבַע m. pl. (preced.) *branches, shoots, v. שָׁבַע.*

שָׁבַע, שָׁבַע f. (preced. wds.) *1) shoot, twig. Targ. Ez. XV, 2 (h. text זמורה). Ib. XVII, 4 (h. text יניקור).—Ber. 5^b ו'... שְׁמִירָה לָן Ar. (ed. שָׁבַע) we have heard that you allow your tenant no share in the vines (when they are cut). Y. Peah I, 15^d נָסִיב ו' (read: שָׁבַע or שָׁבַע) used to take a branch (branches) and dance in front of bridal processions; ib. רָקְמָה לִיה שָׁבַע the merit of his (carrying the) twigs (or of his folly, v. שָׁבַע) stood by him (at his funeral, when lightning in the shape of a twig came down, v. שָׁבַע a. שָׁבַע); Y. Ab. Zar. III, 42^c top נָסִיב ו' (read: שָׁבַע or שָׁבַע); ib. רָקְמָה לִיה שָׁבַע, read: רָקְמָה לִיה שָׁבַע; Gen. R. s. 59 שָׁבַע לִיה שָׁבַע.—Pl. שָׁבַע, שָׁבַע. Koh. R. to III, 11 (in Hebr. dict.) נָתַן לָהֶם ש' דָּנוּר ו' he gave them myrtle twigs (in place of swords and spears), and they smote one another &c.; ib. ר' ירמיה (corr. acc.).—Koh. R. to X, 5 שָׁבַע לִיה ש' 'R. Jeremiah of the branch' (so surnamed for his*

manner of dancing before bridal couples) took a crown of olive branches &c. (v. שָׁבַע); Lam. R. to V, 16 רשכבב (some ed. רשכבב).—2) *confusion, mistake. B. Mets. 96^b, a. e. לָפִים חוּרְפָּא ש' Pes. 112^a, a. e. כִּיּוֹן רַעַל ש' עֵינָה ו'.*

שָׁבַע I c. (v. Löw Pfl., p. 373) *dill. Ukts. III, 4 הַש' (משנחנה טעמה Ar.) משנחנה טעמה ו' the dill stalk after having given its taste to a dish; Ber. 39^a. Maasr. IV, 5 הַש' dill must be tithed as seed &c., v. עֵשֶׂר; a. fr.*

שָׁבַע II f. (b. h.; רָשַׁב) 1) *seat. Esth. R. to I, 2 מְקוֹם הַש' the place of the throne. Ib. כִּי שִׂירָא הַמֶּלֶךְ יוֹשֵׁב בְּש' so that the king might be seated in the chair with the crown &c. Nidd. 16^b, v. מְרִיבֵים; a. e.—2) sitting idle, indemnity for loss of time (Ex. XXI, 19). B. Kam. VIII, 1 ש' to estimate indemnity for loss of time, we consider the person concerned, as if he were a watchman in a cucumber field. Ib. 85^a דְּמִי שָׁבַע indemnity for his enforced idleness. Ib. כָּל שְׁחִירֵיב בְּש' ו' the text places on parallel lines indemnity for loss of time and healing expenses: whenever one is bound to pay for loss of time, one is bound to pay for healing. Ib. 86^a ש' the larger indemnity (for the permanent incapacitation, e. g. the value of the earning capacity of a maimed hand), and the smaller indemnity (for the time of sickness); Gitt. 42^a; a. fr.—Pl. (ch.) שָׁבַע. Y. B. Kam. VIII, 6^b bot. תְּרִין ש' אֵינָן there are two kinds of indemnity for incapacitation (the larger and the smaller, v. supra).*

שָׁבַע (b. h.) 1) *to rest, cease; esp. to observe the Sabbath. Lam. R. to V, 14 (expl. מְגִירָתָם, ib.) מְגִירָתָם they ceased from their songs. Ib. to I, 7 (ref. to מְגִירָתָם, ib.) מְגִירָתָם this refers to R. J. b. Z. who ceased from staying within her (who left Jerusalem during the siege). Snh. 58^b ו' נָמְרִי שָׁבַע a gentile that rests from work (on any day) deserves death. Y. Ber. IV, 7^c bot. R. H. has already begun the Sabbath observance in his town. Y. Sabb. XV, 15^a bot. שָׁבַע כְּד' 'a Sabbath unto the Lord' (Ex. XX, 10), rest like the Lord, as God rested from speech, so do thou rest from speech (planning work). Ned. III, 10 הַנִּדְרֵר מְשֻׁבָּע שָׁבַע ו' he who forswears benefit at the hands of those who rest on the Sabbath, is forbidden to receive benefits from Jews and from Samaritans; a. fr.—Pes. 54^a אֵשׁ אֶרֶץ שָׁבַע a light which burned during the entire Sabbath (having been kindled on the Sabbath eve). Men. 21^a (ref. to תְּשַׁבֵּת, Lev. II, 13) מֶלֶח שָׁבַע a kind of salt which has no Sabbath (is generated at all times), which is Sodom salt (v. מֶלֶח).—2) *to stay over the Sabbath; (of scholars) to deliver the Sabbath lecture. Peah VIII, 7 ש' נִוְרָחִין לִי where the transient poor makes his Sabbath station, you must give him food for three meals; Sabb. 118^a; B. Bath. 9^a. Mekh. Bo, s. 16 ו' וְיָלָא ש' once the disciples made their Sabbath station at Jabneh, but R. J. did not stay there. Ib. ש' וְיָלָא ש' and who lectured there?; a. e. אֶשְׁרֵי שָׁבַע ו' it is possible that R. El.**

b.Az. lectured without saying something novel?; Y. Hag. I, beg. 75^d; Y. Sot. III, 18^d bot.; a. fr.—3) (v. שְׁבִיחָה) to appoint a Sabbath camp as the center for Sabbath movements. Pes. III, 7 (49^a) לְשִׁבוֹר שְׁבִיחָה הָשִׁוּ if a person goes away from home...in order to transfer his Sabbath camp for some secular (social) purpose. Erub. 51^a לְשִׁוְרֵי שָׁבָה for those who appoint a Sabbath camp (when on the road near the beginning of the Sabbath), v. פָּאָה; a. fr.—Part. pass. שְׁבִיחָה allowed to rest, abandoned. Sifra B'har, Par. 1, ch. I (ref. to שָׁבָה הָאָרֶץ, Lev. XXV, 6) מִן הַשְּׁבוֹר...בְּאֶרֶץ thou mayest (in the Sabbatical year) eat of what is abandoned in the earth (that which grows without special cultivation, manuring &c.), but not of what is watched in the earth (of a field more than ordinarily ploughed); Yalk. Lev. 659.

Hif. הִשְׁפִּיר *to cause to cease, remove.* Y. Ber. IV, 7^d bot. שֶׁשֶׁשְׁבוֹר וְהִשְׁפִּיר עָלָיו וְכ' that thou mayest break and remove the yoke of the evil inclination &c.; ib. שֶׁשֶׁשְׁפִּירָיו שֶׁשֶׁשְׁפִּירָיו מֵעָלֵינוּ וְכ' that thou mayest remove it (the leaven of evil) from within us &c.—V. הִשְׁפִּירָה.

שַׁבָּת ch. same, *to rest; to observe the Sabbath*. Targ. Ex. XXXI, 17. Targ. O. ib. XVI, 30 ed. Berl. (oth. ed. כְּרוּ). Targ. Y. Lev. XXIII, 32.—Y. Maas. Sh. V, 56^a top וּנְחִיחַ בְּבֵיתֵהּ שַׁבָּתָא and went down to observe the Sabbath in his own house; ib. חָזַר סֵלֶקוֹן שַׁבְתָּן וְכ' went up and celebrated the Sabbath at the Temple; Lam. R. to III, 9 וְשַׁבָּתָא (read: וּשְׁבַחֶתָּ).—[Y. Maas. Sh. l. c. 'שָׁבַח, read: שָׁבַח, v. שַׁבָּת I.]

שַׁבָּת f. (b. h.; preced.) 1) *day of rest, Sabbath*.—שַׁבָּתוֹת v. יִצְאֵהוּ הַשַּׁבָּתוֹת the laws concerning the carrying of objects from one territory (רְשֻׁמָּה) to another on the Sabbath, v. הוֹצֵאתָ. Ib. 2^b חָכָה דַּעֲיָקָר here where the Sabbath law is the main subject. Ib. 10^b שָׁמָּה וְשֵׁי I have a precious gift in my treasury, its name is Sabbath. Ib. 119^a וְשֵׁי שְׁמוֹ וְכִי we (Jews) have a certain spice, its name is Sabbath, which we put into it (the Sabbath dish), and its flavor spreads. Ib. 117^b בְּשֵׁי חֲרִיב אֶרֶם לִבְצוֹת וְכִי on the Sabbath one must break bread (say the blessing) over two loaves. Ib. לְעוֹלָם לְעוֹלָם one should always be early in making the purchases for the Sabbath. Ib. 118^a עֲשֵׂה שַׁבָּתָךְ וְכִי v. צָרָה. Ib. 119^a הַמַּלְכָּה בּוֹאִתָּה... שֵׁי הַמַּלְכָּה בּוֹאִתָּה come ye, and let us go forth to meet queen Sabbath. Ib. ^בבְּרַעֲבָ שֵׁי מְבָרָתָ וְכִי two ministering angels escort man on the Sabbath eve from the synagogue to his house; v. מֵלֶכֶךְ אַחֲרָתָ לֵשׁ אַחֲרָתָ כִּי וְכִי the good angel says, may it be thus the next Sabbath, and the evil angel says Amen against his will. Ib. לֹא אָהָה הַיָּמָּה Jerusalem was destroyed for no other reason than because they desecrated the Sabbath there. Mekh. Ki Thissa v. לָכֵן שֵׁי מְסֻרָה וְכִי v. קָסֶר. R. Hash. IV, 1 שֶׁחַל לִדְרוֹתָּהּ which falls on a Sabbath day; a. v. fr.—Ber. 28^a, a. e. שֶׁל מִי הִיְחָה שֵׁי whose Sabbath was it, i. e. whose turn to preach was it?—P. שַׁבָּתוֹת. Sabb. l. c. וְכִי אִילְמִלִּי if Israel were to observe two Sabbaths properly, they would at once be redeemed. Yeb. 93^a וְיָמִים מְבָרָכִים Sabbaths and festivals; Keth. 110^b; a. v. fr.—2) *week*. Ned. VIII, 1 וְשֵׁי בְּכָל הַיָּמִים וְכִי it is as if one were to observe two Sabbaths every day.

שַׁבָּת (if one says on a Sabbath day, 'I vow abstinence from wine) this Sabbath', he is forbidden to drink wine the whole (incoming) week and the week just expiring. Men. 65^b ש' בַּאֲמָצֵי during the week, opp. בַּשַּׁבָּת on the Sabbath day; a fr.—Pl. as ab. Is. 66^a ש' שִׁבְעִי אִירָחִי . . . when do you find seven complete weeks (between Passover and Shabuoth)? When you begin to count from the evening. Pesik. Ha'om., p. 60^b ש' וְכ' בַּאֲמָצֵי during those seven weeks between Passover &c.; a fr.—שַׁבָּת Sabbath, name of a treatise, of the Order of Mo'ed, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

שַׁבָּתָא, שַׁבְתָּא, שַׁבְתָּא ch. same, 1) *Sabbath*.
Targ. Ex. XVI, 25, sq. Targ. Y. ib. 23 שַׁבָּת קורשא (O.
שַׁבְתָּא קורשא, ed. Berl. שַׁבָּתָא, v. next w.). Targ. Is.
LVIII, 13; a. fr.—Ber. 28^a וְכִי שַׁבָּת מֵרָחֵק shall one (of
them) preach one Sabbath, and the other the next Sabbath
(alternately)? There will be jealousy. Sabb. 119^a רִירוּתָא
וְכִי שַׁבָּת מֵרָחֵק, a. fr. מַעֲלִי שַׁבָּת, v. מַעֲלִי שַׁבָּת. Gitt. 38^b רַקְבֵּי... בִּשְׁמֵי שַׁבָּת...
Ib. 118^a, a. fr. שַׁבָּת מֵרָחֵק, v. מַעֲלִי שַׁבָּת. Targ. Hos. II, 13 שַׁבְתָּא (ed. Wil. שַׁבָּתָא).—Ber. l.c. לְרִירוּתָא
וְכִי שַׁבָּת מֵרָחֵק... let R. G. lecture three Sabbaths in suc-
cession, and R. El. b. Az. every fourth Sabbath. Snh. 67^b
שַׁבָּת מֵרָחֵק (some ed. sing.) every Sabbath eve; a. e.—
2) *week*. Targ. Esth. II, 9; a. e.—Gen. R. s. 11 חַדְשֵׁי שַׁבָּת
הַרְבֵּי בִּשְׁמֵי שַׁבָּת... the first day of the week; a. e.

שְׁבִיחָה f. (preced.) *rest, solemn observance*. Targ. O.
 Ex. XVI, 23 (h. text שְׁבוּחִין, v. preced. Ib. XXXI, 15 שְׁבִיחָה
 ed. Berl. (ed. Vien. שְׁבִיחָה; Y. שְׁבִיחָה שְׁבִיחָה; a. fr.

שִׁיבְתָּא, שִׁיבְתָּא v. שִׁבְתָּא, שִׁבְתָּא.

שַׁבְּתִי, שַׁבְּתִי, שַׁבְּתִי (b. h.) pr. n. m. *Sabbethai*. Yoma 83^a; B. Bath. 90^b פִּירִי אֶת־אֶבֶר, v. אֶבֶר. Bets. 32^b בִּר מִרְיֹנוֹ שׁ. Y. Shebi. II, 34^a רָ' שׁ רִצְדֻקֹּר (ed. Krot. שׁ). Y. Succ. IV, end, 54^d רָ' שׁ. Y. Hall. II, 58^e. Y. Snh. VIII, beg. 26^a; Bab. ib. 69^a; a. fr.—2) *the planet Saturn*. Sabb. 156^a בְּשָׁלֹחַ גִּבּוֹר וּמַחֲשׁוּבֵי בְּשָׁלֹחַ Ms. O. (ed. מחשבוֹתֵי) he who was born under Saturn shall be a man whose plans will be frustrated (בָּל, being the Chald. equivalent of שָׁבַר). Gen. R. s. 10 וְהוּא... מִלּוֹ יוֹם רִבְעִי שׁ there is a planet which completes its circuit in thirty years; it is Saturn. Pirké d'R. El. ch. VI יוֹם רִבְעִי שׁ Saturn rules on the fourth day of the week. Pesik. R. s. 20; a. e.

נַשׁ, v. נַשֵּׁן.

נִשְׁגָּר, v. נִשְׁגָּר.

שָׁבַר (b. h.; comp. גָּבַה) *to be high, exalted, strong.*

Pi. שָׁגַב to overpower (comp. יִשְׁגֹּב). Tem. 16^a (ref. to לְבַלְחֵי, I Chr. IV, 10) מִלְּשׁוֹנֹתָּא... יִשְׁגֹּבֵנִי that the evil inclination may not have power over me so as to prevent me from studying; Yalk. Josh. 27 יִשְׁגֹּבֵנִי (corr. acc.).

שֶׁגֶב ch. same.

Pa. שָׁמַר to elevate, lift up, strengthen. Targ. Ps. XX, 2.

Af. אָפּטײַטש 1) to lead astray. Targ. Prov. XXVIII, 10. — 2) to miss the aim. Targ. Jud. XX, 16 מִשְׁטֵּן (read: מִשְׁטֵּן, v. Bashi).

שגיר = שגירא, שגיר. Lev. R. s. 9 (ed. Wil. 'ס); Yalk. Ps. 763, v. שגיר I ch.

שגירא f. (שגיר) error, inadvertency.—Pl. שגיראות. Midr. Till. to Ps. VII ed. Bub. שגירי מוחל וסלח עני כל ש' שעשיתי מוחל וסלח לי forgive me and pardon me for all inadvertent wrongs that I may have committed. Ib. to Ps. XIX שגיראיו ed. Bub., v. שגיראיו.

שגירא ch. same.—Pl. שגיראות. Midr. Till. to Ps. XIX, v. שגירא.

שגירא, v. שגירא.

שגירא, v. שגירא.

שגירא f. (שגיר) confused, bewildered. Gitt. 70^b שגירא his mind is confused (by the fear of death), opp. צילוחא, v. צילוחא.

שגל f. (b. h.; שגל, changed by Massorah into שכב; cmp. king's wife or mistress. R. Hash. 4^a (ref. to Neh. II, 6) כלבתא... אמר ש' אמר what is shegal? Said Rabbah..., a she-dog. Ib. (ref. to Ps. XLV, 10) ראי ש' כלבתא דיהא וכו' if shegal meant dog, what good tidings did the prophet announce for Israel? Ib. מלכתא דיהא וכו' shegal means in general queen, and that opinion of Rabbah... (as regards Neh. I. c.) is a tradition &c.—Pl. שגליות (שגלן). Snh. 95^b.

שגם Pi. שגם (v. שגם) 1) to smooth, plane, polish. Kel. XXII, 10 שגם... שגם the boards in a bath which one planed; (Maim.: which one joined with bamboo, v. next w.).—2) to bend. Gen. R. s. 26 (play on שגם, Gen. VI, 3) דרי אני משגמן ביסורין I will bend them through suffering; (משגמן 'Rashi') דריני משגמן אלו באלו I will bend them (break their power) one through the other; ib. שגם because I had not bent them through suffering; Yalk. ib. 44.

שגם (שגם) m. (preced.) joint made of twisted reed (bamboo), hinge.—Pl. שגמים or שג' Gen. R. s. 26 (v. preced.) דלתא דהוא מי מעמידו שגמי (or שגמי) what keeps the door in position? Its hinges. Kel. X, 6 עשאן בסינין או בשג' (Ar. a. Bart. (בשג') if he joined the boards with tenons or with hinges (Maim.: with bamboo, v. שג').

שגמא ש' ch. same.—Pl. שגמאות. Koh. R. to IX, 18 (expl. האגמאות, II Kings XVIII, 16) ש' רבנן אמרי ש' the Rabbis say, it means the (gilt) hinges.

שגנו, Yalk. Josh. 22, v. שגנו.

שגיר (Shaf. of גיר; cmp. נגר) to run, flow.—Part. pass. שגיר f. שגירא fluent, spoken without hesitation. Ber. V, 5 שגירא if my prayer is fluent in my mouth, I know &c., v. שגיר; Tosef. ib. III, 3 שגירא ed. Zuck. (Var. שגירא).—[Cant. R. to I, 15 שגירא, v. infra.]

Pi. שגיר 1) to speak with fluency. Ex. R. s. 9 כיון ש' שגירא when they recited (these verses) the whole night with fluency, they considered it a good

sign &c.—2) to make run, to send. Tanh. Miek. 8 פוש ושיגר... arrest them and send them up before me; Gen. R. s. 91. Ib. ושיגר בשבילם וכו' and sent (messengers) out for them to hunt them up &c. Tosef. Sabb. XIII (XIV) וכו' ולדפרכום שלחן ש' לו וכו' 9, שגירא לאנשי Ber. 51^a, sq. שגירא he sends it as a gift to his household. Snh. 59^b שגירא he sent out one (serpent) to the south &c. B. Bath. 146^a. Sot. 35^b שגירא v. שגירא a. fr.—Part. pass. שגירא f. שגירא. Cant. R. to IV, 1, v. שגירא; ib. to I, 15 שגירא corr. acc.).

Hif. שגיר [to speak fluently,] to improvise a prayer, change the established form. Y. Ber. V, 9^c שגירא ש' שגירא if a reader improvises two or three sections (of the Prayer of Benedictions), we do not make him go back and recite the established form.

שגר I ch. same, 1) to run, flow. Targ. Jer. XIII, 17 (ed. Wil. שגר Pa., shed). Ib. IX, 17 (ed. Wil. Pa.).—2) to drag. Hull. 51^a שגר דהו שגרן וכו' Tosaf. (שדרן) they dragged their hind legs.

Pa. שגר 1) to cause to run, shed tears. Targ. Jer. I. c., v. supra.—2) to send. Targ. Y. Ex. XXIII, 20.—3) to cast; (of beasts) to give birth. Ib. XIII, 12 שגר (not שגר) (רמש' שגר). Targ. Jer. XXII, 19.—Part. pass. שגר f. שגרא; שגרן pl. Ib. VII, 33; XXXVI, 30. Targ. Deut. XXVIII, 26. Targ. Is. V, 25, a. e.

Af. שגר 1) (neut. verb.) to run over. Y. Sabb. VIII, 9^b bot. שגר R. Aha's eye ran over the whole Torah, and he did not find (that the word מלאכה appeared 39 times).—2) to cast an eye. Y. Kil. IX, 32^b bot.; Y. Keth. XII, 35^a bot. שגר עיניו וכו' שגר עיניו (not עיניו) at that moment I let my eyes run (reviewed in my mind) the whole &c., v. שגר.—3) to improvise, change the established form of a prayer. Y. Ber. V, 9^c שגר א' (read שגר) he changed one section of the Benedictions. Ib. שגר א' מכהני' זדים בסופה he changed the benediction which closes with makhni'a zedim (the twelfth section) at the end of it.

שגר II (preced.; cmp. שגר) to heat. Targ. Ez. XXXIX, 9.—Sabb. 109^b שגר תנורא she heated the oven and swept it &c.—Part. pass. שגר f. שגרא. Yoma 29^a תנורא ש' a hot oven (in which it is easy to kindle a fresh fire), opp. קרירא.

שגר III pr.n.m. Sh'gar, one of Haman's ancestors. Targ. Esth. V, 1; Targ. II Esth. III, 1.

שגר m. (b. h.; שגר) 1) [that which is cast,] birth, foetus, premature birth. Bekh. 3^a (ref. to Ex. XIII, 12) שגר בהמה ש' בהמה Rashi Var. 'the first cast of an animal', even the premature first birth of an animal is sacred; (ed. שגר בהמה) שגר that which dwells in an animal).—2) run, flight (of a dove). B. Bath. II, 5 שגר דיונה מלא ש' a far as the dove flies (for food).

שגר ש' m. (שגר I) that which is cast away; ש' שגר dates after being pressed out for beer, refuse. Keth. 80^a top.

שְׁנוּנָה **שִׁי** m. (שְׁנִי I, 2) *dragging or casting the legs, hip-disease*. Hull. 51^a נִשְׁנִי...הָאֵר שִׁי נִשְׁנִי...הָאֵר (Ms. M. שְׁנוּנָה, Ar. 'שג', v. Rabb. D. S. a. l. note) there was a case of lambs...that dragged their hind legs (v. שְׁנִי I), said R. Yemar, that is a case (of which, when occurring with a man, we say) 'hip-disease has seized him' (which does not rise from a severance of the spinal cord). Ib. 'שִׁי hip-disease is a frequent disorder, severance of the spinal cord is unusual. Gitt. 69^b 'לֹשׁ' וְכִי as a remedy for hip-disease, let one take &c.

שְׁנוּנִיָּה m. pl. (שְׁנִי I) [*rivulets*], *slopes*. Y. Bicc. I, end, 64^b מֵאֵן דְּמִקְרָר אֵילֵין שִׁי דְּבִישָׁן מִינְהֵן שִׁי רְבִישָׁן מִינְהֵן (v. קָרָר I) the slopes of Beshan (will find that) they are part of them (of the regions flowing with milk and honey).

שְׁנִיר m. (שְׁנִיר) *messenger, ambassador*. Y. Shebu. I, 32^d לִשְׁנֵי מְלָכִים וּשְׁנֵי שְׁנִירֵיהֶן מְלָכֵי...וּשְׁנִירֵיהֶן שֶׁל זֶה וְזֶה as in the case of two kings and their two ambassadors, this one's king being higher in rank than the other's king, and this king's ambassador higher than the other king's ambassador, but this one's ambassador is not higher than the other ambassador's king.—Pl. שְׁנִירִים, v. supra.

שִׁנֵּשׁ I (apocop. of שִׁנֵּשׁ, transpos. of נִשְׁנֵשׁ, v. שִׁנֵּשׁ; cmp. נִשְׁנֵשׁ, a. בִּסְכֵּס, בִּסְכָּן) *to feel around, dabble, fumble*. Tanh. P'kudé 3 עוֹלָם שְׁנִי דְּרֹמָה לְחֹזֵר שְׁנוֹשׁ וְכִי in the second period man is like the swine that searches in the dunghills: so does the child two years old dabble in dirt.

שִׁנֵּשׁ II, Pl. שִׁנֵּשׁ (v. שִׁנֵּשׁ) *to confuse*. Yalk. Gen. 150 בְּשִׁי"ן כְּרִיב a. וְשִׁנֵּשׁ a. יִשְׁנֵם, Gen. XLIV, 4, 6) *to confuse* (it is written with (may be read as) *Shin*, confuse them with words, now soft and now hard; 'וכִי עָשָׂה וְיִשְׁנֵם שִׁנֵּשׁ' and so did he, *vayasshigem*, he confused them &c.

שִׁנֵּשׁ ch., Pa. שִׁנֵּשׁ same. Targ. Y. Ex. XXIII, 27 (O. Var. וְשִׁנֵּשׁ, Ms. III וְשִׁנֵּשׁ; v. Berl. Targ. O. II, p. 27; h. text וְשִׁנֵּשׁ) Targ. O. ib. XIV, 24. Targ. O. Deut. VII, 23; a. fr.—B. Bath. 9^b, sq. עוֹלָם מְשִׁנֵּשׁ וְכִי, v. עוֹלָם I; [v., however, שִׁנֵּשׁ].

Ithpa. שִׁנֵּשׁ *to be confused, perplexed, excited*. Targ. II Esth. VI, 10. Targ. I Kings I, 41; 45 (h. text חָמַם). Targ. Ps. XXXIX, 7 (h. text וְשִׁנֵּשׁ). Ib. XLVI, 4 מְשִׁנֵּשִׁין Ms. (ed. מְשִׁנֵּשִׁין); a. fr.—Targ. Jer. XXIII, 19 (h. text מְשִׁנֵּשִׁין). Ib. XXV, 16, v. שִׁנֵּשׁ.

שִׁנֵּשׁ (= שִׁנֵּשׁ = סָגַס, denom. of סָגַ I) *to be debased*. Lev. R. s. 18 'לֹשׁ' וְכִי שִׁנֵּשְׁתָּהוּן בִּי וְכִי you acted basely towards me, as it is said (Ps. LXXVIII, 36) &c.; Yalk. Is. 287 (שִׁנֵּשְׁתָּהוּן בְּכַסֵּךְ [סִיגִים] מְצוּפָה עַל חֶרֶם וְכִי) (שִׁנֵּשְׁתָּהוּן) you were base like 'an earthen vessel overlaid with silver [dross]' (Prov. XXVI, 23), as it is written (Ps. l. c.) &c.

Pa. שִׁנֵּשׁ *to debase*. Lev. R. l. c. שִׁנֵּשְׁתָּהוּן אִוְרָתָא וְכִי you debased your manners, as it is written (Prov. l. c.), 'an earthen vessel' &c.—B. Bath. 9^a sq. מְשִׁנֵּשׁ אִוְרָתָא דְּרַאמִּיָּה a child that caused the deterioration of his mother's

ways (who refused his mother's entreaties until she uncovered her breasts, saying, look at the breasts that gave thee suck).

שִׁנֵּשׁ same, v. supra.

שִׁנֵּשׁ (*Palp.* of שִׁנֵּשׁ) *to confuse, perplex*.

Ithpalp. שִׁנֵּשׁ *to be confused, excited; to rage*. Targ. Jer. XXV, 16 Ms. (ed. וְשִׁנֵּשִׁין).

שִׁנֵּשׁ, **שִׁנֵּשׁ** f. (שִׁנֵּשׁ) *excited, agitated*. Gen. R. s. 87, beg. (expl. 'וְכִי', דְּמִירָה, Prov. VII, 11) שִׁי וְכִי (Ar. בְּיִכָּה; Yalk. ib. 145, a. Yalk. Prov. 940 בּוֹכָה, read: בְּיִכָּה) she is agitated and runs about; v. בּוֹךְ.

שִׁד m. (שִׁד) *furrow*.—Pl. שִׁדִּים, שִׁדִּי. Gen. R. s. 42 (expl. עֲמֵק הַשִּׁדִּים, Gen. XIV, 10) חֲלָמִים שִׁי שִׁי חֲלָמִים (the valley was called Siddim,) because it was made up into *siddim*, (which means) furrows; another explanation (as if שִׁדִּים), because it fed its children like breasts; Yalk. ib. 72 (corr. acc.).

שִׁד m. (b. h.; שִׁדָּה, v. Ges. Thes. s. v.) *female breast*. Tosef. Sot. IV, 8 (ref. to לֶשֶׁר, Num. XI, 8) מִזֶּה שִׁד זֶה עֵיקָר וְכִי ed. Zuck. (Var. רִד) as the breast is essential for the child and everything else is of secondary import, so was the manna &c.; מִזֶּה שִׁד זֶה אֵם יוֹנֵק וְכִי as the breast does not harm the child, even if it suck it an entire day &c.; Yoma 75^a מִזֶּה שִׁד זֶה חֲרִיטָן וְכִי as the child finds in the breast all tastes &c.—Du. שִׁדִּים; pl. constr. שִׁדִּי. Gen. R. s. 42; Yalk. ib. 72; v. preced. Tanh. Sh'moth 25 וְדוֹיִנִּיקִים and the sucklings found in the manna a taste like that of the milk from their mothers' breast (ref. to Num. l. c.). Ber. 3^a. Sot. 30^b; a. fr.

שִׁד, **שִׁדִּי** m. (b. h.) *demon*. Yoma 75^a (play on לֶשֶׁר, Num. XI, 8) מִזֶּה שִׁד זֶה מִתְחַפֵּךְ וְכִי as the demon changes into many colors (appearances), so did the manna change into many tastes. Snh. 67^b רִקְפִּיד אִמְנָה שִׁד v. קָפֵד. Ib. (ref. to Ex. VIII, 15) מִיכָן שִׁאֵין הַשִּׁד וְכִי from here we learn that the conjured demon cannot create anything smaller than a barley corn; a. fr.—Pl. שִׁדִּים, שִׁדִּי. Lev. R. s. 22 (ref. to Lev. XVII, 7) אֵלֶּה... וְאֵין this *s'irim* means demons; וְאֵין שִׁי... שְׁעִירִים and this *shedim* (Deut. XXXII, 17) means *s'irim* (ref. to Is. XIII, 21). Snh. l. c., v. לְחָשִׁים; a. fr.—Fem. שִׁדָּה, שִׁדִּי; pl. שִׁדִּוֹת, שִׁדִּי. Pesik. R. s. 15 (expl. שִׁדִּים וְשִׁדָּה, Koh. II, 8) שִׁדִּים שִׁדִּים מָלֵךְ and female demons; Pesik. Haḥod., p. 45^b before Solomon sinned, הִדָּה יוֹדָה וְכִי he ruled over all sorts of demoneses.

שִׁדָּה, **שִׁדִּי** ch. same. Sabb. 67^a לֹשׁ' לִימָה חֲכִי וְכִי against a demon say this &c. Ib. דְּבִירָה חֲכָמָה for the demon of the privy. Erub. 43^a; Pes. 110^a יוֹסֵף שִׁי שִׁדָּה וְכִי the demon Joseph; a. fr.—Lev. R. s. 5 שִׁדָּה וְכִי שִׁדָּה &c., v. שִׁדָּה. Targ. Deut. XXXII, 17. Targ. Y. I ib. 10. Targ. Is. XIII, 21 (h. text שְׁעִירִים, v. preced.). Targ. Lev. XVII, 7 (O. ed. Vien. שִׁדִּים); a. fr.—Pes. l. c. אֲשִׁמְדָּה מְלָכָה וְשִׁי Ashm'dai, king of the demons; Gitt. 68^a; a. fr.—Gen. R. s. 65; Yalk. ib. 114 (expl. אִישׁ

שָׁדָא, Gen. XXVII, 11) גבר שדיין (not שדיין) a man (worshiper) of demons (ref. to שְׁדִיִּים, Is. XIII, 21).

שָׁדָא, v. שְׁדִי.

שָׁדָא, שָׁדָא, v. שְׁדִימָא I.

שָׁדָא (b. h.) to overpower, rob. Pesik. R. s. 26 יבואו השודרים וישדו אתה let the plunderers come and plunder her; Yalk. Jer. 262 יבואו השונאים וישדו בה (not ביהם).

Pi. שָׁדָא same, v. supra.

Nif. שָׁדָא to be robbed. Gen. R. s. 75 (ref. to Ps. XII, 6) (לכשתראה אתי) ואימתי אתי לכשתראה עניים נשדורים וכן when do I rise? When I see the poor robbed and the needy in anguish; Yalk. Ps. 625; Yalk. Zech. 569.

שָׁדָא, v. שְׁדִי.

שָׁדָא (b. h.; cmp. צָדָא) to join, arrange, direct.

Pi. שָׁדָא to harrow. Pirké d'R. El. ch. XXVIII; Yalk. Gen. 76 וישדו פָּחוֹחַ, v. פָּחוֹחַ. Pirké d'R. El. ch. XII וישדו ויחרש to plough and harrow the ground.

שָׁדָא ch., Pa. שָׁדָא same. Targ. Job XXXIX, 10 (ed. Wil. רָשָׁא).

שָׁדָא, pl. שְׁדוּה, v. שֵׁד.

שָׁדָא, v. שְׁדִימָא.

שָׁדָא c. (b. h.; cmp. שָׁדָא; v. Del. Assy. Handw. s. v. šid(d)u, p. 642) tract of land, field. Shebi. I, 1, a. fr. שָׁדָא a cultivated field in which trees grow, opp. הַלְבָן, v. לָבָן. Sifra B'huck., Par. 4, ch. XI (ref. to Lev. XXVII, 21) קריי לשון זכר וכן this proves that sadeh is of masculine gender in the sacred (Biblical) language. Arakh. VIII, 1 המקריש את שָׁדָאוֹ if a man consecrates his field. Ib. VII, 5 אֲחֻזָּה... בְּשֵׁן הַלִּיקָהּ if a man bought a field of his father, and his father died, and after this he consecrated it, it is legally treated as an inherited field (Lev. XXVII, 16), contrad. בְּשֵׁן מְקֻנָּה a purchased field (ib. 22); a. fr.—Keth. I, 6, a. e. נסחופת שדוהו ed. Zuck. (Var. ש') vegetable growing in the field (in the Sabbatical year).—Pl. שְׁדוּה. Arakh. IX, 5 חוץ מן הש' כל שהוא... whatever is within a city wall is legally the same as houses, except fields. Ib. 7; a. fr.

שָׁדָא, v. שְׁדִי.

שָׁדָא, שְׁדוּכָא, v. sub שְׁדִימָא.

שְׁדוּכָא f. (שָׁדָא) 1) quiet, peaceable. Targ. I Chr. IV, 40.—2) peace, rest. Ib. XXII, 9 (ed. Wil. שְׁדוּכָא).

שְׁדוּכָא f. (preced.) rest, ease. Targ. Ez. XVI, 49 (ed. Wil. שְׁדוּכָא; some ed. שְׁדוּכָא).

שְׁדִי m. (b. h.) Almighty. Targ. Gen. XVII, 1. Targ. Ruth I, 20; a. fr.—Gen. R. s. 46 (homiletic etymology, ref.

to Gen. XVII, 1) אֲנִי הוּא שְׁדִימָא it is I who said to my world..., 'it is enough'. Succ. 5^a (ref. to Job XXVI, 9) שְׁדִימָא שְׁדִימָא שְׁדִימָא the Almighty separated himself from the splendor of his residence, with his cloud over him; a. e.

שְׁדִי (v. אָרִי, II) 1) to swing, throw, cast, shoot; to sprinkle, pour. Targ. O. Ex. XV, 21 ed. Lsb. a. oth. (ed. Rmā). Targ. Job XXXVIII, 6 (h. text ירה). Targ. Ps. XCI, 5 (v. שְׁדִימָא II). Targ. I Sam. XX, 20. Targ. Lev. IV, 12 מִשְׁכָּה (inf.; h. text מִשְׁכָּה); ib. 18 רִישׁוֹר (fr. אֲשֵׁר). Targ. Koh. II, 8 מְרֻבֵּן דְּשִׁרְקָן (not מְרֻבֵּן דְּשִׁרְקָן) gutters discharging tepid, and gutters discharging hot waters (h. text שְׁדִימָא). Targ. Ps. LXXXIX, 3. Ib. LXII, 9 (ed. Wil. שְׁדִי, corr. acc.). Targ. Lam. II, 4; a. fr.—B. Kam. 92^b לֹא הָשִׁיב (v. שְׁדִימָא). Nidd. 31^a וְשָׁדָא בְּשֵׁרָא וכן. Gitt. 57^b וְשָׁדָא I will throw down a ring for thee, and thou bow down &c. Ib. 69^b וְיִשְׁדִּי מֵיָא and let him pour water on it. Ib. 72^b וְלִשְׁדִּי לִיהָ and let him sprinkle it &c. Snh. 30^b, a. e. בְּרֵה נְרָמָא, v. שְׁדִימָא; a. fr.—2) to cast the spindle, to spin. Keth. 72^b וְשָׁדָא פִּילְכָה v. שְׁדִימָא. Gitt. 69^b דְּשִׁרְקָתָא דְּרֻמָּה (fr. שְׁדִי or שְׁדִימָא), v. דְּשִׁרְקָתָא I. Succ. 16^a מְשָׁדָא, v. אֲשֵׁרָא; a. e.

Af. שְׁדִימָא same, to cast, pour, shed. Targ. II Sam. XVI, 13. Targ. I Chr. XXII, 8; a. e.

Pa. שְׁדִימָא same. Targ. O. Ex. XV, 4 ed. Berl. (oth. ed. Pe.); Y. I ib. שְׁדִימָא (h. text ירה).—[Targ. Prov. XIII, 12 מְשָׁדָא ed. Wil., read מְשָׁדָא, v. שְׁדִימָא.]

Ithpa. אֲשֵׁרָא, Ithpe. אֲשֵׁרָא 1) to be cast, poured out; to be shot. Targ. Jer. XXII, 19. Targ. Lam. IV, 1. Targ. Y. Num. XXXV, 33 (O. אֲשֵׁרָא, v. אֲשֵׁרָא). Targ. O. Ex. XIX, 13. Targ. Jer. XII, 9; a. e.—Nidd. 48^b, v. infra.—2) to be cast about, reel. Targ. Is. XXIV, 20 (h. text נִיעַ).—V. אֲשֵׁרָא (v. דָּאָה) to hover, fly. Targ. O. Deut. XXVIII, 49 (h. text דָּאָה). Targ. Jer. XLVIII, 40. Targ. Hab. I, 8. Targ. Is. VI, 6 (ed. Lag. a. Ar. אֲשֵׁרָא, corr. acc.).—4) denom. of שְׁדִי to be a full developed breast. Nidd. 48^b אֲשֵׁרָא (oth. opin. in Rashi: to be poured out, emptied, dried up), v. בְּרָקָה; [Ar. אֲשֵׁרָא, Var. אֲשֵׁרָא, v. שְׁדִי II, a. שְׁדִי].

שְׁדִימָא I m. (שְׁדִי 2) yarn. Targ. Ez. XXVII, 19 Ar. (ed. שירין, שירין).

שְׁדִימָא II (שְׁדִי 1) [arrow, cmp. Ps. XCI, 5, v. Targ.] hot, destructive east-wind. Gitt. 31^b שְׁדִימָא the shadya is blowing; [Ar. s. v. אֲשֵׁרָא names ש' as south-wind; Rashi: = h. שְׁדִימָא demoness].

שְׁדִימָא, v. שְׁדִימָא.

שְׁדִימָא m. (שְׁדִי) at rest, at ease. Targ. Job XXI, 23 (Ms. שְׁדִימָא; h. text שְׁדִימָא).

שְׁדִימָא, שְׁדִימָא f. (b. h. שְׁדִימָא) field, plain(?). Ab d'R. N. ch. VI רָאָה אֶבֶן ש' וְנִשְׁלָהּ וכן (ed. Schechter) he saw a stone of the plain (a clod of earth), and took it to his mouth.

שָׁדָן, *Pi*, שָׁדָן (v. next w.) to negotiate, stipulate. Sabb. 150^a וְיַעַל הַרְיָנִיק וּבְ... יַעַל הַרְיָנִיק you may stipulate on the Sabbath about girls to be betrothed, and about a boy to be taught reading or a trade. Tosef. ib. XVI (XVII), 22 אִין מְשַׁדְּנִין בֵּין וְכ' you must not negotiate business affairs between a husband and his wife (to reconcile them) on the Sabbath. Kidd. 44^b וְהוּא שָׁדָנָה provided they have been negotiating (with her father). Ib. (mixed dict.) אִין רְשִׁידָנָה even if they have been negotiating.

Hif, שָׁדָן to subdue, quiet. Esth. R. s. 2, beg. (ref. to Prov. XXIX, 11 רַשְׁמֵהוּ וְכ' (ישבחוהוּ) וְכ' this refers to the Lord who quieted Ahasverus (ref. to מְשַׁבֵּחַ, Ps. LXV, 8).

שָׁדָן, *שָׁדָן*, *שָׁדָן* (v. דָּעָן a. דָּעָן; cmp. Targ. Prov. XV, 18 דָּעָן = h. שקט) [to be sunk, settled,] to be quiet, at ease. Targ. Is. XIV, 7. Targ. Josh. XI, 23. Targ. Job III, 25. Targ. Y. II Deut. XXXIII, 3. Targ. Y. II Num. XXIII, 24 (ed. Vien. שָׁדָן, corr. acc.); a. fr.—Y. Yoma VIII, 45^a bot. 'אמרין שָׁדָן אִין מִלְּמָה they spoke to the first (infant in the mother's womb), and it became quiet. Y. Shebi. IX, 38^d כִּד רַחֵם וְשָׁדָן מִלְּמָה when he saw that things had settled down (the persecutions had ceased); Gen. R. s. 79 שָׁדָן (part. pass. *Pa*).

Af, שָׁדָן to settle, quiet, pacify. Targ. Ps. LXV, 8 (Ms. שָׁדָן *Pa*). Targ. Job XXXIV, 29 (not 'שָׁדָן). Targ. Y. Num. XVII, 20 (ed. Vien. שָׁדָן, corr. acc.).

Pa, שָׁדָן 1) same. Targ. Ps. XCIV, 13. Ib. XC, 11. Targ. Job XXXVII, 17; a. e. (v. supra).—Gen. R. s. 64 וְיָשָׁדָן צְבוּרָה... יַעַל יַעַל a wise man come and pacify the people; (Yalk. Ib. 111 (ירשדל).—2) to arrange, stipulate, esp. to negotiate a marriage (by sending an agent to settle affairs). Kidd. 13^a הָרַם בְּרַשׁ in that case it means that he had been negotiating (when he finally betrothed her with a stolen object); וּמָנָה חִמְרָא... בֵּין ש' וְלֵא ש' and how will you prove that it makes a difference whether a betrothal was preceded by negotiations or not?

Ithpa, שָׁדָן, *Ithpe*, שָׁדָן to be quieted, settled. Targ. Esth. II, 1. Ib. VII, 10. Targ. Y. Gen. VIII, 1 (some ed. שָׁדָן, corr. acc.; Ar. שָׁדָן).

שָׁדָן m. (preced.) one at ease, retired from business. B. Bath. 139^a בְּש' מַרְדֵּיחָן Ar. a. Rashb. ed. Pes. (Ms. H. שָׁדָן, v. Rabb. D. S. a. l. note 10; ed. שָׁדָן) the Mishnah (which disallows the older brother as executor of the estate to take his personal expenses out of the common fund) refers to a person retired from business (who does nothing to enlarge the value of the estate); ש' פְּשִׁיטָא if he is idle, is it not a matter of course (that he is not entitled to his personal expenses out of the estate)?—*Transf. barren tree, wild tree (cmp. שָׁדָן).—*Pl*, שָׁדָן. B. Kam. 92^b קִינָא Ar. a. Ag. Hatt., v. Rabb. D. S. a. l. note 6; ed. שָׁדָן, v. רִשְׁמֵהוּ.

שָׁדָן, Targ. Gen. XXV, 27 נָח ש' some ed., v. שָׁדָן.

שָׁדָן (*Shaf*. of וְלָל; cmp. שָׁדָן) to swing, be wide open (v. Fr. Del. Proleg., p. 101).

Pi, שָׁדָן (cmp. פָּתַח) to persuade, speak suavisly. Kidd. 30^b sq. מִפְּנֵי שֶׁמְשַׁדְּנָהּ בְּרַבְרִים וְכ' it was revealed and known before Him... that a child honors his mother more than his father, because she sways him by persuasive words, therefore did he place the honor of the father before &c. (Ex. XX, 12); Mekh. Yithro, s. 8; Yalk. Ex. 297. Yoma 35^b מְשַׁדְּנָהּ בְּרַבְרִים every day did Potiphar's wife try to win (entice) him with words; a. e.

Hithpa, שָׁדָן 1) to be persuaded, enticed. Koh. R. to I, 16 חֲלֵב מְשַׁדְּנָהּ וְכ' the heart is enticed, as it is said (Gen. XXXIV, 3), and he spoke &c.—2) to make one's self pleasant, to insinuate one's self; to be on good terms. Pes. 112^a; 113^a חֲלֵב מְשַׁדְּנָהּ וְכ' try to be on good terms with him on whom the hour smiles.—3) [to swing one's self up,] to make an effort, strive. Tosef. Kidd. V, 15 יִשְׁתַּדֵּל לְעוֹלָם יִשְׁתַּדֵּל under all circumstances a man must strive to have his son taught a trade which is &c.; Kidd. IV, 10 (11) Y. ed. (Mish. a. Babli only יִשְׁתַּדֵּל); Y. ib. IV, end, 66^d. Ab. II, 5 אִין לְהִירָח אִין (Ar. הַשְׁחָרָה) where there are no men, strive thou to be a man. Ib. IV, 18 אִין לְהִירָח אִין (Ar. הַשְׁחָרָה, v. מְשַׁדְּנָהּ); a. e.

שָׁדָן ch., *Pa*, שָׁדָן same, to persuade, entice. Targ. Prov. I, 10. Targ. O. Ex. XXII, 15. Targ. Jud. XIV, 15; a. fr.—Yalk. Gen. 111 וְיִשְׁתַּדֵּל, v. שָׁדָן.

Ithpa, שָׁדָן 1) to insinuate one's self, win favor. Targ. Ruth II, 19.—Gen. R. s. 22 לְמַשְׁתַּדְּלָא... אִין כְּלָבִין there are dogs in Rome that know how to insinuate themselves (win the confidence of men); Yalk. Gen. 36; Yalk. Ps. 840 לְמַשְׁתַּדְּלָא.—2) to strive; to struggle. Targ. Koh. I, 17. Targ. O. Gen. XXXII, 25, sq. Targ. Cant. III, 6.—[Targ. Ps. CXIX, 96 ed. Wil., v. שָׁדָן.]

שָׁדָן (b. h.; cmp. דָּפַח, s. v. דָּפַח) to knock; (of grain) to blast. Pesik. Asser, p. 99^b [read:] וְיִרְדָּא שָׁדָן וְיִרְדָּא I send one east wind, and it blasts them; Yalk. Deut. 892 שְׁדָפָה (corr. acc.); Tanh. R'eh 17 וְיִשְׁתַּדְּלָהּ; Pesik. R. s. 25 וְשִׁדְּפָה.

Pi, שָׁדָן same, v. supra.

Nif, שָׁדָן, *Nithpa*, שָׁדָן to be blasted. B. Mets. IX, 6 כְּגוֹן שֶׁנִּשְׁתַּדְּפָה... אִין מְשַׁדְּלָא if one tenanted a field..., and the locust ate it up, or it was blasted. Ib. 105^b שְׁנֵי שָׁדָפִי כְּגוֹן שֶׁנִּשְׁתַּדְּפָה (it is considered a regional calamity,) if for instance four fields on four sides of that in litigation have been struck with blast. Ib. כ' חֲלֵם אִין וְכ' if one furrow over the whole length of it was struck. Y. M. Kat. III, 81^d top וְיִרְדָּא כָּל מְקוֹם... אִין שָׁדָן every spot on which his eye looked was blasted; a. fr.

שָׁדָן ch., *Ithpa*, שָׁדָן, *Ithpe*, שָׁדָן same, 1) to be blasted, emptied of grain. B. Mets. 105^b וְיִשְׁתַּדְּלָהּ רַבָּא רַבָּא when most of the fields of the valley were struck; ib. 106^a וְכ' מִשְׁתַּדְּלָהּ רַבָּא most of the fields... were struck, and also his barley was blasted. Ib. (mixed dict.) אִין שְׁדוּחִין כָּל שְׁדוּחִין for all thy fields have been struck; a. e.—2) (euphem.) to ease one's self. Targ. I Kings XVIII, 27 (h. text שָׁדָן).

שָׁדָן, *שִׁי* m. (b. h.; preced.) blast. B. Mets. 106^a כָּל

שָׁתָּה, שָׁתָּה, שָׁתָּה (b. h. שָׁאָה) 1) *to stand still, pause; to dwell, tarry*. Shebu. II, 3 או שש' בכרד השתחווה or if the unclean person stayed in the Temple long enough for prostration. Ib. 17^a (mixed dict.) ש' ברלא when he did not stand still (but) walked constantly though slowly). Yeb. VI, 7 ושא אשה ור' if one married a woman and lived with her ten years without issue. Ib. רשאי רשעי.

לְשֹׁחֵרוֹ וְכ' the second husband may live with her ten years. Ib. 36^b וְכ' כל ששנה וב' a human birth that survived thirty days (although born in the eighth month) is not considered an abortion; Sabb. 135^b ששנה. Ber. V, 1 שְׁחִי... חסידים the pious men of olden times used to tarry a while (in the synagogue) before prayer &c. Ib. 32^b וְכ' דרו שוהין שעה... וחורוין ושוחין וב' they waited an hour, and prayed an hour, and tarried again an hour (at synagogue); a. fr.—Esp. (ritual) *to pause during the act of slaughtering* (which makes the animal so cut unfit to eat). Hull. 2^b וְכ' ישוה שמה they might pause, might press the knife &c., v. שְׁחִי. Ib. 12^a; a. fr.—2) *to delay*, v. infra.

Hif. הִשְׁחִי, הִשְׁחִי *to cause delay; to detain, restrain*. Nidd. 31^a sq. וב' מרוך שמשחין עצמן וב' because they restrain themselves (retard effusion) &c. Snh. 76^a וב' חמשה בחו וב' he who retards (the marriage of) his marriageable daughter. Gen. R. s. 85 ויהן משחין אורן וב' and they (the sons of Eli) caused them to stay away from their home one night. Lev. R. s. 37, beg. שנוה ומשה וב' who vows (a sacrifice) and procrastinates the fulfilment of his vow. Ib. שנוה את נדו (perh. שנה, *Pi.*) because he had vowed and was procrastinating &c. Keth. 61^a משהו וב' חכל משהו וב' בפני השמש וב' you may postpone every dish before the waiter (keep him from eating while he is serving), except &c.; a. fr.

Pi. שְׁחִי same, *to delay the use of, let stand*. Y. Ter. VIII, 45^a top וב' אסור לְשֹׁחֵרוֹ וְכ' (or לְשֹׁחֵרוֹ, *Hif.*) you must not let it stand, but if one did, and it turned into vinegar &c. Ib. וְכ' אם שחין וב' and if one did let them stand; a. e.

Hithpa. הִשְׁחִי, *Nithpa.* נִשְׁחִי, 1) *to be delayed*. R. Hash. IV, 4 מלכוד... נשחין once the witnesses (that had seen the new moon rise) were delayed from coming (were late). Nidd. 27^a וב' חולר אחר וב' it occurred that a twin child was born three months after its brother; a. fr.—2) *to gaze, be undecided, deliberate*. Num. R. s. 57 וְכ' מזה אחר עומד ומשחין וב' (some ed. וְכ' מזה אחר עומד ומשחין וב' why dost thou stand and deliberate?; a. e.

שְׁחִי, שְׁחִי, שְׁחִי ch. 1) same, *to stand still; to tarry, gaze, be astonished*. Targ. Y. Gen. XLIII, 10. Targ. Y. Ex. XII, 39. Targ. O. Gen. XXIV, 21. Targ. Is. XXIX, 9; a. fr.—Targ. Hab. I, 5 שְׁחִי (ed. Lag. שְׁחִי).—Hull. 75^b וב' (ארכא דאמר) משהו חוה שחין ליה וב' (Resh Lakish) gazed at him (when R. Joh. gave his opinion) and was silent (and in the meanwhile R. Asi left the college room); Shebu. 40^a; 45^b. Hull. 9^a וב' וימנין רשע ודריס וב' sometimes he may pause in slaughtering or press the knife without knowing it; a. e.—2) *to be vacant, lie waste*. Targ. II Kings XIX, 25 Mus. (ed. דשחין; ed. Wil. דשחין); Targ. Is. XXXVII, 26 (ed. דשחין).—[Ber. 6^a בריכי דשחין Ar., v. שְׁחִי II.]

Ithpe. אִשְׁחִי *to be delayed, tarry*. Targ. Y. Gen. XIX, 16. Ib. XXXII, 5; 25. Targ. I Chr. XIII, 14; a. e.—Bets. 6^a לא משהו... משהו דא... משהו... they allow burial on the second festive day only when the corpse has been lying for some time, but if it was not, we postpone its burial. Yeb. 80^b וב' אִשְׁחִי חוה דא its birth was delayed. Ib. משהו a birth may be delayed (beyond the time of maturity).

Ib. וְכ' עד חריס וב' and he (the husband) tarried (was away from home) as much as twelve months; a. e.

Af. אִשְׁחִי *to delay, be slack*. Targ. Y. Deut. VII, 10. Ib. XXII, 22 אִשְׁחִי (ed. Vien. אִשְׁחִי, corr. acc.) do not delay her execution.—Bets. l. c., v. supra.

שְׁחִי m., v. שְׁחִי.

שְׁחִי, v. שְׁחִי.

שְׁחִי, Targ. Esth. VI, 1 some ed., v. שְׁחִי.

שְׁחִי, שְׁחִי f. (שְׁחִי) *delay, pause*. Shebu. 16^b וְכ' אִשְׁחִי אִשְׁחִי אִשְׁחִי אִשְׁחִי a bowing in the Temple with which a delay is connected (spreading hands and feet). Ib. וְכ' שְׁחִי what is the normal time for a delay (in the Temple to be an offense if done by an unclean person)? Ib. שְׁחִי צריך שְׁחִי למלקות וב' is tarrying in the Temple required for an unclean person to be punished with stripes or is it not (and only required for the duty of bringing a sacrifice)?; a. e.—Esp. *pause in the act of slaughtering*. Hull. 9^a וְכ' אִשְׁחִי... שְׁחִי וְכ' אִשְׁחִי and these are the rules for slaughtering... (guard against) pausing, pressing the knife &c. Ib. 27^a; a. e.—*Pi.* שְׁחִי. Shebu. 17^a מזה שְׁחִי אִשְׁחִי are moments of staying in the Temple with intervals of moving combined (to make up the normal time)?

שְׁחִי (עיר) cmp. שְׁחִי a. (עיר) *to be awake*. Targ. Esth. VI, 1 דרוה שְׁחִי (not שְׁחִי).—Y. Ter. XI, end, 48^b; Y. Sabb. II, 4^d top שְׁחִי, v. שְׁחִי II.

שְׁחִי, v. שְׁחִי.

שְׁחִי m. (b. h.; v. שְׁחִי) [*vacancy*] *vanity, inanity, falsehood*. שְׁחִי שְׁחִי a false oath, vowing to do something impossible, opp. שְׁחִי. Shebu. III, 9 וְכ' שְׁחִי... שְׁחִי שְׁחִי (if one says) 'I swear that I will eat this loaf, (and) I swear that I will not eat it', the former is a useless oath (or vow), the second a false oath; שְׁחִי שְׁחִי if he eats it, he is guilty of a false oath (having sworn that he would not eat it); if he does not eat it, he is (also) guilty of a useless oath. Ib. 8 אִשְׁחִי שְׁחִי what is a vain oath of affirmation? If one swears to that which is known to be otherwise, saying of a stone column that it is gold &c.; שְׁחִי שְׁחִי if one affirms an impossibility, saying I swear that I have seen a camel fly in the air. Ib. ... שְׁחִי שְׁחִי if he swears that he will neglect a command, that he will not erect a Succah, ...: that is a vain oath, on the wilful pronouncing of which he is punished with stripes &c. Ib. 21^a שְׁחִי שְׁחִי what is known to be otherwise; a false oath, if one swears to the opposite of the truth (e. g. 'I have eaten', when he has not, 'I have not eaten', when he has), v. שְׁחִי. Ib. 20^b שְׁחִי שְׁחִי a vain oath (*shav*) and a false oath (*sheker*) are the same; a. fr.—*Pi.* שְׁחִי a vain prayer, a prayer concerning a thing which cannot be changed. Ber. IX, 3; a. fr.—Ex. R. s. 3 (ref. דְּמָרִים, Job XI, 11) God knows על דְּמָרִים the people that risk their lives for falsehood

שׁוֹבַל (b.h.) pr.n.m. *Shobal*, homiletical surname of Bezalel. Ex. R. s. 40, s. שׁוֹבַל.

שָׁוּחַ II, שָׁוַח, (שִׁוַח) = h. שָׁוַח, 1) *to bend, be lowered, sink*. Targ. Ps. X, 10 יְשׁוּחַ Ms. (ed. יִשְׁוַח). Targ.

שִׁיחַ, שִׁיחַ, שִׁיחַ ch. 1) same. Targ. I Kings XV, 19. Targ. Ex. XXIII, 8. Targ. Ps. XV, 5; a. fr.—Keth.

105^b why is a gift (to the judge) forbidden? As soon as he accepts a gift from a person, his mind has become attached to him (the giver, v. קָרַב), and he becomes like his own self, and none can see the unfavorable side of his own case (v. preced.); a. e.—2) *singling out, choice, discretion*. Y. Keth. X, 33^d bot.; 34^a top דִּירְדִּירי ש' the judges single out him to whom to adjudicate the claim in litigation; v. שִׁחָה.

שִׁחָה f. (b. h.; שִׁחָה, v. שִׁחָה) 1) *pit, pitfall*. Sifré Deut. 20 וְש' וְש'... אִם כְּשִׁחָה... (v. Jer. II, 6) when you were in the land of deserts and pitfalls you wanted no spies, and now &c.—2) *low talk, whisper*, v. שִׁחָה.

שִׁחָה ch. same, *pit*. Targ. Ps. XCIV, 13 (Ms. שִׁחָה).

שִׁחָה, Yalk. Ez. 381. v. שִׁחָה.

שִׁחָה, ש', שִׁחָה.

שִׁחָה, v. שִׁחָה.

שִׁחָה I (b. h.) [*to swing, be light, move to and fro*; v. II, *to roam, fly, float, swim*. M. Kat. 14^a לְשִׁחָה if he goes abroad to roam (for mere pleasure), opp. לְמִדְוָה for support, לְחִדְוָה for profit in business. B. Bath. 15^b (Satan says) לְשִׁחָה I roamed all over the world, but have found none so faithful as &c. Bets. V, 2 (36^b) לֹא שִׁחָה you must not float on the water (swim on the Sabbath). Y. Shek. VI, 50^a top (ref. to Ez. XLVII, 5) מִדְּרֵי מִי שֶׁרֹּחַ הַמַּיִם כִּי גָאֵר הַמַּיִם מִי שֶׁרֹּחַ הַמַּיִם D. S. a. l., p. 55) the waters were risen... too high for swimming; a. e.—[Y. B. Mets. VIII, end, 11^d בְּשִׁחָה, read: בְּשִׁחָה, v. שִׁחָה.]

Pol. שִׁחָה same. Yalk. Gen. 101 מְשִׁחָה קוֹמָתוֹ שִׁחָה until his body swam in tears.

Hif. שִׁחָה to *cause to swim, teach swimming*. Kidd. 30^b אָבִי לְהַשִּׁיטוֹ בְּנֵהוּ אָבִי לְהַשִּׁיטוֹ בְּנֵהוּ a father is also bound to have his son taught swimming; Tosef. ib. I, 11; Koh. R. to IX, 9 לְהַשִּׁיטוֹ (corr. acc.).

שִׁחָה ch. same, *to roam, fly, swim, row*. Targ. Lam. III, 54 (h. text צָפָה); a. e.—Part. שִׁחָה, שִׁחָה; f. שִׁחָה, שִׁחָה; pl. שִׁחָה, שִׁחָה. Targ. O. Num. XI, 8 שִׁחָה (ed. Berl. שִׁחָה). Targ. Jon. I, 13; a. e.—B. Kam. 83^a מִשִּׁחָה שִׁחָה (a dove) flies (for exercise) farther out, but fills her belly within fifty cubits (from the dove-cote). Ib. וְיִשָּׁחֵם שִׁחָה (for exercise do they fly thirty Rises only and no more? Sot. 48^b (transl. Deut. I, 44) כְּמֵה רִנְחוֹן דְּבִרְיָהּ וְשִׁחָה as bees rush forth and fly about on the heights of the world, and bring honey from the herbs of the mountains; a. e.

Pol. שִׁחָה (with עִינָה) to *look up and down*. Targ. Y. II Gen. XXII, 10.

שִׁחָה II (b. h. שִׁחָה; preced.) [*to make light of* (comp. לְשִׁחָה to *despise, reject*. Tanh. Sh'moth 1 וְשִׁחָה אֶת הַבְּחֹרָה and despised the birthright; (Ex. R. s. 1 וְיִבְרָחָה).

שִׁחָה ch. same. Targ. Gen. XXV, 34. Targ. I Sam. X, 27. Ib. XVII, 42 שִׁחָה (fr. שִׁחָה). Targ. Prov. I, 25 וְשִׁחָה מֶסֶד.

(ed. ושִׁחָה); a. fr.—Part. שִׁחָה, שִׁחָה; f. שִׁחָה, שִׁחָה; pl. שִׁחָה, שִׁחָה. Ib. XI, 12. Ib. XXIII, 9 (ed. Wil. שִׁחָה, corr. acc.). Ib. I, 7; a. fr.—Part. pass. שִׁחָה, שִׁחָה. Targ. I Kings XVI, 31 (h. text נָקַל). Targ. I Sam. XV, 9 (h. text נִמְכָּרָה). Targ. Ps. XV, 4 (h. text נִבְזָה); a. fr.

Af. שִׁחָה same. Targ. II Sam. XII, 10. Targ. Prov. XV, 20. Ib. XIX, 16 (ed. Lag. מוֹשִׁיט, comp. מוֹשִׁיט fr. קוֹם); a. e.

Ithpe. שִׁחָה to *be despised*. Targ. I Sam. II, 30 וְיִשָּׁחֵם (ed. Lag. וְיִשָּׁחֵם, Var. וְיִשָּׁחֵם, prob. meant for 'וְיִשָּׁחֵם'; h. text וְיִשָּׁחֵם).

***שִׁחָה** III (v. שִׁחָה I) [*to move in all directions, to strike, smear over, polish with a fatty substance*. Pes. 30^b אֵין שִׁחָה... שִׁחָה Ar. a. Ms. M. 2 (v. Rabb. D. S. a. l. note 7; ed. שִׁחָה... שִׁחָה, v. שִׁחָה I; Zeb. 95^b Ms. M. (v. Rabb. D. S. a. l. note). Bets. 34^a Ar. (ed. שִׁחָה).

שִׁחָה ch. same. Targ. Y. I Deut. XXVIII, 40 וְשִׁחָה (Ar. וְשִׁחָה).

שִׁחָה I שִׁחָה, שִׁחָה pr. n. pl. *Shot-Mishot, Samosata*, one of the fords of the Euphrates (v. Neub. Géogr. p. 331, a. Sm. Dict. of Gr. a. Rom. Geogr. s. v. Euphrates). Kidd. 72^a וְשִׁחָה Samosata is situated between the rivers (Euphrates and Tigris).

שִׁחָה II m. (b. h.; שִׁחָה I) *rod, scourge*. Mekh. B'shall., Amalek, s. 2 שִׁחָה כִּי מִדָּה שִׁחָה שִׁי שִׁישראל לֹקֵחַ וְשִׁחָה such is the rule going through all generations, the scourge (nation) with which the Israelites are smitten, will finally be smitten; Yalk. Ex. 265.

שִׁחָה ch. same. Targ. Prov. XXVI, 3 שִׁחָה Ms. (ed. שִׁחָה). Targ. Y. Num. XXII, 27; a. e.—M. Kat. 28^a bot. וְשִׁחָה שִׁחָה he (the angel of death) showed him a rod of fire.—Pl. שִׁחָה, שִׁחָה. Lam. R. introd. (R. Joh. 1) וְשִׁחָה לִי בְּשִׁחָה לִי בְּשִׁחָה they urged me (the sun) on with sixty rods of fire and said to me, go, let thy light shine. Keth. 77^a הֵא בְּמִלִּי הָאֵל הֵא בְּמִלִּי הָאֵל the one means force with words, the other, with rods.

שִׁחָה m. (שִׁחָה) *madman, fool; (of plants) wild*. Hull. I, 1, a. fr. חֲרֵשׁ שִׁי וְחֲרֵשׁ a deaf and dumb person, an insane person, and a minor. Y. Ter. I, 40^b וְשִׁחָה שִׁי וְשִׁחָה the symptoms of insanity. Tosef. Ter. I, 3 וְשִׁחָה שִׁי וְשִׁחָה v. פְּעָמִים I. Yoma VIII, 6 שִׁי רֶשַׁע וְשִׁי כָלֵב a mad dog. Ab. IV, 7 וְשִׁי רֶשַׁע וְשִׁי רֶשַׁע a fool, a wicked man &c. Sot. III, 4 חֲסִיד שִׁי a foolish saint; ib. 21^b וְשִׁי חֲסִיד שִׁי what is meant by a foolish saint? When, for instance, a woman is drowning in the river, and he says, it is not becoming to look at her and save her. Shebi. VII, 1, sq., v. לֵבָה; a. v. fr.—בְּבֹרָה, v. בְּבֹרָה I.—Pl. שִׁחָה, שִׁחָה. Y. Ter. I. c. וְשִׁי שִׁי שִׁי not even the most insane person will do that. Ab. Zar. IV, 7 וְשִׁי שִׁי shall God destroy his world on account of the fools (who worship natural objects)? Ib. 54^b וְשִׁי שִׁי וְשִׁי the fools that do mischief must pay the penalty. B. Bath. 12^b וְשִׁי שִׁי... וְשִׁי שִׁי since the destruction of the Temple, prophecy has been taken away from the prophets and given to madmen and children; a. fr.—Shebi.

Pa. שָׁחַי 1) to level, smooth, spread. Targ. Prov. VII, 16 (h. text רִבֵּר, v. הַשְׁחִיחַ).—2) (corresp. to שָׁחַי, שָׁחַי) to place, set; to appoint, make; (with לִּי or כִּי) to make alike, compare. Targ. Ps. XXXIX, 9. Targ. Y. Lev. XIX, 14 (O. שָׁחַי). Targ. Jud. VI, 19. Targ. Gen. XXI, 14. Targ. Ps.

LXXXI, 6; a. fr.—לָבָא עַל- to care for, mind. Targ. I Sam. IX, 20; a. e.—Y. Taan. II, beg. 65^a (expl. Lam. III, 41) לָבָא עַל- let us make our hearts as even as the palm of our hand (remove all crookedness, cmp. פָּשַׁט, פָּשַׁט, and then (turn) to God in heaven; Lam. R. to l. c. לָבָא עַל- Kedd. 80^a וְכִי שָׂרָא כִי שָׂרָא וְכִי they (the men who betrothed the same woman successively, to take effect after thirty, twenty, or ten days respectively) placed themselves in the same position as a pile of bricks, where each leaves room for the other. Keth. 22^a וְכִי שָׂרָא לִנְפֻשָּׁהּ חֲדָיְכָה וְכִי she declared herself a piece of forbidden food (she declared herself a married woman; therefore, she cannot be believed when she afterwards says that she is unmarried); ib. 23^b אִירָה וְכִי she herself made herself &c. (and a witness testifying to the contrary cannot affect her status). Ib. 3^a, a. fr. שְׂרָא רַבָּנָא, v. שְׂרָא רַבָּנָא. Hull. 97^b שְׂרָא רַבָּנָא the Rabbis declared that it should be considered as if it were a piece of a *n'belah* (v. נִבְלָה); a. v. fr.—3) to retaliate, v. supra.

Af. אָשִׁיר 1) to compare, consider as. Targ. Job XXX, 19 (not אָשִׁיר); a. e.—Pes. 78^a מִשְׁנֵי לִיחָ כְּמֹהוּ (or מִשְׁנֵי, Pa.) considers it as clean; a. e.—2) to consider, reflect on. Targ. Ps. XLVIII, 10 (h. text רָמִינוּ).

Ithpa. אָשִׁיר, אָשִׁיר, Ithpa. אָשִׁיר 1) to be placed, put. Targ. Ez. I, 15; a. e.—2) to be compared, be made like. Targ. Ps. XLIX, 13. Ib. LXXXIX, 7; a. e.—3) [to place one's self in position, cmp. Pi. a. Hithpa.,] to be attentive, ready to obey. Targ. Is. LXVI, 2; 5 (h. text אָשִׁיר).—[Targ. Is. VI, 6 אָשִׁיר A. a. ed. Lag., read: אָשִׁיר, v. שְׂרָר.—Targ. Y. Deut. XXVIII, 34 מִשְׁרָרִין some ed., read: מִשְׁרָרִין, v. שְׂרָר.]

שָׂרִי m. (preced.) *equivalent, value*. Y. Snh. X, 28^d top וְהָיָה הָיוֹרֵה... בְּשָׂרִי וְכִי the elder woman sold him an object for what it was worth, but the young woman said, take it for less; (Bab. ib. 106^a בְּשָׂרִי Sifrē Num. 131. Y. Ab. Zar. I, 40^a top וְכִי בְּשָׂרִי וְכִי he settles with the gentile partner for what it is worth, and gives half of its value to the priest; Tosef. Bekh. II, 1 בְּשָׂרִי. Keth. 67^a וְהָיָה הָיוֹרֵה... בְּשָׂרִי (read: בְּשֵׁי) if the wife brought him (uncoined) gold, it is valued and charged to him for what it is worth (he need not add one third in his marriage contract, as he must do in the case of cash); ib. בְּשָׂרִי וְכִי and they are charged to him for their value; a. e.

שָׂרִי ch. same. B. Mets. 52^a, v. עָשִׂיר II.

שָׂרִי m., שָׂרִי I f. 1) part. of שָׂרִי, q. v.—2) = שָׂרִי, valued, worth. Lev. R. s. 9; Yalk. Ps. 763, v. שָׂרִי I ch. B. Mets. 7^b וְכִי שָׂרִי... כְּמָה שָׂרִי how much is a dated document worth, and how much one without a date? B. Kam. 85^a, v. מִכָּן. a. fr.—3) worth its money, cheap. Ab. Zar. 34^b וְכִי שָׂרִי where wine is cheap.

שָׂרִי, שָׂרִי, שָׂרִי c., שָׂרִי II, שָׂרִי m. [that which is levelled, smooth.] couch. Targ. Y. Deut. III, 11 (h. text שָׂרִי). Targ. I Sam. XX, 25 (h. text מִשְׁבֵּה). Targ. I Kings I, 47 (h. text מִשְׁכָּב). Targ. Ps. IV, 5

שָׂרִי ed. Lag. a. oth. (some ed. שָׂרִי). Ib. VI, 7; a. e.—Pl. שָׂרִי, שָׂרִי. Targ. Job XVII, 13.—V. שָׂרִי.

שָׂרִי f. (v. שָׂרִי) *reasonable price*. Targ. II Esth. III, 8, v. עֲשָׂא.

*שָׂרִי, שָׂרִי f. (v. שָׂרִי Pi. 2) *levelling, overcoming difficulties, achievement*. Tanh. Naso 28; ed. Bub. 32 (ref. to מצִלָּה, Gen. XXXIX, 2) וְכִי the root מצִלָּה means *levelling*, as we read (II Sam. XIX, 18) וְכִי they 'cut through' the Jordan.

שָׂרִי, שָׂרִי, שָׂרִי, Targ. Y. Deut. XXVIII, 28, read: שָׂרִי.

שָׂרִי, v. שָׂרִי.

שָׂרִי, v. שָׂרִי.

שָׂרִי pr. n. f. *Sh'vilnay*, colloquial name for a lewd woman. Snh. 82^b (ref. to Num. XXV, 15) וְכִי שָׂרִי (Ms. M. שְׂרָא, Ms. K. שְׂרָא, Ms. F. שְׂרָא) her name was not Cozbi but Sh.; ... וְהָיָה דְּמִי שָׂרִי thence arose the proverb, 'between &c.', v. שְׂרָא. Yalk. Num. 772 שְׂרָא.

שָׂרִי pr. n. m. *Sh'vis'el*, a nickname for Ezekiel (v. next w.). Kidd. 70^a.

שָׂרִי m. pl. (Persian, v. Koh. Ar. Compl. s. v.) *roast*. Pes. 96^a (of the *emurim* (v. אֶמֶרִים) of the Passover sacrifice in Egypt) שָׂרִי וְכִי עֲבָרִינָהּ שָׂרִי (ש' עֲבָרִי) מֵאֵן לִימָא לָן וְכִי עֲבָרִינָהּ שָׂרִי who tells us that they did not make a roast of them (and eat them)?—[B. Mets. 60^a, Alf. Ms., v. שָׂרִי.]

שָׂרִי pl. n. pl. (cmp. שָׂרִי) *Shavviré* (Caravan Station). B. Mets. 18^a a letter of divorce was found in which was written, בְּשָׂרִי מֵרָא וְכִי at Sh. (which is) a place on the river (or canal) Rakhis. Ib. top שָׂרִי we must apprehend the existence of two places by the name of Sh.

שָׂרִי, Targ. Ps. XXIV, 2 ed. Lag., v. שָׂרִי.

שָׂרִי, v. שָׂרִי.

שָׂרִי to be connected, attached. B. Mets. 98^b מִשְׁנֵי שָׂרִי.

שָׂרִי m. (שָׂרִי, v. שָׂרִי) *prickly bark*. Sabb. 20^b (expl. ib. II, 1) וְכִי שָׂרִי the bark of a cedar tree. Ib. וְכִי שָׂרִי but the bark of cedar is mere wood (and cannot be used as a wick)! Answ. בְּעִמְרִינָא וְכִי, v. שָׂרִי.—V. שָׂרִי.

שָׂרִי, v. שָׂרִי.

שָׂרִי, v. שָׂרִי.

שָׂרִי m. (שָׂרִי) *forgetful*. Y. Peah I, 16^b bot. [read:] וְכִי שָׂרִי there is no forgetting before the Lord, but for Israel's sake he becomes forgetful, for we read (Mic. VII, 18, reading שָׂרִי, v. נָשָׂה) 'forgetting iniquity &c.'; Yalk. Mic. 559 שָׂרִי.

v. שְׁלֹשָׁהּ, שְׂדֵה־שְׁלֹמֶה, שְׂדֵה־שְׁלֹמִי pr.n.pl. *Shulami*, *Hash-Shulami*, twin-

town of N'miré, v. נְמִירִי. Tosef. Bekh. VII, 3; Bekh. 55^a של נמר (corr. acc.); Y. B. Bath. III, 14^a top שְׁלֹמִי.

שולמית f. the *Shulamite*, one of the personages of Solomon's Song; (homiletics) *symbolic name of Israel*. Cant. R. to VII, 1; a. e.

שום, שים (b. h.; v. סום) *to place, put, appoint, make*. Ber. 39^b וְכָּן שָׁמַתְּ שְׁלֹמִי וְכָּן thou hast made peace between the scholars. Mekh. B'shall. introd. במקום הזה שְׁמִיָּהוּ in this place they (the Egyptians) have put him (Joseph). Ber. 28^b I thank thee, O Lord, that thou hast appointed my lot to be with those who sit in the school-house, and not with those who abide at the corners (idlers); a. fr.

Hif. שְׁמִיָּהוּ same. Yeb. 45^b שְׁמִיָּהוּ, v. שְׁמִיָּהוּ. Ber. 16^b וְהָשִׁים חֲלָקִי וְכָּן and that thou mayest place our lot in paradise. Ib. שְׁמִיָּהוּ, v. שְׁמִיָּהוּ. Snh. 99^b כל שֶׁנֶּחֱמָה לְלִמּוּדֵי הַתּוֹרָה whosoever is engaged in the study of the Law for its own sake, causes peace to reign &c.; a. e.

שום, שים ch. same. Targ. O. Lev. XIX, 14 (v. סום I ch.; Y. וְשָׁמַתְּ. Targ. O. Gen. L, 26 (ed. Berl. וְשָׁמַתְּ); Y. II וְשָׁמַתְּ (Y. וְשָׁמַתְּ. Targ. Prov. XXII, 17. Ib. XXIV, 32; a. fr.—V. סום I ch.

Ithpe. וְשָׁמַתְּ *to be placed*. Targ. Hag. II, 15. Targ. Esth. IV, 3.

שום I (cmp. preced.) [*to arrange; cmp. שָׁמַתְּ, שָׁמַתְּ*] *to value, estimate; to mark, name*. Gitt. V, 1; Tosef. Keth. XII, 2 שְׁמִיָּהוּ, v. שְׁמִיָּהוּ. Keth. 67^a, v. שְׁמִיָּהוּ. Macc. 3^a כיצור שְׁמִיָּהוּ how do we assess (the fine)? Y. Kidd. I, 60^d bot. (expl. שְׁמִיָּהוּ, Mish. 6) שְׁמִיָּהוּ that which has to be prized (which is not itself a standard value). B. Mets. IX, 3 שְׁמִיָּהוּ אִתָּהּ if one rents a field on shares and lets it lie waste, we estimate how much it ought to yield &c. Tosef. ib. IX, 9 שְׁמִיָּהוּ, v. שְׁמִיָּהוּ II; a. v. fr.—M. Kat. 5^a (ref. to שְׁמִיָּהוּ, Ps. L, 23) שְׁמִיָּהוּ he who calculates his ways (weighs the consequences of his doings) will be allowed to see the salvation of the Lord (in the hereafter); וְכָּן שְׁמִיָּהוּ אל חֲקֵרֵי שְׁמִיָּהוּ אֵלֶּה שְׁמִיָּהוּ read not *v'sam* but *v'sham* &c.; Sot. 5^b; Yalk. Ps. 763; (Lev. R. s. 9 אִתָּהּ אִתָּהּ).—Part. pass. שְׁמִיָּהוּ; pl. שְׁמִיָּהוּ. Tosef. B. Kam. X, 1 שְׁמִיָּהוּ שְׁמִיָּהוּ we consider them (the forcibly-taken animals) as if they had been valued (sold for their value) with others, i. e. the robber pays the value of the animals as it was at the time of the robbery; B. Kam. 95^a הִיא כְּאִילוּ הָיָה שְׁמִיָּהוּ as if the animal had been sold at its value to him (the robber); for cash; ib. שְׁמִיָּהוּ (Chald. form); ib. שְׁמִיָּהוּ רֹאשִׁי וְכָּן שְׁמִיָּהוּ we consider it, as if it had been valued &c., for the purpose of establishing the additional amount which he has to pay for the increase in value, which is either one half, or one third, or one fourth (according to local usage). Arakh. 21^b וְכָּן שְׁמִיָּהוּ Rashi (ed. שְׁמִיָּהוּ) and so much has it been appraised; whosoever wishes to buy &c.; a. e.

Nif. שְׁמִיָּהוּ *to be valued, assessed*. Kidd. 28^a, v. שְׁמִיָּהוּ. Keth. 66^b שְׁמִיָּהוּ when saying 'for each

Maneh' (Mish. VI, 4), does that mean for each Maneh as it is valued (by the woman's relatives), or for each Maneh with which he charges himself (one fifth less)?, v. שְׁמִיָּהוּ II; a. e.

שום ch. same.—Part. שְׁמִיָּהוּ. Lev. R. s. 9 (ref. to שְׁמִיָּהוּ, Ps. L, 23, v. preced.) שְׁמִיָּהוּ אִתָּהּ (some ed. שְׁמִיָּהוּ) he who calculates his way, will be worth much; Yalk. Ps. 763 שְׁמִיָּהוּ לֶךְ שְׁמִיָּהוּ I injured a pregnant cow of thine, and I will estimate (and pay thee) the value of a pregnant cow; a. e.—Part. pass. שְׁמִיָּהוּ; f. שְׁמִיָּהוּ, v. preced.

Pa. שְׁמִיָּהוּ *to tax, impose fine*. Lam. R. to II, 1 (expl. שְׁמִיָּהוּ, ib.) שְׁמִיָּהוּ אִתָּהּ שְׁמִיָּהוּ how heavily the Lord in his anger taxed the daughter of Zion! v. שְׁמִיָּהוּ ch., a. e.

שום II m. (preced.) 1) *valuation, estimate*. B. Kam. I, 3 כֶּסֶף שְׁמִיָּהוּ, v. שְׁמִיָּהוּ. Tosef. B. Mets. IX, 9 אִתָּהּ... שְׁמִיָּהוּ if one prizes (and buys) his neighbor's standing corn as ten Cors of wheat, and it yields less or more, the seller has to deliver the estimated quantity (no more nor less); Rabbi Judah says, שְׁמִיָּהוּ לוֹ אִתָּהּ שְׁמִיָּהוּ if it yielded less, he has to deliver the estimated quantity, if more, he has to deliver whatever it yielded; a. fr.—*Esp. the description and valuation of seized property* and its advertisement for public sale. Arakh. VI, 1 שְׁמִיָּהוּ שְׁמִיָּהוּ the advertisement of orphans' property must be made thirty days in succession (before the sale); Tosef. ib. IV, 1. Tosef. Keth. XI, 2; B. Bath. 107^a שְׁמִיָּהוּ שְׁמִיָּהוּ if of three experts called to appraise seized property, one says, it is worth a Maneh &c.; a. fr.—2) *appraised goods brought into marriage by the wife*. Keth. VI, 3 (66^a) שְׁמִיָּהוּ וְכָּן שְׁמִיָּהוּ if she promises to bring him a thousand Denars, he must obligate himself for fifteen Maneh (as her jointure); but for appraised goods brought to him, he obligates himself for one fifth less than the appraised value. Ib. שְׁמִיָּהוּ שְׁמִיָּהוּ if the agreement reads, 'the goods are charged to the husband for one Maneh and worth a Maneh', he can claim only one Maneh's worth of goods; שְׁמִיָּהוּ שְׁמִיָּהוּ but if it reads merely, 'the goods are charged for one Maneh', she must bring in the value of thirty-one Selaim and one Denar (Tosaf.; differ. in Rashi). Tosef. ib. VI, 6 שְׁמִיָּהוּ שְׁמִיָּהוּ... שְׁמִיָּהוּ where the usage is not to charge the husband less than the appraised value &c.; a. fr.—3) (Chaldaism) *name, title; in the name of, for the sake of, for the purpose of, in the capacity of*. Gitt. IV, 4 שְׁמִיָּהוּ אִתָּהּ שְׁמִיָּהוּ if a slave was taken captive, and some one redeemed him: if he redeemed him as a slave, he may be held as a slave (of his redeemer), if as a freed man &c. Ib. III, 1 שְׁמִיָּהוּ אִתָּהּ שְׁמִיָּהוּ a letter of divorce not written with the intention to be used for a special woman. Ib. VIII, 5 שְׁמִיָּהוּ אִתָּהּ שְׁמִיָּהוּ if a letter of divorce is dated in the name of a strange government; (Bab. ed. 79^b שְׁמִיָּהוּ, v. שְׁמִיָּהוּ). Yeb. 24^b שְׁמִיָּהוּ אִתָּהּ שְׁמִיָּהוּ a man that embraced the Jewish religion for the sake of a woman; (שְׁמִיָּהוּ, v. שְׁמִיָּהוּ); שְׁמִיָּהוּ שְׁמִיָּהוּ for the sake of the royal table (v. שְׁמִיָּהוּ); שְׁמִיָּהוּ שְׁמִיָּהוּ for the sake of being one of Solomon's servants; a. v. fr.—

שׁוּמַר m. (b. h. שׁמַר; שְׁמַר) *watchman, guard, keeper*.
 Y. Taan. I, 64^a top (expl. Is. XXI, 11) הַשׁוּמְרִים מִלֵּל שׁ' הַעוֹלָמִים מה מילל ש' העולמים what did the keeper of the world say? Lev. R. s. 36 מִדֵּי הַשְׁמֶרֶת שׁ' הַיַּיִן מִלֵּל שׁ' הַיַּיִן מה מילל ש' היין what did the keeper of the grape vine (vineyard) stands high (in the שְׁמִירָה), so is Israel's guard above. Hag. 15^b שׁ' הַדָּפֶת וְכִ' הַשְׁמֶרֶת שׁ' הַדָּפֶת even the gate-keeper (of Gehenna) could not stand before thee; a. fr.—Esp. *one in whose charge an object is given, bailee*, שׁ' הַכֶּסֶף an unpaid bailee; שׁ' הַשֶּׁכֶר a paid trustee. B. Mets. 93^b; a. fr.—[Shebu. VIII, 1; B. Mets. VII, 8 נִשְׁמַר שׁ' הַכֶּסֶף, sub. שְׁמִירָה].—Transf. *that part of a plant or of a body which serves as a protection* (e. g. leaves, skin). Ber. 36^b הַדֶּבֶר שׁ' הַכֶּסֶף

we call a part of a plant a guard of the fruit only, if the plant dies when the guard is removed. Ukt. I, 1. Hull. 119^b ש' בשרה משום ש' it refers to the stem of an ear, and because it is 'a guard'; a. fr.—*Pl.* שומרים. B. Mets. I. c. שומרי פירות וכו' watchmen of fruits may eat (of them) by local usage, but not by Biblical law. Ib.; Shebu. I. c. הן וכו' these are four classes of bailees. Ib. 49^b ש' שבועה the oath required of bailees (Ex. XXII, 9 sq.); a. fr.

שומר *m. fennel* (v. Löw Pfl., p. 382 sq.). Y. Kil. I, 27^a bot. ש' ופרס מה נפיק מנהון פירוטלינין quot. in R. S. to Kil. I, 4 (ed. corrupt) what comes out of mixed seeds of fennel and parsley? Rock-parsley.

שומריה (**שומריה**) *ch. same, or dill.* Y. Dem. I, 21^d top שמירה (corr. acc.), v. גופן. Ib. ש' שמר מרה וכו' v. קבל I.

שומירה *f. (שומר) watch-shed, watch-tower, lodge.* Kil. V, 3. B. Bath. IV, 8 (68^b) ש' שאינה עשויה בטיט (v. Rabb. D. S. a. l. note 90) a watch-shed not plastered with clay (movable). Ib. 69^a השומירה.

שומרון, v. שומרון.

שומשום *m. (prob. fr. שמש) [sun-flower,] sesamum, sesame* (Assyr. *šamaššamu*). T'bul Yom I, 5 ed. Dehr. (ed. שמשום). R. Hash. 13^a; Men. 103^b ש' כביצה חסר ש' the size of an egg less that of a sesame seed. Ib. 16^b ש' הקטיר ש' if he burnt (the handful of the offering), the size of a sesame grain at a time, or with the intention to eat (the remainder), a sesame grain at a time; a. e.—*Mostly pl.* שומשומין. Shebi. II, 7. Hall. I, 4. Mekh. Bo, s. 8. Sifré Num. 146. Sabb. II, 2 ש' sesame oil (used in lamps). Tosef. ib. II, 3 ש' שמן... what shall the Babylonians do who have nothing but sesame oil? Y. Yoma II, 39^e top ש' even as much (of the incense) as the size of a sesame seed.

שומשוך *f. (cmp. Gr. σάμψυχον) Marjoram, a species of hyssop.* Sabb. 109^b (expl. אוזב) ש' (Ar. שמשוך). Ib. הכי... and *shumshuk* is found to have that shape (as the Biblical hyssop is described to have).

שומשמה *m. = h. שומשום, sesame or poppy.* Sot. 3^b, v. זנתא, a. הוקפא. *Pl.* שומשמה. Ber. 38^a וכו' קא אמר וכו' (Ar. שומשמה) by שומשמה do you mean a preparation of sesame (or poppy) seeds, or of safflower? M. Kat. 12^b ש' למיעקר to pluck sesame plants (during the festive week). Ib. לנורי... ש', v. קזיר. Sabb. 23^a ש' sesame oil; a. e.

שומשמן, v. שומשום.

שומשמןא *m. (transpos. of שמש, cmp. שמש) [the busy one,] ant.* Targ. Prov. VI, 6 (ed. Lag. שומשמןא; Ar. everywhere שומשמןא).—Sabb. 66^b, v. גמלנא. Yeb. 76^a (ed. שומשמןא). Ib. 118^b; Keth. 75^a, v. שומשמןא. *Pl.* שומשמןא. Targ. Prov. XXX, 25 (Ms. שומשמןא).—Ned. 24^b ש' קינא an ant nest.

שומשנה, v. preced.

שונא *m. (b. h. שנה; שונא) hater, enemy.* Snh. III, 5 'אויב וכו' a friend and an enemy (are disqualified as witness or judge); ש' כל שלא דבר וכו' an enemy is he who has not spoken to the person concerned for the last three days on account of his hostility. B. Mets. 32^b לפיכך אויב לפרוק ש' if there is a friend that needs help to unload, and an enemy that needs help to load, it is proper to help the enemy in order to bend his animosity. Ib. דקרא ש' the case of the enemy mentioned in the Scripture (Ex. XXIII, 5, where the release of the beast is concerned), רמזינן ש' that of our Boraitha (just quoted). Ab. d'R. N. ch. XXIII שונאי אויבי ש' ed. Schechter (a hero is he) who makes his enemy to be his friend; a. e.—*Pl.* שונאים. Sot. 9^a ש' שונאיהם וכו' ש' שונאיהם וכו' Moses and David over whose works their enemies got no control; a. fr.—Succ. 29^a, a. fr. ישראל של שונאיהם euphem. for Israel.

שונאנא *m. (Pers. šnan) a kind of alkali.* Sabb. 90^a, v. אשנא.

שונפה, v. שונפה.

שונפה *pr. n. pl. Shunya in Babylonia.* Kidd. 72^a; Y. ib. IV, 65^d top שונפא; Y. Yeb. I, 3^b top שונפא (corr. acc.).

שונפה *f. (denom. of שון; v. משונפה) cliff, rocky bluffs.* Ohol. XVIII, 6 'וכ' ואיזה חש' how far is it called *shunnith* (for ritual purposes)? As far as the sea comes up when it is rough. Y. Shek. VII, 50^e bot. שונפה חים שונת הנחר, שונת הנחר; Tosef. B. Mets. II, 2 Var. שונפה, v. שונפה.

שונפה *ch. same.* Koh. R. to XI, 1; ib. to V, 8 שונפה, v. שונפה; Lev. R. s. 22; Num. R. s. 18 (some ed. שונפה, corr. acc.).

שונפא *c. (contr. of שונור; cmp. שונר; Arab. sinnawr) cat.* Targ. II Esth. I, 2.—Hull. 53^a ש'... ספק if it is doubtful whether it was a dog or a cat that attacked the fowls. Ib. Snh. 105^a, v. פרישטא. B. Mets. 97^a; a. e.—Ber. 56^b שונפא... שונפא נעשה לו שונפא רע... שונפא נאח Ms. M. (v. Rabb. D. S. a. l.; ed. שונפא נאח) if one sees a cat in his dream. in a place where they call it *shunnara*, it means that a bad change is prepared for him; where it is called *shunnara*, it means that a sweet song (joy) &c.—*Pl.* שונפא. Targ. II Esth. I. c. (in a corrupt sentence, v. שונפא ch.).—Ber. I. c. Ms. F.—*Fem.* שונפא. Ib. 6^a.

שונפה, v. שונפה.

שונפין, v. שונפין.

שונפין *m. (v. Koh. Ar. Compl. s. v.) a piece of cloth.* Gitt. 69^b Ar. (ed. ש').

שוע (*cmp. שוע*) 1) to be smooth, soft; transf. to be discouraged, to despair (*cmp. שוע*). Gen. R. s. 44 (ref. to שוע, ls. XII, 10) חש' לכו... אל חשוע... לא חשוע his heart was

soft as wax, and the Lord sent him two angels...; to this refers what is written *al tishfa*..., be not soft (despair not); Yalk. ib. 115 לשׁוֹעַף אֶל יְהוָה לִבְךָ לַעֲשׂוֹהָ (אל חירא ואל חשוע אל יהא לבך לעשועה).—2) [to smooth,] to card, hackle.—Part. pass. שְׁוֹעֵץ, pl. שְׁוֹעִיִּים. Kil. IX, 8, a. e., v. כוּז. Ib. 9 מִפְּנֵי שֶׁחַן שֶׁ׳ felt clothes (of mixed material) are forbidden, because they are carded. Y. ib. IX, end, 32^d מוֹתֵר הָאֶחָד מִשְׁנֵי מוֹתֵר we might have thought, but if one cards (wool and linen together), it is permitted; v. שְׁוֹעֵץ.

Pi. שְׁוֹעֵץ to make slippery, cause to slip (cmp. חָלַק). Gen. R. s. 77 end (expl. רִחֹקֵץ, Gen. XXX, 6) שְׁוֹעֵץ (or שְׁוֹעֵץ) Chald.; not שְׁוֹעֵץ; ed. Wil. שְׁוֹעֵץ, read: שְׁוֹעֵץ, v. שְׁוֹעֵץ he (the angel) made it (the hollow of the thigh) slip (be dislocated); Cant. R. to III, 6; Yalk. Gen. 132 שְׁוֹעֵץ (not שְׁוֹעֵץ), v. supra.

שְׁוֹעֵץ ch. same, 1) [to smooth over,] to plaster. Targ. O. Lev. XIV, 42 וְשֹׁעֵץ (Kimhi וְשֹׁעֵץ, v. Berl. Targ. O. II, p. 35; some ed. וְשֹׁעֵץ, corr. acc.). Targ. Y. Deut. XXVII, 2; 4. Targ. Ez. XIII, 12; a. e.—Part. pass. שְׁוֹעֵץ smooth. Hull. 47^b (expl. לְמִשְׁפָּחָה לְהִיחַיָּה when the lung is a smooth-surfaced mass, without incisions marking the lobes.—2) to card. Part. pass. as ab. Targ. Y. Deut. XXII, 11.

Pa. שְׁוֹעֵץ 1) to plaster. Ab. Zar. 47^b וְשֹׁעֵץ when he plastered once and plastered it over again. Gen. R. s. 38 [read:] אֶחָד שְׁוֹעֵץ וְשֹׁעֵץ אַרְבַּע אֶחָד came to plaster two (squares of a wall), and he plastered four; Yalk. ib. 62 אַרְבַּע שְׁוֹעֵץ וְשֹׁעֵץ אַרְבַּע—2) to cause to slip, v. preced.

Ilhpe. שְׁוֹעֵץ 1) to be plastered, daubed. Targ. O. Lev. XIV, 43; 48 (some ed. אֶחָדֵץ, v. שְׁוֹעֵץ).—2) to become a smooth mass. M. Kat. 25^b אֶחָדֵץ, v. מִחְלָצֵץ.

שְׁוֹעֵץ, *Pi.* שְׁוֹעֵץ (b. h.) to cry (for help). Ab. Zar. 4^a (ref. to Job XXX, 24 שְׁוֹעֵץ) וכִּי בָשָׁר שְׁוֹעֵץ וְשֹׁעֵץ as a reward for their crying before me, I will help them; Yalk. Job 918 כִּשְׁוֹעֵץ וְשֹׁעֵץ.—Denom. שְׁוֹעֵץ.

שְׁוֹעֵץ m. (b. h. ?; v. next w.) rock, fort.—*Pl.* שְׁוֹעֵץ. Lam. R. introd. (R. Joh 1) (ref. to Is. XXII, 5) עַל שֶׁ שְׁוֹעֵץ they tore down the walls of their houses and made of them breastworks, and placed them around their forts; Yalk. Is. 289.

שְׁוֹעֵץ m. (שְׁוֹעֵץ or שְׁוֹעֵץ; cmp. Targ. Ez. XXVI, 4 s. v. שְׁוֹעֵץ) smooth rock. Targ. Prov. XXX, 19 h. text שְׁוֹעֵץ.

שְׁוֹעֵץ m. (preced.) [rock,] protector, magnate. Targ. Job XXXIV, 19 (v. Targ. Is. XXXII, 5).

שְׁוֹעֵץ f. (b. h.; שְׁוֹעֵץ) cry (for help). Ber. 29^b שָׁמַע שְׁוֹעֵץ hear the cry of thy people &c. Deut. R. s. 2, beg. (one of the expressions for prayer); Yalk. ib. 811; Yalk. Sam. 157; Sifré Deut. 26; a. e.—Lam. R. introd. 32 (ref. to Jer. VIII, 19) נֶאֱחָץ וְנֶאֱחָץ... דָּבָר this word (שְׁוֹעֵץ) has three meanings: cry, call for help, and anguish (or sigh); ib. לְשׁוֹן פְּרִפּוּר הוּא וְכִי Rab Huna of Sepphoris said, it means writhing in agony of death (with ref. to Ez. XXX, 24, a. Job XXIV, 12); Yalk. Jer. 279.

שְׁוֹעֵץ, שְׁוֹעֵץ, v. next w.

שְׁוֹעֵץָּ f. (שְׁוֹעֵץ *Ilhpe.*) 1) conversation, tale, talk. Targ. I Kings XVIII, 27 (h. text שְׁוֹעֵץָּ). Targ. Jud. VII, 15 (h. text מִסְפָּר). Targ. Prov. III, 32 (h. text סִדֵּר). Targ. II Kings IX, 11.—2) derisive talk, sneer, by-word. Targ. Hab. II, 6 (ed. Wil. שְׁוֹעֵץָּ; h. text מִלִּצְוָה). Targ. O. Deut. XXVIII, 37 (ed. Vien. שְׁוֹעֵץָּ; h. text שְׁוֹעֵץָּ). Targ. I Kings IX, 7 (ed. Wil. שְׁוֹעֵץָּ); Targ. II Chr. VII, 20.

שְׁוֹעֵץָּ m. (b. h.) fox. Ned. 81^b, a. e. וְכִי לֹא מִצְוֵי שֶׁ׳ וְכִי the tooth of a fox (a charm for insomnia or for drowsiness); a. fr.—Y. Sabb. X, 12^c bot. שֶׁ׳ אֶרֶץ בֶּן שֶׁ׳ a lion, son of a fox, a distinguished man, son of an inconspicuous father; B. Mets. 84^b.—שְׁוֹעֵץָּ, v. שְׁוֹעֵץָּ. Cant. R. to II, 15, v. שְׁוֹעֵץָּ. Ab. IV, 15; Y. Snh. IV, 22^a bot. שֶׁ׳ head of foxes, opp. tail of lions, v. אֶרֶץ II. Succ. 28^a, a. e. מִשְׁלֹחַ שֶׁ׳, a. fr.

שְׁוֹעֵץָּ v. שְׁוֹעֵץָּ.

שְׁוֹעֵץָּ m. (b. h.; denom. of שְׁוֹעֵץ) gate-keeper. Deut. R. s. 23 וְכִי הָיָה מִבְּקֵשׁ מִן הַשֶּׁ׳ וְכִי asked the gate-keeper to be allowed to enter the palace; a. e.—*Pl.* שְׁוֹעֵץָּ. Gen. R. s. 91 כָּל אֶחָד שֶׁ׳ וְכִי הָיָה and so did the gate-keepers report, every one his own (the name of one of the sons of Jacob); a. e.

שְׁוֹעֵץָּ, *Poel* of שְׁוֹעֵץ, part. מְשֹׁעֵץ, v. שְׁוֹעֵץ I.

שְׁוֹף I (b. h.; = נִשֵּׁף) to blow. Num. R. s. 5, beg. ... וְכִי הָיָה הָאֵשׁ שֶׁ׳ וְכִי when the sparks (preceding the march of the Israelites) went forth, the fire blew (was wafted) towards those carrying the Ark; a. e.—Esp. (of the serpent, cmp. שְׁוֹף; v. נִשֵּׁף) to emit poisonous breath, to poison. Midr. Till. to Ps. XCII (ref. to Ps. CXXXIX, 11) וְיָדָה וְיָשָׁב and he (Adam) sat thinking in his heart, perchance the serpent that led me astray on the Sabbath eve will come and poison me in the heel. Lev. R. s. 15, end; Gen. R. s. 16; Yalk. ib. 22, v. נִשֵּׁף.

שְׁוֹף ch. same, 1) to blow. Gen. R. s. 2 ... בְּרִית כְּרוּחָה (not רִיחָה, רִיחוֹ) an assurance is given to the water that even during the hot season a wind shall blow.—Transf. (cmp. colloquial Engl. to blow) to be proud. Lev. R. s. 16 (ref. to Ps. CXXXIX, 16) [read:] וְהָיוּ בְּרִימִיּוֹתָם they were proud of their high stature; Lam. R. to IV, 15 בּוֹקֵא... דָּשָׁן II) to slip. Hull. 42^b מְדוּכְרָה a dislocated hip-bone; ib. 54^a, sq. B. Mets. 84^a bot. he lamented, (מִיָּדָה) עד דשך דעריה (Ms. H. רשני) until his mind slipped (from him), he lost consciousness; a. e.—בי כְּנִישְׁתָּא רִשְׁתָּא the synagogue of 'He slipped' (away from the Temple) 'and settled' (in Babylonia), name of a synagogue in Nehardea (a reference to the belief that the Divine Majesty went with Israel into the Babylonian exile). Meg. 29^a; R. Hash. 24^b; a. e.—3) to crouch, crawl, slide. B. Bath. 7^a וְכִי אֶכְרִיסְךָ וְכִי crouch on thy belly and go in, crouch and go out, i. e. I am not bound to make the accesses to thy rooms. Snh. 88^b שְׁוֹף עִירָא שִׁירָא וְנִפְיָךְ he that crawls in entering,

and crawls in leaving (is very humble), and studies the Law &c. Zeb. 14^b מִשְׁתַּחֲוֶה מִיָּדָא when he (in a sitting position) slid himself to the altar.

Pa. מְשִׁירָה *to blow, fan.* Sabb. 119^a מְשִׁירָה נִירָא *Ar.* (ed. Mosser Af.) fanning the fire.

שור II 1) *to smooth, rub, polish, sharpen; to smear over, plaster.* Kel. XIV, 5 מְשִׁירָה מִשְׁחָה (Mish. ed. מְשִׁירָה; Ar. מְשִׁירָה, fr. מְשִׁירָה I) a sword becomes susceptible of uncleanness when it is furnished. Ib. XVI, 1 מְשִׁירָה מִשְׁחָה when he smooths them by rubbing with the skin of a fish; Snh. 20^b; Ned. 56^b מְשִׁירָה (Rashi מְשִׁירָה). Kel. l. c. גַּמַּר שֶׁלֹּא לְשַׁמֵּר if he decided not to smooth them. Y. Ber. III, 5^d bot. מְשִׁירָה לָא יָדָא for what purpose should he polish it? Hull. 25^a, sq.; Tosef. Kel. B. Mets. II, 10. Tosef. Toh. VI, 12 מְשִׁירָה אֶת רִיקָא and she rubbed his spittle off (with her foot); ... (לדודות) מְשִׁירָה וְכ' for it is the habit of Israelitish women during menstruation to rub off &c. Y. Sabb. VII, 10^b top מְשִׁירָה רִיקָא he spits on the stone pavement and rubs it out (with his foot). M. Kat. I, 10 מְשִׁירָה אֶת הַסִּדְקִין you may plaster over the rifts in the roof (during the festive week). Sabb. XX, 3 מְשִׁירָה וְלֹא שֶׁפִּין (the hand to cleanse them). Eduy. I, 8 מְשִׁירָה שֶׁפִּין וְשֶׁפִּין you must observe levitical cleanness when you soak them and rub (your body) with them. Sabb. 75^b מְשִׁירָה בֵּין הַעֲמֻדִים he who rubs (smooths skins) between columns; Y. ib. VII, 10^c bot. מְשִׁירָה אֶת הַעֲמֻד מְשִׁירָה גַּבִּי הַעֲמֻד Kel. XXX, 1 מְשִׁירָה בְּשֶׁפֶן files them with a file. Pes. II, 7 מְשִׁירָה אֶת הַבֶּן but she may rub (the bran) dry over her body (to soften her skin); a. fr.—2) *to run smoothly, glide.* Gen. R. s. 6; Midr. Sam. ch. IX.—3) (b. h.) *to grind, crush, stamp.* Sifr. Deut. 315 שִׁירָה וְכ' and ישראל... וְכ' that wheat grains rub against one another and drop &c., v. סִלְתָּ; Yalk. ib. 944.—Midr. Till. to Ps. IV, 7 מְשִׁירָה מִן הָעֵקֶב and the Israelites say to them (the gentiles asking for a share in the hereafter), in how many troubles... we surrendered our lives for the sanctification of the Lord, and you want to stamp it (all this good) out of your heels (out of the ground)?; (ed. Bub. מְשִׁירָה, corr. acc.); Yalk. ib. 627 מְשִׁירָה מִן הָעֵקֶב (corr. acc.).—[Midr. Till. to Ps. XCII עֵקֶב מְשִׁירָה, v. מְשִׁירָה.]

Nif. מְשִׁירָה 1) *to be rubbed off, made smooth, level.* Tosef. B. Kam. X, 4 מְשִׁירָה כִּי הָיָה לוֹ לְקַח כֶּסֶף and it became rubbed off (effaced).—2) *to be ground, crushed.* Tosef. B. Mets. XI, 8 מְשִׁירָה אֶת הַדָּבָר כִּי שֶׁפִּין וְכ' a man may take out his material for dung and place it in front of his house, that it may be stamped upon by the feet of man and beast; B. Kam. 30^a; 81^b; B. Mets. 118^b מְשִׁירָה כִּי שֶׁפִּין B. Kam. 28^b מְשִׁירָה בְּאֶבֶן (Ms. F. מְשִׁירָה, read: מְשִׁירָה was smashed against a stone; (Y. ib. III, 3^c top מְשִׁירָה).—V. מְשִׁירָה.

שור ch. same, 1) *to rub (with oil), anoint; to rub off.* Targ. II Sam. XII, 20. Ib. XIV, 2. Targ. O. Deut. XXVIII, 40 ed. Berl. (oth. ed. מְשִׁירָה); a. e.—Pes. 25^b מְשִׁירָה לֹא וְכ' as he was rubbing his (sick) daughter's skin with undeveloped grapes of *Orlah*. B. Kam. 23^b מְשִׁירָה צִלְמִי when the animal in scratching itself rubbed figures off (which were on the

wall).—Part. pass. מְשִׁירָה. Ab. Zar. 52^b, v. מְשִׁירָה.—2) *to grind, crush, file.* Targ. O. Deut. IX, 21 (Y. מְשִׁירָה, fr. מְשִׁירָה). Targ. Ps. XCIV, 5. Targ. Job XIV, 19; a. e.—[Snh. 64^a מְשִׁירָה קִלְיָה v. מְשִׁירָה.]

Pa. מְשִׁירָה same, *to rub, grind, file.* B. Kam. 98^a מְשִׁירָה בְּשֶׁפֶן (read: מְשִׁירָה; Ms. M. מְשִׁירָה, fr. מְשִׁירָה) if he rubbed the stamp off with a file.

Ithpol. מְשִׁירָה *to be crushed.* Targ. Job XXX, 8 מְשִׁירָה מְשִׁירָה (ed. מְשִׁירָה, v. מְשִׁירָה).

שור III m. (preced.) *smooth-faced.*—Pl. מְשִׁירָה. Kil. III, 2 מְשִׁירָה מְשִׁירָה smooth beans (without incisions).—V. מְשִׁירָה.

שור m., v. מְשִׁירָה I.

שור v. מְשִׁירָה.

שור m. (b. h.) *judge, ruler.* R. Hash. 25^b (ref. to Deut. XVII, 9) מְשִׁירָה אֵלָּא אֵלָּא שֶׁ שְׂרִירָא this teaches that you have to go to him who is the authority in his days (independently of what your opinion about him may be); Yalk. Deut. 911; Yalk. Sam. 114. Hag. 14^a (ref. to Is. III, 2) מְשִׁירָה וְכ' by *shofet* is meant the judge that decides a true case according to truth; a. fr.—Pl. מְשִׁירָה. Sifr. Deut. 144 (ref. to Deut. XVI, 18) מְשִׁירָה אֵלָּא שֶׁ שְׂרִירָא where there are officers (to execute the law), there are judges; where there are no executors, there are no judges. Tanh. Shof. 'tim 2, v. מְשִׁירָה. Y. Snh. I, 19^a bot. (ref. to Deut. XXI, 2) מְשִׁירָה שְׁנֵי מְשִׁירָה thy elders that are thy judges. Ruth R. to I, 1 מְשִׁירָה; B. Bath. 15^b מְשִׁירָה, v. מְשִׁירָה; a. fr.

שור v. מְשִׁירָה.

שור m. (v. מְשִׁירָה) *childish man, idiot.*—Pl. מְשִׁירָה. B. Kam. 85^a (speaking of how much a man would take for allowing his hand to be cut off) מְשִׁירָה מְשִׁירָה do we treat of idiots (who but an idiot would do such a thing)? B. Mets. 40^a מְשִׁירָה וְכ' do we speak of idiots who lend on large measure and take back on small measure? B. Bath. 122^a מְשִׁירָה אֵלָּא שֶׁ שְׂרִירָא do we speak of idiots (that will part with their landed heirloom for money)?—V. מְשִׁירָה.

שור I m. (II מְשִׁירָה, v. מְשִׁירָה) *(fatty) protuberance, cap of the hip-bone.* Hull. 92^b מְשִׁירָה עִם הָאֵר מְשִׁירָה he peels the fat off even with the cap (v. מְשִׁירָה). Ab. Zar. 25^a (expl. מְשִׁירָה, I Sam. IX, 24) מְשִׁירָה שֶׁ הָיָה לוֹ מְשִׁירָה and the cap; (v. Rabb. D. S. a. l.) what does *v'he'aleha* mean? (That which is on top of it,) for the *shof* is above the leg; Y. Meg. I, 72^c bot. (Chald. dict.) מְשִׁירָה שֶׁ הָיָה לוֹ.

שור II m. (III מְשִׁירָה) *ease, comfort, smoothness.* Nidd. IV, 6 מְשִׁירָה דָּם הָיָה לוֹ blood discharged in comfort (without travail), opp. מְשִׁירָה. Ib. 37^b מְשִׁירָה וְכ' twice with pain, and once in comfort; Y. Meg. I, 71^b top מְשִׁירָה מְשִׁירָה (בְּאֵשׁ) מְשִׁירָה (not) מְשִׁירָה Gen. R. s. 16, beg. (play on מְשִׁירָה, Gen. II, 11) מְשִׁירָה מְשִׁירָה its waters run smooth—

ly; Yalk. ib. 21. Keth. 20^a when he has been enjoying the usufruct שלש שנים רבש' for three years, and that in comfort (without protest by claimants); a. e.

שִׁפְרָא ch. same. Lev. R. s. 34 Ar. s. v. שָׁק 3 (in an unintelligible quotation not found in ed.).

שִׁפְרָא m. (שִׁפְרָא II) file. Kel. XXX, 1, v. שִׁפְרָא II (Ar. שִׁפְרָא).

שִׁפְרָא ch. same. Targ. O. Deut. IX, 21 ed. Berl. (oth. ed. 'שִׁפְרָא'; Y. שִׁפְרָא). Targ. I Sam. XIII, 21 (h. text פְּצִירָא).—B. Kam. 98^a, v. שִׁפְרָא II ch.

שִׁפְרָא, v. שִׁפְרָא.

שִׁפְרָא, **שִׁפְרָא** m. pl. (שִׁפְרָא) that which is poured out into the gutter, waste-water. Sabb. VIII, 1 וכל הש' and the measure for all kinds of dirty waters is one-fourth of a Log (for Sabbath laws). Ib. 78^a חזו ש' למאי חזו ש' what is waste water fit for? Hull. 105^b ש' משום on account of the dirty water (on the roof, which may come down through the spout). B. Bath. 19^b ש' דרום there (in Mish. II, 1) reference is made to a collection of urine to be poured out; a. e.

שִׁפְרָא, v. שִׁפְרָא.

שִׁפְרָא, v. שִׁפְרָא.

שִׁפְרָא m. (denom. of שִׁפְרָא) one whose legs are file-shaped, without calves. Bekh. 45^a; Tosef. ib. V, 4 שִׁפְרָא שִׁפְרָא (שִׁפְרָא, שִׁפְרָא). ed. Zuck. (Var. שִׁפְרָא; oth. ed. שִׁפְרָא).

שִׁפְרָא m. (שִׁפְרָא) plenty, liberality. Lev. R. s. 4 שלשה ש' ונותנין בש' three powers take plentifully and give plentifully: the earth, the sea, and the government.

שִׁפְרָא m. (b. h.; שִׁפְרָא) [rounded; cmp. שִׁפְרָא. 1] horn, trumpet, shofar, contrad. רַצְצִירָא. R. Hash. III, 3 ש' שִׁפְרָא the horn for the New Year's Day (used in the Temple) was from a mountain-goat, straight, and its mouthpiece was inlaid with gold. Ib. מאריך ש' שִׁפְרָא the tone of the shofar was prolonged, that of the accompanying trumpets short. Ib. 4. Lev. R. s. 29; a. v. fr.—Pl. שִׁפְרָא. R. Hash. III, 2, v. שִׁפְרָא. Lev. R. l. c. נוטלין שִׁפְרָא and on New Year's Day they take up their shofars and blow before the Lord, and he rises from the throne of justice to that of mercy &c.; ib. שִׁפְרָא; a. fr.—Esp. שִׁפְרָא (also שִׁפְרָא) shofaroth, that section of the Musaf service of the New Year's Day which treats of the shofar (of the Revelation). R. Hash. IV, 5 וחוקע ש' the reader recites shofaroth and blows. Ib. 6 מעשרה ש' אין פותחין שִׁפְרָא no less than ten Biblical verses referring to the shofar. Ib. (32^a) שִׁפְרָא של (32^a) שִׁפְרָא (זכרון מלכות ושופר) you must not cite verses referring to rulership, memorials, and shofar which allude to evil dispensations; a. e.—2) horn-shaped box in the Temple to receive the money for sacrifices which are supplied by the Temple authorities. Tosef. Shek. III, 2 and puts the money into the proper box. Ib. שִׁפְרָא של לקיימ' box for free-will offerings. Ib. 3

box for bird offerings; a. fr.—Pl. as ab. Shek. VI, 1; Tosef. ib. III, 1; a. fr.

שִׁפְרָא ch. same. Targ. Ex. XIX, 13 (h. text שִׁפְרָא). Ib. 16; a. fr.—Pl. שִׁפְרָא. Targ. Josh. VI, 4; a. e.—Targ. II Esth. IV, 16 שִׁפְרָא.—V. שִׁפְרָא.

שִׁפְרָא m. (שִׁפְרָא) 1) beauty, grace. Targ. Prov. XXXI, 30. Targ. Ps. XLV, 3. Ib. 12; a. fr.—Ber. 5^b, v. שִׁפְרָא. Ab. Zar. 20^a שִׁפְרָא בלי דהאי ש' (not שִׁפְרָא) that the dust should destroy this beauty. B. Mets. 84^a יוחנן שִׁפְרָא the beauty of R. J.; a. fr.—V. שִׁפְרָא ch.—2) best portion. Targ. O. Num. XVIII, 29; 30; 32 (h. text חֶלֶב).—Pl. שִׁפְרָא. Pes. 3^b שִׁפְרָא I got the best pieces (of the Pass-over lamb) to eat.

שִׁפְרָא m. (Palez of שִׁפְרָא, v. שִׁפְרָא) drinking horn.—Pl. שִׁפְרָא. Keth. 65^a שִׁפְרָא כו' כי הוא שִׁפְרָא that they gave him to drink of horns like this (as large as my arm).—[Ar. reads בשִׁפְרָא soldiers' horn (?).]

שִׁפְרָא, **שִׁפְרָא** pr. n. pl. Beth-Shufré. Lev. R. s. 22 שִׁפְרָא the valley of Beth-Sh. (Koh. R. to V, 8 שִׁפְרָא; Yalk. ib. 972 שִׁפְרָא).

שִׁפְרָא, v. שִׁפְרָא.

שִׁפְרָא f. (שִׁפְרָא II) 1) (cmp. שִׁפְרָא) chip, pin. Gitt. 32^a; Sabb. 102^b, v. שִׁפְרָא. Hor. 13^a שִׁפְרָא דמר' ש' (not שִׁפְרָא, v. Rabb. D. S. a. l. note 400) they (the mice) gnaw even at the pin in the hoe.—2) the smooth part. Sabb. 140^a שִׁפְרָא שִׁפְרָא the inner part of garlic; (Ms. M. שִׁפְרָא borders of garlic).

שִׁפְרָא, v. שִׁפְרָא.

שִׁפְרָא, **שִׁפְרָא**, v. sub שִׁפְרָא.

שִׁפְרָא, Targ. Ps. LXXIV, 3 משוך, משוך, v. שִׁפְרָא II.

שִׁפְרָא I (b. h. Polel; cmp. שִׁפְרָא) to touch, join, come in contact; (cmp. שִׁפְרָא to desire.—Denom. שִׁפְרָא).

Hithpol. שִׁפְרָא. Nithpol. שִׁפְרָא (denom. of שִׁפְרָא = שִׁפְרָא to long for (with ref.). Yeb. 62^b (ref. to רַצְצִירָא, Gen. III, 16) שִׁפְרָא the wife has a desire for her husband when he is about to go on the road; Erub. 100^b; Yalk. Gen. 32. Keth. 65^a (ref. to שִׁפְרָא, Hos. II, 7) שִׁפְרָא things which a woman longs for: jewelry. Num. R. s. 10, beg. (ref. to שִׁפְרָא, Cant. V, 15) שִׁפְרָא שִׁפְרָא that means the world, which the Lord has been longing to create; a. e.

שִׁפְרָא II m. (preced.)=שִׁפְרָא, desire, longing. Cant. R. to VII, 11 (ref. to שִׁפְרָא, ib.) שִׁפְרָא של שִׁפְרָא there are three kinds of desires: Israel longs for none but for his father in heaven; שִׁפְרָא של אשה woman's desire is for her husband; שִׁפְרָא של רצח the evil temptation longs for Cain and the like of him; שִׁפְרָא של גשמים the rains desire the earth (ref. to שִׁפְרָא, Ps. LXV, 10); v. שִׁפְרָא. Midr. Till. to Ps. CXVII (expl. שִׁפְרָא, v. supra) שִׁפְרָא שִׁפְרָא grant to her that for which she (the earth) longs.—Pl. שִׁפְרָא, v. supra.

שוק III m. (b. h.; v. שוק I) [*meeting place*,] *market, street*. Gen. R. s. 91 וזוהו ש' של the place where harlots meet. Pes. 110^a האם פניו ראה פניו if he has not seen the open, i. e. if he has not been in the open air between one cup and the other. B. Kam. 115^a חקנהו the market ordinance (that he who buys a stolen object publicly has a right to his purchasing money on restoring the object). Yeb. 53^a לשה' הוררו יבמה לשה' making a *y'bamah* permitted to all the world, i. e. freeing a woman from her dependence on her brother-in-law. Ib. 98^b פגע בירבמה לשה' he might (on marrying her) strike on a '*y'bamah* abroad', i. e. on one bound to another man as her *yabam*; a. v. fr.—Num. R. s. 20¹⁸, a. e. שוקן בעל חש' market commissioner.—Pl. שוקין, שוקין, שוקין. Ib. 17 (expl. חצורו, Num. XXII, 39) שעשה שוקין he arranged commercial markets. Sabb. 33^b וכן שוקן they (the Romans in Palestine) made markets to place harlots there; Ab. Zar. 2^b. Tosef. Makhsh. III, 8 חבאין מביית חש' that are brought back from the market houses; a. fr.—Constr. שוקין. Erub. 29^a, a. e. בשה' I am (to-day) as bright as Ben 'Azzai was in the meeting places of Tiberias; a. fr.

שוק m. (b. h.; v. שוק I) [*joint*,] *leg, foreleg, shoulder*. Ber. 24^a באשה עירה ש' a woman's bare leg is an indecent sight, i. e. you are not permitted to say your prayers in sight of it. Hull. X, 1 חייבין בחזה ובש' are subject to the law relating to breast and shoulder (Lev. VII, 34). Men. V, 6; a. fr.—Du. שוקין. Gen. R. s. 98 שוקין, v. שוקן.

שוקא ch. same, v. שוקא.

שוקא I, שוקא f. = h. שוק II, *desire, pleasure, satisfaction*. Cant. R. to VIII, 11 ליה ש' מן גביכון no satisfaction comes from you (the angels), i. e. your compliance with the Law would afford no satisfaction to Me, because you have no temptations and trials to contend with.

שוקא II m. = h. שוק III, *market, open place, street*. Targ. Prov. I, 20 (חוקן) Targ. Gen. IX, 22 (Y. ed. Vien. שוקא); a. fr.—B. Bath. 22^a יומא דש' market-day. Ib. נקיש ליה ש' went out in the open air, v. שוק III. Cant. R. to VIII, 9 נפקין ליה ש' went to market to buy goods (v. שוקא II); a. fr.—Pl. שוקין, שוקין, שוקין. Targ. II Sam. XXII, 43 (some ed. שוקי, corr. acc.; Targ. Ps. XVIII, 43 אשקקי). Targ. Is. XXIV, 11. Targ. Prov. VII, 12; a. fr.—Y. Sabb. XVI, end, 15^d בש' רארמאי in the streets of the gentiles; Y. Ned. IV, 38^d בשוקא; a. e.—V. שוקא.

שוקא, v. שוקא I.

שוקט, v. שוקא.

שוקין m. (שוקן) *irrigation*; ש' a field dependent on irrigation, opp. של בעל. Tosef. Shebi. II, 4; a. fr.—Num. R. s. 16²⁵ של שוקי, read: שוקי; v. על.

שוקינותא f. (v. שוק I; cmp. נשק) *contact, combat*. Cant. R. to I, 2 (play on שוקי, ib.) שוקינותא their combat (in discussions of the Law) is for My sake; ib.

משוקות הם עלי Yalk. ib. 981 משוקינותא עלי (read: משוקינותא h. form, their combats &c.).

שוקעת, v. next art.

שוקקא, v. שוקקא.

שוקת f. (b. h. שוקה; שוקה) *trough, gutter, a grooved stone to receive and carry off the overflow of a well, sink*. Mikv. IV, 5. Tosef. Par. V (IV), 9 שבש' ed. Zuck. (oth. ed. השוקט, corr. acc.; R. S. to Par. V, 7 של ש' a sink which is formed by a rim of clay. Ib. שוקת שנממיוזוב' a sink which is surrounded by small cavities, if they are connected with the main sink &c. Par. VI, 1; Succ. 37^a; a. fr.—[Tosef. Toh. X, 3, quot. in R. S. to Toh. IX, 1, v. שוקל].—Pl. שוקתו. Par. V, 8. Gen. R. s. 73; a. e.

שור, שיר, שור, v. שור.

שור I to sing; *Polel*, v. שיר I.

שור II (b. h.; cmp. שיר II) *desert of Shur (caravan road)*, v. פוב, a. next. w.

שור III m. (b. h.; שור) 1) *wall, fortification, stronghold*. Gen. R. s. 98 (ref. to שור, Gen. XLIX, 6; v. Targ. O. a. Y. I) עקרתו שורן you have uprooted the stronghold (reliance) of proselytes (by dealing faithlessly with the Shechemites); in order to gratify your passion, you have uprooted &c.—2) *protected habitation, civilized condition* (cmp. רשוב), opp. מדבר. Ex. R. s. 24 (play on שור, Ex. XV, 22) נעשה שור... before Israel went out of Egypt, the world was a desert (lawless); when they went forth, the world became civilized; ש' before Israel received the Law, the world was a desert; when they received it, the world became &c.

שורא ch. same, 1) *wall, fortification*. Targ. O. Gen. XLIX, 6 (Y. I. שור; v. preced.). Targ. Lam. II, 8. Targ. Prov. XXV, 28; a. fr.—Lam. R. to II, 8 (expl. וחומה ש' ובר ש' the large circumvallation and the smaller wall; Pes. 86^a; Y. ib. VII, 35^b bot. Y. B. Bath. II, 13^b bot. ש' רלודקיא the wall of Emesa; M. Kat. 26^a ש' רלודקיא the wall of Laodicea; a. fr.—Pl. שורא, שורא. Targ. Ex. XIV, 22. Targ. II Kings XXV, 4. Targ. O. Deut. XXVIII, 52; a. fr.—2) *line, road*. Y. Keth. VII, 31^c, v. שורא.—V. שורא.

שור I m. (b. h. שור; v., however, Fl. to Levy Talm. Diet. IV, p. 680) *ox*. B. Kam. 65^b ש' בן יומא קריי ש' an ox on the day of his birth is called *shor* (by ref. to Lev. XXII, 27). Ib. I, 1 חסר דמא דש' by an ox (Ex. XXI, 28; XXII, 4). Ib. IV, 7 חמדר ש' the ox of the desert (aurochs, being ownerless). Kil. VIII, 6; Hull. 80^a חמר ש' wild ox, aurochs; a. fr.—Erub. 53^b (in enigmatic speech) משפט ש' חמר = חמר, v. חמר. I. Pl. שורא = חמר (במשפט) ש' חמר = חמר, v. חמר. Gen. R. s. 75 (ref. to Gen. XXXII, 6) שור אחד משור אחד from the one ox (which I originally possessed) many oxen went forth. B. Kam. III, 8. Y. Gitt. IX, 46^d bot.; a. fr.

Hif. חשירש to gladden. Ib., v. supra. Koh. R. to VII, 19

הַלֵּבֶר הַזֶּה... הַלֵּבֶר הַזֶּה... הַלֵּבֶר הַזֶּה... the liver is the organ of anger, the gall, of jealousy, the lungs gladden them again; a.e.

שֶׁשׁ or **שֶׁשׁ** pr. n. pl. *Shush* or *Sh'vash* (prob. the modern Sus = Shushan, v. Sm. Gr. a. Rom. Geogr. s. v. Susa). Snh. 94^a לְאַרְעֵינָא רַשִּׁי רַשִּׁי אֲמַרֵּי שׁוּשַׁן Rashi (ed. ארעין) (כי ארעין) when they (the Jewish exiles) came to Sh., they said, this is as good as our land. Ib. שושן תר"י, v. שושן תר"י.

שֶׁשׁ m., pl. *שֶׁשׁ* licorice-wood (v. Löw Pfl. p. 378). Succ. 12^b.

שֶׁשׁ m. (= שבשבין, שבב, cmp. שֶׁשׁ, P. Sm. 4341) *friend*, esp. the *bridegroom's friend* or *best man* who offers gifts and is entitled to reciprocation; also the *bride's friend* or *agent*. Snh. III, 5 אֲרֹבָה זֶה שֶׁשְּׁבִינִי by 'friend' (as disqualified for witness) one's best man is meant. B. Bath. 144^b לִימָא תַנִּי לִי שֶׁשְּׁבִינִי וְאִשְׁמַת עִמּוֹ he may say, get me my best man (in whose name the gifts were sent at my wedding), that I may rejoice with him (but since he is dead, I am under no obligation to reciprocate). Tanh. Korah 8 לֵשׁ בְּרוֹ שֶׁל מֶלֶךְ וְכ' this is to be compared to the case of the agent of the king's daughter (who had to guard her interest at the consummation of the marriage, v. infra), who kept the testimonials of her virginity in his charge; Num. R. s. 18¹²; a. fr. — [Yalk. Num. 729 שֶׁשְּׁבִינִי נִשְׁחָזַק, read: שֶׁשְּׁבִינִי, v. שֶׁשְּׁבִינִי. Tosef. Keth. I, 4 בִּיהוּדָה דִּינִי מַעֲמִידִין שְׁנֵי ש' אֲדָרִי מִשְׁלִי וְכ' they used to put up two groomsmen (as guards), one appointed by the groom's, and one by the bride's family; Y. ib. I, 25^a; Bab. ib. 12^a; a. e.

שֶׁשׁ ch. same, also (the [king's] *friend*, *counsellor* (cmp. Assy. *susabinu*, Del. Assy. Handw., p. 506). Targ. I Kings IV, 5 (חֲדָה). Targ. Jud. XIV, 20. Targ. II Sam. XV, 37; a. fr. — Yeb. 63^a, v. הֶרְגָּא — Pl. שֶׁשְּׁבִינִי. Targ. Y. Deut. XXXII, 50.

שֶׁשְּׁבִינִי f. (preced.) *groomsmanship*; *wedding gifts*. B. Bath. IX, 4 (144^b) הָאֲדָרִים שֶׁעָשׂוּ מִקְצָתָן ש' ... חוּדָה (Mish. ed. שֶׁשְּׁבִינִי) if a part of the brothers have served as somebody's groomsmen in their father's lifetime (the gifts having been furnished by the father), the gifts returned (on the occasion of a wedding in their family) go into the common fund of the estate; שֶׁשׁ שֶׁשׁ for the reciprocation of wedding gifts can be legally enforced. Ib. 144^b ש' אֲבִירִי ש' if the father sent the gifts for him (his son, specifying him as the donor); סָרַם ש' אֲבִירִי ש' if the father sent the gifts without specifying the donor. Ib. ש' נִשְׁחָזַק לְאֲבִירִי ש' if the gifts (in the son's behalf) were sent in the father's name; a. e.

שֶׁשְּׁבִינִי ch. same. B. Bath. 145^b הוּדָה רִשׁ' the general rule about groomsmanship is: if he (who is bound to reciprocate) lives in the same town, he might have come (to the wedding uninvited, and his reciprocation is legally due).

שֶׁשְּׁבִינִי f. (preced. wds.) *connected by groomsmanship*

manship in the families, kinswoman, intimate friend. Kidd. 81^a שֶׁשְּׁבִינִי הָיָה רֹאֵי וְכ' (Rashi שֶׁשְּׁבִינִי הָיָה רֹאֵי) she was his kinswoman, and therefore was intimate with him.

שֶׁשְּׁבִינִי, v. שֶׁשְּׁבִינִי.

שֶׁשְּׁבִינִי, v. שֶׁשְּׁבִינִי.

שֶׁשְּׁבִינִי m. (reduplic. of שֶׁשׁ) *rod-holder, keeper of a vivarium*. Lev. R. s. 5 שֶׁל דֹּב וְכ' this is like the case of the keeper of a bear that ate the bear's rations (v. סִדְהָר); Yalk. ib. 469 שֶׁשְּׁבִינִי (corr. acc.). Yalk. Num. 729 שֶׁשְּׁבִינִי (not שֶׁשְּׁבִינִי) his (the lion's) keeper.

שֶׁשְּׁבִינִי m. (cmp. next w.) a species of *locusts* with long heads. Ab. Zar. 37^a (expl. קִמְצָא).

שֶׁשְּׁבִינִי, v. שֶׁשְּׁבִינִי.

שֶׁשְּׁבִינִי, v. שֶׁשְּׁבִינִי.

שֶׁשְּׁבִינִי m. (= שֶׁשְּׁבִינִי, v. שֶׁשְּׁבִינִי; cmp. τριβων) a *coarse cloak*, used also as a *bed-sheet*. Targ. II Kings II, 8 (h. text אֲדָרִי). Targ. I Sam. XXI, 10 (h. text שֶׁשְּׁבִינִי). Targ. Deut. XXII, 17. Targ. O. Gen. XXXVIII, 18 (ed. Berl. שֶׁשְּׁבִינִי; ed. Vien. שֶׁשְּׁבִינִי; h. text פְּרִיל); ib. 25; Y. II ib. Targ. Y. Ex. XXXII, 4 (h. text בִּרְחֹת; v. שֶׁשְּׁבִינִי); a. fr. — Lev. R. s. 6 שֶׁשְּׁבִינִי בְּשֻׁרְיָהּ הָיָה צִירִיין בְּשֻׁרְיָהּ וְכ' three Denars were tied up in her cloak. — Pl. שֶׁשְּׁבִינִי. Targ. Is. III, 22 (h. text מַעֲשִׂיָּהּ). Targ. Y. II Ex. XII, 34.

שֶׁשְּׁבִינִי, v. שֶׁשְּׁבִינִי.

שֶׁשְּׁבִינִי, v. sub שֶׁשְּׁבִינִי.

שֶׁשְּׁבִינִי (b. h.) pr. n. pl. *Shushan, Susa*, the capital of the Persian empire; שֶׁשְּׁבִינִי the *Castle of S.* Midd. I, 3 שֶׁשְּׁבִינִי הָיָה הַבַּיִת הַזֶּה שֶׁשְּׁבִינִי הָיָה הַבַּיִת הַזֶּה the eastern gate of the Temple mount on which the picture of the Castle of S. was sculptured. Kel. XVII, 9 הַבַּיִת הַזֶּה שֶׁשְּׁבִינִי הָיָה הַבַּיִת הַזֶּה two standard cubit measures were deposited in the gate called the Castle of S.; Men. 98^a; Bekh. 39^b sq.; Pes. 86^a. Meg. 2^b שֶׁשְּׁבִינִי הָיָה הַבַּיִת הַזֶּה as S. was known to be a fortified city since the days of Ahasverus &c. Ib. שֶׁשְּׁבִינִי הָיָה הַבַּיִת הַזֶּה to make a distinction between S. and other towns; a. fr.

שֶׁשְּׁבִינִי m., **שֶׁשְּׁבִינִי** f. = next w. Targ. Ex. XXV, 33 (h. text פְּרִיל). Targ. Hos. XIV, 6. Targ. I Kings VII, 19; a. fr. — Pl. שֶׁשְּׁבִינִי. Targ. Is. XXXV, 1 (h. text חֲבִצְלוֹת). Targ. O. Ex. XXV, 31; 34 (Y. שֶׁשְּׁבִינִי). Targ. I Kings VI, 18 (h. text צִצְצִים). Targ. II Chr. III, 10 (h. text צִצְצִים); a. e.

שֶׁשְּׁבִינִי f. (b. h.; = שֶׁשְּׁבִינִי, fr. שֶׁשְּׁבִינִי, cmp. פֶּסֶן) *flower*, esp. *lily*. Cant. R. to II, 2; Lev. R. s. 23, v. יָהֵד I. Cant. R. to II, 1, v. תְּכַנְנֶה. Ib. שֶׁשְּׁבִינִי כֵּשׁ... הַמְּשֻׁבָּח שֶׁבְּמִינֵיהֶם כֵּשׁ (the righteous are compared to) the most precious of the various kinds (of flowers), to the lily, and to the finest of that species which is the lily of the valley. Ib. שֶׁשְּׁבִינִי הָיָה הַבַּיִת הַזֶּה the mountain lily. Lev. R. s. 12, beg., a. e. שֶׁשְּׁבִינִי הָיָה הַבַּיִת הַזֶּה like a red lily (euphem. for light menstruation).

Kil. V, 8 שׁוֹשְׁנָה חֶמְלֵךְ the king's lily (*κρίνον βασιλικόν*), white lily; Tosef. ib. III, 13. Y. Succ. III, 53^d, v. פֶּרְמָל; a. fr.—Trnsf. knob of a nail. Num. R. s. 14, v. מִסְמָר; Pesik. R. s. 3.—[Yalk. Lev. 459, v. שׁוֹשְׁנָה.]

שׁוֹשְׁנָה, v. שׁוֹשֵׁן.

שׁוֹשְׁפָא, v. שׁוֹשְׁפָא.

שׁוֹשְׁתָרִי pr. n. pl. *Shusht'ré* (prob. modern *Shuster*), in the Babylonian empire (v. Neub. Géogr. p. 382). Snh. 94^a על חרר' לש' כי מנז' לש' Ar. (ed. לשוש חרר', v. Rabb. D. S. a. l. note 200) when the Jewish exiles came to Sh., they said, 'for one (good land) we have found two'; v. שׁוֹשׁ.

שׁוֹתָא I f. (= שׁוֹתָא; cmp. שׁוֹתָא = שׁוֹתָא) *talk*. Kidd. 70^b דמר' ש' דמר' now I do not understand your talk at all. Meg. 14^b, v. פֶּלְכָא. B. Bath. 39^a לא תיפיק לכו ביימא דש' on a day when the *shutha* blew. Yeb. 72^a יימא דיימא דש' on a cloudy day and on a *shutha* day we do not perform circumcision &c.

שׁוֹתָא II f. (= שׁוֹתָא; Assy. *šutu*, Del. Assy. Handw., p. 648) [*destruction*], *shutha*, a severe south wind; [Ar.: east wind]. Sabb. 32^a ביימא דש' on a day when the *shutha* blew. Yeb. 72^a יימא דיימא דש' on a cloudy day and on a *shutha* day we do not perform circumcision &c.

שׁוֹתָא I (or שׁוֹתָא) f. (= שׁוֹתָא, v. שׁוֹתָא I; v. Löw Pf., p. 264) *sproutings* of the caper-tree. Ber. 36^a צלה ארעא... people will plant a caper-tree for the sake of the sproutings.

שׁוֹתָא II (or שׁוֹתָא) f. (= שׁוֹתָא; cmp. שׁוֹתָא) *trap* made of *frame work* or a *block*. B. Kam. 117^a ש' דחזא two men had a dispute about a trap (and the animals caught in it). Sabb. 124^b ש' דש' bring a trap for Kahana to sit on; v. ש' דש' thus he said to them, remove the trap to make room for Kahana.

שׁוֹתִי m. (שׁוֹתִי I; cmp. b. h. שׁוֹתִי) [*drinkableness*], *body of wine, strength*. Y. Ter. XI, 47^c, sq. (expl. ממעט, Mish. 1) שׁוֹתִי lessens its body (by boiling), contrad. ממעטו שׁוֹתִי its quantity; ib. II, end, 41^d; Y. Ab. Zar. II, 41^c top.

שׁוֹתָה m. (= שׁוֹתָה; cmp. שׁוֹתָה) *associate, partner*. Tosef. Snh. VIII, 7 ש' דיה עמי וכו' Adam was the last created, in order that the heretics might not say, he was God's associate in his work; Snh. 38^a. Y. B. Bath. III, 14^a bot. כנסע ברשו' if a partner goes in and plants (a portion of the ground), he is considered as one who plants with the owner's assent, i. e. he cannot claim the cultivated portion as his exclusive property on the ground of undisturbed possession; Bab. ib. 42^b. Ib. חוקה (not שׁוֹתָה) a partner cannot claim possession (v. שׁוֹתָה). Y. Snh. I, 19^b top ליכסמ' כלסמ' a robber's partner is considered a robber; a. fr.—Pl. שׁוֹתָה. B. Bath. III, 3. Ib. I, 1; a. fr.—Kidd. 30^b בארם ש' חן שלשה ש' חן בארם (corr. acc.), v. אִקְוִפָּהא.

וכ' three partners have a share in man: the Lord, his father, and his mother; if a man honors his parents &c.; Nidd. 31^a; a. e.—Fem. שׁוֹתָה. Gen. R. s. 56 ש' שׁוֹתָה she (Tadmor) took part in the two destructions of the Temple; Y. Taan. IV, 69^b bot.; Lam. R. to II, 2.

שׁוֹתָה ch. same. Targ. II Esth. VII, 9. Targ. Y. II Num. XXXI, 50 (ed. Vien. שׁוֹתָה).—Pl. שׁוֹתָה. Targ. Y. Ex. XX, 13. Targ. Is. I, 23; a. e.—[Ib. LIX, 3 ed. Lag., read: שׁוֹתָה.]—Yoma 86^a מחרי' ש' when he bought meat of two partners.—[Gen. R. s. 36 שׁוֹתָה, v. שׁוֹתָה.]—Fem. שׁוֹתָה. Targ. Y. II Num. XXI, 16. Targ. Mal. II, 14.—[Targ. Y. Gen. XXXVIII, 18, v. שׁוֹתָה.]

שׁוֹתָפּוֹת f. (preced.) *partnership, association*. Yeb. 101^a ש' נאמר cursing is mentioned with reference to those below (parents, Ex. XXI, 17), and with reference to Him above (Lev. XXIV, 15); as there is no association above, so must there be no association below (i. e. the curse to be punishable must refer to each singly). Snh. 63^b ש' וכו' אחד לאדם שיעשה ש' וכו' one must not form a partnership with an idolater, lest he may have to swear, and he would swear by his idol &c.; Bekh. 2^b. Pes. 112^a (in Chald. dict.) למיעבר' ש' בחייה to go into partnership with him (on whom 'the hour smiles'). Erub. 71^b שלקחו' ש' when they bought a cask of wine in partnership. Tosef. Keth. IX, 3 משׁוֹתָפּוֹתוֹ (not שׁוֹתָפּוֹתוֹ) as soon as the partner goes out of his partnership. Y. Sot. III, 19^b top; a. e.

שׁוֹתָפּוֹת ch. same. Targ. Lev. V, 21 שׁוֹתָפּוֹת ירא (h. text ירא שׁוֹתָפּוֹת).

שׁוֹתָפּוֹת, Tosef. Keth. IX, 3, v. שׁוֹתָפּוֹת.

שׁוֹתָפּוֹת, v. שׁוֹתָפּוֹת. h. a. ch.

שׁוֹתָר (*Shaf.* of שׁוֹתָר, Ishtaf. שׁוֹתָר to be left over. Targ. Y. Deut. IV, 27. Ib. VII, 20. Targ. Prov. II, 21.—V. שׁוֹתָר).

שׁוֹתָר, v. sub שׁוֹתָר.

שׁוֹתָר (*Shaf.* of שׁוֹתָר) to cleanse, wash, rinse. Targ. Y. Lev. VIII, 21 Ar. (ed. חליל). Targ. Y. Gen. XIX, 2. Targ. Y. II Ex. XXIX, 17 (ed. Vien. שׁוֹתָר Af; some ed. שׁוֹתָר). Targ. Ps. LXXXIII, 13; a. fr.—Part. pass. שׁוֹתָר clean. Targ. Job XXXIII, 9 (h. text שׁוֹתָר).—Y. Pes. III, 30^a ש' וכו' unless he washes his hands in water (between forming one cake and the other).

Pa. שׁוֹתָר same. Targ. Y. Gen. XLIII, 31 (Y. II ib. 30; misplaced, read: שׁוֹתָר).—Y. Peah I, 15^c bot. שׁוֹתָר I want to wash his feet &c. (to show him honor); Y. Kidd. I, 61^b. Y. Sabb. VI, 8^a שׁוֹתָר... we used to sit before Rabbi (and were taught), you may put oil on muddy shoes, or wash them, but not scrape them (on the Sabbath); Y. Snh. X, 28^a bot. שׁוֹתָר (corr. acc.). Y. Ab. Zar. II, 41^d bot. שׁוֹתָר; Y. Shek. VII, 50^c bot. שׁוֹתָר (corr. acc.), v. אִקְוִפָּהא.

4f. *אשויג* same. Targ. Y. II Ex. XXIX, 17, v. *supra*.—Y. Meg. III, 74^a bot. *בשויג*, v. *גורגא*.

Ithpe. אשויג to be cleansed, washed. Targ. Prov. XXX, 12. Targ. Job IX, 30 Ms. (ed. *אסוריה*).

שזוג m. (preced.) *water in which something has been washed.* Targ. Y. II Num. VI, 3.

שזוגא, *שזוג*, v. *שזוגא*.

שזורי m. of *Sh'zor* (supposed to be Shighor, near K'far Anan in Galilee, v. Neub. Géogr. p. 278). Dem. IV, 1; Hull. 75^b; a. fr. *שמעון* (v. Fr. Darkhé, p. 131sq.).

שזיב, v. *שזיב*.

שזיב, *שזיב*, v. *שזיב*.

שזיג, *שזיג*, v. *שזיג*.

שזיר m. (שזיר) 1) part. pass. of *שזר*.—2) *twisted thread, cord.* Targ. Y. Ex. XXVIII, 28; XXXIX, 31 *שזירא* (h. text *פזירל*). Targ. Y. Num. XV, 38.—Pl., v. *שזירא*.

שזנף (b. h.; Shaf. of זנף, v. זנף a. זנף) *to blacken, tarnish.* Cant. R. to I, 6 *שזנפתנו... כך אנחנו* so it is with us, when the sun of idolatry blackened us (we may become white again); Yalk. ib. 982.—Part. pass. *שזנף*, pl. *שזנפים*. Cant. R. l. c. *שזנף אנחנו אבל אתם שזנף* but you (gentile idolaters) are black (soiled by idolatry) from your mother's womb.

שזיפין, v. *שזיפין*.

שזיפר pr. n. m. *Shizpar*. B. Hash. 22^a *שזיפרא* (Ms. M. 2 *שזיפר*; Ms. M. 1 *שזיפר*, v. Babb. D. S. a. l. note) Sh. the magistrate of Geder.

שזק, v. *שזק*.

שזר (b. h.; Shaf. of זר) *to twist.*—Part. pass. *שזור*; pl. *שזורים*. Y. Shek. VIII, 51^b top (ref. to Ex. XXVI, 31) *שזור אינו נאמר חוט... שזור לשלושה משזר* if the text had *huf* (thread), it would have meant one doubled to two, *shazur* would have meant triplex, *moshzar* means sixfold &c. Erub. 96^b *בשזר* it means twisted threads (yarn, which is not used for weaving).

שזר ch. same.—Part. pass. *שזיר*. Targ. Ex. XXVI, 1, a. fr. (h. text *משזר*).—Targ. Y. Num. IV, 6 (h. text *שזור* לי [read:] *שזור* רבתי) (Lam. R. to I, 1 *שזור* רבתי for me out of it (the sand), and I will mend it; (Bekh. 8^b *שזור* לי מינייה גרדי).

שזרא m. (preced.) *twisted thread, cord*; v. *שזיר*.—Pl. *שזירין*. Targ. Y. Ex. XXXIX, 3 (h. text *פזירין*).

שזר, *שזר* f. (preced.) *cord, esp. spinal column; skeleton* (interch. with *שזרה*); trnsf. *stem, rib* of a plant. Y. Sot. IX, 23^c top *שזר על דש* you must mark the spot as unclean if you find a spinal column or a skull. Y. Taan. II, 65^c top *שזר*... *שזר* corresponding to the eighteen vertebrae of the spinal column. Y. Succ. III, 53^c

bot. *שזר*... *לילב* the *Lulab* must be a handbreadth high, not counting the stem; a. fr.—Pl. *שזרה*, *שזר*. Y. Ab. Zar. II, 42^a *כל שזראשים דש* (fish-brine) in which the heads and the spines are intact; (Bab. ib. 40^a *שזרה*—Y. Sabb. III, beg. 5^c *שזירי* stems of dry twigs (prob. to be read: *שזירי*, v. *שזרה*).

שזר, *שזר* ch. same. Targ. O. Lev. III, 9 (ed. Ber. *שזר*, v. *שזרה*). Targ. Koh. XII, 5; a. e.—Y. Ter. VIII, 46^a *שזר* we found in them the skeleton of a serpent. Y. Sabb. I, 3^b *שזר*, v. *שזר*.

שזראתא f. (שזר I; cmp. h. *שזר*) *arm-pit.* Targ. Prov. XIX, 24; XXVI, 15 ed. Lag. (ed. Wil. *שזראתא*; h. text *שזראתא*).

שזריב, v. *שזריב*.

שזר (שזר) *to win the favor of, bribe.* Targ. Ez. XVI, 33. Targ. Job VI, 22.

Pa. שזר same. Snh. 43^b *שזר* he (Joshua) won him (Achan) over with persuasive words.

שזח, *שזח*, v. *שזח*.

שזחא, *שזחא*, *שזחא* f. (שזר I) *pit, grave.* Targ. Job XVII, 14 ed. Lag. (ed. Wil. *שזחא*; a. e.; v. *שזחא*).

שזחור m. (interch. with *שזחור*) *town-captain.* B. Bath 47^a *לשזחור*... *אז לא דאדרי* (Ar. ed. Koh. *לשזחור*, read: *לשזחור*; Alf. ed. Const. *לשזחור*) if he had not confessed to him (that he had given him the ass as a present), he would have surrendered him and his ass to the captain (for confiscation). Sifré Deut. 6 (prov.) *לשזחור*... *הדבק לשזחור* a king's servant is a king, attach thyself to the captain, and they will bow down before thee; Yalk. ib. 801 *הדבק לשזחור* Gen. R. s. 16 *הדבק לשזחור* (ed. *Rashi*) (ed. *Rashi*) (ed. *Rashi*).

שזחור, v. *שזחור*.

שזחול m. (שזח II) [*loose*], *an animal with a dislocated hip.* Bekh. VI, 7 (40^a); Bets. 35^b.—V. *שזחול*.

שזחולת, *שזחולת* f. (שזח I, answering to *λεπίς*, *squama aeris*) *metal shavings, filings.* Kel. XI, 3. Tosef. Hull. VI, 11 (corresp. to *שזחולת* Hull. 88^b).—[Cmp. *שזחולת*.]

שזחום, v. *שזחום*.

שזחום m. (שזח) *dark, black (or brown).* Targ. O. Gen. XXX, 32, sq. (h. text *חום*; Y. *לחום*); a. e.

שזחון or *שזחון* m. (cmp. Syr. *שזחון*, P. Sm. 4122) *chief of the town garrison, prefect.* Gen. R. s. 16 Ar. (ed. *שזחון*, *שזחון*, v. *שזחון*; [Ar. *שזחון* לשזחון] (v. *שזחון*) *stick to one that is hot, and thou shalt be hot*).

שזחון, *שזחון*.

שזחונא, v. *שזחונא*.

שִׁחָה, v. שִׁחָה.

נִשְׁחָרַץ, v. נִשְׁחָץ.

שְׂחֹק m. (b.h.; שָׁחַק) *laughter, sport, jest.* Ab. III, 13,
אין ר' Ex. R. s. 42 (ref. to לְצַחֵק, Ex. XXXII, 6)
הַמִּזְבֵּיחַ הַזֶּה וְהַמִּזְבֵּיחַ הַזֶּה הַסֵּפֶר הַזֶּה הַמִּזְבֵּיחַ הַזֶּה
idolatry, lebauchery, and bloodshed; וְהַמִּזְבֵּיחַ הַזֶּה וְהַמִּזְבֵּיחַ הַזֶּה
it proved that 'sport' refers to bloodshed? (Answ. ref.
II Sam. II, 14). Y. Peah I, 16^a bot. ש... שְׂעֵשְׂתָּה דִמְיוֹן
e (Abner) made the blood of lads an object of sport
ref. to II Sam. I.c.). Ber. 31^a אֲסוּדָה לְאַדָּם ... פִּירוֹ וְכ' this man
could not fill his mouth with laughter in this world (of
oppression). Ib. בְּמִחוּץ שֶׁל מִחוּץ in a mood of laughter, v. תְּנִיחוּת
ib. V, beg. 8^d. Pes. 117^a; Sabb. 30^b מִחוּץ ... שְׂכִינָה
אין שְׂכִינָה holy inspiration does not rest upon man when he
is in a mood of grief, or indolence, or laughter &c. Ib.
ref. to Koh. VII, 3) מִשֶּׁ שֶׁמֶשֶׁח וְכ' better
the anger the Lord shows the righteous (by trials)
in this world, than the laughter the Lord laughs with
the wicked (when he makes them prosper) in this world.
Ant. R. to VI, 11 וְהַשְׂעִישׁ וְכ' ... מִזֶּה אֱנוֹה זֶה שֶׁ as the
that is a plaything for children and an entertainment
for kings, so is Israel &c.; a. fr.—Erub. 65^b בְּשִׂחוֹק
man's character is also recognized in his jesting.—[Yalk.
s. 620 שְׂחֹק הוּא, v. שְׂחִיקָה].—Pl. שְׂחֻקִּים Koh. R. to
s. 19 (ref. to יִרְאוּ עוֹשֵׂים ib.) לְשִׂחוֹק עוֹשֵׂים לָחֵם
לה for the revelries of idolatries they prepare bread,
at the wine &c.

שחור I m., שחורת f. (b. h.; שחיר II) *charred, black; arred or black thing.* Par. III. 11 שר שיש בו אפר a

charred or black thing. Par. III, 11 שיש בר אפר *a charred piece (of the red cow) which is easily pulverized.* Keth. 36^a, a. e. ש' וכל עד שירבה ש' until the black prevails over the white (until the hair in the hair-covered parts of the body seems to prevail over the bare spots). Gitt. 19^a כתב באבר בש' וכ' if one wrote a letter of divorce with lead, with a black pigment (dry ink), or with coal; Sabb. 104^b. Lev. R. s. 31 מרחך אדם... man does not see through the white of the eye, but through the black. Cant. R. to I, 5 ש' אני במעשי וכ' I am black (soiled) through my own deeds, but beautiful &c., v. נאה. Ib. ש' אני במצרים ש' I was black (despised) in Egypt. Ib. ש' אני כל ימיו וכ' I am black (with sins) all the days of the year, but beautiful on the Day of Atonement; a. fr.—*שחורים*. שחורין. Ned. III, 8 וכ' תנודר משחורי הראש ש' הראש וכ' if one forswears benefits from 'black-headed people', he is forbidden &c.; by שחורין נקראין ש' הראש וכ' 'black-headed' are understood grown up men generally (without regard to the condition of their hair). Gen. R. s. 59, beg. מאיר ראש שחורי ראש... R. M. came to Mame where he saw none but black-haired people (no aged among them). Cant. R. to V, 11 (ref. to שחורין ib.) שחורין וש' וכ' this refers to the students: although they appear un- gainly and black in this world &c.; ib. ... תלמידות אלו שחורין וש' וכ' this refers to such texts of the Law as appear too ugly and black (referring to unæsthetic sub- jects) to speak of them in public, but the Lord says, they are pleasing &c.; Lev. R. s. 19; a. fr.

II m. (שחר I) *hair-pinchers*; (oth. opin. *razor*).
el. XIII, 1 (ed. Dehr. שחר); Bets. 35^b.

נְשִׁחֹרֶת, v. נְשִׁחֹר I.

שחוררין *coals*, v. שִׁחֲוֹרָא.

שְׁחִיטָא, שְׁחִיטָא, v. שְׁחִיטָא.

שָׁחַת (cmp. חָזַק) to expose to sight, uncover. Part. pass. f. שֹׁחֶזֶת; pl. שֹׁחֶזוֹת. Sabb. V, 2 ש' רחלות יוצאות ewes (on the Sabbath) may be led out (with their posteriors) exposed; ib. 53^b מאי שחזות שאחזין וב' what is *sh'huzoth*? They tie their tails up in order &c. Ib. משמע רחאי מאי משמע רחאי what evidence is there that *sh'huzoth* has the meaning of uncovering? (Answ. ref. to שירת יונה, Prov. VII, 10, v. שָׁחַת.)

Hif. הִשְׁרִיף *to brighten, polish; to whet, sharpen.* Kel. XIV, 5 מִשְׁרִיף הַחֶסֶד the knife becomes susceptible of levitical uncleanness, when he (the manufacturer) polishes it. Hull. II, 3 וְכֵן ר' ה' if one whetted the knife and (in beginning to cut) felt tired, and another person continued the cutting. Bets. III, 7 אֵין מִשְׁרִיף ר' you must not whet the knife (to slaughter on the Holy Day), but &c., v. נִשָּׂא. Y. Ab. Zar. II, 40^c bot. אֵין מוֹכֵרִין... וְאֵין אֵין מוֹכֵרִין you must not sell them (the gentiles in Palestine) weapons or armor, nor may you sharpen weapons for them; a. fr.

שָׁחַז, שָׁחַז ch. same; part. pass. שָׁחִיז *whetted*, v. *infra*.

Af. אַפּשׂוּי to polish, whet. Targ. Ps. VII, 13 יִשְׁוֶיִּי Ms.
(ed. שׁוּי; h. text רִלְשָׁשׁ).

שָׁחָה (b. h.) *to bend, bow* (interch. with שָׁחָה a. שָׁחָה).

Y. Ber. I, 3^c bot. 'שְׁתַּחֲוִי וְכ'... אלו these are the benedictions at which you must bow &c.; שלא רשוח (or רשוח) if one bows at every benediction, we teach him that he must not do so; Ber. 34^a; Gen. R. s. 39 רשוח... והשוחה (or לשוחה); Tosef. Ber. I, 9 שלא רשוחה. Ruth R. to II, 5 כל הנשים שותחוהו וְכ' all other women stooped in gleaning, but she (Ruth) sat down; (Yalk. ib. 601 עומדת).

שָׁחַט I (b. h.; cmp. **חָטַט** III) to draw, stretch. Part. pass. **שָׁחִיט**. Y. Yoma IV, 41^d top (expl. **זָהָב שָׁחִיט**, I Kings X, 17) **שָׁחִיט מִשְׁחָךְ כְּשֶׁחֵזָה** it was drawn out like wax; Cant. R. to III, 10; Yoma 45^a **כְּרוּם שֶׁנִּשְׁחַט** it was spun like a thread; Hull. 30^b. Ib. (to prove that in slaughtering you must draw the knife over the animal's throat and not chop) **אֵין וְשָׁחַט אֱלֵא וְנִשְׁחַט** *v'shahat* (Lev. I, 5) means and 'he shall draw', and so it says *zahab shahut* (v. supra) and also *hets shahut* (Jer. IX, 7; Keri שְׁחָח).

שְׁחַט II (b. h.; comp. חָטַט) to cut the throat, esp. to slay an animal by cutting the throat according to ritual laws. Hull. I, 1' **הָכֵל שְׁחִטִּין וְכ'** all persons are fit to do the ritual slaughtering, and their act is legal, except &c.; **וְכֹל שֶׁשְׁחָטוּ** and all those (mentioned as unfit), if they cut under the supervision of others &c. Ib. II, 3 **יִירָה וְכֹל שֶׁשָּׁחַט** if he was cutting (drawing the knife across

the throat, v. preced.) and cut the head off with one movement. Ib. 1 וְשֵׁנִים וּב' if one cuts one organ (windpipe or gullet, v. סִימָן) of a bird, and two &c.; ib. וְכ' שֵׁנִים וּב' עַד, v. וְכָרֶךְ; a. fr.—Part. pass. שְׁחֻטָּה; f. שְׁחֻטָּה &c. Nidd. 15^a שֹׁר שֶׁ לִפְנֵיךְ the ox lies slaughtered before thee, i. e. the evidence is before you. Hull. 95^a בָּשָׂר בְּמֵיטָה meat of an animal ritually cut, opp. בָּשָׂר בְּבֵלָה; a. fr.

Nif. נִשְׁחַט to be cut, killed according to ritual. Ib. 9^a נִשְׁחַטָּה הָיִי דִּיר וְכ' תְּחִקָּה. Ib. נִשְׁחַטָּה הָיִי דִּיר וְכ' if it has been properly slaughtered, it is presumed to be permitted until &c.; a. fr.

Hif. הִשְׁחִיט to cause to slaughter. Ib. V, 4 ... בארבע at these four periods we force the butcher to slaughter (provide meat); Erub. 81^b.

שָׁחַט ch. same.—[Targ. O. Num. XI, 32 ed. Vien., v. שָׁחַט].—Hull. 28^a sq. קָטְעִיתָ ... בְּשִׁטְחָהּ how shall we proceed? shall we cut it and then examine (the gullet)? Maybe it was cut at a perforated spot. Meg. 7^b וְכ' שָׁחַטָהּ לִר' he cut R. Zera's throat; a. fr.—Part. pass. שָׁחִט, v. supra. Hull. 4^a שָׁפַר ש' שָׁחַט was properly cut. *Ithpe* אֶשְׁחָטֶנּוּ to be cut. Gitt. 69^b.

שחמ, v. מחש.

שָׁחַ, שָׁחַ *to swim*, v. **סָחַח**.

שָׁחָה (b. h.; interch. with שָׁחַח) to curve; to bend, bow; to lower one's self. Tosef. Ber. I, 9; Ber. 34^a; Gen. R. s. 39, a.e., v. שָׁחָהוּ. Pesik. Shek., p. 11^b (ref. to Is. II, 9) וְהָשָׁחָהוּ אֶת אֱלֹהֵינוּ I know that Israel lowered themselves by bowing to the calf, and I and they were humbled; Yalk. Ex. 386; Yalk. Is. 260; Tanh. Ki Thissa 4; Pesik. R. s. 10 וְנִשְׁפָּלוּ שָׁחָה when was it that they bent and were lowered?; a. fr.

Hithpa. הִשְׁתַּחֲוֶה *to prostrate one's self.* Snh. VII, 6 (60^b) הַמִּשְׁתַּחֲוֶה he that prostrates himself (before an idol). Ib. 62^a וְיִבַּח... וְהָרַךְ if a person sacrificed, burnt incense, offered libation, and prostrated himself, all in one act. Yoma 69^a וְהָרַךְ לִפְנֵי כִּיּוֹן שְׂרָאָה when he (king Alexander) saw Simon the righteous, he alighted from his chariot and threw himself down before him; מִלֵּךְ... יִשְׁתַּחֲוֶה וְכִּי should a great king like thee prostrate himself before this Jew?: a. fr.

שָׁרַי I ch. same, *to be bent, cower*. Targ. Ps. XXXV, 14. Targ. Job XXXVIII, 40 (not שָׁרַי); a. e.

שָׁחַ II *to lie waste*, v. שָׁחַ.

נִשְׁחַרְי *m.* (נִשְׁחַר) *bend*, esp. בִּית הַשֵּׁ (or sub. כְּאוֹרֵנָה בְּעוֹמְדִין לֵשׁ לֵד הַיְמָנִית *Neg. II, 4* (a woman is placed) in the position of a weaver at an upright loom, for the sake of examining the pit of the right arm; *Sifra Thazr., Neg., Par. 3, ch. IV* כְּמוֹסָה בְּבִירָה *Neg. in the position of one taking olives down, for examining the arm-pit; Lev. R. s. 15; Yalk. ib. 551. Snh. VII, 7 מְשַׁחְרֵי *v.* מְשַׁחֲרֵי II; *ib. 25^c Naz. 58^b, a. fr.* מְשַׁחְרֵי, constr. שְׁחָרִים. — *Pl.* אֲמָה (בִּית) הַשֵּׁ — *א. fr.* *Pesik. B'shall., p. 87^a* בִּית שְׁחָרֵיהֶם *v.* בְּבִירָה, constr. שְׁחָרִים.*

Midr. Till. to Ps. XVI שִׁחִיחַק; Yalk. Ps. 667; Cant. R. to II, 7 תחת שִׁחִיחַק (some ed. שִׁחִחַק, corr. acc.).

שָׁחָה, שָׁ' ch. same, 1) *bending, bowing the head*. Bets. 24^a ש' רמצי לה בחר כל... (Ar. שורא) when one running after an animal gets it with one bend (the space being too small to allow an escape). Gitt. 70^b (ref. to Mish. ib. VII, 1 וחרכיך) ש' נקטרה לאו קטירה ודילמא ש' רלאו לאו קטירה (not קטירה) maybe he was seized by spasms, making him bend his head in the way of one indicating dissent; ש' רדך הך making him bend in the way of one bowing the head in assent. Ib. ודסריון ש' alternate spasms of the head accidentally corresponding to assent and dissent respectively.—2) *arm-pit*. Targ. Y. Deut. XXII, 5 (ed. Vien. שִׁחָה, corr. acc.).—Y. Ter. VIII, 45^d top ש' חוורו... אסור למיתן (not מיתן) it is forbidden to put coins into the mouth... or a loaf under the arm-pit; Y. Ab. Zar. II, 41^a bot. ש' בר. Y. Snh. VI, 23^c ש' חוורו חוורו שִׁחָה רב' had a loaf under his arm, and it fell down &c.

שְׁחִיטָה f. (b. h.; II שַׁחַט) *cutting the throat, slaughtering according to the Jewish ritual.* Sifra Tsav, ch. VIII, Par. 4 משיכה ש' ארץ לשון ש' by *shahat* drawing (of the knife) is meant, v. שַׁחַט I. Hull. 9^a לאכול ש' אסור למהלך if a slaughterer does not know the rules of slaughtering, you dare not eat of what he has killed, Ib. מְשַׁחֲטוֹ the slaughterer must examine the organs (v. קִימָן) after cutting. Ib. 20^a אין ש' להורה מן החיה the ritual cutting of a bird's throat is not Biblically ordained; ib.^b יש ש' לעוף וכן it is Biblically ordained; a.v. fr.—Ib. 17^b, a. fr. ברת הש' *the throat* (v. מִפְּתֵחָא).—שְׁחִיטָה (קרישין) the slaughtering of sacrifices) *the treatise of Z'bahim.* B. Mets. 109^b.—שְׁחִיטָה חולין (the slaughtering of secular animals) *the treatise of Hulin.*—Pl. שְׁחִיטָה Lev. R. s. 22 (ref. to Lev. XVII, 8) ש' רכ' ומה הל' ש' and why has the text the word *shahat* twice?; a. e.

שְׁחִירָא, v. שְׁחִירָא.

שְׁחִירָא, y, שְׁחִירָא.

נִשְׁחַל, v. נִשְׁחַלֵּל.

נֶשֶׁתֶּן v. נִשְׁתֵּן.

שִׁחִי m. (b. h.; שִׁחַי) *inflammation, boil, ulcer, skin-disease*. Gen. R. s. 41 ב"ר מירי ש' v. רִאָתָן. Ib. מוכה ש' afflicted with boils. Neg. I, 5, sq.; a. fr.

שֶׁחַיִךְ ch. same; 1) *heat*. Targ. Is. XVIII, 4.—2) *sore, boil*, v. שְׁחַיֵּא.

שחינא ^{m.} (שחיר) *swimmer*. Y. Shek. VI, 50^a top (Bab. ed. שחוינא), v. סחייא.

שחפתא, v. שחיפותא

שְׂחִיקָה f. (שָׂחַק) *laughing*.—Pl. שְׂחִיקוֹת. Midr. Till. to Ps. II הן ש' ארבע four times laughing is used in connection with God; Yalk. ib. 620 שְׂחִיק (corr. acc.).

שְׁחִיקָה f. (שָׁחַק) *rubbing, pounding; pounded spices.*
 Y. Sabb. XIV, 14^c ש' אִם הִיּוּ מְחוּסְרֵי ש' if it (the garlic which

שָׁחַם (חום, חֹם) *to be hot, dark-red*.—Part. pass. שָׁחִים; f. שְׁחִימָה. Pesik. R. s. 20 [read:] שְׁנוּפְלִים... לִפְרֹךְ therefore did God create Maadim (the planet Mars), intimating that they shall be thrown into Gehenna, for the fire of Gehenna is glowing red (v. ed. Fr., p. 96^a, note 22).

שחם **שחים** ch. same, to be hot, dark, black. Targ. Job XXX, 30 (h. text שחר).—Part. pass. שחום (v. שחום); pl. שחומין. Targ. Y. Gen. II, 7. Targ. Job VI, 16 (h. text דקורים).—B. Kam. 96^b ש' ועבדיהו דחרי (Ms. M. שחמי) if the coins were black (tarnished), and he (who stole them) made them look new again; ש' if they were new, and he made them black. Ab. Zar. 33^b הני חצבי וכל the jugs of gentiles made of dark clay. Hull. 55^b משיכלי שח' (Ar. שחמי, ed. שחמי) dark-glazed basins, opp. חיוור (opin. quoted in Rashi: bronze basins).

שחמא **שח' m.** (preced.) 1) (adj.) dark, black.—Pl. שחמין, v. preced.—2) (noun) blackness, black spot; tarnish. B. Kam. 49^a כל היכי דסליק ביה ש' ולור whenever he struck her so that the black mark (bruise) could be communicated to the embryo (excluding a blow on her hand or foot); Yalk. Ex. 335. B. Kam. 96^b מידע ידיע שחמיהו (Ms. H. שחמיהו) (when he makes the coins which he blackened look new again,) their tarnish remains noticeable.

שחמית f. (preced. wds.) reddish, dark-colored wheat. B. Bath. V, 6 ש' ונמצא לבנה ש' if he sold wheat as dark-colored, and it is found to be white, as white, and it is found to be dark. Y. Naz. V, 54^a, y. אגרי. Y. Maas. Sh. IV, beg. 54^d top שחמית; Y. Ter. II, 41^d top שחמית; Y. Peah II, 17^a שחמית.

שחן (cmp. שחם) to be hot, parched. Part. pass. שחון, f. שחונה (sub. ארץ) parched, scabby soil. Y. Yoma V, 42^c top; Bab. ib. 53^b, a. e., v. שחם.

Hif. שחן to heat. B. Kam. 82^a וכ' ומשחן it (garlic) satisfies, heats (the body) &c.

שחין ch. same (answering to h. חם, 1) to be warm. Targ. Is. XLIV, 15, sq. Targ. Koh. IV, 11. Targ. Job XXXVII, 17 Ms. (ed. משהחין, Pa.; ed. Wil. משהחין, corr. acc.).—2) to heat, light a fire. Arakh. 31^b קריא אנא שחין I lighted a fire (moved into my house) before thee.—3) (with על) to hatch, v. infra.

Pa. שחן 1) to heat. Keth. 10^b; Gitt. 70^a משהחן v. שחן. Y. Sabb. I, end, 4^b מהו מיהחניה ומשהחניה is it permitted to put it back (into the oven) and keep it warm? Lev. R. s. 25 ומשהחנה להון she (the mother hen) gathers them, and puts them under her wings, and keeps them warm.—2) to hatch, sit over. Targ. Jer. XVII, 11 (ed. Wil. משהחן, read: משהחין). Targ. Is. LIX, 5. Targ. Job XXXIX, 16 שחנה על בניא (Ms. חעין בנא; h. text שחנה).

Ithpa. שחנה, Ithpe. שחנה to be warmed, get warm. Ib. XXXI, 20. Targ. Y. Deut. XXII, 11.

שחנה **שח' m.** (preced.) 1) = h. שחין. Targ. O. Ex. IX, 9, sq. (O. ed. Berl. a. Y. שחין). Ib. 11. Targ. O. Deut. XXVIII, 27 (Y. II שחנה; Y. I שחנה pl.). Targ. Prov. XX, 30 (ed. Lag. a. oth. שחנה).—Pl. שחנה, שחנה, v. supra.—2) (v. שחנה, שחנה) the scab on the camel's back from the friction and pressure of the load; trans. heavy load. Gen. R. s. 19, beg.; Sot. 13^b, a. e. שחנה גמלא, v. שחנה I.

שחך (v. חפך II) to rub, scrape, peel.—Part. pass. שחך a) one whose genitals are wasted (v. מחוי). Tosef. Bekh. V, 4 (expl. מרחא אשך, for which Bekh. VII, 5 שנמרחו v. אשכיו, Sot. 26^b). Esth. R. to II, 3.—b) (cmp. חסיד) reduced, lean, losing flesh. Sifra B'huck. Par. 2, ch. IV (ref. to שחך, Lev. XXVI, 16) וכ' or at times one becomes reduced in flesh, but feels comfortable &c.; Yalk. Lev. 673 שחך (corr. acc.).—Yalk. Gen. 146 שחופים, v. שחך. *c) f. שחופה; pl. שחופות of indistinct color, gray (wool), opp. לבנות. Hull. XI, 2 (135^a; ib. 136^b (Ms. R. 2 שחופות; Ms. R. 1, a. Ar. שחופות, v. שחך).

Nif. שחך to become reduced. Sifra l. c. (ref. to שחך, v. supra) וכ' ירש לאדם... שחך sometimes a person is sick in bed, yet his flesh is preserved: therefore the text says, 'and consumption', which means that he is wasting away; Yalk. Lev. l. c.

שחך I ch., Pa. שחך same, to scrape, dredge, clean. M. Kat. 4^b לשחופי נהר (Ms. M. לשחופי) to dredge a canal.

שחך II (preced.) [to scrape, sweep,] to move, crawl. Targ. Koh. I, 5 (of the sun, cmp. נסך; h. text שאה). Targ. Y. Gen. III, 14 שחך Ar. (ed. משייל). Targ. Y. II Lev. XI, 42.—[Nidd. 26^a משחך Ar., v. שחך.]

שחפה I, **שחפה** m., **צפר** ש' (= b. h. שחף; שחף I) name of an unclean bird, supposed to be sea-mew. Targ. Lev. XI, 16; Targ. Deut. XIV, 15.

שחפה II m. (שחף I) rubbish.—Pl. שחפין. Sabb. 110^a שחפה רקניא Ms. O. a. Ar. (ed. only ש') refuse of reeds.

שחפוחא, v. שחפוחא.

שחפוח f. (b. h.; שחף) wasting away, consumption. Sifra B'huck. Par. 2, ch. IV, a. e., v. שחף.

שחפוחא ch. same. Targ. O. Lev. XXVI, 16 (ed. Vien. שחפוחא; Y. שחפוחא); Targ. O. Deut. XXVIII, 22 (Y. שחפוחא).

שחץ (v. חצץ II) 1) to divide, tear. Ab. d'R.N., 2nd vers., ch. XLIII (ed. Schechter, p. 122) שחץ בפי שחץ the lion is called shahats, because he tears with his mouth; Yalk. Prov. 959 שחץ בשחץ (Pi.).—2) to divide off, separate.—Part. pass. שחץ, שחץ; pl. שחצים, שחצים a) separate, proud, aristocratic. Y. Sabb. VI, 8^a top מוחר שחץ but a man is allowed (to wear those ornaments which a woman is forbidden to wear on the Sabbath), because he is not ostentatious (and will not take them off to show them), v. שחץ. Cant. R. to IV, 8 (ref. to ארוח ib.) מה מזה (וגבורים) הארי הוא ש'... ש' וגבורים וכ' as the lion is proud (keeping for himself), so were Sihon and Og proud (selfish)... they did not come to each other's rescue; Yalk. ib. 988 שחץ הוא (corr. acc.).—b) [that which is to be kept off, cmp. רחק,] obscene. Yalk. Is. 264 שחץ אנשי... שחץ the men of Jerusalem were obscene, v. שחץ I.

Pi. שחץ same, v. supra.

Hithpa. השחץ *to separate one's self, be exclusive, lofty.* Sifrē Num. 131 'וכ' מלכות זו מרנאה ומשחצת this proud and overweening government has only four provinces worthy of an empire &c.; Yalk. Num. 771; Yalk. Deut. 809. Ab. d'R. N. l. c. [read:] שחץ שהוא משחץ the lion is called *shahats*, because he is proud.

שחץ m. (preced.) *aristocratic, proud, vainglorious, pompous.* Pesik. Par., p. 40^a 'ש' שהיה... איה לך למימר ש' איה לך לומר that righteous man (Simeon the high priest) that he was vainglorious?; Y. Shek. IV, 48^a bot. שחץ ש' דיה—Pl. שחצים. Pesik. l. c. דיה וכולם ש' דיה and all of them (those high priests that made such a display) were ostentatious people, v. שחציה. Lev. R. s. 20 דיה ש' דיה (Nadab and Abihu) were aristocratic (deeming no woman noble enough for them); Midr. Till. to Ps. LXXVIII, 63 שחצין (ed. Bub. שחצין, corr. acc.); Yalk. ib. 822 שחצין.

שחץ I m. (v. שחץ, part. pass.) 1) [*separation, obscenity, abomination, disgrace.* Sabb. 62^b 'ש' אנשי דיה the men of Jerusalem were lovers of obscene talk; (Yalk. Is. 264 שחצים). Pes. 3^b פסול ש' (they found in him) obscenity which made him unworthy of the priesthood; (Rashi: *pride*). Tanh. Vaëra 9; Ex. R. s. 8 לך נעשה ש' בעולם and so Sennacherib prided himself, and became an abomination &c. Ib. ומראה שחצו I fill the upper and the lower regions with him (his repute), and let people see his disgrace; Tanh. l. c. שחן (corr. acc.). Ib. 'וכ' דיה the Lord shows all men the disgrace of the proud; a. e.—Pl. שחצים. Ib. (ref. to Job XLII, 26 שחץ) ש' בעולם (בני שחץ) this means the proud that make themselves gods: the Lord makes them abominations in the world.—2) (b. h.) *pride*, v. supra.

שחץ II m. (b. h., Job XXVIII, 8 'בני שחץ') [*tearer, or proud,*] surname of *lion*. Ab. d'R. N. ch. XXXIX; sec. Vers., ch. XLIII (ed. Schechter); Yalk. Prov. 959, v. שחץ.

שחצא ch. same. Targ. Ps. XVII, 12 Regia (ed. שחלצא).

שחצית f. (v. שחץ) *ostentatiousness.* Y. Shek. IV, 48^a 'ש' גדולה היהיה ש' there was great love of display among the sons of the high priests.

שחצן m., v. שחץ.

שחצנית f. (preced.) *loving display, vain.*—Pl. שחצניות. Y. Sabb. VI, 7^d 'וכ' דיה מחורן ש' דיה because women like display, and one might untie them (those ornaments, to show them) to their neighbors, and in forgetfulness walk with them &c.

סחק, שחק (b. h.; interch. with שחץ q. v.) *to be bright; to laugh, jest, play.* Tosef. B. Kam. II, 2 'וכ' ed. Zuck. (Var. צחק, צחק, read: צחק) if he (the ox) sported among the herd three times (doing no harm).

Deut. R. s. 3, end שחקה לומר ראה the king saw her smile at one of his servants. Y. Kidd. III, 63^d לא מימר ש' never did a person have his sport with me, except this man. Tanh. Naso 5 לשחוק אבל... שחקה thou didst fool him (the watchman) that was inside, but thou canst not fool me. Der. Er. Zutta ch. V בוכה וכל שחקה nor should one weep among those who laugh, nor laugh among those who weep; a. fr.—Trnsf. (of fingers) *to be spread*, opp. עצב. Succ. 7^a טפה שחקה (Ms. M. a. Ar. 'ס); Erub. 3^b שחקהו, v. אמה; a. e.

Pi. שחקה את משחקה ו' same. Tanh. l. c. שחקה את משחקה thou canst fool thy husband, but thou canst not fool me. Ib. 'וכ' ואני יושב ומשחקה על ו' but I sit laughing at my creatures. Tosef. Keth. IX, 2 מה שחקה ed. Zuck. (Var. 'מצ') he may laugh at her (and take the sham sale seriously); (Keth. 79^a מצחקה, v. פיסחין. Tanh. Noah 5 דיה שחקה they laughed at him (Noah). Ber. 7^b, a. e. שחקה לו the hour smiles on him, i. e. he is in luck; a. fr.

Hif. השחיק *to cause to laugh, lead to sport.* Gen. R. s. 22 'וכ' אם בא... להשחיקה שמחה ו' if thy inclination comes to incite thee to merriment, rejoice it with words of the Law; Yalk. Is. 296.

שחק, v. שחוק.

שחק (b. h.) *to rub, grind, pound.* Midr. Till. to 'Ps. XVIII ולמה... שחקים שחן שחוקין אלו באלו why are the clouds named *sh'hakim*? Because they rub against one another. Gen. R. s. 13, a. e., v. שחק II. Bets. II, 8 שחוקין ו' you may grind pepper on the pepper-mill (on the Holy Day). Y. Ber. VI, 10^a top שחק ו' if he mashed them (the turnips), he must say the benediction &c., opp. אם בעיניהם if they are in their natural shape; a. fr.—[Yalk. Cant. 988 שחק, v. שחץ].—*Part. pass.* שחוק; *a) ground, pounded, mashed.* Y. Ber. l. c. הוא ש' דיה is wine not a product gained by pounding?; ib. הוא ש' דיה is not bread a product &c.; ib. 'וכ' ש' דיה ש' ש' all other things, although produced by pounding (like olive-oil &c.) are ritually treated as if in their natural state; a. e.—*b)* (cmp. שחקה) *lean, meagre.* Y. Dem. II, beg. 22^b הוא שחקה (R. S. to Dem. II, 1 שחיקא ch.) the fig of Bozrah is stunted.

Pi. שחקה 1) same; *part. pass.* שחוק; *pl.* משחוקים; *rubbed, worn-out, threadbare.* Tosef. Men. I, 8; Zeb. 18^a, v. קשל; ib.^b; a. e.—2) *to curse the memory of a person*, v. next w.

Nif. נשחקה *to be ground.* Ab. d'R. N. ch. I נשחקהו his bones were ground, i. e. his memory is cursed, v. next w.

שחק ch. same. Targ. O. Ex. XXX, 36.—Y. Sabb. VII, 10^a bot. דיה דיה דיה he that grinds garlic. Ib.^b bot. B. Bath. 146^a שחק, v. שחיקא; a. fr.—Midr. Sam. ch. I, v. infra.—*Part. pass.* שחוק; *ש' טמא*, v. שחיקא; (in Hebr. dict.) שחוק דיה Gen. R. s. 49, beg.; a. e.—Y. Sabb. VI, 8^a top שחקה (read: שחיקא) his foot was sore from rubbing.—Y. Dem. II, beg. 22^b שחיקא (R. S. to Dem. II, 1), v. שחקה.

שָׁחַרְתָּ, שָׁחַרְתָּ ch. same. Targ. Y. II Gen. XIX, 15;
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שָׁמוֹךְ m. (שָׁמַךְ) 1) *washed*, v. שָׁחַף—2) *carried away* by passion, *dissolute*. Sabb. 152^a, v. יִמְחֶה I; a.e.—*Pl.* שְׁמוֹפִין. Num. R. s. 20²² בּוֹמֶה יֵשׁ שְׁ צִנּוּרֵיךְ יֵשׁ שְׁ some springs raise chaste men, and some, dissolute men. Koh. R. to I, 13 בְּגֹל שְׁמֹכִין שְׁמֹכִין passionately addicted to robbery; a.e.

Targ. I Sam. XXI, 15. Ib. XVII, 43. Targ. Prov. XX, 3
 כָּל מְשֻׁמֵּר Ms. (ed. Lag. כל רשאי; oth. ed. רשעי). Targ.
 Ps. XIV, 1 (h. text ככל; a. fr.—Sabb. 121^b אבין ש' מהני וכ' foolish Abin teaches his son folly. Yeb. 31^a; Keth. 20^a
 ש' a subject to attacks of insanity. Lev. R. s. 16,
 end, v. שְׂטִירוֹת. Midr. Till. to Ps. VII (ref. to Job XX, 16
 ש' ושטירות מְשֻׁמֵּר a. reading ש' ושטירות (ed. Bub. ושטירות
 corr. acc., ושטירות) the madman and the madness;

Yalk. Job 906 ושְׁמִירָה ש' (read: ושְׁמִירָה). Midr. Till. to Ps. IX, 21, v. מוֹרָא II; a. fr.—*Pl.* שְׁמִירָה, שְׁמִירָה. Targ. Ps. CVII, 17. Ib. XLIX, 11 (ed. Wil. שְׁמִירָה, corr. acc.). Targ. Prov. VIII, 5; a. fr.—Y. Maasr. II, 49^d ש' וכל are all other people fools?—*Fem.* שְׁמִירָה. Targ. Prov. XIV, 1 (some ed. שְׁמִירָה).—Lam. R. introd. (R. Simeon) שְׁמִירָה (some ed. שְׁמִירָה, read: שְׁמִירָה), v. מוֹרָא II.

שְׁמִירָה f. (preced.) 1) *madness, folly*. Targ. Prov. XIII, 16 (ed. Wil. שְׁמִירָה, corr. acc.). Ib. XIV, 8; 18. Ib. XXVI, 9 (some ed. שְׁמִירָה, corr. acc.; h. text של); a. fr.—Midr. Till. to Ps. VII, v. preced.; a. e.—2) (v. שְׁמִירָה II ch.) *contempt*. Targ. Prov. XVIII, 3.—V. שְׁמִירָה.

שְׁמִירָה m. (שְׁמִירָה) *spread, rug, mat*. Kel. XXIV, 12 חֶשֶׂהוּ a hide used as a rug (to sit on). Ib. XXVIII, 5 Ned. 40^b sq. (ref. to גִּלְגָּל, Ez. XII, 3) ש' that means a light, a dish, and a mat; Lam. R. to I, 2 חֶמֶר a leather bag, a mat, and a dish. Hull. IX, 3 (123^a) ש' he who flays a hide... (not שְׁמִירָה) he who flays a hide... to be used for a spread; Tosef. ib. VIII, 18 שְׁמִירָה; Hull. 123^b ש' a. e.—*Pl.* שְׁמִירָה. Tosef. Ab. Zar. IV (V), 10 ש' spreads (covers) for beasts. Nidd. 55^a; Hull. 122^a. Num. R. s. 2; Lev. R. s. 23 שְׁמִירָה, v. שְׁמִירָה; a. e.

שְׁמִירָה ch. same.—*Pl.* שְׁמִירָה *layers*. Targ. O. Num. XI, 32 some ed., v. שְׁמִירָה.

שְׁמִירָה, v. שְׁמִירָה.

שְׁמִירָה (b. h.) pr. n. *Shittim*, a ravine opposite Jericho. Snh. 106^a (ref. to Num. XXV, 1) ש' the name of the place was Sh., v. שְׁמִירָה. Gen. R. s. 18 (ref. to Mal. II, 13 שְׁנִיָּה שְׁנִיָּה the second time (you did this) since the events at Shittim (Num. I. c.). Tanh. T'rum. 9 ש' ונחפראו בשְׁמִירָה they sinned at Sh. (ib. 9), and were healed through *shittim* (acacias, of the Tabernacle); a. e.

שְׁמִירָה pl. of שְׁמִירָה, v. שְׁמִירָה.

שְׁמִירָה, v. שְׁמִירָה.

שְׁמִירָה f. (שְׁמִירָה) *rinse* with cold water for the purification of certain vessels (Lev. VI, 21). Sifra Tsav, Par. 3, ch. VII; Zeb. XI, 7; Tosef. ib. X, 13, sq., v. מְרִיקָה; a. fr.

שְׁמִירָה (b. h.; cmp. שָׁמַר) *to lie in wait for; to bear a grudge against, persecute*. Gen. R. s. 67, v. שְׁמִירָה. Y. Ab. Zar. I, 39^c (expl. שְׁמִירָה, Gen. XXVII, 41) שְׁמִירָה hidden hatred. Pesik. R. s. 13... רְשָׁעִים וְרִדוּ... רְשָׁעִים שְׁמִירָהוּ שְׁמִירָהוּ his brothers sinned against Joseph, 'and they persecuted him' (Gen. XLIX, 23), and his brothers thought that he would persecute them as they did him; אבל עשו שְׁמִירָהוּ but when Esau persecuted Jacob &c.; a. e.

Nif. שְׁמִירָה *to be hated, persecuted*. Num. R. s. 14⁵ ש' זה זה this one (Jacob) was hated (Gen. XXVII, 41), and that one (Joseph) was hated (ib. XLIX, 23).

שְׁמִירָה ch. same. Targ. Y. Gen. XXVII, 41 Levita.

שְׁמִירָה, v. שְׁמִירָה.

Hif. שְׁמִירָה 1) *to accuse*, v. שְׁמִירָה.—2) *to lead astray*; Part. שְׁמִירָה *seducer*. Tanh. Vayera 22.

שְׁמִירָה, v. שְׁמִירָה.

שְׁמִירָה m. (b. h.; preced.) *hostile being, hinderer, disturber; accuser, Satan*. Sifré Deut. 218 (ref. to Deut. XXI, 10 sq., a. 18 sq.) ש' וְהַבְּרִיָּה ש' לְחוּד בִּירוֹ וְכ' this man's father loved a fair captive, and brought the disturber into his house, and his son became rebellious. Y. Sabb. V, 5^b top, v. קְטִיגָה. Ber. 19^a, a. e. ש' invite man must not open his mouth for Satan, i. e. invite misfortune by ominous words. Sabb. 89^a ש'... בָּא ש' וְיִרְבֵּב וְכ' when Moses had gone down from the presence of the Lord, Satan came, and said &c. Ib. ש' וְיִרְבֵּב וְכ' Satan came (to the Israelites), and brought confusion into the world. R. Hash. 16^b, v. קְרִיבָה. Yalk. Dan. 1063 ש' נִוְלַח שְׁמִירָה דְּרִירוּשׁ entered the Temple... his adversary Darius was born. Tanh. Vayishl. 8 ש' מְדוּרָה לִשְׁמִירָה because Satan joins him (the wicked on his road); Yalk. Ps. 843 ש' מְדוּרָה לִשְׁמִירָה because Satan's messengers escort him; a. fr.—שְׁמִירָה, v. שְׁמִירָה. Cant. R. to I, 1 ש' נְדוּרָה לִי three hindrances befell him (Solomon, I Kings XI, 14; 23; 25); a. e.

שְׁמִירָה, **שְׁמִירָה**, **שְׁמִירָה** ch. same. Targ. I Kings V, 18; a. fr., v. שְׁמִירָה II—Kidd. 30^a; Succ. 38^a Ms. M. 2 (ed. Satan אִירְמִי לִיה ש' כְּאִירְמִיָּה III. Kidd. 81^a ש' אִירְמִיָּה (temptation) appeared to him as a woman. Ib. ש' גִּירָה בְּעִינֵיהּ דִּשְׁמִירָה... used to say every day, I challenge Satan, v. גִּירָה III. Sabb. 32^a ש' בְּרִירָה אִירְמִי וְכ' Satan has no power over two persons of different nationalities (on the same boat &c.); a. e.—V. שְׁמִירָה II.—*Pl.* שְׁמִירָה, v. שְׁמִירָה II.

שְׁמִירָה (b. h.; cmp. שָׁמַר II) 1) *to wash, rinse*. Zeb. XI, 6 (94^b) ש' וְשִׁטְפוֹ שְׁמִירָה, v. שְׁמִירָה. Tosef. Hull. X, 4 ש' חֲשִׁיטָה רְחִילִי חֲרִיב וְכ' if one washes his lambs (in place of clipping), he is bound to give the priest's share of the wool (that they shed); Hull. 137^a; a. fr.—Part. pass. שְׁמִירָה. Sabb. 99^a (ref. to Ex. XXXV, 26) ש' מְדוּרָה בְּעִינֵיהּ Ms. M. (ed. מְדוּרָה) the hair was washed on the goats and spun on the goats; ib. 74^b; Yalk. Ex. 370.—2) *to flood, carry off, drown*. B. Mets. VIII, 5 ש' נָרַח ש' if a stream carried off one's olive-trees and deposited them in a neighbor's field. B. Kam. X, 4 (115^b) ש' נָרַח חֲמוּרִי וְכ' (Bab. ed. נָרַח) if a stream (ravine) carried off his own and his neighbor's ass..., and he let go his own and saved his neighbor's. Ib. 5 (117^b) ש' if the river washed it (the unlawfully taken field) away. Yoma 78^a ש' נָרַח ש' a swiftly running brook. Y. Shek. I, 46^a ש' וְשִׁטְפוֹ שְׁמִירָה a rain shower came down and washed it (the mark on the grave) off. Y. B. Mets. VIII, end, 11^d ש' בְּשִׁטְפוֹ (not בְּשִׁטְפוֹ), v. שְׁמִירָה. Ex. R. s. 24 ש' וְרִצָּא ש' the genius of the sea became wroth against them, and wanted to drown them. Num. R. s. 19⁹ ש' וְרִצָּא ש' many waters came forth and flooded all those who murmured; Midr. Till. to Ps. LXXXVIII, 20 (corr. acc.); a. fr.—V. שְׁמִירָה.

שְׁמֶרָא (**שְׂמֶרָא**) ch. same. Targ. Jer. XXXII, 10.
Ib. 12. Targ. Y. Lev. XIX, 20 שְׁמֶר (const.); a. e.—Gitt.
57^b כַּמָּן דִּנְקוּט ש' ב' מֵתָא. B. Mets. 17^b שְׁמֶר פֻּרְטָא v. פֻּרְקָא. B. Mets. 17^b כַּמָּן דִּנְקוּט ש' ב' מֵתָא as valid as if he held a bond in his hand; a. fr.—Pes. 78^a הוּא... מוֹכֵר ש' יוֹסֵי ר' יוֹסֵי is R. Jose a bond in favor of both parties?, i. e. does he not adopt two opinions contradictory to each other in principle?—Pl. שְׂמֶרָא, שְׂמֶרָא. Keth. 85^a; B. Bath. 151^a, v. מְלוֹנָא.

שְׁמֵרָא **שִׁימָא** m. (preced.) *line*, esp. (cmp. Ps. XIX, 5) *the course of stars, orbit*. Targ. Job XXXVIII, 33 **שְׁמֵרָא** ed. Lag. (oth. ed. **שְׁמֵרָא**, *pl.*, constr.; h. text **שְׁמֵרָא** (משמר). *Pl.* **שְׁמֵרָא**. Ib. 32 **שְׁמֵרָא** (h. text מזרות). Ib. IX, 9. Targ. Y. Ex. XXXIX, 37.

שְׁמֵרָא v. **שְׁמֵרָא**, a. **שְׁמֵרָא**.

שִׁי m. (b. h.) *offering, gift, tribute*. Yalk. Is. 288 (ref. to קרי ביה עד כי יובל Gen. XLIX, 10) **שִׁי** עד כי יובל **שִׁי** read it, until tribute is brought to him. *Pirké d'R. El. ch. XXXII (play on **שִׁי** [read:] **שִׁי** למזבח) **שִׁי** הוא לפניו he was as acceptable as an offering on the altar; a worthy gift was he before Him; Yalk. Kings 200 (corr. acc.); [perh. to be read: **שִׁי**, v. next w.).

שִׁי m. = h. **שִׁי**, *lamb*. Targ. Y. Lev. XXII, 27 **שִׁי** his (Abraham's) lamb (Isaac). [**שִׁי** his lamb, v. **שִׁי**].—V. **שִׁי**.

שִׁי m. (v. **שִׁי**) *leavening*; (sub. עיסה) *dough beginning to ferment*. Pes. III, 5 **שִׁי** dough beginning to ferment (on Passover) must be burnt, contrad. to **שִׁי**. Ib. **שִׁי** dough is called *siur*, when the cracks on the surface spread like the horns of locusts; (anoth. opin.) **שִׁי**, כל שהכסיפו **שִׁי** Men. 53^a (ref. to Lev. VI, 10) **שִׁי** **שִׁי** may I not interpret, 'it shall not be baked leavened', but it may be baked as *siur*? Ib. **שִׁי** as defined by whom (by R. Meir or R. Judah)?; a. e.—Y. Pes. V, 32^b bot. **שִׁי** על סיעור if a person slaughtered the Passover lamb while having in his house dough just beginning to ferment.—V. **שִׁי**.

שִׁי v. **שִׁי**.

שִׁי v. **שִׁי**.

שִׁי *seven*, v. **שִׁי** I.

שִׁי m. (v. **שִׁי**) 1) *chip*. Hor. 3^b, v. **שִׁי**. B. Bath. 36^b (Ms. M. **שִׁי**, *pl.*, v. Rashb. a. l.) (the owner of a field which he allows another man to plough) may think, let every chip of the plough go into it (the soil), i. e. he does not care to protest as long as his neighbor derives no benefit from his field; [anoth. opin., v. infra].—Ab. Zar. 69^b, v. **שִׁי**.—*Pl.* **שִׁי**. B. Bath. l. c., v. supra. Sabb. 67^a Ar. (ed. 'צ), v. **שִׁי**.—2) *incision, groove*. B. Bath. l. c. **שִׁי** כל ש' ישי let every incision that the plough makes go into it (the soil).—*Pl.* as ab. Pes. 74^a **שִׁי** because palm wood has grooves &c.

שִׁי, Koh. R. to V, 8, v. **שִׁי** I.

שִׁי, v. next w.

שִׁי m. (**שִׁי**) a species of *spider*. Tosef. Par IX (VIII), 6, quot. in R. S. to Par. IX, 2 (ed. **שִׁי**, Var. **שִׁי**, corr. acc., or **שִׁי**).

שִׁי, **שִׁי**, **שִׁי** (cmp. סבב) *neighbor*. Targ. Ex. XII, 4 (Y. ed. Vien. **שִׁי**, corr. acc.).—*Pl.* **שִׁי**, **שִׁי**, **שִׁי**. Targ. Y. Deut. XXIV, 17 (not **שִׁי**). Targ. II Kings IV, 3

(ed. Wil. **שִׁי**, some ed. **שִׁי**); a. e.—B. Bath. 29^a **שִׁי** **שִׁי** **שִׁי** Ms. M. (ed. **שִׁי**, corr. acc.) neighbors surely know (if people use a house) by day and by night. Snh. 96^b **שִׁי** **שִׁי** **שִׁי** Ammon and Moab were bad neighbors of Jerusalem. Sabb. 109^b **שִׁי** **שִׁי** let him boil it in beer at the house of one of the neighbors; Ms. M. **שִׁי** **שִׁי** in beer belonging to neighbors; [oth. opin. in Rashi: **שִׁי** **שִׁי** **שִׁי** at the gleam of sunset, v. **שִׁי**; Var. in Ar. **שִׁי** **שִׁי** in the cemetery].—*Fem.* **שִׁי**, **שִׁי**, **שִׁי**. Targ. Ex. III, 22 (ed. Berl. **שִׁי**, **שִׁי**; Ms. **שִׁי**, corr. acc.).—Snh. 97^a **שִׁי** **שִׁי** a neighbor of hers came and knocked at the door.—*Pl.* **שִׁי**. Targ. Ruth IV, 17 **שִׁי** ed. Lag. (ed. Vien. **שִׁי**).

שִׁי f. (preced.) *neighborhood*. Targ. Y. I Deut. XV, 11.—Sabb. 119^a **שִׁי** there was a gentile in his neighborhood. Sot. 22^a **שִׁי** **שִׁי** a widow in whose neighborhood was a synagogue; **שִׁי** **שִׁי** **שִׁי** is there no synagogue in thy own neighborhood? Taan. 23^b **שִׁי** **שִׁי** (it happened on account) of those lawless people that lived in their neighborhood. Ber. 10^a, v. **שִׁי**; a. fr.

שִׁי, v. **שִׁי**.

שִׁי f. (b. h.; **שִׁי**) *going back, return; use of the root*. Sifra M'tsora, Neg., ch. IV, Par. 7 (ref. to Lev. XIV, 39, a. 43) **שִׁי** **שִׁי** as the coming back mentioned there refers to the lapse of a week, so it does here. Ib. **שִׁי** **שִׁי** **שִׁי** II; Men. 4^a. Macc. 13^a **שִׁי** **שִׁי** we learn the meaning of **שִׁי** (Num. XXXV, 28) from **שִׁי** there (Lev. XXV, 41), i. e. he is restored to his ancestral estate; a. e.

שִׁי f. (b. h.; v. **שִׁי**) *gray hair, old age, venerability of old age*. Pirké d'R. El. ch. LII מורה **שִׁי** **שִׁי** since heaven and earth were created, the white of old age was not sprinkled upon men, until Abraham came &c. Gen. R. s. 59 (ref. to Ps. LXXI, 18) **שִׁי** **שִׁי** are not *zifnah* and *sebah* the same? But (David prayed), if thou givest me old age, give me its venerable appearance with it. Ab. V, 21 **שִׁי** when seventy years old, man enters hoary age, contrad. to זקנה; a. fr.

שִׁי, v. **שִׁי**.

שִׁי, v. **שִׁי**.

שִׁי m. (**שִׁי**) *song, praise; pleasure*. Targ. Ps. XVII, 1 (ed. Wil. **שִׁי**).—*Pl.* **שִׁי**, **שִׁי**. Targ. Prov. VIII, 31 **שִׁי** ed. Lag. (ed. Wil. **שִׁי**, corr. acc.; h. text **שִׁי**). Ib. 30 **שִׁי** Bxt. (ed. Wil. **שִׁי**; ed. Lag. **שִׁי**, read: **שִׁי**, v. Pesh.).

שִׁי m. (**שִׁי**) *shibbuta*, name of a fish, prob. mullet (Cephalus, v. P. Sm. 4029). B. Kam. 55^a; Snh. 59^b; [Tosaf. to Ab. Zar. 39^a identifies our w. with *דִּימָא*, v. **שִׁי**].—Sabb. 119^a **שִׁי** **שִׁי** Raba salted a *shibbuta* himself (for the Sabbath); Kidd. 41^a. Hull. 109^b **שִׁי**

the swine is forbidden, and as a compensation for it the brain of the *sh.* serves; Lev. R. s. 22 ש' רג ששמו ש' Y. Taan. IV, 69^b חוץ מן הדג הנקרא ש' and when the Israelites returned (from the Babylonian captivity), all the animals exiled with them returned except the fish named *shibbūfa*. Pes. 112^b דג ש' ברימ דריסן ש' of the fishes the *sh.* is bad for leprosy during the month of Nisan.

שיבולא, v. שובל, a. next w.

שבולת, שבו, שיבולת f. (b.h.; שבל, Shaf. of יבול; comp. (יבול) 1) *ear of corn, spike*. Peah V, 2 ש' שבקציר וכו' a single ear (that remained uncut when the cutting took place, but) the top of which reached up to the standing corn: if (by its position) it might have been cut with the standing corn &c. Midr. Till. to Ps. II ורש' בראש חקנה וכו' and the ear is on top of the stalk, and its stalk boasts and says, for my sake has the field been sown; a. fr.—Midr. Sam. ch. XX שחיתה שבוֹלֶתָם גבוהה וכו' (שמלחם) their spikes were as high as those of barley (v. שִׁבְלָה).—ש' (שִׁבְלָה) barley and oats...are not considered heterogeneous; (Maim.: *desert (wild) barley*). Pes. II, 5 ש' with unleavened bread made of wheat, barley, spelt, rye, or oats. Ib. 35^a ש' oats and rye are species of barley; ib. ש' שבוֹלֵי חֲלֵלָה Ms. O. (ed. שביילי, corr. acc.) *shibboleth shu'al* are (in Chald.) *shibbole ta'ala*; Men. 70^b; a. e.—ש' (spica nardi) *spikenard*, a species of *Valerian*, an ingredient of frankincense in the Temple. Ker. 6^a; Y. Yoma IV, 41^d.—ש' זָקָן the pointed ends of the chin, the lower jawbones and the chin proper. Macc. 20^b.—Pl. שְׁבָלִים ש' שָׁבַל ש' לקטו וכו' Sabb. 113^b ש' שָׁבַל ש' (Ruth) picked up, three, she did not; Yalk. Ruth 801. Tosef. Peah II, 21 חשו' (ed. Zuck. חשו', corr. acc.); a. fr.—2) (comp. יבולא I) ש' הַחֲדָר the current of the river, rapid stream. Makhsh. I, 6 ש' חנ' וכו' if a person puts his products on a rapid, that it may float them down. Gen. R. s. 56 [read:] ש' לאחד ששמר אז גנו מש' like one that guarded his garden from the ravages of the current, and surrounded his son's garden at the same time.

שב' שיבולתא ch. same, ear. Sot. 5^a; a. e., v. סאסא; v. שובלא.

שב' שיבוקא m. (שבק) 1) *remission*. Targ. Job II, 1 (ed. Wil. שבוֹק). Targ. Y. Num. XIX, 9.—2) *pl. שְׁבִיבֻקִין release*. Gitt. IX, 3 (in a formula of a letter of divorce) ש' (Y. ed. ש'יב) letter of divorce and deed of release. Ib. 85^b שְׁבִיבֻקִין ושבִיבֻקִין and (in writing the letter of divorce) one must prolong the Vav of *tirukhin* and of *shibbukin*, lest it may be read *t'rikhin, sh'bikin*.

שב' שיבור m. (שבר) *breaking, dashing to pieces*. Y. B. Kam. II, 3^a top ש' על הש' for the breaking (destroying the tops of plants). Y. Ab. Zar. IV, 44^a (ref. to Deut. VII, 5) ש' או גרדוע וכו' either dashing, or hewing down, or pulling down is ordained for each of them (the altar,

pillars &c.). Ex. R. s. 46, beg. הלוחות ש' על over his breaking the tablets. Y. Yoma I, 38^b top; a. e.

שב' שיבוס m. (שבש) *confusion, blunder*. R. Hash. 30^b ש' כור שיהא... שלא בש' so that there be time enough to offer... and to sing the appropriate psalm without confusion. Ib. ש' וכ' since they recited no song at all (on account of the late hour), there could be no greater confusion than this.

שיבוח, v. סביחא.

שיבוח, v. שְׁבַח.

שיבטא, שיבט v. שִׁבְטָא II.

שיבית, שיבית v. שְׁבִיתָא.

שיבין, שיבין *captives*, v. שְׁבִי.

שיביל, v. שִׁבְלָה.

שב' שיבלי (or ש') f. a species of quails, v. שִׁבְלִי.

שיבולת, v. שיבולתא.

שיבסר, v. שִׁבְסָר I.

שיבטא, v. שְׁבִטָא.

שיבעה, v. שְׁבַע.

שיבשא, שיבשא, v. sub שְׁבִי.

שיבשא m. = h. שְׁבַח I, *dill*. Ber. 39^a ש' מרא דש' (Ms. O. an infusion of dill.

שיבשא pr. n. *Shibb'tha*, name of an evil spirit that endangers the health of those that eat food touched with unwashed hands. Yoma 77^b (Ms. M. 2 סיבשא); Hull. 107^b (v., however, Tosaf. a. l.). Taan. 20^b היה גמיר ש' מילחא דש' he had a tradition about Sh.

שיבתי, v. שְׁבַח.

שיג, Y. Snh. X, 28^a bot. משיגין; Y. Shek. VII, 50^c bot. משיגין; read: 'משו', v. שְׁגוּ.—[Yalk. Gen. 146; Midr. Till. to Ps. VII משיגין, v. שְׁגוּ]

שיגדא, v. שְׁגָדָא.

שיגושא, שיגושא m. (שגש) *confusion, perplexity, excitement*. Targ. O. Deut. VII, 23. Targ. Zech. XIV, 13. Targ. Ps. XIX, 4. Targ. I Sam. V, 9; a. e.—Pl. (שג) Targ. Am. III, 9 (ed. Wil. שג).

שיגושא, שיגושא m. same. Targ. O. Deut. XXVIII, 20 (ed. Vien. שְׁגִישָׁא, v. preced.). Targ. I Sam. IV, 14 (ed. Wil. שְׁגִישָׁא). Ib. XIV, 20 (ed. Lag. שְׁגִישָׁא, corr. acc.; ed. Wil. שְׁגִישָׁא).

שׂוּבָה f. same. Targ. II Esth. VI, 1. Targ. Esth. I, 10 (not שׂוּבָה).—Pl. שׂוּבָה, שׂוּבָה. Targ. II Chr. XV, 5.

שׂוּבָה, v. שׂוּבָה. [שׂוּבָה, v. שׂוּבָה.]

שׂוּבָה I, **שׂוּבָה** m. (comp. שׂוּבָה, a. שׂוּבָה) *side, corner, shaft* (corresp. to h. שׂוּבָה). Targ. Ex. XL, 22 (Y. ed. Vien. שׂוּבָה). Targ. Ps. CXXVIII, 3 (ed. Wil. שׂוּבָה; h. text שׂוּבָה). Targ. Jon. I, 5. Targ. O. Ex. XXV, 31; XXXVII, 17 שׂוּבָה ed. Berl. (ed. Vien. שׂוּבָה); a. e.

שׂוּבָה II m. (v. next w.) *chest, box*. Keth. 65^a, v. קֶלֶפָּא.

שׂוּבָה f. שׂוּבָה. (b. h. (?); prob. fr. שׂוּבָה = שׂוּבָה to join) *strong box, chest*. Kel. XV, 1. Ib. XVIII, 1. Mikv. VI, 5. Y. Taan. II, 65^b (ref. to Jon. III, 8) וְכִּי שׂוּבָה בְּכַף... וְכִּי שׂוּבָה they had in their hands, they restored; what they had in the safe, chest, or closet they did not restore; a. e.—Pl. שׂוּבָה, שׂוּבָה. Ib. IV, 69^a bot. שׂוּבָה שׂוּבָה שׂוּבָה eighty metal chests were in Shihin; but R. G. said, a *shiddah* did not exist in our days; Gitt. 68^a שׂוּבָה שׂוּבָה שׂוּבָה (not שׂוּבָה שׂוּבָה שׂוּבָה) there were three hundred kinds of *shiddim* (chests) in Shihin, but what a *shiddah* really is, I do not know; [comment. erroneously read שׂוּבָה שׂוּבָה שׂוּבָה].—V. next art.

שׂוּבָה f. *demoness*, v. שׂוּבָה.

שׂוּבָה ch. same.—Pl. שׂוּבָה, שׂוּבָה. Gitt. 68^a (expl. שׂוּבָה שׂוּבָה שׂוּבָה, Koh. II, 8). Gitt. 68^a (expl. שׂוּבָה שׂוּבָה שׂוּבָה, Koh. II, 8) שׂוּבָה שׂוּבָה שׂוּבָה they translate it thus, demoness and demonesses, i. e. all sorts of female demons; Yalk. Koh. 968 שׂוּבָה שׂוּבָה שׂוּבָה. Gitt. l. c. וְכִּי שׂוּבָה שׂוּבָה let the demons come, and press them against one another, perchance they know; שׂוּבָה שׂוּבָה שׂוּבָה he summoned the demons &c.

שׂוּבָה, Sot. 48^b שׂוּבָה Ar., v. שׂוּבָה I.

שׂוּבָה m., pl. שׂוּבָה settlement, negotiations preliminary to betrothal. Y. Kidd. III, 64^b bot. שׂוּבָה שׂוּבָה he that betroths a woman without preliminary arrangements, is punished with lashes, but the betrothal is valid; a. e.

שׂוּבָה, pl. שׂוּבָה ch. same. Kidd. 12^b שׂוּבָה שׂוּבָה שׂוּבָה Rab ordered lashing... for one that betroths a woman without preliminaries; a. e.

שׂוּבָה, v. שׂוּבָה.

שׂוּבָה, v. sub. שׂוּבָה.

שׂוּבָה f. = h. שׂוּבָה, *chest, box*.—Pl. שׂוּבָה. Gitt. 68^a (expl. Koh. II, 8, v. שׂוּבָה) שׂוּבָה שׂוּבָה שׂוּבָה in Palestine they say, *shiddah v'shiddoth* means chests (of all kinds); (Rashi: שׂוּבָה sing. a coach for women and nobles).—[Y. Sabb. I, 4^a שׂוּבָה... שׂוּבָה, read as Y. Bets. III, 62^a top: שׂוּבָה שׂוּבָה...].

שׂוּבָה m. (שׂוּבָה) *delay*. Ex. R. s. 15²¹ (ref. to Ex. XXXII, 1) שׂוּבָה שׂוּבָה שׂוּבָה... לְשׂוּבָה... *boshesh* means delay; a. e.

שׂוּבָה, Tosef. Succ. I, 10 ed. Zuckerm., v. שׂוּבָה.

שׂוּבָה m. pl. (שׂוּבָה) *standing still, gazing*. Targ. II Esth. III, 8; Meg. 13^b; Yalk. Esth. 1054; v. שׂוּבָה.

שׂוּבָה, v. שׂוּבָה.

שׂוּבָה, v. שׂוּבָה II.

שׂוּבָה, v. שׂוּבָה.

שׂוּבָה m. (שׂוּבָה) *swimming*. Yoma 77^b (expl. שׂוּבָה שׂוּבָה שׂוּבָה, Ms. M. שׂוּבָה שׂוּבָה שׂוּבָה, corr. acc.) 'water for swimming', for thus they call the swimmer *sayyaha*, v. שׂוּבָה; Yalk. Ez. 381 שׂוּבָה (corr. acc.).—[Y. Shek. VI, 50^a top לשׂוּבָה, v. שׂוּבָה.]

שׂוּבָה m. = h. שׂוּבָה, *nether world, grave*. Targ. Y. I, II Deut. XXXII, 22 (ed. Vien. שׂוּבָה שׂוּבָה שׂוּבָה). Targ. Y. Num. XVI, 30 (ed. Vien. שׂוּבָה שׂוּבָה). Targ. Ps. IX, 18 (ed. Lag. שׂוּבָה שׂוּבָה); a. fr.—M. Kat. 28^b שׂוּבָה שׂוּבָה (Ms. M. שׂוּבָה שׂוּבָה, corr. acc.), v. אֶסְתָּא.

שׂוּבָה, v. שׂוּבָה.

שׂוּבָה, v. שׂוּבָה, שׂוּבָה, שׂוּבָה.

שׂוּבָה m. (שׂוּבָה) *remnant, survival; residuary; leaving unmentioned, omission*. Y. Ter. V, 43^a bot. שׂוּבָה שׂוּבָה שׂוּבָה there would be no surplus (for taking Hallah); [prob. to be read: שׂוּבָה שׂוּבָה שׂוּבָה]. Ker. II, 5 שׂוּבָה שׂוּבָה שׂוּבָה all forbidden connections are specialized in the Law, and what is left?; Bab. ed. (11^a) שׂוּבָה שׂוּבָה שׂוּבָה and nothing is left over (for deriving from the text by implication) except &c. (ib. Gemara שׂוּבָה שׂוּבָה שׂוּבָה). B. Bath. 150^a שׂוּבָה שׂוּבָה שׂוּבָה as regards a slave, the scholars have declared movable chattel to be a legal residuary, i. e. if a man bequeathed to his slave all his property except one portion of chattel, he is not free (because a slave may be classed with movable chattel); but in the case of a wife's jointure movables are not a legal residuary, i. e. if one bequeaths to his sons all he owns, and to his wife one small object, and she accepts that gift, she has not forfeited her jointure. Ib. שׂוּבָה שׂוּבָה שׂוּבָה and in all these cases, movables are a residuary (causing forfeiture), except &c.; a. e.—Pl. שׂוּבָה שׂוּבָה שׂוּבָה (שׂוּבָה שׂוּבָה שׂוּבָה) אֲחֻזָּה שׂוּבָה שׂוּבָה שׂוּבָה (ed. Wil. שׂוּבָה שׂוּבָה שׂוּבָה) those survivors that had come out of Egypt, and over whom death had been decreed. [Y. Sabb. III, beg. 5^c שׂוּבָה שׂוּבָה prob. to be read: שׂוּבָה שׂוּבָה שׂוּבָה the remnants of dry twigs (that had been used as fuel).]—V. שׂוּבָה.

שׂוּבָה ch. same. Targ. Y. Gen. XLV, 7. Targ. Ps. XVII, 14 שׂוּבָה שׂוּבָה שׂוּבָה (ed. Lag. שׂוּבָה שׂוּבָה שׂוּבָה); a. e., v. שׂוּבָה I.—B. Kam. 15^a שׂוּבָה שׂוּבָה שׂוּבָה this is not left over, i. e. you cannot consider this case an omission so as to allow logical deduction from it, because it does not belong there; Succ. 54^b; a. fr.

שׂוּבָה, שׂוּבָה, שׂוּבָה (Shaf. of עֶזֶב, v. Del. Proleg., p. 140) 1) to release, save. Targ. Ex. II, 19. Targ. Deut.

XXXII, 39; a. fr.—Snh. 96^a רשׁוּבָא וּבִי (not רשׁוּבָא) this is the great God that saved Noah &c.; Yalk. Is. 276. Gen. R. s. 33 כְּמִימֵר שׂוּבָא as if saying, save me. Lev. R. s. 34 רִשְׁוִיב v. חָלַץ; a. fr.—2) to be delivered. Targ. Jer. VII, 10; a. e.

Itpe. אֲשֶׁחִיב to be saved, spared. Targ. Gen. XXXII, 31. Targ. Is. XX, 6; a. fr.—Y. Ned. IV, 38^d כּוּלָּהּ וְאֵל and all (the neighborhood) was saved (spared from conflagration); Y. Yoma VIII, 45^b. Lev. R. s. 16 תְּשַׁחֲרִיב מִן צָנָא mayest thou be saved from cold. Koh. R. to XI, 1 and nothing has been left me (from the shipwreck). Ib. ואומתך בְּשִׁחְוִבָךְ and thy people shall be released; a. fr.

שׂוּבָא שׂוּ m. (preced.) 1) *escape, safety, refuge*. Targ. O. Num. XXXV, 12 (h. text מְקַלֵּט). Targ. Joel II, 3 (h. text פְּלִיטָה). Targ. Gen. XLV, 7; a. fr.—2) *one that escaped, remnant*. Targ. Ob. 18 (h. text שְׂרִיד).

שׂוּבָא שׂוּ f. same, *safety, refuge*. Targ. Ps. CXLII, 5 (ed. Wil. שְׂוִיבָה). Ib. XXXII, 7. Targ. II Chr. XIV, 12; a. fr.

שׂוּבָא pr. n. m. *Shez'bi*, an Amora. Yoma 81^a; a. fr.

שׂוּבָא שׂוּ f. = שׂוּבָא. Targ. Joel III, 5. Targ. Ob. 17 ed. Lag., v. מְשִׁיבָא.—Keth. 111^a, v. דָּקָן II.

שׂוּבָא שׂוּ m. (שׂוּבָה) *washing, rinsing*. Targ. Ps. LX, 10 (ed. Wil. שְׂוִיבָה); CVIII, 10.

שׂוּבָא v. שְׂוִיבָה.

שׂוּבָא שׂוּ m. pl. (שׂוּבָה) *Ziziphus Vulgaris, jujubes*. Kil. I, 4. Y. ib. I, 27^a bot. Yoma 81^a.

שׂוּבָא v. שְׂוִיבָה.

שׂוּבָא v. שְׂוִיבָה.

שׂוּבָא to think, talk, v. סִיחָה.

שׂוּבָא m. (b. h. שׂוּבָה; preced.) *thought, talk*. Hag. 5^b (ref. to Am. IV, 13) מִה שְׂוִיבָה חֲקֵנָה יֵשׁ לוֹ is there a remedy (subterfuge) for a slave whose master can tell him what he thinks?; Yalk. Am. 542.—V. סִיחָה.

שׂוּבָא m. (b. h.) *plant, tree*.—Pl. שְׂוִיבָה. B. Bath. 78^b (play on שְׂוִיבָה, Num. XXI, 28) מִקְרִיָּה צְדִיקִים שְׂנֵקְרָאִי שׂוּבָה from the city of the righteous who are named trees (as Ps. XCII, 13; v. Snh. 93^a); Yalk. Num. 765.

שׂוּבָא m. (שְׂוִיבָה = שׂוּבָה) *swimmer*.—Pl. שְׂוִיבָה. Tosef. Ter. VII, 14 חֲבִירָה שֶׁל שׂוּבָה ed. Zuck. (Var. שְׂוִיבָה; שְׂוִיבָה, corr. acc.) the swimmers' bottle, v. חָבִירָה; Y. ib. VIII, 45^d bot. (של חֲבִירָה) (insert שׂוּבָה).

שׂוּבָא (שׂוּבָה), v. שְׂוִיבָה ch.

שׂוּבָא m. (שְׂוִיבָה) *ditch*. B. Kam. V, 5, v. בּוֹר II. Erub. II, 5; a. fr.—Pl. שְׂוִיבָה. B. Bath. III, 1. Tanh. Haáz. I

like a scorpion that lies on the ground and in ditches. B. Kam. 50^a חוּפֶר בּוֹרֵת שׂוּבָה digger of wells, ditches, and caves; Tosef. ib. VI, 5 חוּפֶר שׂוּבָה, v. חוּפֶר; a. e.

שׂוּבָא ch. same, *pit, cavity*. Targ. Ps. XXXV, 7, a. e., v. שְׂוִיבָה.—Pl. שְׂוִיבָה. Targ. Zech. XIV, 10 שְׂוִיבָה מְלֵכָה (h. text רִקְבִי הַמֶּלֶךְ, v. infra.—Pesik. Ronni, p. 143^a; Yalk. Is. 384 (expl. רִקְבִי הַמֶּלֶךְ עַד רִדְפוֹ שׂוּבָה, v. רִדְפוֹ; Cant. R. to VII, 5).

שׂוּבָא שׂוּ f. (שְׂוִיבָה; v. preced.) *low talk, whisper* (emp. Is. XXIX, 4). Sabb. 152^a (ref. to Koh. XII, 4) שְׂוִיבָה שְׂוִיבָה שְׂוִיבָה Ms. M. (ed. שְׂוִיבָה וְשִׁירֵיהֶם קוֹל שְׂוִיבָה שְׂוִיבָה even the loud songs of singers and songstresses sound to him like a whisper; Yalk. Koh. 989.

שׂוּבָא v. סִיחָה.

שׂוּבָא v. שְׂוִיבָה.

שׂוּבָא v. שְׂוִיבָה.

שׂוּבָא m. (שְׂוִיבָה II) *coal*. Gitt. 19^a; Sabb. 104^b, v. שְׂוִיבָה I. Ex. R. s. 42 רִקְבִי מְרֻגְלִית וְשׂוּבָה if a man has placed before him a jewel and a piece of coal, will he let alone the jewel and take up the coal? Y. Ter. VIII, 45^d top (in Chald. dict.), v. קָטָה I; Y. Ab. Zar. II, 41^a bot. שְׂוִיבָה (corr. acc.).

שׂוּבָא ch. same.—Pl. שְׂוִיבָה. Targ. Is. XLIV, 12 (ed. Wil. שְׂוִיבָה; Ar. שְׂוִיבָה). Ib. LIV, 16 (ed. Wil. שְׂוִיבָה).

שׂוּבָא m. pl. a species of *pea*, (*vetch*?). Y. M. Kat. I, 80^d bot., v. דּוֹבְכָה.

שׂוּבָא שְׂוִיבָה, v. שְׂוִיבָה.

שׂוּבָא v. כְּפַר שׂוּבָה.

שׂוּבָא v. שְׂוִיבָה.

שׂוּבָא v. שְׂוִיבָה.

שׂוּבָא pr. n. pl. *Shihin*, near Sepphoris. Tosef. Sabb. XIII (XIV), 9; Y. ib. XVI, end, 15^d; Y. Yoma VIII, 45^b שְׂוִיבָה (corr. acc.). Y. Taan. IV, 69^a bot.; Lam. R. to II, 2. Nidd. 61^a; Tosef. ib. VIII, 6; a. e.—כְּפַר שׂוּבָה *K'far Shihin* (prob. near Shihin). Tosef. B. Mets. VI, 3. Sabb. 120^b; a. e.—Yeb. 122^b כְּפַר שְׂוִיבָה.—Gen. R. s. 12 כְּפַר שְׂוִיבָה (some ed. prob. to be read: שְׂוִיבָה, or שְׂוִיבָה, v. שְׂוִיבָה).

שׂוּבָא f. (שְׂוִיבָה) 1) *slip, fetus; the eggs of one fecundation*. B. Kam. 55^a חֲבִירָה בְּשׂוּבָה וְחֲבִירָה בְּשׂוּבָה the one (the wild goose) becomes pregnant with only one egg at one fecundation, and the other with several. Hull. 57^b sq. אֲסִירָה שֶׁל שׂוּבָה Ms. M. (Ms. H. a. R. 2 ... רִשׁ' אֲסִירָה; ed. אֲסִירָה) as to the eggs of a bird that became *frefah*, the first set (the eggs conceived before the accident) is forbidden. Ib. 58^a רִשׁ' קִמָּה מִשְׁחִינָה וְכִי the eggs of the first set are kept, and if the bird becomes pregnant again, they are permitted.—2) *the skin of dates*. Hag. 15^b ... רִשׁ' R. Meir (in studying under Elisha b. Abuya)

ate the fig, and threw the peel away; (oth. opin. the kernel; Ms. M. 2 שילוחה, v. Rabb. D. S. a. l. note 30), v. הוחלח.

נְשִׁיחָלִים, נְשִׁיחָלִים, v. sub שח.

שִׁיחָרָר, Lam. R. to I, 1 רבתי (8 חר מאר) רבתי, v. שח. II.

שִׁיחָרָר, שח m. (שחרר) *setting free, emancipation, liberty*. Kidd. 15^b לש' for restoration to liberty, opp. writ שטר ש' to be the redeemer's slave. Gitt. I, 6 ש' writ of emancipation; a. e.—Pl. שחררין שח, writ of emancipation. Ib. שחרורי עבדים; ib. 4. Ib. 9^a, sq. ש'; a. fr.

שִׁיחָרָרָא, שח ch. same. Targ. Y. Lev. XIX, 20.

שִׁיחָרָא, v. שח.

שִׁימָ, שִׁימָ m. (שויט) *swimmer*. Kel. II, 3, v. שח; Bets. 36^b; Tosef. Ter. VII, 14, v. שח.

שִׁימָ, שִׁימָ ch. same. Targ. Is. XXV, 11.—Yoma 77^b, v. שִׁימָ; Y. Shek. VI, 50^a top (ed. Krot. שויט, corr. acc.; Bab. ed. שח; Ms. M. שויט), v. שח.

שִׁימָ, שִׁימָ I m. = h. שִׁימָ, *acacia*. Targ. Y. Ex. XXV, 10; 13.—B. Bath. 80^b, v. שִׁימָ.—Pl. שִׁימָ, שִׁימָ, שִׁימָ. Targ. O. Ex. l. c. Targ. Is. XLI, 19; a. e.—Ex. R. s. 6; Tanh. Vaëra 2, v. חֲנִיכָה ch. Gen. R. s. 94 ר' ח' (some ed. רש' there were acacia trees in Magdala, but people refrained from using them out of regard for the sanctity of the holy Ark; Cant. R. to I, 12 רששים; a. e.

שִׁימָ II *line, system*, v. שח.

שִׁימָ I f. (b. h.; = שִׁימָ, Egypt, שִׁימָ, v. Ges. Thes. s. v. שִׁימָ) *acacia*. R. Hash. 23^a (as a species of cedar), expl. שִׁימָ; B. Bath. 80^b שִׁימָ (corr. acc.). R. Hash. l. c. the Lord shall cause every acacia tree that the gentiles have taken from Jerusalem to be restored to her. Tanh. Trum. 9 כל ארון... ארז של ש' in every ark (for the Torah scrolls) that Israelites make, they must put shittah-cedar. Ib. ומכיל... הש' בלבד and of all these (species of cedars) only the acacia was chosen (for the Tabernacle); a. e.—Trnsf. the holy Ark. Ab. Zar. 24^a; Gen. R. s. 54, v. I ר' h.; Midr. Sam. ch. XII. Ib. ... וזי (Gen. R. l. c. הארון) the cows turned their faces towards the Ark, and recited songs.—Pl. שִׁימָ, שִׁימָ. Tanh. l. c. ומתפאין בש' v. שִׁימָ. Ib. אני מרפא את... הש' the Lord said, in the future I shall heal (restore) the acacias (ref. to Joel IV, 18). Ex. R. s. 35; a. fr.; v. שִׁימָ.

שִׁימָ II pr. n. pl. *Shittah* (b. h. שִׁימָ). Y. Maasr. I, beg. 48^c ש' ר' carobs of Shittah and Zalmonah.

שִׁימָ III f. (שִׁימָ, cmp. שִׁימָ) 1) *row, line*. Neg. X, 6 ויש' של שח ו' a row of hair separating them. Y. Kidd. II, 62^d ו' של ו' (שויט) a bald-headed

woman with a row of hair going around from ear to ear. Y. Yoma IV, 41^c top ו' אחר ו' אלא... אחר ו' I have seen it (the high priest's mitre) in Rome, and there was engraved on it only in one line, 'holy unto the Lord'. Tosef. Gitt. IX (VII), 11 אחר ו' the space of one line (of writing); Y. ib. IX, 50^c; Y. B. Bath. X, beg. 17^c. Treat. Sofrim XII, 8; a. fr.—Pl. שִׁימָ (m.), שִׁימָ. Ib. שִׁימָ the division of lines in the Pentateuch. Ib. 9 סימן חלול ו' ו' in Haazinu, Deut. XXXII is, *Haazinu, Ya'arof &c.* Y. B. Bath. l. c. ש' ש' the space of two lines; Tosef. Gitt. l. c.; Y. ib. l. c. Hull. 65^a ש' ש' בשרי ריבות פסיק להו בשני ש' written as two separate words, but not divided between two lines; a. fr.—(2) (transf.) *line of thought, opinion, principle, system*. Lev. R. s. 2 אחר ו' offered a second mode (of developing the same idea from two Scripture verses). Y. Gitt. V, 47^c top; Y. Erub. VII, 24^c bot. יררו ו' they entered into (drew an analogy from) the principle laid down in the law concerning transactions of children. Erub. 99^a, a. e. מוחלפת ו' (Rashi: R. J. is at variance with his own principle, v. שִׁימָ). Y. Pes. VII, beg. 34^a מאר ר' following up R. Meir's principle. Y. Peah V, 19^a top [read:] בשִׁימָן (R. El.) argued against them by entering into their opinion (without adopting it for himself); according to your principle, when you say &c.; a. fr. (in Chald. diction, v. שִׁימָ).—Pl. שִׁימָ. Num. R. s. 19^a (ref. to דמרים, Num. XX, 10) ש' there are several ways of interpreting that word; a. e.

שִׁימָ, v. שח.

שִׁימָ, Tanh. Shof'tim ed. Bub. 3, v. שח.

שִׁימָ, שִׁימָ, v. שח.

שִׁימָ f. (שִׁימָ h. form) = h. שִׁימָ III, 1) *row, line, stripe*. Zeb. 12^b ו' כולדה בחרה ש' they all stood in one line (were equal in rank and united).—Pl. שִׁימָ, שִׁימָ, שִׁימָ. Y. Shebu. VI, 37^a bot., v. שִׁימָ. Y. Gitt. V, 46^d bot. ו' ו' ו' and R. H. wrote between the lines; a. e.—(2) *opinion, principle, system*. Y. Ber. IX, 13^a bot. ש' אחר ו' R. J. ... expressed the idea in a different way; ib. אחר ו' Keth. 17^a (אחיה ליה) שִׁימָ his line of conduct (habit of participating in wedding ceremonies) benefited the old man (v. שִׁימָ). B. Mets. 69^a אחר ו' it was not quoted as a halakhah, but as a line of opinions (all of equal rank). Y. Snh. VIII, beg. 26^a שִׁימָ R. S. b. Lakish's principle is at variance with itself: here he says..., and there he says &c.; Y. Peah IV, 18^d bot., sq.; a. fr.—Naz. 32^b שִׁימָ ו' v. שִׁימָ. Pl. שִׁימָ. Ruth R. to II, 14 ש' ש' interpreted it in six ways. Lev. R. s. 2 ש' offered two modes of developing the same idea, v. שִׁימָ III. Y. Ber. IX, 13^a; a. e.

שִׁימָ f. pl. (שִׁימָ) *posts, legs* of a bedstead. Y. Maas. Sh. IV, end, 55^c שִׁימָ דערסא ארבעת ארזי... שִׁימָ (not ו' דערסא; prob. to be read: שִׁימָ) the four cedars (in

your dream) mean the four posts of the bed; Lam. R. to I, 1 (דוד כור). שולשטא Ib. 'שִׁיטוֹתָא וְכ'... ארבעה שיקמין the four sycamore trees mean the four legs of the bed; Y. I. c. כורעא וכו'.

שְׂרִיָּא = שָׁרַח to sink down. Imper. שְׂרִיָּא. Sabb. 67^a, v. שִׁיחַ I ch.

שְׂרִיָּא pr. n. m. *Shayya* (prob. abbrev. of אֲשִׁיָּא). Zeb. 34^b (Ms. R. 1 שישא v. Rabb. D. S. a. l. note 9). Sabb. 66^a שישא בר שישא Ms. O. (Ms. M. שישא, ed. שירא; v. Rabb. D. S. a. l. note 5).

שְׂרִיָּא, v. שְׂרִיָּא.

שְׂרִיָּא, v. שְׂרִיָּא.

שְׂרִיָּא, v. שְׂרִיָּא.

שְׂרִיָּא m. (denom. of שְׂרִי, שְׂרִי) *demon-like, ferocious*. Gen. R. s. 65 (expl. איש שער, Gen. XXVII, 11) ש' גבר (ed. Wil. שירין, corr. acc.) a demon-like man (v. שְׂרִי); Yalk. ib. 114.

שְׂרִיָּא, v. שְׂרִיָּא.

שְׂרִיָּא, v. שְׂרִיָּא.

שְׂרִיָּא m., **שְׂרִיָּא** f. = h. שְׂרִי, *pit*. Targ. Ps. XXXV, 7 (ed. Wil. שְׂרִי). Targ. Y. Deut. IX, 19 (ed. Vien. שְׂרִי). Targ. Ps. LVII, 7 (ed. Wil. שְׂרִי); a. e. — *Pl.* שְׂרִיָּא. Ib. CXIX, 85 Ms., v. שְׂרִיָּא.

שְׂרִיָּא, v. שְׂרִיָּא.

שְׂרִיָּא m., **שְׂרִיָּא** f. (שְׂרִי) *connected, attached, related, belonging to*. B. Kam. 92^b ש' ואזיל וכו' Ar. (ed. משייל) the bad palm tree belongs to and goes &c., v. שְׂרִיָּא. Ab. Zar. 72^b ש' כולי חמרא Ar. (ed. גריר) all the wine in the cask is connected with that in the siphon, v. גְּרִי. B. Mets. 98^b ש' מִשְׁקָה שִׁירָא... שְׂרִיָּא (not שְׂרִי, v. Rashi) shall we say, the action of hiring is connected with that of lending, because in both cases there is the same responsibility for theft and loss (and therefore the act of hiring after lending is only a continuation of, and has had its beginning simultaneously with the lending)?, opp. לְחִירָא קִיָּמָא. Ib. ודאי לא ש' אי דלמא כיון. שְׂרִיָּא if he hired the animal to be used in the presence of the owner, and then borrowed it without him, shall we say, lending is surely not connected with hiring (since the laws of responsibility are different), or shall we say, because they are related in some respects, they may be considered entirely related (so that the two acts may be treated as of the same date)? B. Kam. 15^a ש' בְּמִצְוָה נְכִירִי הַגִּילִי (is disqualified as witness), because he has no relation to the Jewish religious duties; בְּמִצְוָה אבל עבד דש' בְּמִצְוָה but the slave (of a Jew) who has some relation to religious duties (being bound to observe certain religious laws) &c. Kidd. 42^a וכו' if the text has no application to where it belongs (to the subject under consideration), apply it to where it does not belong (v.

עִיָּא). Y. Ab. Zar. I, 39^d bot. ש' בה גִּירָא a goat to which the law concerning the first-shorn wool does not apply; a. fr. — *Pl.* שְׂרִיָּא. Gitt. 28^b ש' בה וכו' במילתא דלא ש' בה וכו' a thing in which they are not interested (and may be apt to boast of their feats): but in a thing in which they are interested, they are likely to cling to their lies.

שְׂרִיָּא m. (preced.) [*attachment*], knob in the wine cask with a small orifice made for testing the flavor, or to prevent bursting, *bung*. Ab. Zar. 69^b (Ar. שִׁיבָא, Var. שִׁיבָא fr. שְׂרִיָּא; Tosaf. l. c. שִׁיבָא *chip, plug* with which the orifice is stopped).

שְׂרִיָּא, v. שְׂרִיָּא.

שְׂרִיָּא, v. שְׂרִיָּא.

שְׂרִיָּא pr. n. m. (cmp. שְׂרִיָּא) *Sh'yan*, an Amora. Y. Bicc. III, 65^d top; (Midr. Sam. ch. VII אשׁיָּן). Y. Erub. I, 19^a top שִׁיָּן; ib. 19^b top שִׁיָּן.

שְׂרִיָּא, v. שְׂרִיָּא.

שְׂרִיָּא, v. שְׂרִיָּא.

שְׂרִיָּא, v. שְׂרִיָּא.

שְׂרִיָּא, v. שְׂרִיָּא.

שְׂרִיָּא m. (preced.) *remnant, relic, survival*. Num. R. s. 19³² (ref. to Deut. III, 11) ש' וכאן עושה אחריו ש' (שְׂרִיָּא) and here he is represented as a survival. — *Pl.* שְׂרִיָּא, שְׂרִיָּא, שְׂרִיָּא. Men. II, 1 נעשרת שְׂרִיָּא... שְׂרִיָּא if a priest takes a handful of the meal-offering with the intention of eating its remnants... the next day. Ruth R. to I, 5 (ref. to ורשאר, ib.) נעשרת שְׂרִיָּא she became like the remnants of remnants (of the meal-offering); Yalk. ib. 600 שְׂרִיָּא נעשרת שְׂרִיָּא Erub. II, 5, a. e. נעשרת שְׂרִיָּא seventy cubits and a balance (less than eighty); Y. ib. II, 20^b שְׂרִיָּא (corr. acc.). Zeb. 52^a שְׂרִיָּא the remaining blood of the sin offering after sprinkling (Lev. IV, 34, a. e.). Ib. ש' אין מעכברים the pouring out of the remaining blood at the bottom of the altar is not indispensable for the efficacy of the sacrifice (v. עֲכָב); Meil. 9^a ש' מעכבים it is indispensable; a. fr. — Men. IX, 8 ש' מעכבה שְׂרִיָּא the laying of hands on the victim is the last of the commendable acts, i. e. is not indispensable. Ib. 93^b ש' מעכבה ש' מעכבה if he treated the laying on of hands as dispensable (omitted it); Sifra Vayikra, N'dabah, Par. 3, ch. IV; Neg. XIV, 10; a. e. — Meg. 15^b (ref. to Is. XXVIII, 5) ש' למי שמששים עצמו כש' for him that considers himself like leavings (is modest); R. Hash. 16^b sq. (ref. to שְׂרִיָּא, Mic. VII, 18). שְׂרִיָּא, Num. R. s. 19²¹ ed. Wil., v. שְׂרִיָּא.

שְׂרִיָּא I ch. same. Targ. Y. I Deut. XXVIII, 54 שְׂרִיָּא constr. (ed. Vien. שְׂרִיָּא, corr. acc.). Targ. I Chr. XI, 8 שְׂרִיָּא (ed. Rahmer שְׂרִיָּא); a. e. — *Pl.* שְׂרִיָּא. Y. Dem. II, 22^c ש' חזי (not ודאי) those (not explicitly mentioned) are left over (are implied, v. שְׂרִיָּא).

שְׂרִירָא II, שְׂרִירָא I f. (שור; b. h.; שְׂרוּת, Ez. XXVII, 25) *caravan*. Tosef. B. Mets. VII, 13 ש' שְׂרִירָה מהלכת וכו' if a caravan travels in the desert, and a band attacks and robs it &c.; B. Kam. 116^b. Y. Erub. I, end, 19^d אהליו tents put up by a caravan require no 'Erub (v. שְׂרִירָה, opp. שבמחנה in a camp; a. fr.—Pl. שְׂרִירָה. B. Mets. 18^a, v. מְצָא; a. fr.—Ch., v. שְׂרִירָה).

שְׂרִירָא II, שְׂרִירָא III f. (v. שְׂרִירָא) *blood-relations, parents*. Y. Kidd. IV, 65^d bot. וכו' הויה והש' the midwife (may testify as to the first born of twins), the parents (as to the paternity of a foundling) &c.; Y. B. Bath. II, 13^d bot.; ib. 14^a top שְׂרִירָא.

שְׂרִירָא, Ab. Zar. 70^a bot. Ms. M., v. שְׂרִירָא.

שְׂרִירָא, שְׂרִירָא, שְׂרִירָא, שְׂרִירָא = **שְׂרִירָא** I. Targ. O. Gen. XXXVII, 25 (ed. Berl. a. oth. (שְׂרִירָא). Targ. Is. LX, 6 (h. text שְׂפִירָא).—Y. Bets. III, 62^a top שְׂרִירָה הויה עברה a caravan passed by; Y. Sabb. I, 4^a bot. שְׂרִירָה הויה עברה (corr. acc.). Y. Gitt. IV, beg. 45^c סלקיה בשְׂרִירָא (not לש') I went up with a caravan (to Resh Lakish's place); a. e.—Pl. שְׂרִירָה. Targ. Is. XXI, 13.—B. Mets. 18^b אע"ג דשכחון ש' (not דשכחון) although caravans frequently pass there. Ib. שְׂרִירָה שְׂרִירָה (שכחון שְׂרִירָה).

שְׂרִירָא, שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, שְׂרִירָא m. (שְׂרִירָא; v. Del. Assy. Handw. s. v. שְׂרִירָא) *establishment, realization, execution; use of the phrase* זה ש' לעשׂייר (ref. to Gen. VI, 22) this refers to the carrying out of the command to make the ark; ib. s. 32 (ref. to ib. VII, 5 וכו'... ככל וכו') this refers to the execution of the command to bring in the beasts; Yalk. ib. 55; 56 שכיון (corr. acc.). Gen. R. s. 34 (ref. to Gen. VIII, 20 a. IX, 1) this is an establishment (שיכון בוכוח) (not שכוח) of the reward of sacrifices.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, שְׂרִירָא m. (שְׂרִירָא) *finishing, completion*. Gen. R. s. 1 ולש' הארץ קרמה... ולש' הכרמל (Gen. I, 1); as regards completion, the earth came first (ib. II, 1); Yalk. ib. 3; Lev. R. s. 36; Y. Hag. II, 77^d top.

שְׂרִירָא, שְׂרִירָא ch. 1) same. Targ. Y. Gen.

VII, 11. Ib. XXII, 13; a. e.—2) *perfection, beauty*.—Pl. שְׂרִירָא. Targ. Y. I, II Lev. XXII, 27 (some ed. שְׂרִירָא).—3) *foundation*.—Pl. as ab. Targ. II Sam. XXII, 8 שְׂרִירָא (h. מוסדות).

שְׂרִירָא f. a species of birds classified under *s'lav* (v. שְׂרִירָא); *quails* (?). Yoma 75^b ed., a. Ar. (Ms. M. שְׂרִירָא; Ms. O. שְׂרִירָא); Yalk. Ex. 260 שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, שְׂרִירָא m. (denom. of שְׂרִירָא) *shikhmi*, by-name of a certain class of Pharisees. Y. Ber. IX, 14^b bot. פרוש ש', expl. שְׂרִירָא מצוותא וכו' who carries religious exercises on his shoulder; Y. Sot. V, 20^c bot.; Bab. ib. 22^b, expl. שְׂרִירָא זה העושה מעשה שְׂרִירָא he who acts like Shechem (who underwent circumcision from an unholy motive).

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, שְׂרִירָא, v. sub שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא pr. n. m. *Shila*, name of several Amoraim. B. Bath. 172^a רבא בר רב ש' (ed. Pes. שְׂרִירָא, v. Rabb. D. S. a. l. note 10). Snh. 98^b ש' רבי דבי those of the house (or school) of R. Sh.—Nidd. 26^a חמרה ש'—Y. Sabb. II, 5^a top רבי ש' דינה Ruth R. to II, 19, a. e., v. III.—Y. Snh. VIII, beg. 26^a בר בינא ש'—Y. Gitt. II, 44^b בינה שיליה (prob. to be read: בר בינא).—Y. Macc. II, 31^d bot. שְׂרִירָא. V. Fr. M'bo, p. 124^b.—Gitt. 69^a (in a charm formula) אנה פפי ש' בר סומקי—Gen. R. s. 64, beg., v. next w.

שְׂרִירָא, שְׂרִירָא (b. h.) 1) pr. n. pl. *Shilo*, the seat of the Tabernacle after the conquest. Meg. 16^b ש' בכה על משכן ש' he (Benjamin) wept over the Tabernacle of Shiloh, which was to be in the dominion of Joseph &c.; Yalk. Gen. 152. Macc. 12^a ש' ויהא... ש' (Joab) took hold of the altar of Shiloh, opp. to עולמים. Zeb. 61^b; a. fr.—B. Bath. 75^b ש' וכו' אלה ושני ש' (Ar. שְׂרִירָא; Ms. M. שְׂרִירָא, v. Rabb. D. S. a. l. note) an area of one thousand and two times that of Shiloh built up with palaces (v. שְׂרִירָא); [Rashb. שְׂרִירָא the numerical value of Shiloh = 345].—2) (interchanging with שְׂרִירָא) *Shilo*, (*Shila*), name of a fictitious town, v. יוֹחָנָא I. Gen. R. s. 40, beg. שְׂרִירָא; ib. s. 25, end; ib. s. 64, beg. שְׂרִירָא; Midr. Sam. ch. XXVIII שְׂרִירָא Ruth R. to I, 1 שְׂרִירָא.—3) pr. n. m. *Shilo*, homiletical name of the King Messiah. Gen. R. s. 98 (ref. to Gen. XLIX, 10) עד... ש' זה מלך וכו' 'until Sh. comes', this means the King Messiah. Snh. 98^b ש' שמו (the Messiah's) name will be Shiloh.—V. preced.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.

שְׂרִירָא, v. שְׂרִירָא.—[B. Bath. 172^a, v. שְׂרִירָא]

שילוח m. (b. h.; שָׁלַח) 1) *sending away, letting go*. Sot. 9^a (ref. to Is. XXVII, 8) **שילוחא**... עד שעת שילוחא the Lord does not visit her sins upon a nation until the time comes to send her away (into captivity); אין שילוחא... עד שעת שילוחא the Lord does not punish a king, until the time comes to drive him away (depose him). Hull. XII, 1, a. fr. חקן ש' v. קן. Ib. 140^a לש' with regard to the duty of letting the mother bird go. Sifra M'tsor'a, Neg., Par. 1 **שילוחא** ש' letting the birds (of the leper's sacrifice) fly (Lev. XIV, 7). Y. B. Kam. I, 2^b **שילוחא** ש' the section treating of the sending out of the camp of the unclean (Num. V, 1sq.). Num. R. s. 7¹⁰ **שילוחא** ש' וכ' they were condemned to be sent out of the camp, this means exile. Gen. R. s. 61 **שילוחא** ש' a document referring to the sending away of children with gifts (Gen. XXV, 6); a. fr.—**שילוחא** ש' קודם שילוחא before sending her off. Snh. 102^a (ref. to Mic. I, 14) **שילוחא** ש' רחמי... רחמי he who slew the Philistine (Goliath) and gave you Gath as a possession:—will you give a dismissal to his descendants (will you abandon the house of David)?—Esp. **שילוחא** ש' banishment, exile. Gen. R. s. 19 **שילוחא** ש' דנתי אותו I punished him with banishment (from Eden); Lam. R. introd. (R. Abbahu 1); a. e.—2) (cmp. **שילוחא** letting loose, visitation. Yeb. 114^b **שילוחא** ש' נחשים וכ' a plague of serpents and scorpions.—[Y. Gitt. II, 44^b **שילוחא** v. שילח.]

שילוח pr. n. (b. h. שִׁילַח) the pool of *Siloah* near Jerusalem. Y. Taan. II, beg. 65^a **שילוח** ש' טובל במי ש' וכ' even if he were to bathe in the waters of Sh. or in primeval waters.

שילוחא ch. same. Targ. Koh. II, 5 (ed. Vien. שילוח). Targ. Is. VIII, 6 (ed. Wil. שִׁלַח). Targ. I Kings I, 33; 38 (h. text גִּידוֹן).—Snh. 94^b (fr. Targ. Is. I. c.).

שילוח m. (שָׁלַח) control; (sub יד) handling. Y. Shek. VI, 49^d **שילוח** ש' allow one half of a hand-breadth on each side (of the Ark) for handling (the tablets); [Ms. M. לשילוח or לשילוח, v. Rabb. D. S. a. l. p. 53, note].

שילוח m. (b. h.; שָׁלַח) compensation, payment, punishment.—Pl. **שילוח** ש' Lev. R. s. 17 (ref. to Ps. LXXXIII, 3 **שילוח** ש' I want to see the punishment of the wicked).

שילוח m. (b. h. שִׁילַח) of *Shiloh* (v. שילח). Gen. R. s. 73 **שילוח** ש' אורחא; Taan. 20^a; Ruth R. to IV, 8; a. fr.

שילוחא v. שילח.

שילוחא v. שילח.

שילי pr. n. pl. *Shili*, near Pumbeditha; v. רידי. Gitt. 80^a; B. Bath. 172^a (Ms. H. שילי); Yeb. 116^a. Bets. 25^b. B. Mets. 72^b; a. e.—[שילי, B. Bath. 75^b Ar., v. שילי.]

שילי v. sub שילי.

שילי m. pl. (= שילי; cmp. שילי reins. Tosaf. Kel. B. Mets. IV, 7 **שילי** the reins, the bit, and the bridle.

שילי v. שילי.

שילי v. שילי.

שילי m. (v. שילי) bladder of a fish. Ab. Zar. 40^b.

שילי v. שילי.

שילי pr. n. m. *Shilath*. Y. Meg. IV, 75^a bot. **שילי** (רב שמואל בר ש' B. Bath. 8^b. Erub. 28^a; a. fr.

שילי v. שילי.

שילי m. (שָׁמַ; cmp. אֶשְׁמַ waste, ruined.—Pl. **שילי** Men. 33^b **שילי** פתחיו 'waste doors', expl. ib. over which there is no ceiling (upper beam); (oth. opin.) **שילי** פתחיו which have no posts; Erub. 11^a (ed. Sonc. **שילי**; Tosaf to Kidd. 32^b **שילי**).

שילי f. (שָׁמַ) 1) *putting, placing, use of the root*. Keth. 46^a **שילי** ש' אורחא we draw an analogy between *sum* (Ex. XXII, 24) and *sum* (Deut. XXII, 14); Y. ib. IV, 28^c **שילי** ש' מעבדו even where the Biblical text has the verb *sum* ('thou shalt put'), it is an act indispensable to legality. Yalk. Gen. 150 **שילי** ש' עין **שילי** v. **שילי** 2) *treasure*, v. **שילי**.

שילי m. (שָׁמַ) drawing out, unsheathing. Sifre Deut. 192 **שילי** ש' סרפס the drawing of swords.

שילי m. (שָׁמַ) announcement. Y. Shek. I, beg. 45^d **שילי** ש' ש' ש' the announcement concerning the contributions for the Temple (Sh'kalim) and concerning mixed seeds (v. **שילי** Hif').

שילי m. (שָׁמַ) guarding, care. B. Kam. 15^a **שילי** ש' וכ' are not presumed to be guarded against, i. e. need special guarding (Ex. XXI, 29); ib. **שילי** ש' וכ' are presumed to be safe (the owner is not bound to guard them). Ned. 37^a **שילי** ש' the teacher is paid for guarding the pupils (and not for the teaching itself). Ib. **שילי** ש' וכ' does an adult need guarding? Koh. R. to V, 10 צריך **שילי** ש' must be watched against weasels &c.; a. fr.—Pl. **שילי** ש' (b. h. שָׁמַ) a night of watching. Pes. 109^b; R. Hash. 11^b, a. e., v. שָׁמַ. 2) **שילי** (שָׁמַ) clearing wine, straining. Y. Sabb. XX, beg. 17^c **שילי** ש' is permitted on the Holy Day as far as straining is concerned; Y. Bets. I, 60^d bot.

שילי m. (שָׁמַ) ministrations, attendance. Ber. 7^b **שילי** ש' חכמים v. שילי. Ab. ch. VI **שילי** ש' attendance of pupils on scholars. Num. R. s. 3¹ **שילי** ש' בשרישי... שילי ש' of all the tribes the Lord did not choose any to stand in his service but the sons of Levi. Gen. R. s. 87 **שילי** ש' רידי his ministrations was pleasing to his master; a. e.

שילי ch. same, service, office. Targ. Gen. XI, 13; XLI, 13 (h. text שִׁלַח). Targ. Is. XXII, 19 (h. text שִׁלַח).—Esp. **שילי** Temple service. Targ. Ex. XXXI, 10 (h. text שִׁלַח). Targ. Num. IV, 12 (h. text שִׁלַח); a. fr.

שימי pr. n. m. *Shimi*, name of several Amoraim. Men. 29^a, a. fr. בר שימי. Ib. art thou Shimi (and askest such a question)?; ib. 110^a. Tem. 28^a אשרי ש' a. e.

שימאש, שימצה, שימצא שִׁמְאָ, sub.

שין m. (b. h.) *urine*.—Pl. שִׁינִים. Treat. Sofrim IX, 8 (ref. to II Kings XVIII, 27 a. Is. XXXVI, 12) חרוב שִׁינֵיהֶם 'וכ' it is written *shenechem*, and it is read *meme raglehem* (the water of their feet); Meg. 25^b שִׁינֵיהֶם.

שין שִׁין, v.

שין *Shin, Sin*, name of the twenty-first letter of the alphabet. Sabb. 104^a. Men. 35^a, a. e. של הפלין ש' the Shin embossed on the capsule of the T'fillin of the head. Cant. R. to I, 9, v. שִׁינָה; a. fr.—Meg. 25^b שִׁין חרו euphem. for *fundament*. Ib. גִּימָל' וְשִׁין גִּימָל' v. גִּימָל'.

שינא, שינא, שינא שִׁנָּה, v.

שינא I m. = h. שִׁין, *urine, urinating*. Ber. 62^b Mus. (ed. שִׁינָה *sleep*).

שינא II f. *sleep*, v. שִׁינָה.

שינאפין שִׁנָּה, m. (= שֶׁן דפיל) *ivory*. Targ. Y. I, II Gen. L, 1 (not שִׁינָה).

שינא f. (b. h.; קָשָׁן) *sleep*. Ber. 3^b מעולם לא שִׁנָּה midnight never found me asleep. Ib. 62^b 'בש' sleep at morning dawn (v. שִׁינָה I). Meg. 15^b במוסר שִׁינָהוּ וְכ'. Succ. 26^a שִׁינָהוּ וְכ'. קדר. v. שִׁנָּהוּ וְכ' when he gives his sleep in charge of others (gives orders to wake him up). Yoma I, 4 המאכל מביא את הש' eating causes sleepiness. Tam. 28^a ש' אוינס being overcome by sleep. Snh. 93^b ש' רומן הש' they forced themselves not to laugh, talk, or fall asleep. Kidd. 49^b עשרה ש' ten measures of sleep have come down to the world, nine of which the slaves have taken &c.; a. fr.

שינא m. (שִׁנָּה) *change*. Gen. R. s. 44 השם ש' change of name; ש' change of residence. Sabb. 114^a top בגדים ש' change of dress (for the Sabbath, for prayer &c.). Keth. 110^b, a. e. וסר ש' v. שִׁנָּה; a. fr.—Esp. (law) *change of form (and name) effected on an illegitimately obtained object*, by which the present possessor is privileged to retain the object and pay its value. B. Kam. 65^b בירו וקנאו ש' בירו וקנאו the change (from calf to ox) happened while the animal was in his possession, and he has obtained ownership. Ib. השם ש' וינקניירו בש' may he not have obtained the ownership of it through the change of name? Ib. (עומדת ש' במקומו עומד) the change stands in its (the original's) place, i. e. the change of form or name of an object does not affect its legal status; ib. 93^b; ib. 68^a ש' עֲפָי מעשה (= ש' מעשה) a change brought about by human action. Ib. 68^a, a. fr. ש' change of possession (by transfer of the object to a third person). Ib. 93^b רבינן ש' a change which gives the right of ownership by rabbinical ordinance, i. e. ש'

החזרו לברירותו (ib. 67^a) a change (of name) which can be undone by restoring the object to its original condition; ש' דאורייתא a change which gives the right of ownership by Biblical law, i. e. a change which cannot be undone; a. fr.—Men. 43^a אמר ש' שקר ש' and the mnemonical word (to remember which change proves the color to be genuine (חבלה), and which proves it to be adulterated) is 'a false change' (one who changes his word for evil is a bad man), 'a true change' (one who changes his word to do better than he has promised).—Sifra Vayikra, Hob., ch. XIX, Par. 11; Meil. 18^a, v. שִׁינָהוּ I.—Pl. שִׁינָהוּ. B. Kam. 65^b (ref. to גִּם, Deut. XXIII, 19) שִׁינָהוּ this serves to include in the prohibition these objects even when they have been changed in form; Tem. 30^b; a. e.

שינא ch. 1) *change, strangeness*. Targ. Is. XXVIII, 11.—2) *answer, reply, solution*. Sabb. 3^b רמשי ש' דלא ש' he might give thee an answer which is no answer. Keth. 98^b ש' דשינן ש' the solution which we have offered is the real solution; Pes. 12^b; a. e.—Pl. שִׁינָהוּ. Nidd. 26^a ש' וּמִי אֵינָהוּ לְהִנֵּי ש' have these replies any reality?, i. e. these fictitious cases can never occur. Yeb. 91^b; B. Bath. 135^a נִיקוּם וְסִמּוּךְ ש' can we stand and lean on harmonizing arguments (for legal decisions)?

שינא m. (שִׁנָּה) *diligent teaching, memorizing*. Sifre Deut. 34 (ref. to Deut. VI, 7) 'וכ' these words must be memorized (by the children), but the passages (Ex. XIII, 1—10; 11—16) need not be memorized; ib. אינו ש' רִינן שִׁינָהוּ is it not a logical conclusion that they must be memorized?; Yalk. ib. 841.

שינא m. (שִׁנָּה) *strangulation*; transf. *anguish*. Targ. Job VII, 15 Ms. (ed. שר). Targ. Prov. I, 27 (ed. Wil. שִׁנָּה; h. text שִׁנָּה). Targ. Y. Ex. XXI, 15, sq.; Targ. Y. Lev. XX, 10, v. שִׁנָּהוּ; a. e.—Pl. שִׁינָהוּ. Targ. Ps. XXV, 17 שִׁינָהוּ Ms. (ed. קר..., קר..., corr. acc.).

שינאה v. שִׁינָהוּ.

שינא v. שִׁינָהוּ.

שינא m. (שִׁנָּה) 1) *keen scholar*; [oth. opin.: *man with long teeth*]. Hag. 15^b; Ber. 36^a; Erub. 54^a, a. e. (applied to R. Judah).—2) *edge, blade*, v. שִׁנָּהוּ.

שינא v. סוּבָה.

שינא v. שִׁנָּהוּ.

שינא v. שִׁינָהוּ.

שינא, שינא, שינא = h. שִׁינָה, *sleep*. Targ. Gen. XV, 12. Targ. Job IV, 13. Targ. I Sam. XXVI, 12; a. fr.—Erub. 65^a שִׁינָהוּ לְשִׁמְעִיהָ gave his sleep in charge of his servant, v. שִׁינָה. Ib. לא איברי... לש' the night is made for sleep. Ber. 4^a לְאַחֲזִירָה מִשִּׁנָּהוּ Ms. M. (ed. לְאַחֲזִירָה מִשִּׁנָּהוּ) in order to be waked up from his sleep. B. Mets. 83^b סמא רש' a narcotic drink; a. e.

שִׁירָה m. (שִׁירָה) *splitting, rending*. Zeb. 65^b אין ביד Ms. M. (ed. שִׁירָה) the rending of the sacrificial bird must be done with the hand; Yalk. Lev. 447. Ib.; Sifra Vayikra, N'dab., Par. 7, ch. IX (ref. to Lev. I, 17) it (the bird) must be rent, but the burnt-offering of cattle must not; a. e.—[*שִׁירָה* Sifra Sh'mini, ch. V, Par. 4, v. שִׁירָה.]

שִׁירָה m. pl. *plums*. B. Mets. 60^a אַנא... (Alf. Ms. שִׁירָה; Asheri שִׁירָה) I distribute nuts (among the children of my customers, do thou distribute plums (to attract them); B. Bath. 21^b שִׁירָה Ms. M. (ed. שִׁירָה; v. Rabb. D. S. a. l. note 40).

שִׁירָה = שִׁירָה, v. שִׁירָה.

שִׁירָה, v. שִׁירָה.

שִׁירָה to be smooth, v. שִׁירָה.

שִׁירָה m. (שִׁירָה) *plaster, cement, sealing clay*. Targ. O. Num. XIX, 15 מְגוּשָׁה ed. Berl. (oth. ed. שִׁירָה, ed. Vien. שִׁירָה; h. text (צמיר פּוּרָל); Targ. Y. ib. 9 שִׁירָה. Targ. Gen. XI, 3 (h. text (חמר). Targ. Ez. XIII, 12 (חמר); a. fr.—Sabb. 66^b דְּנָה (Ms. M. שִׁירָה) the sealing clay of a wine vessel.

שִׁירָה, v. sub שִׁירָה.

שִׁירָה m. (שִׁירָה) *proportion, standard, definite quantity or size, limit*. Peah I, 1 אֵלֶּיךָ... שֶׁאֵין לָהֶם שִׁירָה for the following things there is no definite proportion or quantity prescribed. Y. ib. 15^a bot. (חֲמֵשׁ לְמַעַן וְכִּי) they have no limits set either of a maximum or of a minimum. Hall. I, 7 כֵּשׁ... אֵין if either portion is not of the legal size (to require the separation of the priest's share). Ib. IV, 8 שֶׁל אֵין לֵה שֶׁ וְכִי for that portion of Hallah which is to be burnt there is a legal quantity (a minimum) &c. Ib. to be burnt for that which is to be burnt there is no minimum prescribed, but there is one for that which is to be given to the priest. Nidd. 26^a שׁוּפָר the legal length of a *shofar*. Ib. חֲמֵשׁ שִׁירָהֶן נִפְחָה for five things the legal minimum size is a handbreadth. Yoma 73^b, a. fr.—Pl. חֲצִי half (less than) the legal quantity; a. v. fr.—Pl. שִׁירָה, שִׁירָה, שִׁירָה. Ib. 80^a כּוֹלֵן חֵשׁ כל חֵשׁ כּוֹלֵן חֵשׁ all legal standards (for eatables in ritual law) are the size of an olive, except &c. Ib., a. e. standard measures and penalties are fixed by tradition, expl. שֶׁל עֲוֵנוֹן the minima required for punishment. Sabb. VII, 4 שֶׁאֵין שִׁירָהֶן because they are alike as to legal standards. Ib. VIII, 1. Ib. 80^b כָּל שִׁירָה שֶׁאֵין לֵה שֶׁ וְכִי all legal minimum sizes for eatables carried abroad on the Sabbath; a. fr.—Ib. 35^b לֵה שֶׁ וְכִי their rule would vary according to circumstances, and would not be alike for all; Meg. 18^b; a. fr.—Y. B. Bath. V, end, 15^b לֵה שֶׁ for regulating the market prices, v. שִׁירָה I.

שִׁירָה ch. same. Targ. Y. Ex. XXX, 13. Targ. Y. Gen. XXI, 16 כֵּשׁ... וְכִי about the length &c.; a. e.—Sabb. 78^b חֵשׁ... חֵשׁ this and that ('as a Sela' and 'as a

dry fig') mean the same size. Ib. 80^a רֵה' יְהוּדָה נִפִּישׁ the legal size which R. J. prescribes is the larger one; ib. 81^a; a. fr.—Pl. שִׁירָה, שִׁירָה, שִׁירָה. [Targ. Y. II Lev. XXV, 37, v. שִׁירָה I.]—Y. Sot. I, 16^c bot. כָּל אֵילָן all those measures of time (mentioned above) must be counted from &c. Y. B. Bath. V, end, 15^b לֵה שֶׁ for regulating the market prices; a. e.

שִׁירָה m. = h. שִׁירָה, *hollow of the hand*. Y. Maasr. IV, 51^b bot. מֵלָא שִׁירָהֶן their handful [prob. to be read: שִׁירָה pl. handfuls].

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. שִׁירָה.

שִׁירָה I f. = שִׁירָה, *talk*. Y. Taan. III, 66^d top שִׁירָה because he desired to hear her talk.

שִׁירָה II, v. שִׁירָה.

שִׁירָה III, v. שִׁירָה.

שִׁירָה, v. שִׁירָה.

שִׁירָה m., **שִׁירָה** f. (שִׁירָה II) *rubbed off, abraded, bright*. Y. Gitt. III, end, 45^b וְכִי הִנִּיחָהּ if he left it (the pin) bright, and coming back found it rusty; Y. B. Bath. VI, 15^c top שִׁירָה; v. שִׁירָה III.

שִׁירָה (שִׁירָה) ch. same. Ab. Zar. 52^b; Bekh. 50^a, v. שִׁירָה; Yalk. Ez. 346.—Pl. שִׁירָה, שִׁירָה. B. Bath. 32^b וְכִי דְּרִיחָהּ because they were abraded and red.

שִׁירָה I m. (preced.) *planed board*. Erub. 101^a (expl. שִׁירָה (Ms. O. דִּפָּא, v. Rabb. D. S. a. l. note 2) some say, it means a door consisting of one planed board.

שִׁירָה II m. (preced. wds.; mistranslation of ξέστης; cmp. Syr. שִׁירָה Brockelm. 383) *Shifa*, name of a measure, Xestes. Kidd. 40^a דְּרִיחָהּ a Shifa full of denars.

שִׁירָה III, v. שִׁירָה II.

שִׁירָה, v. שִׁירָה.

שִׁירָה I, v. שִׁירָה.—[Y. Ab. Zar. IV, 44^a bot. אַחֲרָהּ read: שִׁירָה.]

שִׁירָה II f. (שִׁירָה II) 1) *rubbing, smoothing*. Ned. 56^b שִׁירָה שֶׁאֵין לֵה שֶׁ וְכִי rubbing with the skin of a fish. Men. VI, 5, v. שִׁירָה. — 2) *paring, shavings* used for basket work, mats &c. (cmp. Syr. שִׁירָה, Brookelm. 383, שִׁירָה P. Sm. 4102). Succ. 20^a, a. e., v. שִׁירָה. Y. Dem. II, 22^c bot. פּוֹל עֵצִים Egyptian beans (offered for sale) tied with shavings. Y. Ab. Zar. V, end, 45^b שֶׁל אֵין לֵה שֶׁ וְכִי a bale... made of plaited shavings. Makhsh. V, 8 לְבָנִים של לבנים ed. Dehr. (ed. חֲשִׁיפָה) the shavings (or mat) used for covering bricks; a. e.—Pl. שִׁירָה. Y. Sabb. IV, 6^d bot. שִׁירָה שֶׁאֵין לֵה שֶׁ וְכִי (not שִׁירָה) you may spread a mat over the shavings

which cover the bricks (on the Sabbath); Y. M. Kat. II, end, 81^b שיפוח (corr. acc.).

שיפח III f., v. שיפח.

* שיפוח m. (שפח) *sticking in, insertion*. B. Bath. 37^b (משיפוחיה עד וכי Ar. (ed. משיפוחיה) if one sells a palm tree to his neighbor, the latter has the ownership of the soil in which it is rooted, down to the deep; Arakh. 14^b משיפוח ועד וכי—V. שפוח.

שיפוחיות, v. שיפוחיות.

שיפוח m. (שפח, v. שפח) *childishness, folly, vanity*. Koh. R. to I, 13 (expl. ענין רע, ib.) זה שיפוחו של ממון this is the folly of greed for wealth (because it is never satisfied); זה שיפוחו של גול this is the folly of robbery (because it is the foremost among the accusers of man before the throne of God); ib. זה שיפוחו של חוררה זה שיפוחו של חוררה because one learns and forgets again.—Pl. שיפוחים (= παιδα) *boyish things, sport*, (euphem. for) *sodomy*. Ex. R. s. 8 (ref. to II Chr. XXIV, 24) ש' read not *sh'fatim* (punishment) but *shippuṭim* (sport); Tanḥ. B'shall. 25; ib. Vaëra 9.

שיפוח I m. (I שפח) *planing, shavings, chips*. Meil. III, 8 (14^a) בשפוחי (Talm. ed. בשפוחי, Rashi בשפוחי); Tosef. ib. I, 25 ed. Zuck. (Var. בשפוחי, corr. acc.); Tem. 31^b, v. נבכירה.—Pl. שיפוחים, שיפוחים, שיפוחים but there are the chips, when the idol itself remains, and yet it is said, if the gentile chipped an idol for its own sake (to embellish it), itself is forbidden, but the shavings from it are permitted to be used. Ib.^a; a. e.—V. שפחים.

שיפוח II m. (II שפח; cmp. שפח) *incline, slanting*. Hull. 19^a כובע ש' v. כובע. Ib. 20^a ש' where the back of its head begins to slant towards the neck.

שיפוחין f. pl. (v. שיפוחי I) [*chips?*] name of a sort of cakes. Targ. Y. II Ex. XVI, 31 (Y. I אשפוחין; h. text צפוח).

שיפוח m. (שפח) *lower part, extremity*.—Pl. שיפוחים, שיפוחים, שיפוחים. Lam. R. to I, 9 (expl. בשוליה, ib.) like a woman that walks in the street, and her train drags behind her. Tosef. Ohol. XIII, 9 שיפוחי ארזלין the train of tents; (Ohol. VII, 2, v. שיפוחי); a. e.—the lower part of the abdomen. Nidd. IX, 8 contrad. to כרס. Yeb. 80^b a woman the formation of whose lower abdomen is not that usual with women.

שיפוח ch. same, 1) *extremity, bottom, train*. Targ. Cant. I, 4 בש' רטורא at the foot of the mountain.—Pl. שיפוחין, שיפוחין, שיפוחין. Targ. O. Ex. XIX, 17 (ed. Vien. שיפוחין; h. text חוררה). Targ. Y. Num. V, 17 (O. יסודי; h. text קרקע). Targ. Lam. I, 9. Targ. Ex. XXVIII, 33 (O. ed. Vien. שיפוח); a. fr.—Snh. 102^b וכי גלימא בש' נקיסת חור נקיסתא (ed. חור נקיסתא, read נקיסתא; Rashi חור נקיסתא; Ar. only שיפוח, v. Rabb. D. S. a. l. note 3) thou wouldst have

taken up the trail of thy cloak and run after me.—2) *the seat of a tree in the ground*. B. Bath. 37^b; Arakh. 14^b, v. שיפוח.—3) *moving downwards* (sailing with the wind). B. Bath. 73^b, v. שיפוח.

שיפוח m. *rye*; [oth. opin.] *oats*. Pes. II, 5; ib. 35^a (classified with barley) expl. רישקא; Men. 70^a sq. Hall. I, 1. Y. ib. 57^b top (ref. to Is. XXVIII, 25) נישמן זה השי' means *shifon*. Ib. middle השי' בין כוסמין וכי but in the opinion of the Rabbis there are only three kinds of grain, *shifon* is a species of spelt &c. Kil. I, 1 השי' and *shifon* are not heterogeneous (may be sown together). Kel. IX, 8 (Var. in Hai Gaon שיפוח, v. Maim. a. l.; Var. חשיפה, שיפוח through mistaking שיפוח, v. משיפה.—[Greek σπώνσιον a kind of oats.]

שיפוחיות, v. שיפוחיות.

שיפוח m. (שפח) 1) *slanting, slope, skirt*. Gen. R. s. 69 (ref. to Gen. XXVIII, 12) וישפוחי... וישפוחי that ladder stood on the Temple site, and its slant reached &c.; Yalk. ib. 120. Y. B. Bath. VII, end, 15^d הייה if a field has the shape of a chair, is the measuring to begin where the vertical wall begins, or where the slope begins? Ohol. VII, 2 כלים vessels which lie under the slope (of a tent, v. שיפוחי). Erub. 102^a sq.; Sabb. 138^b שפח when the slanting portion of a tent cover is not so large as a handbreadth, opp. to גג the horizontal part; a. e.—Pl. שיפוחי, שיפוחי, שיפוחי the slanting and flat portions of tent covers; a. e.—2) *overflow, overmeasure*.—Pl. as ab. Tosef. B. Bath. V, 4 כל השי' if one sells wine by the vessel, all the overflow belongs to the seller.

שיפוח ch. same, *slant, slope*. Targ. Y. I Ex. XXVI, 12 שיפוחי, constr. (Y. II שיפוחי, corr. acc.; h. text שרר). Targ. Y. Deut. IV, 49 Ar. (ed. משפח; h. text שרר).

שיפוח, Y. M. Kat. II, end, 81^b, v. שיפוח II.

שיפוח m. (שפח) *repairing*. Keth. 103^a מאי שיפוחי (Var. שיפוחי or שיפוחי; ed. שיפוחי) has a widow the right to repair her husband's dwelling (and remain in it)?

שיפוח m. = שיפוח 1) *horn, trumpet, announcement*. Nidd. 38^a שיפוחי שיפוחי Ar. (ed. only שיפוחי) the *shofar* announcing the New Moon. Succ. 34^a; Sabb. 36^a Ms. M. (ed. שיפוחי), v. שיפוחי. M. Kat. 27^b שיפוחי שיפוחי he heard the trumpet announcing a death in town; a. e.—Pl. שיפוחי. Ab. Zar. 40^a שיפוחי שיפוחי Ms. M. (ed. שיפוחי) the announcements of Raba went forth to prohibit it, and those of R. H. permitting it; ib. 57^b. M. Kat. 17^b שיפוחי שיפוחי what does the blowing signify? That he will be punished. Shebu. 36^a שיפוחי שיפוחי Barak declared the ban over Meroz with four hundred blasts of the trumpet; M. Kat. 16^a; a. e.—2) (v. שיפוחי) *charity box*. Gitt. 60^b שיפוחי שיפוחי the charity box which was first kept in

the house of R. J., and was transferred to &c.; [oth. opin. the *shofar* for public announcements].

שִׁפּוּיחַ **שָׁלֵם** f. (שָׁלֵם III) *quiet, peace; compromise*. Y. Yeb. IV, 5^d top ש' בִּינְיָהוּ וְכ' we make a compromise between them, and divide the dead man's estate (between the *yabam* and the son whose paternity is in doubt). Ib. 'ב' בִּאֲחֵי וְכ' נִמְצָא אוֹמֵר ש' בִּאֲחֵי (not לִבְנֵי) consequently, peace between brothers (a compromise between the *yabam* and the son who maybe is his deceased brother's son) is a loss to the brothers (the succeeding sons, who will inherit only one half of the estate), opp. תְּחִלָּה.

שִׁפְלוּתָא, **שִׁפְלוּתָא**, v. sub שָׁפַל.

שִׁפְמָא, v. שָׁפַם.

שִׁפְעָא, v. שָׁפַע.

שִׁפְרָגָז pr. n. *Shifr'gaz*, legendary name of King Ahasver's horse. Targ. II Esth. VI, 10.

שִׁיץ (v. שִׁיץ) *to go forth*.

Pa. שִׁיץ *to finish*. Gen. R. s. 78; Yalk. ib. 133 שִׁיץ, v. כֹּבֵב.

שִׁיץ m. (v. preced.; cmp. נוֹצָה) 1) *prickly branch of the date palm*.—*Pl.* שִׁיץ, שִׁיץ, שִׁיץ. Tosef. Shebi. VII, 16; Pes. 53^a ש' עַל שֶׁל בֵּין חֹשֶׁ' as long as there are dates on the single branches, opp. כְּפִים, v. קִיפָה. — 2) *late (stony) date on the palm-tree*.—*Pl.* as ab. Y. Sabb. I, 4^a bot. ש' שִׁבְכִים ש' the stony dates on the top branches; Y. Bets. III, 62^a (not שִׁבְכִים).

שִׁיץָא m. ch. same, 1) *prickly twig; stony date*.—*Pl.* שִׁיץָא. M. Kat. 25^b bot. ש' טַעוֹן רִיקָלִי ש' the palms bore stony dates (Rashi: *thorns*).—2) *fin of a whale &c.* B. Bath. 73^b ש' וְכ' וּבִין ש' לֶשֶׁ' וְכ' and the ship went between one fin of the fish and the other for three days, itself swimming upwards (against the wind), and we floating downwards.—*Pl.* as ab. Ib. ש' וְכ' וְהָיָה גִילְדָנָא... תָּרִי ש' Ms. R. a. ed. L (ed. שִׁיץָא) that was a sea *gildana* (v. גִּלְדָנָא), which has two fins (on each side).

שִׁיץָא m. (v. next w.) *finishing, destruction*. Targ. Is. X, 23; XXVIII, 22. Ib. XL, 17 (h. text רָחַו). Targ. Ez. XIII, 13.

שִׁיץָא, **שִׁיץָא** (Shaf. of יִצָא; v. Del. Proleg., p. 140) [to go forth, v. שִׁיץ; to cause to go out,] 1) *to be ended* (cmp. בָּלָה); *to cease, to perish*. Targ. Ruth II, 23. Targ. Ps. XXXIX, 11; a. fr.—2) *to finish, complete, end*. Targ. O. Gen. II, 2. Ib. XVII, 22; a. fr.—3) *to make an end of, destroy*. Targ. Lam. II, 2; 5. Targ. Gen. XVIII, 23, sq.; a. fr.

Ishtaf. אֶשְׁתַּפֵּי, אֶשְׁתַּפֵּי 1) *to be finished*. Targ. II Chr. VIII, 16.—2) *to be made an end of, be consumed*. Targ. Ps. LXXIII, 26 Ms. (ed. אֶשְׁתַּפֵּי). Targ. Gen. XXXIV, 30; a. fr.

שִׁיץָא, **שִׁיץָא**, **שִׁיץָא** m. (preced.) *end, destruction*. Targ. Prov. X, 14; 29; ib. XVIII, 7 (h. text מוֹחָה); a. e.

שִׁיץָא, **שִׁיץָא** I, **שִׁיץָא** f. same, 1) *completion, perfection*. Targ. Ps. CXXXIX, 22 שִׁיץָא Ms. (ed. Lag. שִׁיץָא; ed. Wil. שִׁיץָא, corr. acc.; h. text תְּכִלָּה).—2) *end, consumption*. Targ. II Kings XIII, 19; a. fr.

שִׁיץָא II (preced.) pr. n. pl. *Shetsayu (Destruction)*. Targ. Y. II Deut. I, 44; Targ. Y. Num. XIV, 45 (ed. Vien. שִׁיץָא; h. text חֲרָמָה).

שִׁיץָא, **שִׁיץָא** m. (v. שִׁיץ) *branch, twig*. B. Mets. 99^b שִׁיץָא Ar. (ed. Koh. שִׁיץ; ed. חֲבִיצָא) a palm twig with dates on.

שִׁיץָא f. (preced.) *weed*. Pes. 35^a (Ms. M. 2 שִׁיץָא; Ms. O. שִׁיץָא), v. קִרְמִית.

שִׁיץָא II, v. שִׁיץָא.

שִׁיץָא, **שִׁיץָא** m. (שִׁיץ) = h. שִׁיץ, *drink, potion*.—*Pl.* שִׁיץָא. Y. Sabb. IX, 12^a bot. ש' אֵתָּהּ כָּל ש' אֵתָּהּ וְכ' all potions that you are in the habit of preparing on week days (for women in confinement), prepare also on the Sabbath; Gen. R. s. 80 שִׁיץָא (Matt. K. quotes fr. Y. l. c. שִׁיץָא); Yalk. ib. 135 שִׁיץָא (corr. acc.).

שִׁיץָא, **שִׁיץָא** m. (שִׁיץ) *weighing; weighing of opinions, decision between opposing views*. Snh. 6^a, a. fr., v. דָּחַח.

שִׁיץָא, **שִׁיץָא** m. (שִׁיץ) *sinking, covering up*. Zeb. 21^b ש' אֵתָּהּ כָּל ש' אֵתָּהּ וְכ' they differ as to the time when the laver is to be let down into the well. Ib. top ש' אֵתָּהּ כָּל ש' אֵתָּהּ וְכ' they differ as to whether or not you must consider the possibility of a mistake in letting the laver down &c. Tosef. Kel. B. Kam. III, 14 ש' וְכ' on the column of vessels that are covered with clay; Tosef. Par. V (IV), 2 שִׁיץָא ed. Zuck. (oth. ed. שִׁיץָא, corr. acc.).

שִׁיץָא, **שִׁיץָא** ch. same. Targ. Y. I Num. IV, 20.—[שִׁיץָא, שִׁיץָא Gen. R. s. 80; Yalk. ib. 135, v. שִׁיץָא.]

שִׁיץָא, **שִׁיץָא** m. (b. h.; שִׁיץָא) *abomination, idol*.—*Pl.* שִׁיץָא. Sifra K'dosh. Par. 1 ש' עַל שֶׁם וְכ' the idols are called *shikkutsim*, because they are abominable; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.

שִׁיץָא, **שִׁיץָא** ch. same. Targ. I Kings XI, 5. Targ. II Kings XXIII, 13 (ed. Wil. שִׁיץָא). Targ. Jer. IV, 1 ed. Lag. (oth. ed. שִׁיץָא); a. e.—*Pl.* שִׁיץָא, שִׁיץָא, שִׁיץָא. Targ. Ez. V, 11. Ib. XX, 7, sq.; a. e.

שִׁיץָא, **שִׁיץָא** I m. (שִׁיץָא) *false dealing, malappropriation*. Sifré Num. 7, a. e., v. מִשְׁתַּלֵּחַ; [Sifra Vayikra, Hob. ch. XIX, Par. 11; Meil. 18^a שִׁיץָא change of employment].

שִׁיץָא II m. name of an *earthen vessel* (prob. a tumbler that cannot stand, v. Sabb. 104^a quot. s. v. שִׁיץָא).—*Pl.*

שִׁירָה II f. (b.h.; v. שִׁיר II) *song, hymn, poetry, music*. Arakh. 11^a בפה וכלי ש' עיקר ש' בפה וכלי ר"ל the essential in the Temple music is (the song) with the mouth, and the musical instruments are for accompaniment (v. בָּסֶס); (anoth. opin.) בכלי ש' עיקר ש' instrumental music is the essential &c.; Succ. 50^b; a. e.—Y. Meg. III, 74^b bot. שִׁירַת הַבַּאֲר the song of the well (Num. XXI, 17 sq.); הִים ש' the song of the sea (Ex. XV, 1—18); הַלֵּוִיִּם ש' the song of the Levites (for the additional sacrifice of the Sabbath, Deut. XXXII, 1-48); Treat. Sof'rim ch. XII. R. Hash. 30^b ש' של חול the song (of the Levites) for a week-day. Ib. 31^a top רש' ר"ש because it would at all events have been the song for that day (the fifth day of the week for which the same psalm is designated as for the New Year's Day, Ps. LXXXI); a. v. fr.—P. שִׁירוֹ. Y. Meg. I. c. כל הש' ש' all poetic passages of the Pentateuch (when read at public service) require special benedictions before and after. Ex. R. s. 23 לשון נקיבה ור' כל הש' all the songs that have heretofore been composed (mentioned in the Scriptures) are of the feminine gender (שִׁירָה)... but the song of the future... will be of the masculine gender (שִׁיר, ref. to Is. XLII, 10); Cant. R. to I, 5; a. fr.

שִׁירָה, v. שִׁירָה II, III.

שִׁירָה, v. שִׁירָה III.

שִׁירָה, v. שִׁירָה m. (שִׁירָה) *beginning; the first-ling*. Targ. Y. Ex. XXX, 23 'בש' (h. text *אש*). Targ. Prov. IX, 10. Targ. Y. Gen. XLIX, 3; a. fr.—Gen. R. s. 98 (ref. to Gen. I. c.) 'והי ושי צערי' the beginning of my strength, and the beginning of my trouble.—Pl. שִׁירָה, שִׁירָה שִׁירָה (fem.). Targ. Y. I Num. XVIII, 12 שִׁירָה; II שִׁירָה (ed. Vien. 'שִׁיר').

שִׁירָה, v. שִׁירָה III.

שִׁירָה, v. שִׁירָה m. (שִׁירָה) *burning, burn*. Cant. R. to VII, 9; Tanh. Tsav 2; Yalk. Sam. 161, v. אִימֹס.

שִׁירָה, v. שִׁירָה m. (שִׁירָה) *service, esp. Temple service, function*. Arakh. 11^a (ref. to Deut. XVIII, 7) 'אִיזוּ שִׁ' אִיזוּ what service is there that is connected with the Name? It is song (attending the sacrifices). Ib. (ref. to Deut. X, 8 'לשרו ולבדך' this implies that the priestly benediction is not called a service. Sot. 38^a (ref. to Deut. I. c.) 'אִיזוּ שִׁ' the priestly benediction is made analogous to service (both must be performed standing). Zeb. 24^a; Yoma 58^a the question is, כל שִׁ' יִרְךָ שִׁ' בְּכָךְ, וכִּי שִׁ' every ministration which he performed before Eli was considered as a ministration before God. Yoma I. c. אִיזוּ שִׁ' Ms. Ms. 2 (ed. אִיזוּ שִׁ') there may be two vessels for one function. Men. 109^a 'אִיזוּ שִׁ' slaughtering (a sacrifice) is no priestly function; a. fr.

שִׁירָה, v. שִׁירָה I ch. same.—ministering angels (v. שִׁירָה). Targ. Y. Gen. XVIII, 20; a. fr.

שִׁירָה, v. שִׁירָה II f. (שִׁירָה) *beginning*. Targ. Jer. II, 3. Targ. Job VIII, 7; v. שִׁירָה.

שִׁירָה, v. שִׁירָה III f. (שִׁירָה) [*rest, encampment, meal, refreshment* (cmp. שִׁירָה); *ration, sustenance*. Targ. Y. Gen. XXIX, 22 (not שִׁירָה). Ib. XVIII, 5. Targ. Job XL, 30. Targ. Gen. XLIII, 16 (*dinner time*; h. text *אִיזוּ שִׁ' בַּצֵּעַ* 39^b—Ber. 39^b 'אִיזוּ שִׁ' used to break bread enough for the entire meal. Taan. 11^b 'אִיזוּ שִׁ' לִיכּוּל כִּלְבָּא לְשִׁירָה if a student fasts, let a dog eat his meal. Pes. 113^a (prov.) 'אִיזוּ שִׁ' לִיכּוּל כִּלְבָּא לְשִׁירָה if thou goest up to the roof (on a journey ever so short), take thy provisions with thee; a. e.—Pl. שִׁירָה. Targ. Hos. IV, 18 (ed. Wil. שִׁירָה).

שִׁירָה, v. שִׁירָה m. (שִׁירָה) *ruling, marking lines*. Men. 32^b 'אִיזוּ שִׁ' צִירָה must be written on traced lines; Meg. 18^b. Gitt. 6^b 'אִיזוּ שִׁ' בְּלֹא שִׁ' without rules. Sabb. 75^b (ref. to Gen. I. c.) 'אִיזוּ שִׁ' וְיִצְיֵל take out either of the two words, and insert (among the forbidden acts) the tracing of outlines on the hide before cutting.

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. שִׁירָה f. = h. שִׁירָה, *coat of mail*. Targ. Y. Ex. XXXIX, 23; ib. XXVIII, 32 (not שִׁירָה); v. שִׁירָה.

שִׁירָה, v. sub שִׁירָה.

שִׁירָה, Tosef. Maas. Sh. II, 1 שִׁירָה, v. שִׁירָה.

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. sub שִׁירָה.

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. sub שִׁירָה.

שִׁירָה pr. n. pl. *Shiran*. Targ. Y. Num. XXXII, 38 (h. text *שבח*); Targ. Y. I ib. 3 (h. text *שבח*).

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. שִׁירָה.

שִׁירָה c. (שִׁירָה) *viscous substance, glair*. Pes. 68^a (expl. שִׁירָה וְנִפְקָה וְכִי מִיזוּ קֶרְבִּי, ib. VI, 1) Ms. M. (ed. שִׁירָה) (the removal of) the viscous substance of the entrails, which comes out through the pressure of the knife; M. Kat. 22^a (expl. לִירָה, ib.). Sabb. 109^a שִׁירָה Ar. (v. Rabb. D. S. a. l. note 200) the glairy substance issuing from a melon wrapped in dough and roasted (ed. שִׁירָה, v. שִׁירָה).

שִׁירָה, Midr. Till. to Ps. VIII ed. Bub., v. שִׁירָה.

שִׁירָה, v. שִׁירָה.

שִׁירָה, v. שִׁירָה f. = h. שִׁירָה. Targ. Ps. XXX, 1. Targ. Cant. I, 1 (ed. Vien. 'שִׁירָה'); a. e.—Pl. שִׁירָה Ib.

שִׁירָה, v. שִׁירָה.

שִׁירָה m. (b. h.; = שִׁירָה, cmp. שִׁירָה) [*smooth, yellow marble or alabaster*. Hag. 14^b (in a mystic passage) 'אִיזוּ שִׁ' טָהוֹר וְכִי כִשְׁתָּא מְגִיטִין אֶצְל אֲבִי שִׁ' טָהוֹר, say not, water, water. Ex. R. s. 10; Midr. Till. to Ps. CV, a. e., v. שִׁירָה. Num. R. s. 16 (play on שִׁירָה, Num. XIII, 22) שִׁירָה 'אִיזוּ שִׁ' he was as sound as a marble block; Tanh. Sh'lah 7. Midd. III, 3. Tosef. Ter. X, 10; a. fr.

שִׁירָה, v. שִׁירָה ch. same. Targ. II Esth. I, 2.—Succ. 51^b; B. Bath. 4^a, v. מְרָה; Yalk. Deut. 913.

שִׁירָה I m. (v. P. Sm. 4144, Brockelm. 374^a) *alabaster or glass jug* (?), v. שִׁירָה.

שִׁירָה II (or שִׁירָה) pr. n. m. *Shisha, (Sisa)*, an Amora. Ber. 24^a Ms. M. (ed. שִׁירָה). Hull. 44^a; a. fr.

שִׁירָה f. (שִׁירָה) *joy, use of the root*. Cant. R. to I, 9 'אִיזוּ שִׁ' כְּרִיב בְּשִׁירָה וְכִי wherever rejoicing is meant the word is written with Sin, but here (in לִסְסִי, Cant. I. c.) it is with Samekh. Pesik. Ronni, p. 141^b; Cant. R. to I, 4 (one of the ten expressions for joy; Ab. d'R. N. ch. XXXIV שִׁירָה).

Ḥif. הַשְׁכִּיב 1) to cause to lie down. Ber. 60^b (in a night prayer) שֶׁתִּשְׁכַּבְנִי לְשָׁלוֹם וְכ' that thou make me to lie down for peace and to rise for peace &c. Ber. 4^b הַשְׁכִּיבֵנוּ (cause us to lie down,) *hashkibenu*, a section of the evening prayers, inserted between *G'ullah* and *T'fillah* (וְתַפִּלָּה). Ib. 9^b; a. fr.—2) to let lie *will*, to allow sodomy. Ker. 3^a (ref. to Lev. XVIII, 22) לֹא תִשְׁכַּב read

it as *lo thashkib*, do not allow &c.; Snh. 54^b לֹא תִשָּׁבֵב (or תִּשָּׁבֵב *Nif.*); a. e.

Nif. לִשְׁבֹּב *to be lain with*, esp. *to be the subject of sodomy*. Ib. אֲזַכְּרָה לְנִשְׁבֹּב מִנִּי whence do we derive the warning (אֲזַכְּרָה) for the person that allows sodomy? Ib. [read:] לֹר' יִשְׁמַעֵאל אֲזַכְּרָה לִי לְבַחְמָה וְכ' (v. Rabb. D. S. a. l. note 200, a. Yalk. Lev. 599) according to R. Yishmael's interpretation, whence do we derive the warning for the person that is made the subject of coupling with a beast? Ib. לֹא תִשָּׁבֵב, v. supra; a. fr.

שָׁכַב, שָׁכַב, שָׁכַב ch. same, *to lie down; to die; to lie with*. Targ. O. Deut. XXIV, 12, sq. Targ. Gen. XXVI, 10. Targ. O. Lev. XV, 24. Targ. O. Deut. XXXVIII, 30; a. fr.—Part. pass. שָׁכֵב. Targ. Ezek. IV, 9; a. fr.—V. שָׁכֵב.—Yeb. 46^a אִיכָּא שָׁכֵב לֹא וְכ' I might have died without telling you this thing; B. Mets. 73^b הֲשֵׁחָא אִיכָּא שָׁכֵבָנָא (not שָׁכֵבָא); Ab. Zar. 55^a (corr. acc.; v. Rabb. D. S. a. l. note 10). Yeb. 24^b, a. e. שָׁכֵב וְשָׁכֵב, v. נִיחָא ch. B. Mets. 85^a לֹא שָׁכֵב אִינִישׁ וְכ' no one died before his time. B. Kam. 91^b; B. Bath. 26^a וְכ' my son Shikhhat died (early) for no other sin than that he cut down a fig tree before its time; a. fr.

Ithpa. אֲשָׁחַב *to be lain with, be ravished*. Targ. Zech. XIV, 2. Targ. Is. XIII, 16.

שָׁכָה m. (preced.) *the lower millstone*, opp. רָקָה. B. Bath. II, 1, v. רָקָה; Tosef. ib. I, 3.

שָׁכָה, שָׁכָה m. (שָׁכָה) *asleep; dead body, corpse*. M. Kat. 27^b לֹא שָׁכָה אִיכָּא בְּמָחָא, v. שְׁפִירָא. Ib. אִיכָּא בְּמָחָא (to be buried) in town (and they pursue their labors)? B. Bath. 91^a, v. מְנוּחָא; a. fr.—Pl. שָׁכָה, שָׁכָה. Snh. 29^b, v. עֵזֶר I ch. Ib. 48^b שָׁכָה דְּרַחֲמֵינָא the dead of Harpania (for whom the shrouds are not woven until they are dead); a. e.—V. שָׁכָה.

שָׁכָה f. (b. h.; שָׁכָה, v. Job XXXVIII, 37), only in *effusion of semen*. Nidd. 5^a. Ib. 9^a. Ib. 13^a; a. fr.

שָׁכָה m. (שָׁכָה) *one whose eyebrows overshadow his eyes* (v. גִּבִּין II). Bekh. 44^a; (Tosef. ib. V, 2, sq. שְׁכָה).

שָׁכָה f. (b. h.; v. שָׁכָה) *effusion of semen*; [oth. opin.] = שָׁכָה. Snh. 54^b, v. שָׁכָה.

שָׁכָה, שָׁכָה f. = h. שָׁכָה; only in *זֶרַע* שָׁכָה זֶרַע. Targ. Lev. XV, 16, sq. (O. ed. Vien. שָׁכָה; a. fr.

שָׁכָה, v. שָׁכָה.

שָׁכָה, v. שָׁכָה.

שָׁכָה f. = h. שָׁכָה 1) *lying with, sexual connection*. Targ. O. Lev. XVIII, 20; 23. Ib. XX, 15; a. e.—2) *effusion of semen*. Targ. O. Lev. XV, 16, sq.; v. שָׁכָה.

שָׁכָה, v. שָׁכָה.

שָׁכָה m. (b. h.; שָׁכָה, v. שָׁכָה) [*guard*], *cock*. B. Hash.

26^a וְלֹחֲרָנְגוּל ש' (כ'.) when I travelled in the district of K. N., (I noticed that) they called a bride *nimphe*, and a cock *sekhvi*; Y. Ber. IX, 13^c top ש' ... בְּרֹמִי (סְכָרָא) in Rome they call the cock s.; Lev. R. s. 25 in Arabia they call the hen *sikhvaya*; Yalk. Job 925 סְכָרָא ... בְּרֹמִי; Yalk. Lev. 615 בְּרֹמִי ... לֹחֲרָנְגוּל שְׁכָרָא.

שָׁכָה, v. preced.

שָׁכָה, Y. B. Bath. IV, beg. 14^c דִּשׁ, prob. to be read: חֲשִׁירָה (v. Tosef. ib. III, 2).

שָׁכָה m. (b. h.; שָׁכָה) *bereft of whelps*. Pirké d'R. El. ch. XXXVII וְכ' כְּדֹב ש' who stands on the road like a bear bereft of her whelps ready to kill mother and children.

שָׁכָה, v. שָׁכָה.

שָׁכָה, v. שָׁכָה.

שָׁכָה m. (שָׁכָה) 1) *dwelling, tent; apartment*.—Pl. שָׁכָה, שָׁכָה, שָׁכָה. Targ. Jud. VIII, 11; Targ. Jer. III, 2; IX, 25; XXV, 24.—B. Bath. 29^b; 159^b גִּיזְרֵי דְרִיזָא I lived in the interior departments (and had the right to pass the premises which you occupied; therefore you cannot claim undisputed possession).—2) *group of buildings, neighborhood*.—Pl. as ab. Lev. R. s. 34; Yalk. Is. 352, v. שָׁכָה.—[שָׁכָה f., v. שָׁכָה.]

שָׁכָה f. (preced.) 1) *settlement, colony, group of dwellings*. Ab. Zar. 21^a שָׁכָה שְׁלֵמָה provided that (in selling dwellings to a gentile) he does not make it a (gentile) settlement; ib. ש' וְכ' a settlement consists of no less than three men (living in a group). Gitt. 6^a מִשְׁ לִשְׁכָּה when the deed of divorce is carried from one group of buildings to another; Y. ib. I, 43^c top. Gen. R. s. 39 וּמִמּוֹלֶחֶךְ זֶה שְׁכִינָתָךְ 'and out of thy moledeth' (Gen. XII, 1) this means, thy settlement. Ib. s. 64, v. נִצְרִי; a. e.—Lev. R. s. 2 שְׁכִינָתִי שְׁכִינָתִי some ed., v. שְׁכִינָתִי.—2) *the neighbor's privilege of preemption*. B. Mets. 68^a; 108^b (expl. משכנתא) דִּשְׁכָּה the right of preemption (accorded to neighbors) is with him (the mortgagee).—[שָׁכָה ch., v. next w.]

שָׁכָה ch. same, 1) *settlement*.—Pl. שָׁכָה, שָׁכָה *to settle*. Targ. Job XV, 28. Targ. Y. Ex. XXIII, 33.—2) *group of buildings, neighborhood, quarter*. Gen. R. s. 17 שְׁכִינָתָהּ דְּר' יוֹסֵף the quarter in which R. J. the Galilean lived; Lev. R. s. 34 וְשְׁכִינָתָהּ דְּבִרְחָה she went begging in all quarters, but in R. Jose's quarter she did not go; Yalk. Is. 352 דְּקָרְחָא שְׁכִינָתָהּ דְּרִמְשִׁבְקִי Y. Keth. XI, 34^b bot. שְׁכִינָתָהּ דְּרִמְשִׁבְקִי the quarter in which my former husband lives.—Pl. שְׁכִינָתָהּ. Ib. לִי אִיכָּא שְׁכִינָתָהּ דְּרִיזָא are there no quarters of other people of the town? Yalk. Lev. 665 דְּקָרְחָא שְׁכִינָתָהּ, v. supra; a. e.

שָׁכָה, שָׁכָה pr. n. pl. *S'khor Bizzaé*. Snh. 95^a (Var. שָׁכָה); v., however, שָׁכָה.

שָׁחַר m. (b. h.; שָׁחַר) *drunk, intoxicated*. Erub. 64^a שָׁחַר an intoxicated person should not pray, contrad. to שָׁחַר under the influence of wine. Ib. שָׁחַר ש' ... *shathuy* is he who could speak before a king (who could collect his mind, if he were suddenly summoned to speak &c.), *shikkor* is he who could not &c. Ber. 31^b ש' שמחלל ו' a drunk person that prays is like one worshipping an idol. Num. R. s. 10; Tanh. Sh'mini 11; a. fr.

שָׁחַר (b. h.; cmp. שָׁחַר) [to sink,] to forget, discard. Ber. 32^b (ref. to Is. XLIX, 14) וְשָׁחַרְתִּי אֶת עֲבוֹדָתִי אֶת אֱלֹהֵי אֲמִי ... אֶת אֱלֹהֵי אֲמִי if a man marries a woman after abandoning his first wife, he remembers the doings of his first wife, but thou hast abandoned me and also forgotten me. Ib. וְשָׁחַרְתִּי אֶת עֲבוֹדָתִי כלום אֶשְׁכַּח will I ever forget the burnt-offerings of rams and the first born that thou didst offer &c.? Ib. שָׁחַר סִינִי ... אֶת עֲבוֹדָתִי will thou forget what I did at Sinai? Peah V, 7 ו' וְשָׁחַרְתִּי אֶת עֲבוֹדָתִי ... וְשָׁחַרְתִּי אֶת עֲבוֹדָתִי a sheaf which the laborers overlooked in collecting, but the employer had not overlooked. Ib. VII, 1 וְשָׁחַרְתִּי and he forgot it (left it on the tree). Ab. III, 8 ו' וְשָׁחַרְתִּי v. מְשָׁחָה. Midd. II, 5 ו' שָׁחַרְתִּי מַה ו' I forgot what purpose it served; Yoma 16^a; a. v. fr.—Part. pass. שָׁחַרְתָּ; f. שָׁחַרְתָּ a) (cmp. (נִכְרַח) forgetting. Y. Sabb. VI, 7^d שָׁחַרְתִּי וְהָיָה ש' ... וְהָיָה ש' she may forget herself, v. שָׁחַרְתִּי b) forgotten. B. Mets. 11^a ש' מעיקר a sheaf forgotten at the start (overlooked in collecting); ו' זכור ולבסוף v. זָכַר. Ber. l. c. (ref. to Is. l. c.) ש' is not abandoned the same as forgotten? (Ms. O. שָׁחַרְתָּ ... צְרִיבָה ...).

שָׁחַר 1) same. Y. Ber. V, 9^a top מְשָׁחָה הוּא מְשָׁחָה לֹא בְמַהֲרָה הוּא מְשָׁחָה לֹא כִּי he will not easily forget it. Snh. 99^a ו' וְשָׁחַרְתָּ ו' ... כִּי he who studied the Law and neglects it (fails to review it) is like a woman that gives birth and buries; a. e.—2) to cause forgetting. Ab. II, 2 מְשָׁחָה ... מְשָׁחָה עֵין (or מְשָׁחָה) the employment of the mind in both of them causes man to forget sin. Tosef. Sot. III, 12 אֲחִים מְשָׁחָה אֶת הַחֵטְא ... אֲחִים מְשָׁחָה אֶת הַחֵטְא you make the law of free trade forgotten among you, I will cause you to be forgotten in the world; Snh. 109^a, a. e. בָּא וְשָׁחַרְתָּ ו' v. נָחַל; a. fr.

שָׁחַר same. Bets. 15^b לְשָׁחַרְתָּ ו' v. זָכַר. Ab. l. c., v. supra; a. e.

שָׁחַר *Nif.* **שָׁחַר**, *Hithpa.* **שָׁחַרְתִּי**, *Nithpa.* **שָׁחַרְתִּי** to be forgotten. Tem. 14^b ו' וְשָׁחַרְתָּ ו' ... וְשָׁחַרְתָּ ו' (some ed. שָׁחַרְתָּ) it is better that a law be uprooted (disregarded) than that the Law be forgotten in Israel. Ib. 15^b ו' נְשָׁחַרְתָּ ... ו' שלשה thousand traditional rules were forgotten during the days of mourning for Moses. Ib. 16^a ו' נְשָׁחַרְתָּ ... ו' also the rule concerning a sin offering whose owner died (before it was brought) was forgotten during &c. Ib. מְשָׁחָה ... מְשָׁחָה שָׁחַרְתִּי שָׁחַרְתִּי what I have learned be not forgotten out of my mind. Pes. 54^b ו' שָׁחַרְתִּי שָׁחַרְתִּי שָׁחַרְתִּי על המה שישחכח ו' that the dead should be forgotten out of mind; a. fr.

שָׁחַר I ch. (Hebraism) same. Y. B. Kam. IV, 4^b ו' שָׁחַרְתִּי שָׁחַרְתִּי v. שָׁחַרְתִּי כֹלֵן.

שָׁחַר same. Y. Erub. I, 18^d top [read:] וְשָׁחַרְתָּ ו' ... וְשָׁחַרְתָּ ו'.

שָׁחַרְתָּ that he may not have forgotten it, if Rab should ask him; a. e.

שָׁחַר *Ithpa.* **שָׁחַרְתִּי** to be forgotten. Tem. 15^b ו' וְשָׁחַרְתָּ ו' that which they forgot remained forgotten &c. B. Mets. 85^a ו' וְשָׁחַרְתָּ ו' ... וְשָׁחַרְתָּ ו' he fasted ... praying that he may forget the Babylonian teaching. Ib. וְשָׁחַרְתָּ ו' (Keth. 103^b ו' v. מְשָׁחָה ו' Ib. עֲבָדִי ... I brought it about that the Law be not forgotten &c.; a. e.

שָׁחַר II, *Af.* **שָׁחַרְתִּי** (preced.) [to uncover,] to find. Targ. Ps. XXXVI, 3 לְמַשְׁכָּחָה (ed. Wil. לְמַשְׁכָּחָה). Targ. Koh. I, 17 (ed. Vien. לְמַשְׁכָּחָה). Ib. VIII, 17 (Pe interch. with Af.). Targ. Gen. II, 20. Ib. VIII, 9 (Y. some ed. וְשָׁחַרְתָּ). Targ. O. ib. XLI, 38 וְשָׁחַרְתָּ ed. Berl. (ed. Vien. a. oth. וְשָׁחַרְתָּ, corr. acc.); Y. וְשָׁחַרְתָּ; a. fr.—Gitt. 56^b ו' וְשָׁחַרְתָּ ו' ... וְשָׁחַרְתָּ ו' burn this man (me, Titus), and scatter the ashes ..., that the God of the Jews may not find him and place him before judgment. Y. Erub. I, 18^d top ו' וְשָׁחַרְתָּ ו' he found that it was taught (in the Boraitha), Rabbi says &c. Yeb. 110^b וְשָׁחַרְתָּ ו' I found Rab A. and &c. Ab. Zar. 10^a, a. fr. נֶפֶק ו' he went forth, investigated, and found that &c. Macc. 21^b ו' וְשָׁחַרְתָּ ו' wouldst thou have found the jewel beneath? B. Mets. 17^b ו' מְשָׁחָה ו' he found it to be wine; Midr. Till. to Ps. LXXVIII, 45; Yalk. Kings 182 אֶשְׁכַּח ו' Y. Hag. II, 77^b ו' וְשָׁחַרְתָּ ו' woe for those who lose and do not find (who suffer an irretrievable loss)!; a. fr.—Macc. l. c., a. fr. וְשָׁחַרְתָּ ו' how wilt thou find it, i. e. to what practical case can this be applied? Pes. 7^a שָׁחַרְתָּ ו' as to the Sabbath, there may be a case, as, for instance, when the fourteenth day occurs on a Sabbath. Ab. Zar. 40^b; a. v. fr.

שָׁחַר *Ithpa.* **שָׁחַרְתִּי**, *Ithpe.* **שָׁחַרְתִּי** to be found. Targ. Ex. XXI, 16. Ib. XXII, 1; 3; a. fr.—Targ. Y. I Deut. XXXIV, 8 ו' וְשָׁחַרְתָּ ו' (= h. נִמְצָא) consequently they ate &c., v. מְשָׁחָה. B. Mets. 16^b ו' וְשָׁחַרְתָּ ו' deeds of purchase that were found in the street. Sabb. 90^a; Nidd. 62^a ו' מְשָׁחָה ו' v. אֶשְׁכַּח ו' Snh. 111^a; Ex. R. s. 6, a. e. ו' וְשָׁחַרְתָּ ו' and are not found again (cannot be replaced), v. חָבַל II; a. fr.

שָׁחַר 1) *f.* **שָׁחַרְתִּי** (שָׁחַר) forgetting, forgetfulness. Y. Peah I, 16^b bot.; Yalk. Mic. 559, v. וְשָׁחַרְתָּ ו' Ab. IV, 22. Sabb. 31^b ו' וְשָׁחַרְתָּ ו' וְשָׁחַרְתָּ ו' lest you say, they forget it (that their way leads to death); a. fr.—2) that which is forgotten, esp. (with ref. to Deut. XXIV, 19) the forgotten sheaf, the poor man's sheaf. Peah VI, 1 ו' וְשָׁחַרְתָּ ו' does not come under the law concerning a forgotten sheaf, does not belong to the poor. Ib. 4 ו' וְשָׁחַרְתָּ ו' and a sheaf left behind the cutter belongs to the poor; B. Mets. 11^a. Ib. וְשָׁחַרְתָּ ו' to include a sheaf forgotten in town (at unloading). Pesik. Vattom., p. 132^a (ref. to Is. XLIX, 14) וְשָׁחַרְתָּ ו' like the forgotten sheaf; a. fr.

שָׁחַר v. שָׁחַרְתִּי.

שָׁחַר pr. n. m. *Shikkhath*. B. Bath. 26^a; B. Kam. 91^b Ms. M. (ed. שִׁיבְחָה v. Rabb. D. S. a. l. note). B. Bath. 126^b (v. Rabb. D. S. a. l. note 80).

שָׁכִיב, v. שָׁכַב.

שָׁכִיב m., **שָׁכִיבָא** c. (preced.) 1) *lying*; שָׁכִיב מַרְע *dangerously ill*, v. מַרְע II.—2) *dead, deceased*. Targ. Y. Deut. XXV, 5, sq. Targ. Ps. XXXI, 13; a. fr.—[B. Mets. 73^b, read: שָׁכִיבָנָא, v. שָׁכַב.]—Pl. שָׁכִיבִין, שָׁכִיבִין, שָׁכִיבִין. Targ. Ruth I, 8. Targ. Koh. IV, 2 (not שָׁכִיבָא); a. e.—Snh. 46^b, v. רִקְרָא. Sabb. 109^b בִּי אֵר in the cemetery, v. שָׁכִיבָא; a. e.—V. שָׁכַבָּא.

שָׁכִיבָא f. (שָׁכַב) 1) *lying down, lying position*. Ber. 11^a (ref. to Deut. VI, 7) בְּשַׁעַת ש' מְשַׁב ו' at the time of lying down, (and) literally in a reclining position, and at the time of rising, (and) literally in an erect position (must the Sh'm'a be recited, v. קְרִיבָא a correct quot. acc.). Ib. 4^b לְקִרְיָא מִקְרִישׁ ש' לְקִרְיָא מִקְרִישׁ ש' the text (Deut. I. c.) puts lying down parallel to rising, as at rising (in the morning) the reading of the Sh'm'a precedes the prayer (תְּפִלָּה) אַךְ ש', אַךְ ש' so at lying down (in the evening) the reading of the Sh'm'a precedes &c. Ib. אַךְ ש' נִמְיָא סְמוּךְ ... מאִי קִרְיָא ... even if all Jews had returned in Ezra's days, the Sh. would not have dwelt in the second Temple, for it is written (Gen. IX, 27) ...; the Sh. dwells only in the tents of Shem; Gen. R. s. 36. Ber. 6^a שְׁשֵׁ עֶמְרָם ... שֵׁשׁ עֶמְרָם ... that when three sit as judges, the Sh. is with them. Sabb. 12^b לְמַעַל ו' the Sh. dwells over the headside of the sick man's bed. Ib. 30^b; Pes. 117^a, v. נִצְבָּחָא. Meg. 29^a עֶמְרָם ש' הִשְׁתַּחֲוֶה ... whithersoever they were exiled, the Sh. went with them. B. Bath. 25^a בְּכָל מְקוֹם ש' the Sh. is everywhere (you may face any region in prayer). R. Hash. 31^a; a. fr. (also in Chald. diction).

שָׁכִיבָא m., **שָׁכִיבָא** c. (II שָׁכַב) = h. מצוי, *found, on hand; frequent; likely*. Hag. 5^a, v. וְזָא I. B. Mets. 85^b בְּרִיחַ דְּרִיחָא whom Elijah used to visit. Taan. 23^b בְּרִיחַ דְּרִיחָא because the wife is usually at home, and gives the poor bread &c., v. הִנְיָרָא ch. Sabb. 78^a וְיִין ש' wine is used ordinarily for drinking, extraordinarily for medicine. Bets. 2^b, a. fr. מִלְחָא דְּלֵא a case of rare occurrence. Sabb. I. c. מִלְחָא דְּש' whenever a thing is used ordinarily for one purpose, and rarely for another purpose; a. fr.

שָׁכִיחָא f. (שָׁכַח) *forgetting, use of the root*. Lam. R. to V, 20; Pesik. R. s. 31, v. עֲזִיבָה; a. e.—Ber. 32^b Ms. O., v. שָׁכַח.

שָׁכִיכָא f. (שָׁכַח) *appeasement, use of the root*. Esth. R. to I, 12; II, 1 (ref. to קָטַח ib.) ש' it was an appeasement, and yet it was no appeasement, i. e. he was not reconciled without regret.—Pl. שָׁכִיכִין. Meg. 16^a (ref. to Esth. II, 1, a. VII, 10) לָמָּה שְׁנֵי הָלָלוּ לָמָּה why these two appeasements?; Yalk. Esth. 1059 (not שָׁכִיכָא).

שָׁכִין, v. שָׁכַן.

שָׁכִינָא, שָׁכִין, v. שָׁכַן.

שָׁכִינָא m. = h. שָׁכֵן, *neighbor*. Targ. Prov. XXVII, 10 Ms. (ed. שָׁכִינָא, שָׁכֵן).—Pl. שָׁכִינִין. Targ. II Kings IV, 3 (v. שָׁכִינָא). Targ. Ps. LXXIX, 4; 12 (ed. Wil. שָׁכִינָא; ed. Lag. שָׁכִיב).

שָׁכִינָא m. (שָׁכַן; cmp. שָׁכִיבָנָא) *eyelid*. Targ. Y. I, II Deut. XXXII, 10 (some ed. שָׁכִינָא).

שָׁכִינָא f. (שָׁכַן) *royal residence, royally*. Lev. R. s. 2 (שָׁכִינָא; some ed. שָׁכִינָא) בֵּית וְאֶרֶץ כְּבוֹדִי וְכִיָּא (not בֵּית וְאֶרֶץ; some ed. שָׁכִינָא) come, and I will show thee my honor and the house of my residence without thy mother; Yalk. Ez. 340 כְּבוֹדִי כְּבוֹדִי פִּתְחָא כְּבוֹדִי (corr. acc.). Lev. R. I. c. כְּבוֹדִי וְכִיָּא has my honor or my royalty suffered (through thy mother's absence)?; Yalk. I. c. כְּבוֹדִי אוֹ בֵּית שְׁכִינָתִי לְכֵם (corr. acc.).—Esp. *Shechinah, Divine Presence, holy inspiration* (v. Ex. XXV, 8, a. 22). Yoma 9^b sq. אִי נִמְיָא סְלִיקוּ ... even if all Jews had returned in Ezra's days, the Sh. would not have dwelt in the second Temple, for it is written (Gen. IX, 27) ...; the Sh. dwells only in the tents of Shem; Gen. R. s. 36. Ber. 6^a שְׁשֵׁ עֶמְרָם ... שֵׁשׁ עֶמְרָם ... that when three sit as judges, the Sh. is with them. Sabb. 12^b לְמַעַל ו' the Sh. dwells over the headside of the sick man's bed. Ib. 30^b; Pes. 117^a, v. נִצְבָּחָא. Meg. 29^a עֶמְרָם ש' הִשְׁתַּחֲוֶה ... whithersoever they were exiled, the Sh. went with them. B. Bath. 25^a בְּכָל מְקוֹם ש' the Sh. is everywhere (you may face any region in prayer). R. Hash. 31^a; a. fr. (also in Chald. diction).

שָׁכִינָא, **שָׁכִינָא** ch. same. Targ. Y. I, II Num. XXIV, 6. Targ. Ex. XVII, 7. Targ. Num. V, 3. Targ. Ez. III, 12; a. fr.—Yoma 9^b, v. preced. Snh. 39^a ש' ... אמרייהו ... ש' you say, wherever ten are assembled (for prayer), there the Sh. dwells; how many Shechinahs are there?; a. fr.—Pl. שָׁכִינָא. Ib.

שָׁכִיר m. (b. h.; שָׁכַר) *hired man*. Erub. 64^a; Shebu. 46^b וְיֵהּ יֵהּ ב' one hired for day work; ש' לְיָלִיָּהּ for night work; ש' שְׂעוֹר by hours; ש' ב' by the month. Ib. 112^b (in Chald. dict.) ... עֲקִרְיָהּ the Rabbis took the oath from the employer, and put it on the hired man. Ib. אֲרִיזָא ... אֲרִיזָא the hired man, too, hires himself out from necessity; a. fr.

שָׁכִירָא f. (preced.) *hire, rent*. B. Mets. 65^a, a. fr. ש' רֵנָּה אִינָּה מִשְׁתַּלְמָה rent (for a house or a field) is not due before the end of the term. Ib. 98^a בְּשִׁאֲלָהּ בְּשִׁאֲלָהּ (I let thee have the two cows) half a day as a loan, and half a day for hire. Ib. וְקִרְיָא דְּש' הִיא and the cow that survived is the hired one. Ib. ^b; a. fr.

שָׁכַן (b. h.) *to sink, (of anger) to be appeased*. Ex. R. s. 8 מִדְּשָׁכִין they (the threatening gates) were at once appeased; (Tanh. Vašra 7 שקטו). Esth. R. to I, 12 לָמָּה ... עד ... שָׁכַח until Esther entered (the palace), Ahasver's anger was not appeased; a. e.

Pi. שָׁבַל (with double accus.) to sink a thing into; ש' וְלִמְדָה אֶת אוֹזְנוֹ מִדָּבָר שֶׁיָּכוֹל לִשְׁמֹעַ to sink into the ear that which it is able to hear, i. e. to assist a person's perception by gradual increase of sound, by a comparison &c. Mekh. Yithro, Bahod., s. 3; 4 (ref. to Ex. XIX, 19) וְלִמְדָה רַךְ (כך) why was the sound soft at first (growing gradually stronger)? In order to bring into the ear as much &c.; ib. (ref. to Ex. I. c. 18) וְלִמְדָה רַךְ (כך) why does the text say, 'like the smoke of a furnace'? In order to assist the perception &c.; ib. (ref. to Ez. XLIII, 2) מְבַרְרָהוּ ... חַדָּשׁ we describe God by borrowing a metaphor from one of his creations in order to &c.; Tanh. Yithro 13; Yalk. Ex. 284.

שָׁבַל I (b. h.; v. שָׁבַל I) to be bright.

Hif. הִשְׁבִּיל 1) to be wise, understand; to consider, deliberate. Midr. Prov. to I, 3 צִירִי לְהִשְׁבִּיל דִּיאָךְ ... כִּיּוֹן when a man is appointed judge, he must deliberate how to acquit the innocent &c.; צִירִי לְהִשְׁבִּיל וּלְדַקֵּק וְכ' he must study and investigate the law, that he may not sin or lead to sin; Yalk. ib. 929 לְדַקֵּק וְכ' he must deliberate how to carry out the law exactly &c. Midr. Till. to Ps. XXXII (ref. to I Sam. XVIII, 14, sq.) צִירִי לְהִשְׁבִּיל דִּיאָךְ לְדַקֵּק וְכ' because he was wise, his sin was covered; a. fr.—2) to look towards, face; (cmp. שָׁבַל, a. fr.) to be directed. Num. R. s. 145; Pesik. R. s. 3 (ref. to Gen. XLVIII, 14) שָׁבַל אֶת יָדָיו לְרוּחַ הַקֹּדֶשׁ ... Jacob's hands were directed towards (pointed to) the holy spirit.

שָׁבַל II (b. h.; cmp. שָׁבַל II) to entangle, cross.

Pi. שָׁבַל same, trans. to cause confusion. Pesik. R. s. 3 (ref. to Gen. XLVIII, 14) [read:] ש' יְהוֹדֶה ש' אֶמְרָא ר' יְהוֹדֶה ש' אֶמְרָא ר' ש' (a dittography) he (God) made Jacob's hands bring confusion into Menasseh's birthright.

שָׁבַל (b. h.; Shafel of כָּל, אָכַל) [to finish, consume.] to bereave (of everything), make childless; שָׁבַל to be childless. Part. pass. שָׁבֵל; f. שָׁבֵלָה; pl. f. שָׁבֵלוֹת. Pirké d'R. El. ch. XLIX (v. I Sam. XV, 33) וְיִשְׁבֹּר אֶת הַחֶבֶר אֶת הַחֶבֶר ... וְיִשְׁבֹּר אֶת הַחֶבֶר אֶת הַחֶבֶר as the sword of Amalek, thy (Haman's) grandfather, consumed the young men..., and their women remained childless and widowed, so shall thy mother be childless among women; ש' וְכ' and through the prayer of Esther and her maids all males of Amalek were killed, and their women remained childless &c.

Pi. שָׁבַל to destroy, consume. Ib., v. supra. Num. R. s. 16²⁴ בְּרֵאשִׁית אֶתְּחִיל שְׂדֵה אֶתְּחִיל שְׂדֵה אֶתְּחִיל I have created thee (the angel of death) to work destruction among the nations, except &c. Gen. R. s. 86 שְׂדֵה אֶתְּחִיל בְּכִי וְכ' a bear that worked destruction among the children of her owner; a. e.—Part. pass. שָׁבֵל. Yalk. Cant. 988 (ref. to Cant. IV, 2) מִי שֶׁלֹּמֵד מֵהֶם אֵינוֹ מִשְׁלֵם whoever learns from them (the scholars), shall not be bereft (injured).

שָׁכַל, Ithpa. אֶשְׁכַּח, v. שָׁכַל.

שָׁכַל, v. שָׁכַל.

שָׁכַל, v. sub שָׁכַל.

שָׁכַל, Y. Ber. IX, 13^c bot., v. שָׁכַל.

שָׁכַל, v. שָׁכַל.

שָׁכַל, שִׁיר, (Shaf. of כָּל, cmp. שָׁכַל) to finish, decorate.

Snh. 38^a מִלְכָּךְ שְׁבִנָּה פְּלִמְרִין גְּדוּלִים וְשִׁירָה לְכָל וְכ' Ms. M. (v. Rabb. D. S. a. 1.) like a king who built great palaces and decorated them, and made arrangements therein for a large banquet &c. Pesik. R. s. 2 מִלְכָּךְ אֵין אֵין אֵין thou shalt not finish it (the Temple), opp. מִסִּדּוֹ laying the foundation; Yalk. Sam. 144; a. e.

Hithpa. הִשְׁתַּכַּל, **Nithpa.** נִשְׁתַּכַּל 1) to be finished, decorated. Gen. R. s. 10 (ref. to Gen. II, 1) נִשְׁתַּכַּלְהוּ הַשָּׁמַיִם בְּחִמָּה ... וְנִשְׁתַּכַּלְהוּ הָאָרֶץ וְכ' the heavens were decorated with sun, moon, and stars, and the earth with trees and herbs, and with the garden of Eden; Yalk. ib. 15 וְנִשְׁתַּכַּלְהוּ ... וְנִשְׁתַּכַּלְהוּ 2) to be founded. Tanh. K'doshim 10 (ref. to Ps. L, 2) מִכָּל עוֹלָם מִצִּיּוֹן נִשְׁתַּכַּלְהוּ מִצִּיּוֹן from Zion was the whole world founded, as we have learned (Y. Yoma V, 42^c), why is it called foundation stone? &c., v. שִׁירָה II.

שָׁכַל, שָׁכַל ch. same, 1) to finish, decorate. Targ.

Y. Ex. XXXI, 17. Targ. Ez. XXVII, 4; 11; a. fr.—Part. pass. שָׁכֵל; f. שָׁכֵלָה; perfect. Ib. 3. Ib. XXVIII, 12 (ed. Wil. מִשְׁכַּל, Hebr.); a. e.—2) to fasten, establish, found. Targ. Is. XLII, 5 (h. text יִסָּד). Targ. I Sam. II, 8 (h. text יִסָּד). Targ. Hab. II, 12 (h. text יִסָּד); a. fr.

Ithpa. אֶשְׁכַּח 1) to be finished, decorated. Targ. O. Gen. II, 1. Targ. I Kings VI, 38. Targ. Ps. CXIX, 96 (אֶשְׁכַּח, ed. Lag. (ed. Wil. אֶשְׁכַּח, corr. acc.) that which was begun and has been finished; a. fr.—2) to be founded. Targ. I Kings VI, 37 (h. text יִסָּד). Targ. Hag. II, 18; a. fr.

שָׁכַם, Hif. הִשְׁכַּם, v. שָׁכַם.

שָׁכַם, Hif. הִשְׁכַּם (b. h.; denom. of שָׁכַם) [to load, v.

Gen. Thes. s. v.] to rise early; to do a thing early. Ber. 30^a לְצֹא לְדֹרֵךְ לְרֹד if one rises early (before sunrise) to go on the road; Toset. ib. III, 19. Cant. R. to V, 11 (play on the road; ib.; cmp. מְשַׁחֵם וּמַעֲרִיב (שָׁחַר) (Lev. R. s. 19 מְשַׁחֵם וּמַעֲרִיב II. B. Mets. VII, 1 if one hired working men, וְאָמַר לָהֶם לָמָּה וְכ' and told them that he expected them to come to their work earlier and go later (than the customary time). Ber. 47^b לְעוֹלָם וְכ' a man should always go early to the house of prayer, that he may succeed in being counted among the earliest ten &c. Ib. 16^b; Y. ib. IV, 7^d bot. וְנִשְׁכַּם וְנִמְצָא וְכ' that we may early (in life) obtain &c., v. רָחֹל. B. Kam. 92^b הַשָּׁכָם וְכ' take an early breakfast. Gitt. 7^a וְכ' הַשָּׁכָם וְכ' (לְבַדָּה) pray against them (the tormentors) early and late, and they shall cease of themselves; a. fr.—Bicc. III, 2 וְכ' וְכ' and at rising time &c.

שָׁכַם I m. (b. h.) 1) *shoulder*. Gen. R. s. 53 (ref. to Gen. XXI, 14) על שָׁכַםם ... עבדים שכן ררך עבדים for such is the manner of slaves, to carry their filled pitchers on their shoulder; a. e.—2) *load*; trnsf. (cmp. מַשָּׂא, *portion*, *share*. Ib. s. 97, end (ref. to Gen. XLVIII, 22) שׁוֹר הַבְּכוֹרָה is meant the share of the first-born; B. Bath. 123^a; a. e.—3) *mountain range*, v. next w.

שָׁכַם II (b. h.) 1) pr. n. m. *Shechem*, son of Hamor the Hivite. Macc. 11^a, a. e., v. גִּזְרֵי. Sot. 22^b, v. שִׁרְבָמִי; a. fr.—2) pr. n. pl. *Shechem* in Mount Ephraim. Gen. R. s. 97, end (ref. to Gen. XLVIII, 22, v. preced.) שׁוֹר הַבְּכוֹרָה it means Shechem in reality. Ib. (in a corrupt passage) לְפִיכָךְ תִּהְיֶה חֶמֶשׁ בְּחֶלֶקךָ therefore shall the district of Sh. (or the mountain range, v. preced.) be in thy share. Ib. בִּשְׁׁנֵי שָׁכַם נִפְרָצָה in Sh. did unchastity break out, and thou didst fence it in (setting the example of chastity), therefore &c. Num. R. s. 23, v. נִפְרָצָה; a. fr.

שָׁכַם, v. שִׁרְבָמִי.

שָׁכַן (b. h.; v. כָּן, בָּן) *to dwell, rest*. Hull. 65^a שׁוֹר הַבְּכוֹרָה a bird (of which you do not know whether it is clean or unclean) that nests with unclean birds, is unclean. B. Kam. 92^b (quot. from an unknown writing, v. Rabb. D. S. a. l. note 7) כָּל עוֹף לְמִינוֹ שֶׁשָּׁכַן וְכָל אִישׁ כָּל עוֹף לְמִינוֹ שֶׁשָּׁכַן every bird nests with its kind, and man with his like; Yalk. Gen. 116; Yalk. Jud. 67. Tanh. Noah 15 אֵין חֶלְלָה שֶׁשָּׁכַן וְכָל אִישׁ חֶלְלָה (הַזֶּה) curse does not rest (take effect) where blessing has been pronounced; a. fr.

Pi. שָׁכַן 1) *to cause to dwell, establish*. Ber. 12^a שׁוֹר הַבְּכוֹרָה אֵין שָׁכַן שֶׁשׁוֹר הַבְּכוֹרָה אֵין שָׁכַן may he who caused his name to dwell in this house, let dwell among you love and brotherhood &c. Ib. 16^b שָׁכַן (or שֶׁשָּׁכַן) שָׁכַן הַשְּׁכִינָה let the Shechinah rest in the land (do not cause the Shechinah to move with thee to a foreign land); Yalk. ib. 111. Pirke d'R. El. ch. XXXVI שְׁכִינָתוֹ שָׁכַן אֵין יָכוֹל לְשָׁכַן שְׁכִינָתוֹ I cannot let my Shechinah (holy inspiration) rest upon thee in a foreign land; a. fr.—2) *to make prosperous*. Num. R. s. 14³ שָׁכַן שְׁכִינָתוֹ שֶׁ ה' לְאֻדוֹתָיו because for his (Joseph's) sake the Lord prospered his master; [Matt. K.; the Lord revealed himself to his master, v. Gen. R. s. 86, end].—[Gen. R. s. 34 בִּזְכוּר שֶׁשָּׁכַן שְׁכִינָתוֹ, v. שִׁרְבָמִי.]

Hif. שָׁכַן *to cause to dwell*. Cant. R. to V, 1 (ref. to Ps. XXXVII, 29) שָׁכַן שְׁכִינָתוֹ לְשָׁכִינָה וְכָל אִישׁ שָׁכַן שְׁכִינָתוֹ they cause the Shechinah to dwell on earth; ib. הַצְדִּיקִים שָׁכַן שְׁכִינָתוֹ the righteous (Abraham, Isaac etc.) brought the Shechinah down to earth. Ber. 12^a, v. supra; a. e.

שָׁכַן ch. same, 1) *to dwell, sit, nest*. Targ. Ps. CIV, 12 Ms. (ed. גִּזְרֵי).—Gen. R. s. 65 וְכָל עוֹף דָּשׁ וְכָל אִישׁ וְכָל עוֹף דָּשׁ (the starling, v. גִּזְרֵי II), to its kind will it belong; Yalk. Ps. 794 רָשָׁע וְכָל אִישׁ רָשָׁע the Egyptian raven came and joined it; a. e.—2) *to rest, settle*. Hull. 26^b שָׁכַן הַרְחָקָה קָפִי. Ib. 111^b, v. קָפִי.

Pa. שָׁכַן 1) *to cause to dwell*. Targ. Cant. III, 10 (not

שָׁכַן 2) *to fix, appoint*. Y. Ab. Zar. I, 39^d top שָׁכַן אֶרְבֵּי.

שָׁכַן m. (b. h.; preced.) *settler, neighbor*. Keth. 85^b

אִישׁ וְהַלְמִיד חָכָם וְכָל אִישׁ וְהַלְמִיד חָכָם if a neighbor (of the deceased) and a scholar (of the same name claim a legacy), the scholar is preferred; B. Mets. 108^b אִישׁ וְהַלְמִיד חָכָם if a neighbor and a scholar want to buy a field, the scholar has the pre-emption. Ab. I, 7 רֵעַ הָרָחוֹק מִשְׁכָּנִי keep away from a bad neighbor. Ib. II, 9. Neg. XII, 6 (prov.) אִישׁ לְרֵעֵהוּ אִישׁ לְרֵעֵהוּ אִישׁ לְרֵעֵהוּ woe to the wicked, and woe to his neighbor; Num. R. s. 18⁵; a. fr.—Y. Ab. Zar. II, end, 42^a (mixed dict.) שָׁכַן חָכָם we had one (gentile) neighbor &c.—*Pl.* שָׁכַן, שָׁכַן, Keth. I. c. שָׁכַן וְשָׁכִינָהּ if both claimants are relatives (of the deceased), or both neighbors, or both scholars, it is left to the discretion of the judges (v. שָׁכַן). B. Mets. I. c. שָׁכַן וְשָׁכִינָהּ שָׁכַן if neighbors in the town and neighbors in the field (want to buy a field), the city neighbors have the pre-emption. Sot. I, 4 (address to the suspected adulteress) שָׁכַן הָרָחוֹק bad neighbors do much (may have influenced you). Keth. 72^a שָׁכַן שְׁכִינָתוֹ שֶׁ רֵעַ בְּשָׁכִינָתוֹ she is the cause of his bearing a bad name among his neighbors; a. fr.—*Fem.* שָׁכַן, שָׁכַן. Y. Bets. II, end, 61^d שָׁכַן שְׁכִינָתוֹ הָרָחוֹק it was his neighbor's wife that did it; רֵעַ עַל שְׁכִינָתוֹ is a man punished for what his neighbor's wife does; a. e.—*Pl.* שָׁכַן, שָׁכַן. Keth. I. c. שָׁכַן שְׁכִינָתוֹ he is the cause of her bearing a bad name among her neighbors; a. e.

שָׁכַן, v. שָׁכַן, שָׁכַן, שָׁכַן.

שָׁכַן I m. (v. שָׁכַן) *one having abnormally long eye-brows*. Tosef. Bekh. V, 2, sq., expl. שָׁכַן; (Bekh. 44^a שָׁכַן).

שָׁכַן II (b. h.) pr. n. m. *Shechaniah*, the tenth in the order of priests' divisions. Pesik. Ha'omer, p. 69^b (not שָׁכַן); a. e., v. שָׁכַן.

שָׁכַן pr. n. pl. *Sh'khanzib* in Babylonia. Yeb. 37^b. M. Kat. 28^b; a. e.

שָׁכַן m. (שָׁכַן; v. שָׁכַן) *saddler, shoemaker, worker in leather*. Tosef. Kel. B. Bath. I, 15, v. שָׁכַן.

שָׁכַן ch. same. Y. Ab. Zar. XI, end, 42^a שָׁכַן הַשְּׁכִינָה the shoemaker.

שָׁכַר (b. h.; cmp. קָרָה) *to hire, engage; to rent*. B. Mets. VI, 1 אִישׁ וְהַלְמִיד חָכָם if one engages artisans (through an agent). Ib. VIII, 2 וְהַלְמִיד חָכָם if he borrowed the cow for half a day, and hired her for half a day. Tosef. ib. IX, 1, sq. אִישׁ וְהַלְמִיד חָכָם if one rents a field; a. v. fr.—*hirer, employer; tenant*. B. Mets. 103^a שָׁכַר הָרָחוֹק the employer is believed on his oath (that he has paid the wages). Ib. 102^b שָׁכַר הָרָחוֹק the whole (rent for the thirteenth month of the leap year) goes to the tenant, i. e. he need not pay extra rent for the intercalated month; a. v. fr.—*tenant of land for rent payable in money*, contrad. to שָׁכַר. Tosef. Dem. VI, 2 בְּמִנְיָהּ שָׁכַר

וכ' the *sokher* pays the rent in cash, the *hakkir* (or *hokher*) in kind; a. fr.—Part. pass. שָׁכֹר; f. שְׁכֹרָה. B. Mets. VIII, 2 if the hirer says, ש' מָחָר it is the hired cow that died; ש' מָחָר she died on the day when I used her for hire; ש' וְכ' she died at that time of the day when I used her for hire; a. fr.

Hif. הִשְׁכִּיר (1) to lease, let. B. Bath. 110^a לִטְעִיל וְשָׁכִיר a man should hire himself out for &c., v. עֲבוּדָה. B. Mets. VIII, 7 הַמְשַׁכִּיר if one lets a house..., the landlord has to furnish &c. Ib. 8 לִי ה' לִי לִי if he let the house by the month..., the landlord has the benefit of the intercalated month, v. עֲבוּדָה. Pes. 4^a לְבָרוּךְ עַל הַמ' the landlord is obliged to search the house for leavened matter; a. fr.—(2) (denom. of שָׁכַר) to cause to profit, to benefit. Tanh. ed. Bub., Vayesheb 13 מְשַׁכֵּר... צָרִיךְ (not מְשַׁכֵּר) a man must pray for the welfare of him that benefits him.

Nif. נִשְׁכַּר (denom. of שָׁכַר) to be rewarded, benefited; to have the advantage. Yeb. 92^b אִם כֵּן מִצִּינוּ הוּמָא נִשְׁכָּר a man if this be the law, then he that sinned would be at an advantage; Keth. 11^a, a. e. שְׁלֵא יִהְיֶה הוּמָא ל' it is done in order that the sinner should not be at an advantage. Pes. 50^b; Tosef. Yeb. IV, 8, v. נִרְיָז; a. fr.

Hithpa. הִשְׁתַּכֵּר, *Nithpa.* נִשְׁתַּכֵּר to profit; to deal in. Tanh. l. c. מְשַׁכֵּר מִצִּינוּ... לפי because Jacob was benefited by his flock &c. Pesik. R. s. 40 וְנִשְׁתַּכֵּר he that deals in reeds and vessels. Ib. 54^b וְאִין אִרְם יוֹדֵעַ בְּמָה מְשַׁכֵּר and no man knows which of his enterprises will turn out profitable; Mekh. B'shall., Vayass'a, s. 5. B. Bath. 91^a אִין מְשַׁכֵּרִין אין מְשַׁכֵּר in Palestine you must not be a dealer in provisions, as wine &c. (serve as middleman between producer and consumer); Tosef. Ab. Zar. IV (V), 1; a. fr.

שָׁכַר, ch. שָׁכַר to fill up, dam, v. כָּכַר.—Snh. 95^a, v. שְׁכָר, a. שְׁכָר.

שָׁכַר m. (b. h.; שָׁכַר) wages, profit, reward. Shebu. VIII, 1, a. e. ש' נוֹשֵׂא he that receives wages (for watching), v. שְׁכָר. Succ. 29^b שָׁכַר שְׁכִיר, v. עֲשֵׂק. B. Mets. 112^a כֹּל ש' שְׁכִיר he that delays the payment of the hired man's wages, is considered as if taking his life. Ab. V, 11 אִין לֹא אֵלָא שְׁכָרִי, v. הַפְסֵד. B. Kam. 116^a, a. e. שְׁכָרִי he can claim only the ordinary laborer's pay, v. שְׁלָמִי II; a. fr.—Esp. *divine reward*. Erub. 22^a (ref. to Deut. VII, 11) הַיּוֹם לַעֲשׂוֹתָם... לְמָחָר לִקְבֹּל שְׁכָרָם 'to do them to-day', and not to do them to-morrow (do not procrastinate); 'to do them to-day', and to receive the reward for them to-morrow (expect not immediate reward). Ib. 65^a לֹא נִבְרָא ש' לִישָׁעִים wine has been created for the purpose of comforting (cheering up) mourners and paying reward to the wicked (for what good they may do, in this world); Num. R. s. 104. Ab. II, 16 שְׁכָר פְּעֻלָּתְךָ thy employer may be trusted that he will pay thee the wages due for thy work. Ib. וְדַע שְׁמִינִי שְׁכָרָם וְכ' but keep in mind that the reward of the righteous is reserved for the hereafter; a. fr.—שְׁכָר as a reward for, on account of (cmp. וְכִיתָ). Sot. 11^b נָשִׁים צְדִיקוֹת וְכ' for the sake of the righteous women of that generation were the

Israelites redeemed; Ex. R. s. 1. Hull. 88^b בִּשְׂמֵר וְכ' as a reward for what Abraham our father said (Gen. XVIII, 27) &c. Ex. R. s. 45 שֶׁלֶשׁ זֵכֶר לְשֶׁלֶשׁ on account of three things he (Moses) was granted three things; בִּשְׂמֵר on account of 'he hid his face' (Ex. III, 6) &c.; a. fr.—[Yalk. Is. 371 שְׁכָרִין, read: שְׁכָרִין, v. שְׁכָר.]

שָׁכַר (b. h.) to fill, saturate; to drink freely.—Part. pass. שָׁכֹר; f. שְׁכֹרָה. Taan. 22^b ש' וְלֹא צָמָא וְכ' that the soil be neither soaked nor thirsty, but between the two extremes. Midr. Till. to Ps. XXXV (ref. to Is. LI, 21) וְכִי מִן הַצָּרֹת וְכ' and wherefrom art thou drunk? From the troubles, but not from too much wine; a. e.

Pi. שָׁכַר to make drunk, intoxicate. Erub. 64^b ... רַךְ walking (after drinking) makes him unsteady, and sleep makes him drunk; Taan. 17^b. Erub. l. c. ... רְבִיעִית one fourth of a Log of Italian wine intoxicates. Cant. R. to I, 4 וְשָׁכְרוּ וְכ' they made a great feast, and she made him drink more than enough; Yalk. Gen. 15; a. e.

Hithpa. הִשְׁתַּכֵּר, *Nithpa.* נִשְׁתַּכֵּר to be, become intoxicated. Keth. 8^b וְנִשְׁתַּכְּרוּ when they began to drink (at the mourners' meals) and get intoxicated &c. Snh. 42^a אֵל וְשָׁכְרוּ v. רִי. Esth. R. to III, 9 אָכְלוּ וְשָׁכְרוּ they ate and drank, and became drunk, and acted disgracefully. Num. R. s. 10⁸ דְּבָרִים מֵהֶם שֶׁלֹּא יִשְׁתַּכֵּר things from which one cannot become intoxicated; a. fr.

שָׁכַר ch. same.

Pa. שָׁכַר to make drunk. Lev. R. s. 12 וְשָׁכְרוּ וְכ' they gave him drink, and made him drunk, and carried him out &c.

Ithpa. אִשְׁתַּכֵּר to drink freely. Ber. 9^a אִשְׁתַּכֵּר בְּהוֹלָא וְכ' they drank freely at the wedding of &c. (and slept beyond the time of prayer).

שָׁכַר m. (b. h.; preced.) intoxicating drink. Num. R. s. 10⁸ (ref. to Num. VI, 3) וְכ' וְכ' are not *yayin* and *shekhar* the same? וְכ' זה מִזְגֵּי *yayin* is unmixed wine, and *shekhar* is mixed wine; a. e.—Esp. beer of dates or barley. Pes. III, 1 מִדִּי מִדִּי Median beer, expl. ib. 42^b מִי שְׁכָרִי בִּיה מִי שְׁכָרִי date beer into which they put a concoction of barley. Ib. 107^a עַל אִין מְקַדְּשִׁין (קִידִישׁ) you must not pronounce the Kiddush over beer; a. fr.

שָׁכַר, ש' ch. same. Targ. Prov. XX, 1. Ib. XXXI, 4; 6; a. fr.—Pes. 107^a ש' ... ש' we had no wine, and we offered him beer (for Haddalah). Ib. אִישְׁרִי I would rather drink flax-water than drink beer; a. fr.

שָׁכַר, ש' m. = h. שְׁכָר. Tanh. Sh'mini 11 וְקָרְיוּ ש' and they cried after him, see that drunken man!

שְׁכָרָה f. (preced. wds.) 1) fulness, plenty. Succ. 49^b (ref. to Num. XXVIII, 7) לֶשׁוֹן שְׁכָרָה לֶשׁוֹן שְׁכָרָה

וכ' a creeping thing that is dried up, but whose shape is still discernible; a. e.—*Pl.* שְׁלֵחוֹת. Lam. R. to IV, 17 (the Lord motioned to their (the drowned Egyptians) remains, and they came up floating &c.; what is the nature of these skeletons?

שְׁלֵחָה, שִׁי ch. same, *decayed carcass*. Targ. Job XX, 23 (h. text לחום).—B. Kam. 31^b, sq. רפסקה לאורחא כש' it blocks the road like a carcass.—*Pl.* שְׁלֵחִין, שִׁי; constr. שְׁלֵחִי *flakes of flesh*. Targ. Job XLI, 15 (some ed. מפלי; h. text מפלי).

שְׁלַח, v. שלי.

שְׁלַח (v. שלי) 1) *to hang down*; denom. שְׁלַחִי.—2) (denom. of שְׁלַחִי) *to end, complete*. Targ. Is. X, 32 עלמא כש' (prob. to be read: יְשַׁלַּח) when the world shall have completed its (Messianic) period; (Targ. Y. II Ex. XII, 42 (יְשַׁלַּח).—3) *to be at ease*; v. שְׁלַחִי.

שְׁלַחֵה (Shaf. of להב) *to burn, glow*. Part. pass. שְׁלַחֵה. Koh. R. to I, 5 הוא מש' ובשעה (not מְשַׁלַּחֵה) when the sun wants to go forth, it is glowing hot.

שְׁלַחֵה, שְׁלַחֵי ch. same. Targ. Ps. CVI, 18 (h. text להט). Ib. XXI, 10 Ms. (ed. סלח; h. text בלע).

Ithpa. שְׁלַחֵה *to be burned; to flame*. Targ. Y. Ex. XXXII, 1. Targ. O. ib. IX, 24 (h. text מחלקה).

שְׁלַחֵה, v. שְׁלַחֵה.

שְׁלַחֵה f. (b. h.; preced. wds.) *flame, flaming fire*. B. Kam. 59^b, a. e. ש' מסר לו' if he gave him (the child &c.) flaming fire, opp. גזלה; v. לָחַה; Y. ib. VI, 5^e top. Bets. V, 5 והש' בכל מקום if one takes burning coal from his neighbor on the Holy Day, he may carry it only as far as the owner is permitted to walk, but if he lights his own wood from the neighbor's fire, he may carry it everywhere; a. fr.—*Pl.* שְׁלַחֵהוּ, שְׁלַחֵהוּ. Pirké d'R. El. ch. LI שְׁלַחֵהוּ של שמש וכו' the waters of the ocean extinguish the flames of the sun, and it has no brightness and no flame the whole night; ... וכשיבא and when it comes to the east, it bathes in a river of fire ..., and puts on its flames and rises &c.

שְׁלַחֵה, שְׁלַחֵה m. ch. same. Targ. Y. Deut. IV, 11. Targ. Y. II Ex. XIX, 18.—*Pl.* שְׁלַחֵהוּ, שְׁלַחֵהוּ. Targ. Ps. XXIX, 7 (Ms. שלוחיה). Targ. Is. XIII, 8. Ib. XXIX, 6.

שְׁלַחֵה f. same. Targ. Y. Gen. XXX, 25. Targ. O. Ex. III, 2; a. fr.—*Pl.* שְׁלַחֵהוּ, שְׁלַחֵהוּ. Targ. Y. Ex. XX, 2, sq.

שְׁלַחֵה, שִׁי m. (שְׁלַחֵה) *weariness*. Targ. Is. VIII, 22.

שְׁלַחֵה, שִׁי m. pl. (used as sing.) (שְׁלַחֵה) *tail, end*. Targ. II Chr. XX, 16.—Yeb. 115^a הלוליה בש' (הלוליה) at the end of his wedding (when he was left alone with his bride). Yoma 29^a וכ' קשיא ... ש' (fem.), v. קָשָׁא. Ber. 40^b, v. גופן. B. Mets. 64^a, v. פִּקְרָא; a. e.

שְׁלַחֵה I (Shaf. of להי) *to weary*. Targ. Lam. III, 5 (והלאה) and wearied them (h. text ויש' אינו). Ib. 65 (not שְׁלַחֵה). Targ. Job XVI, 7 שְׁלַחֵהוּ (ed. Wil. שְׁלַחֵה, corr. acc.). Targ. Is. XXXII, 6; a. e.—Part. pass. שְׁלַחֵה; f. שְׁלַחֵה, מְשַׁלַּחֵה, מְשַׁלַּחֵה; pl. מְשַׁלַּחֵה, מְשַׁלַּחֵה. Targ. Gen. XXV, 29, sq. Targ. Is. XLIV, 12. Ib. XLI, 17. Targ. Prov. XXV, 25 (ed. Wil. מְשַׁלַּחֵה). Targ. Deut. XXV, 18. Targ. Jud. VIII, 4, sq.; a. e.—Gen. R. s. 24 (transl. Is. LVII, 16) ליה מ' it (the wind) gets tired; Y. Ber. IX, 13^d top; Koh. R. to I, 6; Yalk. Kings 219 משלח. Koh. R. to III, 9 וכו' מ' מ' he used to come around exhausted (thirsty) and take it &c.—M. Kat. 2^a (quot. fr. Targ. O. Deut. XXV, 18).

Ishtaf. שְׁלַחֵה *to be wearied, faint*. Targ. Ps. CII, 1. Ib. LXVIII, 10; a. fr.

שְׁלַחֵה II m. (preced.) = משלח, *tired*. Targ. I Chr. XXI, 12.—*Pl.* שְׁלַחֵה. Ber. 6^a הני ברכי דש' (Ms. M. margin (רמשלח) those knees that are wearied.

שְׁלַחֵה, שְׁלַחֵה m. pl. (שְׁלַחֵה) *careless ease, security, arrogance*. Targ. Job XXX, 5 (Levy quotes שְׁלַחֵה f. sing.; h. text שְׁלַחֵה).

שְׁלַחֵה, v. שְׁלַחֵה.

שְׁלַחֵה, v. שְׁלַחֵה.

שְׁלַחֵה, v. שְׁלַחֵה.

שְׁלַחֵה I, שְׁלַחֵה (b. h.; v. שְׁלַחֵה) [*to be lax*] *to rest, be at ease, careless*. Gen. R. s. 84 (ref. to Job III, 26) לא שְׁלַחֵה I was not at ease on account of Esau, neither was I secure on account of Laban.

שְׁלַחֵה, שְׁלַחֵה m. (b. h.; preced.) *at ease, secure*. Yalk. Gen. 138 בשאן ושאן in safety, without care, and at ease; (Pirké d'R. El. ch. XXXVIII only בשאן ושאן).

שְׁלַחֵה, v. שְׁלַחֵה.

שְׁלַחֵה, v. שְׁלַחֵה.

שְׁלַחֵה, v. שְׁלַחֵה.

שְׁלַחֵה, שְׁלַחֵה f. (b. h.; preced. art.) *security, ease, contentment, happiness*. Gen. R. s. 84 בש' ... יושבין בש' when the righteous dwell at ease, and desire to remain at ease in this world, Satan comes &c. Ab. IV, 15 ... אין 'it is beyond our power to understand why the wicked are at ease, or why the righteous suffer. Gen. R. s. 49 עיקר שְׁלַחֵה של סודו וכ' the real undisturbed prosperity of Sodom lasted only &c. Gen. R. s. 10, end, v. שְׁלַחֵה. Num. R. s. 12³ שְׁלַחֵה חבית שְׁלַחֵה 'thou shalt behold with thine eyes' (Ps. XCI, 8) thy happiness. Yoma 86^b, v. מְשַׁלַּחֵה; a. fr.

שְׁלַחֵה, שְׁלַחֵה ch. same. Targ. Lam. I, 5. Targ. Ps. LXXIII, 12. Targ. Y. Gen. XXXVII, 1; a. e.; v. שְׁלַחֵה II.

שְׁלַחֵה, v. שְׁלַחֵה.

שְׁלוּחַ, v. שְׁלוּחַ.

שְׁלוּחַ (שְׁלַח, a. שְׁלַח) *to fit in with mortise and tenon*.—Part. pass. מְשֻׁלָּח; f. מְשֻׁלָּח; pl. מְשֻׁלָּחִים; Targ. Y. Ex. XXVI, 17; XXXVI, 22 Ar. (Ar. Ms. quot. in Levy Targ. Dict. מְשֻׁלָּחִים *lthpa*; ed. מכונן; h. text משלוחו).

שְׁלוּחָה, v. שְׁלוּחָה ch.

שְׁלִיחָה, v. שְׁלִיחָה I, II.

שְׁלִיחָה, v. sub שְׁלִיחָה.

שְׁלִיחָה m. (שְׁלַח) 1) *messenger, agent, deputy*. Kidd. II, 1 ובשְׁלִיחָהוּ ... האיש v. האשה ... ובשְׁלִיחָהוּ; האיש v. האשה Ber. V, 5, a. fr. שְׁלִיחָהוּ של ו'כ' כְּמִתְּחִיל; a. fr.—Pl. שְׁלִיחָהוּ R. Hash. I, 3, sq. ה'ש' יוצאין the messengers went out (to announce the New Moon). Succ. 10^b; 26^a מצוה מצוה אכן אנן שְׁלִיחָהוּ מִצְוָה אנן אנן we are out on a religious message. Hull. 142^a, a. e., v. זָק. a. fr.—[2] *pressed olive*, v. שְׁלַח II.—[3] *ditch*, v. שְׁלַח III.]

שְׁלִיחָה ch. same, *messenger* &c. Meil. 21^b מאן דאמר v. האשה ... ובשְׁלִיחָהוּ; האיש v. האשה Ber. V, 5, a. fr. שְׁלִיחָהוּ של ו'כ' כְּמִתְּחִיל; a. fr.—Pl. שְׁלִיחָהוּ Targ. Is. XLIV, 26 (ed. Lag. 'שְׁלִיחָה'), v. שְׁלִיחָה.

שְׁלִיחָה, v. שְׁלִיחָה.

שְׁלִיחָה, v. שְׁלִיחָה.

שְׁלִיחָה, v. שְׁלִיחָה.

שְׁלִיחָה f. (a fictitious word, as if fr. שְׁלַח) *cast away*. Erub. 53^b a Galilean woman (that wanted to say *sh'lubti*, my attached friend, v. שְׁלַח) said שְׁלִיחָהוּ ו'כ' (Ms. M. שְׁלִיחָהוּ?) my cast-away &c., v. לָבַח.

שְׁלִיחָה m. (שְׁלַח) *embryo, birth*. Targ. Y. I Deut. XIV, 7.—V. שְׁלִיחָה.

שְׁלִיחָה f. (שְׁלַח II) 1) *pool, pond, rivulet*. Peah II, 1 'הנחל a brook or a pool; B. Bath. 55^a; B. Kam. 61^a, expl. ib. שְׁלִיחָהוּ שֶׁמֶן a place where the rain makes booty (inroads); oth. expl. שְׁלִיחָהוּ שֶׁל ו'כ' a water arm which imparts &c., v. אֶנְחָה; Men. 71^b; Sifra K'dosh. Par. I, ch. II. Tosef. B. Kam. VI, 23; Y. ib. VI, end, 5^c; Bab. ib. 61^a שְׁלִיחָהוּ נָהָר אִם שְׁלִיחָהוּ נָהָר אִם שְׁלִיחָהוּ נָהָר if the fire crosses a river or a pool eight cubits wide.—2) *deposit after inundation, alluvium*. B. Mets. 21^b שְׁלִיחָהוּ שֶׁל נָהָר v. זָקָן; Tosef. ib. II, 2 שְׁלִיחָהוּ שֶׁל יָם וּמִשְׁלִיחָהוּ שֶׁל נָהָר (Var. ... משניחו) from the deposits of the tide or &c. Y. B. Kam. X, 7^b bot. שְׁלִיחָהוּ, v. שְׁלִיחָה.

שְׁלִיחָה I m. (b. h.; שְׁלַח) 1) *peace, salvation; salutation*. Lev. R. s. 9 ה'רוחמין בש' peace is something great, for all benedictions, good tidings, and consolations ... close with peace. Num. R. s. 21, beg. אין כלי ... no vessel contains blessing but peace; Ukts. III, 12, a. e., v. תָּקַן. Ber. 14^a ו'כ' משיב ש' may return a salutation to any person. Ib. כל הנותן ש' ו'כ' he who

offers salutation to his neighbor before prayer, is considered as if he made him a highplace (worshipping man before God). Shebi. IV, 3 ש' ו'כ' ו'כ' ו'כ' and you must salute them (gentiles in the field) &c., v. מְדוּ שְׁלִיחָהוּ בְּשִׁלּוֹמֵן בְּשִׁלּוֹמֵן יִשְׂרָאֵל ש' עֲלֵיכֶם Y. ib. 35^b how must we salute them? As we salute Israelites, 'peace be upon you.' Tam. I, 3 ש' ו'כ' ו'כ' ו'כ' when they (the two parties patrolling the Temple) met, they said, 'peace?' (answer) 'all peace' (everything is in good order); Lev. R. l. c. Sifra Vayikra, Par. 13, ch. XVI ו'כ' ש' ו'כ' he who is at peace offers peace-offerings, opp. אוֹנֵן; v. שְׁלַח. Ib. the peace-offerings are called *sh'lamim*, because everything in them is at peace (is turned to use; Yalk. Lev. 458 שְׁלִיחָהוּ Ber. 39^b (play on the name שלמן ש' thou art peace (perfection), and thy teaching is perfect (v. שְׁלַח) & a. v. fr.—חֶסֶד ו'כ' (adv.) *safely, unimpaired*. T'bul Yom IV, 7, a. e. ש' ו'כ' ש' ו'כ' it will be brought up safely, v. שְׁלַח I.—Pl. שְׁלִיחָהוּ Num. R. s. 13¹⁶ ש' ו'כ' ש' ו'כ' produces two conditions of peace, peace above and peace below. Yalk. Is. 340 ארבעה רוב ש' ו'כ' (not שלומית) four times in the Scriptures 'peace' appears in connection with 'abundance.'—Ch. v. שְׁלִיחָה.

שְׁלִיחָה II pr. n. f. *Imma (Mother) Shalom*, wife of R. Eliezer. Y. Shebi VI, 36^c top. Erub. 63^a; a. fr.

שְׁלִיחָה, v. שְׁלִיחָה.

שְׁלִיחָה (b. h.) pr. n. m. *Shallum*, 1) husband of Huldah the prophetess. Meg. 14^b (counted among the prophets). Yalk. Kings 233.—2) name of several Amoraim. Lev. R. s. 26 ש' ו'כ' Pesik. R. s. 3 ש' ו'כ' ib. s. 5; a. fr.

שְׁלִיחָה pr. n. pl., v. שְׁלִיחָה.

שְׁלִיחָה pr. n. f. *Sh'lonai*, legendary name of Balak's daughter (v. שְׁלִיחָה). Targ. Y. Num. XXV, 15.

שְׁלִיחָה ש' ו'כ' [pull out, stick in] a popular name for *Cimolia* (v. שְׁלִיחָה). Sabb. 90^a (Ms. M. ריחן, v. Rabb. D. S. a. l. note); Nidd. 62^a.—[Yeb. 109^b, v. שְׁלַח.]

שְׁלִיחָה, pl. constr. שְׁלִיחָה, v. שְׁלַח.

שְׁלִיחָה, v. שְׁלִיחָה.

שְׁלִיחָה m. (שְׁלַח) *boiled preserves*.—Pl. שְׁלִיחָהוּ Y. Sabb. I, 3^c bot. שְׁלִיחָהוּ boiled preserves made by gentiles.

שְׁלִיחָה, v. שְׁלַח.

שְׁלִיחָה, Kel. XXV, 4 Bart., 8. פֶּתַח.

שְׁלִיחָה, v. שְׁלִיחָה II *neglect, error, forgetfulness* (corresp. to h. שְׁלִיחָה). Targ. Lev. IV, 2 (Y. ed. Vieh. שְׁלִיחָה). Ib. V, 18. Targ. Num. XV, 24, sq.; a. fr.

שְׁלִיחָה, v. שְׁלִיחָה ch.

שְׁלִיחָה (b. h.; emp. שְׁלַח) *to draw out; to stretch forth*;

to send. Erub. III, 2 וְכִּי הִשְׁלַח עֲרֹבֵי וּכְ' if one sends his 'Erub (ערוב) forth to be laid by a deaf and dumb person. Hull. 59^b, a. fr. מֵרֵחוּם מֵרֵחוּם they sent word from there (from Palestine to Babylonia). Gitt. IV, 1 וְכִּי הִשְׁלִיחַ גִּטּוֹ if a man sends a letter of divorce to his wife &c. B. Kam. VI, 4, v. בְּעֵרָה. Ib. בִּיד פִּירְקָה ש' (ib. 60^a שְׁלִיחָה) if he sent out fire through a sane person; a. fr.—Part. pass. שְׁלִיחָה q. v.—ש' יד בִּי [to stretch out a hand against,] to make illegitimate use of, to misappropriate (Ex. XXII, 10). B. Mets. III, 12 שְׁלִיחָה if a person makes use of a trust. Ib. שְׁלִיחָה if he declares his intention to use a trust; a. fr. אינו חייב עד שישלח בו יד he is not responsible (for loss), until he has used it; a. fr.

Pi. שְׁלַח same, to send; to send away, dismiss. Bets. I, 9 וְכִּי אֵין מְשַׁלְּחִין בִּ"ט וּכְ' on the Holy Day you dare not send (to a friend) anything except portions (of eatables, ready for use); a. fr. מְשַׁלְּחִין בְּהֵמָה וּכְ' you may send cattle ... alive or slaughtered. Hull. XII, 3 שְׁלִיחָה וְחֹרֶה if he sent the mother bird away, and she came back. Ib. וְשַׁלְּחָה אִמּוֹ if he says, I will take the mother, and send the young away; a. fr. חַיִּיב לְשַׁלְּחָה he is bound to send her away. Gen. R. s. 21 וְשַׁלְּחוּ מִן ... וְשַׁלְּחוּ מִן he banished him (Adam) from the paradise of this world and from that of the other world; a. fr.

Hithpa. הִשְׁלַח, Nithpa. נִשְׁלַח to be sent off; to be commissioned. Yoma VI, 2, a. e. הַמְשַׁלְּחִין the goat that is to be sent away (Lev. XVI, 10), the scapegoat. Ib. 1 המשתלח ... נשפך if the blood (of the goat designated for sacrifice) was spilt, the scapegoat is to be put to death (cannot be used for the ceremony). Gen. R. s. 49 וְכִּי הִשְׁלַח בְּאֶדְרֵי שֶׁנֶּשֶׁן it happened that one was commissioned to tax the inhabitants &c.; a. fr.

שְׁלַח ch. same, 1) to send, send off. Targ. Num. XIII, 2. Targ. O. ib. 16. Targ. Ps. XLIV, 3 Ms. (ed. פסד). Targ. Jer. XLII, 6 שְׁלַחִין (not שְׁלִיחִין); a. fr.—Part. pass. שְׁלִיחָה; f. שְׁלִיחָה; pl. שְׁלִיחִין. Ob. 1. Targ. Is. XLIV, 26 שְׁלִיחָה ed. Lag. (ed. Wil. שְׁלַחִין). Targ. I Chr. XIV, 15; a. fr.—Ber. 28^a ש' לְהוֹרֵי R. J. sent them word to the school house; a. fr.—Koh. R. to III, 2 שְׁלִיחָה רַב־רִיחָה the messenger of men (men's guardian angel).—2) to throw off, undress, flay (cmp. פָּשַׁשׁ). Targ. Esth. V, 14. Targ. Is. XXXII, 11. Targ. II Chr. XXIX, 34; a. fr.—Ber. l. c. שְׁלַחִין take off thy cloak (v. כָּדָא). Y. Taan. III, end, 67^a כִּי הוּא ש' הִרְחִיק he took off one shoe; a. fr.—Part. pass. as ab. Sot. 8^b (proverbial expression) וְכִּי שְׁלִיחָה ש' undressed, naked, but with shoes on (a person cares more for shoes than for any other article of dress); Keth. 65^b top וְכִי הָאִי רַחֵם ש' וְכִי this Tannai (who gave the wife the right to ask for three pairs of shoes and one suit of clothes) seems to assume that a woman cares more for shoes &c. Koh. R. to V, 10 אֵין אִינוֹן אֲחֵרִין שְׁלִיחִין וְכִי (not שְׁלַחִין) how will they come (on resurrection day), naked, or dressed? Ib. וְכִי הִךְ וְרַחֵם ש' וְכִי how didst thou plant them (the beans), undressed or dressed (in the pods)? a. e.

Pa. שְׁלַח 1) to send; to send off, dismiss. Targ. O. Lev. XVI, 21, sq. Targ. O. Ex. VIII, 17; a. fr.—Part. pass. שְׁלִיחָה; f. שְׁלִיחָה &c. Targ. O. Gen. XXXII, 19.—2) to strip,

undress. Y. R. Hash. II, 58^b top וְשִׁפֹּחַ ... וְשִׁפֹּחַ and in the shade of the fig tree he (the ox) would shed his skin (feeling warm, he would rub himself against the tree); Snh. 18^b. Sabb. 33^b מִשְׁפָּחִי מִשְׁפָּחִי used to put off their clothes. Shebu. 41^a צוּרְבָא דְרַבְנִין מְשַׁלַּח וְכִי may a scholar strip a man of his cloak? (i. e. should a scholar as such have any prerogatives in law?); a. fr.

Af. אֶשְׁלַח 1) to send off, let loose. Targ. O. Ex. VIII, 17.—2) to strip, throw off; to flay. Targ. I Sam. XIX, 24. Targ. II Chr. XXXV, 11. Targ. Lev. I, 6 (Y. II ירהליש). Targ. Num. XX, 26; a. fr.

Ithpa. אֶשְׁלַח 1) to be sent, sent off. Targ. Jud. V, 15. Targ. Y. Gen. XXXII, 19; a. fr.—2) to be stripped; to shed the skin. Ib. III, 21.—Hull. 59^a מִשְׁפָּחִי מְשַׁכְּרָה ... מִן he who eats three Tiklas of asafetida on an empty stomach, will shed his skin; מִשְׁפָּחִי מְשַׁכְּרָה I not sat in water, I should have &c.

שְׁלַח I m. (preced.) hide, fresh skin. Makhsh. V, 6 וְכִי הִשְׁלַח הַחֹרֶבֶט עַל הַשֶּׁן he who beats upon a (wetted) hide. Bekh. IX, 4 קִירָם וְהַשֶּׁן נִשְׁחַרְחַר when its mother has been killed, but the hide is still intact. Tosef. Sabb. VIII (IX), 1; a. e.—Pl. שְׁלִיחִין. Sabb. IV, 2 שְׁלִיחִין שְׁלִיחִין you may keep dishes warm (for the Sabbath) in fresh hides. Ib. 49^a שְׁלִיחִין שְׁלִיחִין שְׁלִיחִין hides belonging to a private man; שְׁלִיחִין שְׁלִיחִין שְׁלִיחִין to a mechanic (shoemaker &c.). Ib. וְכִי הִבְרִיא ש' וְכִי bring us hides to sit down on them; a. e.

שְׁלַח II (שְׁלִיחִין) m. (שְׁלַחִין) [stripped of its skin,] a pressed olive the stone of which slips out at a touch.—Pl. שְׁלִיחִין. Ab. Zar. II, 7 (39^b); Mish. a. Y. ed. שְׁלִיחִין. Ib. 40^b וְכִי הִרְכִּי רַמִּי ש' וְכִי when are they called Sh'lahin? When the stone slips out as you take the olive in your hand.

שְׁלַח III m., pl. שְׁלַחִין (tradit. pronunc. שְׁלִיחִין); cmp. Job V, 10, a. Neh. III, 15) arms, ditches for irrigation; שְׁלַחִין שְׁלַחִין a field which needs irrigation, opp. בֵּית שְׁלַחִין שְׁלַחִין a field dependent on irrigation which has become dry. Ib. 4 וְשִׁלְחִין ed. Zuck. (Var. וְשִׁלְחִין). M. Kat. 2^a מִנִּי שְׁלַחִין what evidence is there that beth hash-sh'lahin has the meaning of thirstiness (dryness)? Ans. ref. to מְשַׁלְּחִין for שְׁלַחִין (v. שְׁלַחִין I). B. Bath. IV, 7 שְׁלַחִין בֵּית שְׁלַחִין the fields belonging to a township; expl. ib. 68^a בָּגִי שְׁלַחִין gardens (ref. to Cant. IV, 13). Ib. 99^b; a. e.

שְׁלַח IV m. (שְׁלַחִין) extension, stepping space or depth of a step. Midd. II, 3; III, 6 וְשִׁלְחָה אִמָּה and the depth of each step was one cubit, v. וְשִׁלְחָה II.

שְׁלַחִין I m. = h. שְׁלַחִין I. Men. 35^a בֵּית שְׁלַחִין when you hang a weight on (stretch) the leather, and it rebounds again, it is old.—Pl. שְׁלַחִין. Y. Ned. VII, end, 40^c כְּגוֹן אֵילִין ש' (ed. Zyt. שְׁלַחִין, corr. acc.) as, for instance, hides (which are sometimes used for covers).

שְׁלַחִין II m. (b. h. שְׁלַחִין) missile, lance. Targ. Job XXXIII, 18. Ib. XXXVI, 12 Var. Ms. (ed. וְכִי קִרְבָּא).

שְׁלָחָא m. (שְׁלָחָא) I *worker in hides, tanner or saddler*. Sabb. 49^b top.

שְׁלָחֹפָא m. (שְׁלָחָה) *exchange, substitute, ransom*. Targ. Prov. XXI, 18. Ib. וְשִׁלְחוּפָא ed. Lag. (ed. Wil. וְשִׁלְחוּפָא pl.; some ed. וְשִׁלְחָה). Targ. Job XX, 18.

שְׁלַחֹפִית, שְׁלַחֹפִית, v. שְׁלַחֹפִית.

שְׁלַחֹף, v. שְׁלַחֹף.

שְׁלַחֹפָא, v. שְׁלַחֹפָא.

שְׁלַחֹנִי, שְׁלַחֹנִי, v. sub שְׁלַחֹנִי.

שְׁלַחֹף, שְׁלַחֹף (Shaf. of חֹלֶף, transposed) 1) *to change, exchange; to lay crosswise*. Targ. Y. Gen. XXXI, 7; 41. Targ. Y. Ex. XXXIV, 9, sq. Targ. Ps. XV, 4. Targ. Y. Gen. XLVIII, 14 Ar. (ed. פרג; h. text שְׁלַחֹף; a. e.—B. Bath. 99^a (ירייהו) וְיִלְמָא שְׁלַחֹפִי הוּא מְשַׁלְחֵהּ may it not be that they (the Cherubim over the Ark) had their wings crosswise (overlapping each other)? Sabb. 96^b וְיִלְמָא שְׁלַחֹפִי הוּא מְשַׁלְחֵהּ may it not be that they (the weavers) sat in irregular lines (so that those sitting close together did not need to hinder one another in their work)? Ib. 98^b רְלָא מְהוּרִי לְשִׁלְחוּפִינְהוּ (Ms. O. לְשִׁלְחוּפִינְהוּ; Yalk. Ex. 370 (לְשִׁלְחוּפִינְהוּ) that they must not pile them irregularly. B. Mets. 25^a מְשַׁלְחֵהּ שְׁלַחֹפִי (Ms. H. מְשַׁלְחֵהּ שְׁלַחֹפִי the coins lie irregularly (some of them piled, others scattered). Nidd. 26^a וְשִׁלְחֹפִי לִיהּ וְכ' (Ar. וּמְשַׁחֲרִי, corr. acc.) and lies across (overlapping) the head of the embryo.—2) *to pass quickly, overtake; [or to strike through]*. Targ. Job XX, 24.

חֲפָא, v. שְׁלַחֹפִי. *to be changed; to pass away; to be exchanged*. Targ. Ps. XLVI, 3 (Ms. אֲשַׁחֲרִיפִי; h. text בְּהִמְרִי). Targ. Job XXIX, 20. Ib. XXVIII, 16; 19 (h. text וְחֲפָא).

שְׁלַחָה, Kel. XXV, 4 Ar., v. שְׁלַחָה.

שְׁלַחָה (b. h.) *to handle; to rule, have power over*. Y. Ter. VIII, 45^d top וכ' שְׁלַחָה here (in the case of bread) the fire comes in direct contact with it (and kills the poison of the serpent), there (in the case of water that has been warmed) the fire does not &c. Y. Maasr. I, 49^b top כאן היר שְׁלַחָה וכ' here (in the case of a vessel into which a boiling dish has been put) the hand can handle it; there (in the case of a vessel taken directly from the fire) the hand cannot handle it; כאן in both cases the dish may be too hot for the hand to handle it; Y. Sabb. III, 6^b top. Ib. שְׁלַחָה במקום שהיר שולט in a place (in the stove) which the hand can get at (to handle the dish placed there); ib. 5^c שְׁלַחָה מפני שהוא שולט במקום שהיר שולט because he keeps control (to regulate the temperature of the dish) there where the handling is possible. Y. B. Mets. X, beg. 12^c שְׁלַחָה that the hand can reach it from one side. Hull. 16^b; Sabb. 82^a וכ' שְׁלַחָה a thing over which fire has power (which is combustible). Ib. רוח רעה an evil spirit (smell of the mouth) will seize him;

וכ' רוח זוהמא ש' בר *zohama* (internal decay) will seize him. Gen. R. s. 45 שְׁלַחָה they controlled themselves (interrupted their gratification). Y. Ber. IX, 13^b top שולט באיפרכיא וכ' if he rules over one province, he does not rule over another province. Gen. R. s. 3 ביום אני שולט I want to rule (have the guard) in day time; (Y. Ber. VIII, 12^c top משמש). Pesik. R. s. 31 באצבעוריכם אדם שְׁלַחָהם בעצמיהם וכ' (not באצבעוריכם) you had power over yourselves and cut your fingers off; a. v. fr.

Pl. שְׁלַחָה same. Y. Naz. IV, 53^b נכסיו על בְּמִשְׁלָחָה when she manages her husband's property (has power of attorney).

Hif. שְׁלַחָה *to give power to, make a ruler*. Gen. R. s. 59 (ref. to Gen. XXIV, 1) שְׁלַחָהוּ בְּרִצְרוֹ God made him master over his inclinations; Yalk. ib. 103. Num. R. s. 14⁶ 'שְׁלַחָהוּ ה' הַלְלוֹהוּ the Lord made him governor of the land of Egypt; a. e.

Hithpa. שְׁלַחָה, *Nithpa.* שְׁלַחָה *to be given power; to be empowered to manage*. Y. Keth. IX, 33^a bot. נכסים שְׁלַחָה בְּהָן בְּחַיִּי וכ' property which she had been authorized to manage during her husband's lifetime; ib. b. top.

שְׁלַחָה ch. same. Targ. Gen. I, 16. Targ. O. Ex. XXI, 8 (h. text בְּבִנְיָהוּ). Targ. Jud. VIII, 21 (h. text פָּנֵג); a. fr.

Pa. שְׁלַחָה same, *to handle*.—Part. pass. שְׁלַחָה; pl. שְׁלַחָה. Kidd. 73^b top מִשְׁ הַמִּימָה if the limbs of the infant have been manipulated, v. שְׁלַחָה.

Ap. שְׁלַחָה *to give power, appoint*. Targ. II Chr. XIII, 5. Targ. Am. IV, 1. Targ. Koh. VI, 2; a. fr.

Ilhpe. שְׁלַחָה *to be made, or make one's self a ruler*. Targ. Prov. XVII, 2.

שְׁלַחָה m. (b. h.; preced.), pl. שְׁלַחָה (cmp. פָּלִי) *armor, shields; transf. arm-bearers; (homilet.) the righteous as the protectors of their generation*. Cant. R. to IV, 4 שְׁלַחָה כל שְׁלַחָה 'all armors of the mighty', this includes all those who control their inclinations &c.; Yalk. ib. 988. Cant. R. l. c. אלא כל שְׁלַחָה וכ' and not you yourselves (directly) are suspended on it (enjoy the protection of the Law), but only 'all the shields of the mighty' ... as Moses in his time &c.

שְׁלַחָה, שְׁלַחָה ch. same; pl. שְׁלַחָה, constr. שְׁלַחָה. Targ. II Sam. VIII, 7. Targ. II Kings XI, 10. Targ. Ez. XXVII, 11. Targ. Jer. LI, 11; a. e.—Ib. XIII, 23 שְׁלַחָה his checkered armor (the leopard's skin; h. text חֲבֵרֵרָה).

שְׁלַחָה, שְׁלַחָה m. (b. h.; preced. wds.) 1) *rulership*. Sifré Deut. 321; Yalk. ib. 945 שְׁלַחָה, v. שְׁלַחָה.—2) (sub. בעל) *ruler, governor*. Sifra B'huck. Par. 1, ch. III בא שְׁלַחָה ש' אחד בא שְׁלַחָה וְכ' one governor comes and subjugates (Israel), and goes away, and another governor comes &c. Tanh. Vayera 19 (ref. to Koh. VIII, 4) ש' הוּא וְאֵין וְכ' God is the ruler, and none can protest against him. Y. Ber. VIII, 12^a top מֶלֶךְ יוֹצֵא וְש' נִכְנָס וכ' when the king goes out, and the governor comes in, they escort the king first, and then they lead the governor in (the benediction

for the exit of the Sabbath must precede that for the entrance of the Holy Day). Y. Sot. IX, 24^b top; Tosef. ib. XV, 7. Y. Kidd. III, 64^b top לש' במה שאדבר עליך לש' (be betrothed unto me) for the consideration that I shall speak to the governor in thy behalf; a. fr.—Pl. שְׁלֵחוֹנִים, שְׁלֵחוֹנִים Gen. R. s. 82 עד חרבן היו מלכיות וש' רוצים וכ' how anxious courts and governors were to be connected with him (v. שְׁלֵחוֹנָה). Ib. הוּא ... לוֹטָן he (Lotan) was one of the governors (ref. to אלוֹתָן, Gen. XXXVI, 29); a. fr.—[Ib. s. 93 שני שר' וזלגות דם ש' read with Yalk. Job 897: שְׁלֵחוֹנִים, שְׁלֵחוֹנִים; Fem. שְׁלֵחוֹנִית, שְׁלֵחוֹנִית; pl. שְׁלֵחוֹנִים, שְׁלֵחוֹנִים Pesik. R. s. 42 מְחַסְרֵי וְהוּא מְחַסְרֵי (or שְׁלֵחוֹנִים, not מְחַסְרֵי) the governors and their wives insulted Sarah &c.—[Gen. R. s. 82 שְׁלֵחוֹנִים, ed. Wil., v. שְׁלֵחוֹנָה.]

שְׁלֵחוֹן, שְׁלֵחוֹנָה, שְׁלֵחוֹן ch. same. Targ. O. Gen. XLIX, 9. Targ. Mic. VI, 9; a. fr.—Pl. שְׁלֵחוֹנִים, שְׁלֵחוֹנִים Targ. Is. VII, 20. Ib. XIV, 8. Targ. Ez. XXIX, 4; a. fr.

שְׁלֵחוֹנָה, Y. Sabb. VI, 8^b bot., v. סְלֵחוֹנָה.

שְׁלֵחוֹנִית, v. שְׁלֵחוֹן.

שְׁלֵחוֹנָה, שְׁלֵחוֹנִית, שְׁלֵחוֹן, v. sub שְׁלֵחוֹן.

שְׁלֵחוֹן I (b. h.; Job XXVII, 8) *to draw out, pull*. Taan. 24^a; Sabb. 107^b וְהוֹלֵךְ דָּג וְכ' he that takes a fish out of the water (on the Sabbath). Hull. 63^a (expl. שְׁלֵחוֹן, Lev. XI, 17) וְהוֹלֵךְ דָּגִים וְכ' that is the bird that catches fish out of the sea. M. Kat. II, 3 וְשִׁילָה פִּשְׁתָּנוֹ וְכ' and may take his flax out of the pond. Yalk. Koh. 966 שוֹקֵעַ אִירָם שוֹקֵעַ אִירָם ... if one sinks pots into his furnace, he takes out first what he has last put in; a. fr.—[Y. Maas. Sh. III, 53^c top שוֹלֵה, read: שוֹרָה, v. שוֹרָה.]

שְׁלֵחוֹן same, esp. *to draw wine* (out of the pit). Ab. Zar. 56^a; B. Mets. 92^b מְשִׁינֵה בְּחִבְרֵית ... wine is subject to tithes ..., when he fills it into kegs; Y. Ter. II, 41^b bot. מְשִׁינֵה וּמְשִׁקָּפָה (not מְשִׁקָּפָה) when he has filled and skimmed it; וְכ' before he fills or skimmed it. Tosef. Maas. I, 7 שִׁילָה עַד שֶׁלֹּא ... דְּמִקְרִישׁ ... שִׁילָה וְקִרְפָּה מְשִׁינֵה וְקִרְפָּה וְכ' (ed. Zuck. corr. acc.) if one dedicates the contents of a pit before he has drawn and skimmed the wine, and the Temple collector comes after he has done so &c.; a. e.

שְׁלֵחוֹן *to be pulled, drawn away*. Gen. R. s. 22, beg. (ref. to Gen. IV, 1) יָדַע מֵאִיזוֹ שְׁלֹוָה נ' he knew from what happiness he was drawn away (through his wife).

שְׁלֵחוֹן, שְׁלֵחוֹן ch. same. Targ. Y. Lev. XI, 17; Deut. XIV, 17 שְׁלֵחוֹן (some ed., a. O. שְׁלֵחוֹן, שְׁלֵחוֹן; h. text שְׁלֵחוֹן, v. preced.

שְׁלֵחוֹן II, v. שְׁלֵחוֹן.

שְׁלֵחוֹן (v. שְׁלֵחוֹן) [to be lax,] 1) *to be at ease, quiet, unconcerned*. Targ. Job III, 17. Ib. 25. Targ. II Esth. IV, 14 (h. text וְהוֹרֵשׁ); a. fr.—2) *to neglect, forget*. Targ. Ps. IX, 13 (h. text שְׁכַח). Targ. Job VIII, 13. Ib. XXXIX, 15; a. e.—3) *to be unaware, err, make a mistake* (corresp. to

h. שְׁכַח). Ib. VI, 24. Ib. XII, 16. Targ. Ps. CXIX, 67 שְׁלֵחוֹ (Ms. אֶשְׁלֵחוֹ); a. e.

שְׁלֵחוֹן 1) *to let go, leave off; to abandon, neglect*. Ib. XXXIX, 14. Ib. IX, 18. Ib. XLIV, 10. Targ. Prov. I, 30. Ib. V, 12 (ed. Lag. אֶשְׁלֵחוֹ); a. fr.—2) *to cause to err, let go astray*. Targ. Job XII, 16. Targ. Ps. CXIX, 10.

שְׁלֵחוֹן 1) *to be abandoned, forgotten*. Ib. IX, 19.—2) *to let one's self go, err, forget*. Targ. Lev. IV, 13; V, 18. Targ. Ez. XLV, 20. Targ. Jer. XXIX, 26 (h. text מְשַׁנֵּעַ); a. e.—Ber. 53^b וְכ' אָכַל וְאָבַד he ate and through forgetfulness failed to say grace. Ab. Zar. 72^b מְשַׁנֵּעַ אִירָם וְכ' you may forget yourselves (or relax) and throw the entire weight upon him. Yeb. 115^b אִירָם אִירָם (not אִירָם) he may have been careless (or have forgotten, to wipe off the mark).

שְׁלֵחוֹן or **שְׁלֵחוֹן** m. (b. h.; preced.) *unconcern; mistake*.—*unexpectedly, by chance*. Tanh. M'tsor a 1; ed. Bub. 3; Yalk. Lev. 558, v. מְרִידָה I.

שְׁלֵחוֹן, שְׁלֵחוֹן I ch. same, 1) *quiet, unconcern*. Targ. II Sam. III, 27 (ed. Wil. שְׁלֵחוֹן, corr. acc.).—2) (corresp. to b. h. שְׁלֵחוֹן, שְׁלֵחוֹן) *unexpected event, suddenness, sudden calamity*. Targ. Prov. III, 25 שְׁלֵחוֹן ed. Lag. (oth. ed. יָמֵן corr. acc.). Ib. VI, 15. Ib. XXIV, 22 בִּשְׁלֵחוֹן (not בִּשְׁלֵחוֹן). Ib. I, 27 בִּשְׁלֵחוֹן (h. text כִּשְׁלֵחוֹן). Targ. Ps. XXXV, 8; a. e.

שְׁלֵחוֹן II f. שְׁלֵחוֹן II, שְׁלֵחוֹן; cmp. Zeph. I, 12; Jer. XLVIII, 11 *sediment, dregs*. Tosef. B. Bath. V, 7 שְׁלֵחוֹן (Var. מְשַׁנֵּעַ) the merchant's wine measures must be cleaned as soon as sediment is formed (which diminishes their capacity).

שְׁלֵחוֹן, שְׁלֵחוֹן III, שְׁלֵחוֹן f. (b. h.; שְׁלֵחוֹן II; cmp. preced.) *after-birth, placenta*. Nidd. III, 4 (Ar., everywhere, שְׁלֵחוֹן; Y. ed. שְׁלֵחוֹן). Tosef. ib. IV, 9; Nidd. 28^a. Lev. R. s. 35 שְׁלֵחוֹן וְכ' it would have been better for him, had the after-birth in which he lay been turned over his face; Y. Ber. I, 3^b שְׁלֵחוֹן; Ab. d'R. N. ch. XXIX שְׁלֵחוֹן שֶׁל אִמּוֹ (read: שְׁלֵחוֹן, or omit שְׁלֵחוֹן); a. fr.—Y. Maas. Sh. II, 53^c מְשִׁינֵה חוּץ מְשִׁינֵה חוּץ, v. שְׁלֵחוֹן. Ch. v. שְׁלֵחוֹן.

שְׁלֵחוֹן adv. שְׁלֵחוֹן II, v. שְׁלֵחוֹן I) *without concern, unawares*. Targ. Prov. VII, 22 (ed. Wil. שְׁלֵחוֹן; h. text וְהוֹרֵשׁ).

שְׁלֵחוֹן f. (שְׁלֵבוֹ) [what is fitted in,] *shelf; step, rundle*. Macc. 7^b וְנִשְׁמַט שְׁלֵחוֹן ... וְנִשְׁמַט שְׁלֵחוֹן Ms. M. (ed. גְּשַׁמְט שְׁלֵחוֹן, corr. acc.) if one is going up a ladder, and a rundle slips from under him &c. Y. Erab. VII, beg. 24^b וְכ' שְׁלֵחוֹן between each two steps a space of less than &c. Ib. שְׁלֵחוֹן a wide-stepped ladder or stair; a. e.—Pl. שְׁלֵחוֹן שְׁלֵחוֹן Bab. ib. 77^b שְׁלֵחוֹן שְׁלֵחוֹן שְׁלֵחוֹן שְׁלֵחוֹן flying steps, i. e. stairs without foundation and back, *step-ladder*, opp. to a solid stair-case. Y. Sabb. VI, 8^b אַחֲרֵי שְׁלֵחוֹן it depends on the material of its steps (or shelves); Bab. ib. 60^a שְׁלֵחוֹן שְׁלֵחוֹן; Tosef. Kel. B. Mets. III, 13 שְׁלֵחוֹן שְׁלֵחוֹן, v. קִלְבִּין I.

שְׁלִיחָא m. pl. ch. same, *fitted-in pieces, ledges*. Targ. I Kings VII, 28, sq. (h. text שְׁלִיכִים).

שְׁלִיכִירוּת, v. בְּרוּת.

שְׁלִיחָא, v. שְׁלִיחָא III.

שְׁלִיחָא m. (b. h.) *quail*, v. סְלִי. — Pl. שְׁלִיחִים, Tanh. Ki Thissa 35 שְׁלִיחָא וְרוּחַ מְעַלָּה לָהֶם שְׁ and the sea brought up quails for them; a. e.

שְׁלִיחָא, v. שְׁלִיחָא.

שְׁלִיחָא I m. = h. שְׁלִיחָא, *secure, unconcerned*. Targ. Job XXI, 23. Ib. XVI, 12. Ib. XX, 20 (ed. Wil. שְׁלִיחָא); a. e. — Fem. שְׁלִיחָא, שְׁלִיחָא, שְׁלִיחָא. Targ. Zech. VII, 7. Targ. Jer. XXII, 21 (ed. Wil. שְׁלִיחָא; ed. Lag. שְׁלִיחָא). Targ. I Chr. IV, 40; a. e. — Pl. שְׁלִיחִין, שְׁלִיחִין, שְׁלִיחִין. Targ. Job XII, 6. Targ. Is. XXXII, 9; 11; 18, v. next w.

שְׁלִיחָא II, שְׁלִיחָא f. (preced.) = h. שְׁלִיחָא. Targ. Ez. XVI, 49. Targ. Is. XXXIII, 20 (ed. Wil. שְׁלִיחָא; ed. Lag. שְׁלִיחָא); a. e. — Adv. שְׁלִיחָא *at ease, without concern*. Targ. Jer. XII, 1. Targ. Is. XXXII, 9; 11; 18 (ed. Wil. שְׁלִיחָא; ed. Lag. שְׁלִיחָא). Targ. Zech. I, 15 (ed. Lag. שְׁלִיחָא).

שְׁלִיחָא f. same, *happiness*. Targ. Y. I Gen. XLIX, 19. — [Targ. Y. II ib. 1 שְׁלִיחָא quoted in Levy Targ. Dist., v. שְׁלִיחָא.]

שְׁלִיחָא m. (שְׁלִיחָא) *deputy, agent*. Gitt. IV, 1. Ib. 62^b הוא עוֹשֶׂה שְׁלִיחָא, v. הוֹלִיכָה. Kidd. 41^a שְׁלִיחָא הוא עוֹשֶׂה שְׁלִיחָא (the husband) can appoint a deputy (to hand to her the letter of divorce); שְׁלִיחָא היא עוֹשֶׂה שְׁלִיחָא she can depute an agent (to receive the letter of divorce); הוֹשֵׁב עוֹשֶׂה שְׁלִיחָא the agent may depute an agent. Ib. 42^b שְׁלִיחָא אֵין שְׁלִיחָא אֵין שְׁלִיחָא there is no deputy for an illegal act, i. e. the responsibility for an illegal act cannot be shifted to the employer. Ber. V, 5, a. e. שְׁלִיחָא, v. שְׁלִיחָא; a. v. fr. — Pl. שְׁלִיחִים, v. שְׁלִיחִים.

שְׁלִיחָא ch. same, v. שְׁלִיחָא.

שְׁלִיחָא f. (שְׁלִיחָא) 1) שְׁלִיחָא (v. שְׁלִיחָא) *illegitimate use of a deposit, misappropriation*. B. Mets. 43^b שְׁלִיחָא יד אֵין בִּי שְׁלִיחָא use of a deposit does not require damage (in order to make the depositary responsible for losses for which he could otherwise not be made responsible). Kidd. 42^b; a. e. — 2) *message, agency, commission*. Ib. 41^a שְׁלִיחָא שְׁלִיחָא whence do we derive the law of agency (in betrothal)? Ib. 42^a שְׁלִיחָא בְּנֵי שְׁלִיחָא minors cannot serve as deputies. Meil. VI, 1, a. e. שְׁלִיחָא שְׁלִיחָא שְׁלִיחָא if the agent has carried out his commission (exactly as he was told), the owner is guilty of misappropriation (v. שְׁלִיחָא). Ib. 20^b שְׁלִיחָא עַל שְׁלִיחָא if the agent adds an act of his own to that for which he was commissioned. Lev. R. s. 22 שְׁלִיחָא רַבִּי אֵין שְׁלִיחָא if you (prophets)

do not convey my message, I have (other) messengers. Gen. R. s. 50 (ref. to Gen. XVIII, 2, a. XIX, 1) שְׁלִיחָא עַד שְׁלִיחָא before they carried out their message, the text calls them men, when they did carry it out, it calls them messengers (angels); a. fr. — Pl. שְׁלִיחָא (fr. שְׁלִיחָא). Ib.; Yalk. ib. 84; Yalk. Job 908 שְׁלִיחָא אֵין שְׁלִיחָא never carries two messages.

שְׁלִיחָא ch. same. Targ. II Esth. V, 8. — Meil. 21^a שְׁלִיחָא בְּנֵי שְׁלִיחָא but are they not disqualified as messengers? Ib. עֲבָרָה שְׁלִיחָא it (the olive press) carried out his commission (intention); שְׁלִיחָא שְׁלִיחָא so in this case his commission was carried out (through irresponsible persons as through tools); a. e.

שְׁלִיחָא m. (b. h.; שְׁלִיחָא) *having control, ruler*. Y. Sabb. III, beg. 5^e, v. שְׁלִיחָא. Gen. R. s. 3 שְׁלִיחָא בְּיוֹם וְכִי שְׁלִיחָא two commanders, one being on duty by day, and one by night. M. Kat. 18^a, a. fr. שְׁלִיחָא, v. שְׁלִיחָא; a. e. — Pl. שְׁלִיחִים, שְׁלִיחִים, שְׁלִיחִים. Num. R. s. 14¹² שְׁלִיחָא שְׁלִיחָא corresponding to the ten rulers in man (organs of the body regulating vitality, v. Koh. R. to VII, 19). — Fem. שְׁלִיחָא. Yalk. Ex. 287 שְׁלִיחָא שְׁלִיחָא שְׁלִיחָא (the Lord) control jealousy, but jealousy does not control me; שְׁלִיחָא שְׁלִיחָא but slumber has no power over me; (Mekh. Yithro, Bahod., s. 6 שְׁלִיחָא).

שְׁלִיחָא ch. same. Targ. Y. Gen. XXVII, 29. Targ. Koh. V, 1; a. e. — Pl. שְׁלִיחִים, שְׁלִיחִים. Targ. Y. I Gen. XLIX, 10. Targ. Prov. XXIII, 1. Ib. VIII, 15 שְׁלִיחָא וְשְׁלִיחָא (Ms. שְׁלִיחָא, corr. acc.) and rulers do I anoint in righteousness. — Fem. שְׁלִיחָא. Targ. II Esth. I, 2 (3) ed. Lag. (oth. ed. שְׁלִיחָא; ed. Vien. שְׁלִיחָא, corr. acc.).

שְׁלִיחָא, v. שְׁלִיחָא.

שְׁלִיחָא f. (preced.) *power*. Pesik. R. s. 13 שְׁלִיחָא אֵין שְׁלִיחָא power is placed in the hands of the wicked nation (Rome) only until &c.

שְׁלִיחָא, v. שְׁלִיחָא.

שְׁלִיחָא = שְׁלִיחָא. — Pl. שְׁלִיחִים. Targ. II Esth. I, 2 (3).

שְׁלִיחָא f. (preced.) *government*. Targ. II Esth. I, 2 (3).

שְׁלִיחָא, v. שְׁלִיחָא.

שְׁלִיחָא pr. n., שְׁלִיחָא lake of Shilyath. Y. Kil. IX, 32^c bot.; Y. Keth. XII, 35^b bot. שְׁלִיחָא; Midr. Till. to Ps. XXIV וְשְׁלִיחָא; B. Bath. 74^b שְׁלִיחָא שְׁלִיחָא (Ms. M. שְׁלִיחָא); Yalk. Ps. 697 שְׁלִיחָא שְׁלִיחָא (Ms. R. שְׁלִיחָא); Yalk. Ps. 697 שְׁלִיחָא שְׁלִיחָא.

שְׁלִיחָא, v. שְׁלִיחָא.

שְׁלִיחָא m. (שְׁלִיחָא) *embryo*. Hull. VII, 1 שְׁלִיחָא שְׁלִיחָא the law applies to an embryo (a live animal found in the body of the mother). Zeb. III, 5. Ib. 35^b; a. fr.

שְׁלִיחָא ch. same. Targ. Koh. VI, 3 (h. text שְׁלִיחָא).

שְׁלִיחַ, v. שְׁלִיחַ.

שְׁלִים, v. שְׁלִים.

שְׁלִימָא, שְׁלִי m. (שְׁלִים) 1) *complete, perfect; whole, unimpaired*. Targ. Ex. XII, 5. Targ. Ruth II, 12. Targ. Gen. XVII, 1. Targ. O. ib. XXXIII, 18 (Y. שְׁלִים; h. text שְׁלִים). Targ. Y. Lev. XXII, 27 שְׁלִימָא the perfect (Jacob); a. fr.—Pl. שְׁלִימָא, שְׁלִימָא, שְׁלִימָא. Targ. Deut. XXV, 15. Targ. Ex. XXIX, 1. Targ. Ps. CXIX, 1 שְׁלִימָא (not אוריח; ed. Wil. שְׁלִימָא). Targ. Prov. XXVIII, 10; a. fr.—Fem. שְׁלִימָא, שְׁלִימָא, שְׁלִימָא. Targ. Lev. IV, 28. Ib. III, 9 (Y. II שְׁלִימָא). Targ. Am. I, 6. Targ. Ps. XIX, 8; a. fr.—Pl. שְׁלִימָא. Targ. Deut. XXVII, 6 (not שְׁלִימָא). Ib. XXV, 15 שְׁלִימָא (not שְׁלִימָא); a. e.—2) *peaceful, sincere, friendly*.—Pl. as ab. Targ. Gen. XXXIV, 21 (O. Ms. Vat. 13 שְׁלִימָא; ed. Berl. שְׁלִים). Targ. II Sam. XX, 19.

שְׁלִימָא, שְׁלִימָא, שְׁלִימָא h., v. שְׁלִים.

שְׁלִימָא, שְׁלִימָא, שְׁלִימָא f. (preced. art.) *completeness, perfection, fulness, integrity*. Targ. Job V, 26. Targ. Ps. XXV, 21 שְׁלִימָא (ed. Lag. שְׁלִימָא). Ib. LXXVIII, 72. Targ. Job IV, 6; a. e.

שְׁלִיחָא m. (שְׁלִיחָא) *[sliding] pouch on an animal's back, saddle-bag, haversack*. Sabb. 154^b שְׁלִיחָא ... טענה ש' וכו' דוחה if (on the entrance of the Sabbath) his beast was carrying a bag full of grain, let him ... pull it towards one side, so that it slips down of itself; Tosef. ib. XVIII, 1. Tosef. B. Kam. I, 6; Y. ib. I, beg. 2^a. Kidd. 22^b; B. Bath. 75^b. Tosef. ib. IV, 2; a. e.

שְׁלִיחָא I ch. same.—Pl. שְׁלִיחָא. Sabb. 154^b שְׁלִיחָא small bags. B. Bath. 86^b שְׁלִיחָא large bags; a. e.

שְׁלִיחָא II m. (שְׁלִיחָא) *pulled off, esp. castrate*. Targ. O. Lev. XXII, 24 (h. text נחוק).—Sabb. 152^a שְׁלִיחָא, v. שְׁלִיחָא. Ib. שְׁלִיחָא ש' חוכיחא Ms. M. a castrated buck, and (thou wilt) reprove?

שְׁלִיפָא f. (שְׁלִיפָא) *slipping off; taking the shoe off* (a form of possession, Ruth IV, 7). Y. Kidd. I, 60^c top שְׁלִיפָא בראשונה in olden times they used to give possession by taking off the shoe.

שְׁלִיפָא f. (שְׁלִיפָא) *boiling*. Tosef. Kel. B. Mets. II, 19 שְׁלִיפָא (vessels made of that kind of wood) require to be boiled before they can be used.

שְׁלִיפָא, v. שְׁלִיפָא.

שְׁלִיחָא m. (b. h.; שְׁלִיחָא) 1) *captain, officer*.—Pl. שְׁלִיחָא. Mekh. B'shall. s. 1 (ref. to Ex. XIV, 7) שְׁלִיחָא גבורים ... שְׁלִיחָא שְׁלִיחָא means mighty men; שְׁלִיחָא שְׁלִיחָא ... because they were hung with arms; (anoth. opin.) שְׁלִיחָא the third on the chariot; formerly there were only two, and Pharaoh added one &c.—2) *the third finger, middle-*

finger. Tanh. B'resh. 5 וכל בש' וכו' and by his finger you can judge what he is (his strength), as we read (Is. XL, 12) and measured with the *shalish* (middle finger) &c.—3) [*the third person*] *trustee, depositary*. Gitt. 64^a וכו' אומר לגירושין בעל ... if the husband says, the letter of divorce has been deposited to be kept in trust, but the trustee says, it has been given me for the purpose of divorce (I was the wife's agent for receiving the divorce). Ib.; Tosef. B. Mets. I, 10 ... זה אומר כך ... if one of the contestants says thus, and the other thus, and the depositary says thus, the depositary's evidence is accepted over against both. Keth. V, 8 על ידי ש' if a husband for the time of his absence leaves the provision for his wife's maintenance in the hands of a trustee; a. fr.—Num. R. s. 13³⁸ שְׁלִיחָא, read: שְׁלִיחָא.—4) (traditional pronunciation) *one third*. Pes. 42^b שְׁלִיחָא רביא ש' grain that has not yet grown one-third (not one-third ripe); Y. Peah II, 16^d sq. Y. Shebi. V, beg. 35^d ש' קדים if the fruit reached the stage of one-third of maturity before the fifteenth of Shebat. Gitt. 70^a ש' אכל (of the capacity of the stomach), and drink one-third, and leave vacant one-third &c., v. שְׁלִיחָא. Y. Peah II, end, 17^b ש' קרבנא חמיני למזבח if he rented the field on shares of one-half, or one-third &c. B. Mets. 69^a ש' בשכר whatever profit it may bring over one-third (of its present value) shall be thine for thy labor (and the rest we will divide equally); a. fr.

שְׁלִיחָא f. (preced.) *trust, deposit*. Tosef. B. Mets. I, 10 שְׁלִיחָא בומן שוהש' וכו' (read: וכו' שוהש') when the deposited object (on which the contest turns) is produced by him (is still in the trustee's possession).

שְׁלִיחָא m. (b. h.; preced. wds.) *third*. Mekh. B'shall., s. 1, v. שְׁלִיחָא. Tam. VII, 4 שְׁלִיחָא דירי וכו' on the third day of the week they recited &c. Meg. I, 2. Gen. R. s. 3. Ib. s. 4; a. v. fr.—Esp. a) *unclean* (לשומא) ש' (or sub. לשומא) *unclean in the third degree* by contact with uncleanness of the second degree (שְׁנִי). Toh. II, 2, sq. Hag. III, 2, v. שְׁלִיחָא; a. fr.—b) *relation in the third degree, second cousin*. Shn. 28^a, a. e., v. שְׁנִי.—c) *talk about a third (absent) person, gossip, calumny* (v. שְׁלִיחָא). Midr. Till. to Ps. CXX שְׁלִיחָא we call the evil tongue *sh'lishi*, because it slays three: himself (the maligner), the receiver, and the maligned.—Pl. שְׁלִיחָא. Deut. R. s. 2³³, v. שְׁלִיחָא.—Fem. שְׁלִיחָא. Taan. II, 4 שְׁלִיחָא when blowing the Shofar at the third benediction, one says &c. Meg. III, 4 שְׁלִיחָא on the third Sabbath of the month we read &c. Tanh. Vaeth. 6 שְׁלִיחָא ש' the third time (didst thou sin, when thou didst say,) shall flocks &c. (Num. XI, 22); a. v. fr.—Par. I, 1 שְׁלִיחָא אומר ... כשאחא אומר ש' when you say *sh'lishith*, it means the third in the count with others; when you say *sh'loshith*, it means in its third year.

שְׁלִיחָא, שְׁלִיחָא, שְׁלִיחָא f.=h. שְׁלִיחָא, *after-birth*. Targ. Y. Deut. XXVIII, 57.—Ber. 6^a; Sabb. 134^a, v. שְׁלִיחָא.

שָׁלַח *Hif.* הַשְׁלִיךְ (b.h.) to cast off, throw down. Erub. 22^a; Yalk. Deut. 846 להַשְׁלִיכוֹ v. מִשְׁלָּא. Tanh. Sh'mini 11 וּמִשְׁלִיכִין הַיָּמִין ... ומִשְׁלִיכִין הַיָּמִין young men and boys struck him (the drunken man) and cast mud in his face. Midr. Prov. ch. I הַשְׁלִיכֵהוּ אֹתוֹ let us cast him into a pit. Ib. הִנֵּה הִכָּה הַשְׁלִיכָה לִים he took a hook and threw it into the sea. Lam. R. to II, 1 הַשְׁלִיכוֹ לָאָרֶץ he cast him off (his shoulder and) to the ground; a. fr.

Hof. הַשְׁלִיכָה to be thrown. Tanh. Vayesh. 2 כִּיּוֹן שָׁרָה when he was thrown into the pit, his face changed &c. Tanh. Noah 10 בְּרִשְׁוֹ הַשְׁלִיכָנוּהוּ by his order we have thrown (into the furnace) &c.; a. e.—Part. מִשְׁלִיכָה; f. מִשְׁלִיכָה. Gen. R. s. 8; Yalk. ib. 13, v. בְּלוּרִין. Sifré Deut. 43 הַשְׁלִיכָהוּ מִשֵּׁי ... שְׁהִיחָה מִשֵּׁי the corpse of J. ... which lay exposed to heat in day-time and to cold &c. Midr. Prov. I. c. מִשֵּׁי עֲלִיוֹ the care for the household was thrown upon him (Reuben).

Nif. נִשְׁלַח same. Ex. R. s. 20 וְכִּי לֹא הִכָּה מֹשֶׁה (the Nile)? He said, I have been thrown into it, and it did not harm me &c.; a. e.

שָׁלַח m. (b.h.) name of a bird of prey, cormorant. Hull. 63^a, v. שָׁלַח I.

שְׁלִיחוֹת, שְׁלָחָה, v. שְׁלָחָה.

שְׁלָחָה, Kel. XXV, 4, v. שְׁלָחָה.

שָׁלַח I [to hang down, be loose,] 1) to hang on, to chain. Part. pass. שְׁלִיחָה. Lam. R. introd. (R. Z'era) ... כָּרָה בְּשָׁלָחִים a troop of old men chained with chains.—2) to make chain-stitches, to baste, opp. אָרָה to sew together with fine stitches. Y. M. Kat. III, 82^b top אָרָה הַמֵּתִים הָיָה לְשָׁלָחִים for all deceased relatives one may baste the rent after seven days, and sew it after thirty days; וְשָׁלַח לְיָמֵי שְׁבִיעִי let him be permitted to baste it on the seventh day &c.; Treat. S'mah. ch. IX; M. Kat. 22^b. Ib. אִשָּׁה שְׁלִיחָה a woman may baste it immediately (after rendering), out of regard for her dignity; ib. 26^b. Ib. לֹא יִשְׁלַח לְשָׁלָחִים because it is not to be basted (during the seven days); a. e.

Pi. שִׁילָה to hang with, decorate with.—Part. pass. מִשְׁשָׁלָה. Mekh. B'shall, s. 1 מִשְׁשָׁלָה בְּיָדָא v. שְׁלִיחָה.

שָׁלַח II (b.h.) to draw, capture; to carry off. Pirké d'R. El. ch. XXXVIII; Yalk. Gen. 134 וְשָׁלַחָהּ he (Shechem) carried her off and slept with her.—Transf. (of water) to make inroads. B. Kam. 61^a, a. e. שְׁלִיחָה v. שְׁלִיחָה.

Hithpol. הִשְׁלַח to be bereft (of reason), be senseless. Snh. 97^a (expl. Is. LIX, 15) הִשְׁלַח עַל הַבְּרִיּוֹת he that departs from evil is considered by people as senseless.

שָׁלַח I m. (b.h.; preced.) booty, gain. B. Kam. 61^a, v. אֶנְהָ. Ex. R. s. 18 (ref. to Is. VIII, 3) וְשָׁלַחָהּ and he shall hasten to plunder their (his) booty. Mekh. B'shall, Shir, s. 7 [read:] מִחוּלָּה (his) booty. Ib. אֲנִי לָהֶם שְׁלִיחָה I am assigned to them, my booty and my own property shall be theirs; Yalk. Ex. 249; a. e.

שָׁלַח II m. (שָׁלַח I) chain, loose stitch, baste. M. Kat.

26^b הַשְׁחִירָה מִחוּץ הַשֵּׁי he who rends his garment (in mourning) where it has been stitched; Y. ib. III, 83^b top הַשֵּׁי Uks. II, 6 הַכּוֹבְסִין שְׁלַל the washers' materials loosely stitched together; Sabb. 48^b שְׁלַל כּוֹבְסִים—Transf. שְׁלַל עֲרֵבִים embryonic eggs laced together with veins; ovary of birds. Tosef. Zab. V, 9; Bets. 7^a.

שָׁלַח m. = h. שָׁלַח I. Targ. Esth. III, 13 שְׁלַחָהוּ (ed. Lag. שְׁלַחָהוּ pl.).

שָׁלַח, שָׁלַח (b.h.) to be whole, complete; to end, cease. Y. Sot. VIII, 22^c bot. שְׁלַחָהוּ שְׁלֵמָה Zedekiah was named Shallum, because in his days ended the reign of the house of Judah; Y. Shek. VI, 49^d top; Y. Hor. III, 47^c bot.; Bab. ib. 11^b; Ker. 5^b שְׁשָׁלָה (corr. acc.); Yalk. Kings 250; Yalk. Chr. 1085. Pesik. R. s. 6 (ref. to I Kings VII, 51) כִּיּוֹן שָׁבָא ... עֲבָשִׁי שְׁלַמָּה מִלְּאכָה when Solomon came and built the Temple, the Lord said, now the work of heaven and earth (creation) is complete; Yalk. Kings 186 שְׁלַחָהוּ. Pesik. R. I. c. שְׁלַמָּה נִפְשָׁם ... שְׁלַחָהוּ when the workmen had finished their work, their life was finished (they died); Yalk. I. c.; a. e.

Hif. הִשְׁלַח 1) to complete, finish. Pesik. R. I. c., v. supra. Y. R. Hash. I, 57^a top; Y. Shebi. II, 34^a top מִכִּיּוֹן שָׁרָה since he stands in (has entered) the third year of the tree, he may count it a full year. Yoma 33^a (ref. to Lev. VI, 5, play on הַשְׁלַמָּה ... עֲלִיהָ) עֲלִיהָ with it (the evening sacrifice) cease all sacrifices (none can be offered after it). B. Kam. 10^a הִשְׁלַחָהוּ ... הַחֹפֶר if one digs a pit nine cubits deep, and another comes and completes it to the legal size of ten. Ber. 47^b וְהִשְׁלַחָהוּ ... שָׁחַד he freed his slave and used him to complete the quorum of ten persons. Ib. 8^b הַמְשָׁלִים פְּרִשְׁוֹתָיו v. פְּרִשְׁוֹתָיו I. Pesik. R. I. c. לֵךְ נִקְרָא שְׁלַמֹּה he is called Sh'lomoh (perfect), because God caused the work of creation to be perfected through his handiwork (the Temple); Yalk. Kings I. c.; a. fr.—Esp. to finish the fast-day. Taan. VII, 9 מִשְׁלַחָהוּ they must fast the whole day. Yoma 82^a מִשְׁלַחָהוּ they must fast to the end of the day; a. fr.—Part. pass. מִשְׁשָׁלָה perfect, virtuous. Hor. I. c. he was named Shallum (משולם) because he was perfect in his deeds; Yalk. Kings 250; Yalk. Chr. I. c.—2) (denom. of שָׁלַח) to make friends, or to surrender. Succ. 52^a (ref. to Prov. XXV, 22) אִלָּה יִשְׁלַחָהוּ לֵךְ read not y'shallem (he will pay) but, he will surrender him (the evil spirit) to thee; (comment.; he will make him be friends with thee).—Part. pass. as ab. Num. R. s. 74 אָדָם עֶשֶׂר יָמִים דִּיר מִשְׁלַחָה לְאַלְהֵיהֶם they (the Israelites) at peace with God (adhered to him sincerely) ... מִשְׁשָׁלָהוּ כ"ט יָמִים twenty-nine days they were sincere servants of God, opp. אִלָּה הִנֵּגָה. Ib. אִינוֹם. Ib. עֲשֵׂי אֵל הִנֵּגָה (ed. Wil. משלמים, corr. acc.) they will be faithful to me only forty days. Gen. R. s. 16, beg. מִי faithful to his Creator; a. e.

Nif. נִשְׁלַח to be finished, to end. Tanh. Mishp. 19 וְכִּי אָמַר מַלְאָךְ הַשָּׁמַיִם the angel says, such and such has ended (must die).

Pi. מִשְׁשָׁלָה 1) to perfect.—Part. pass. מִשְׁשָׁלָה. Hor. I. c., v.

שְׁלֵמָא *m. Shalmaite*, an Arabic tribe. Targ. O. Num. XXIV, 21 (Y. שְׁלֵמָא, read: מָרָא ...; h. text קינר). Targ. I Sam. XV, 6. Targ. Jud. IV, 17; a. e.—Y. Shebi. VI, 36^b bot. (= קינר, Gen. XV, 19); Y. Kidd. I, 61^d top שמלא (corr. acc.; = קינר); Gen. R. s. 44 (= קינר); B. Bath. 56^a (= קינר).—*Pl. שְׁלֵמָא*. Targ. O. Gen. XV, 19 (h. text קינר; Y. שְׁלֵמָא, read: שְׁלֵמָא sing.).

שְׁלֵמָא *f. (b. h., v. שְׁלֵמָא) cloak, garment*. Gen. R. s. 3 'שְׁלֵמָא' as in a cloak; Yalk. Ps. 862 בשמלה the Lord wrapped himself in it (the light) as in a cloak; Ex. R. s. 50. Snh. 102^a; a. fr.

שְׁלֵמָא (b. h.) *pr. n. m. Solomon, king of Israel*. Ber. 10^a 'שְׁלֵמָא' with reference to whom did Solomon say that verse (Prov. XXXI, 26)? Snh. 20^b 'שְׁלֵמָא' ruled first over those on high &c. Y. ib. II, 20^c 'שְׁלֵמָא' an angel came down in the image of S. and made him rise from his throne &c.; Koh. R. to II, 2. Pes. 36^b 'שְׁלֵמָא' (of the finest flour) may be used on the Passover; Y. ib. II, 29^b bot. 'שְׁלֵמָא' (insert של, or read: מִצָּה).

שְׁלֵמָא, *v. שְׁלֵמָא*.

שְׁלֵמָא (b. h. שְׁלֵמָא) *pr. n. m. Shelemia, father of* רינא. B. Bath. 111^a.

שְׁלֵמָא, *v. שְׁלֵמָא*.

שְׁלֵמָא *m. pl. (b. h.; v. שְׁלֵמָא; sub. וְשָׁלַם) peace-offering*. Sifra Vayikra, N'dabah, Par. 13, ch. XVI, v. שְׁלֵמָא II. Zeb. I, 2 'שְׁלֵמָא' which were killed as peace-offerings. Ib. V, 5 'שְׁלֵמָא' congregational peace-offerings; a. v. fr.

שְׁלֵמָא *m. (שְׁלֵמָא) perfect, righteous, honest*. Snh. 7^a, v. fr.; Yalk. Prov. 960. Snh. 22^a בקיט Ms. M. (ed. בשלמא, v. שְׁלֵמָא; Yalk. Kings 166 בשלמא).

שְׁלֵמָא *pr. n. f. (abbrev. of שְׁלֵמָא) Sh'lamta, Sh'lamtsu* (Salome Alexandra), wife and successor of king Alexander Jannai. Lev. R. s. 35; Sifra B'huck. ch. I; Taan. 23^a quoted in Tosaf. to Sabb. 16^b 'שְׁלֵמָא' Sabb. 16^b 'שְׁלֵמָא' (Ms. M. שְׁלֵמָא, in one wd.). Koh. R. to VII, 11 'שְׁלֵמָא' (corr. acc.).

שְׁלֵמָא, *v. שְׁלֵמָא*.

שְׁלֵמָא, *v. שְׁלֵמָא*.

שְׁלֵמָא *m. (שְׁלֵמָא II) thoughtless, unsuspecting*. Targ. Jud. V, 27 ed. Ven. I (missing in eds.).

שְׁלֵמָא *pr. n. pl. Sh'lanya* in Babylonia. M. Kat. 12^b (Ms. M. שְׁלֵמָא).

שְׁלֵמָא *m. (שְׁלֵמָא; v. letter י) sediment; muddy* *alluvium*. Y. Ab. Zar. I, 39^c 'שְׁלֵמָא' (some ed. שְׁלֵמָא, corr. acc.). V. שְׁלֵמָא.

שְׁלֵמָא, *v. preced.*

שְׁלֵמָא, Tosef. Hull. I, 15 'שְׁלֵמָא', *v. preced.*

שְׁלֵמָא (b. h.; comp. שְׁלֵמָא, a. שְׁלֵמָא) 1) *to be lax, hang down, be loose, slip*. Denom. שְׁלֵמָא. 2) *to loosen, take off, pull*,

draw a sword. Lev. R. s. 34 'שְׁלֵמָא' Ar. (ed. רשומי) may he loosen (release), v. חֲלַץ. Y. Kidd. I, 60^c top (ref. to Ruth IV, 7) 'שְׁלֵמָא' which took the shoe off (the buyer or the seller)? Num. R. s. 14^a 'שְׁלֵמָא' ... נחל a nail with a big head is easily pulled; Pesik. R. s. 3. Midr. Till. to Ps. CXX 'שְׁלֵמָא' if a man draws the sword which he has in his hand to slay his neighbor &c.; a. e.

Nif. שְׁלֵמָא to be loosened, drawn. Gen. R. s. 93; Yalk. ib. 150 'שְׁלֵמָא', *v. preced.*

Hif. שְׁלֵמָא to pull, pluck the last growth. Gen. R. s. 20; Yalk. ib. 32 'שְׁלֵמָא' שְׁלֵמָא שְׁלֵמָא ... this (Gen. III, 18) was said with reference to these days, when one plucks his field over and again and eats it (the after-math) &c., v. Pes. 118^a.

שְׁלֵמָא *ch. same, to loosen, pull, draw*. Targ. Hös. IV, 11. Targ. Y. Num. XXXI, 8. Targ. Jud. III, 22. Targ. Y. Ex. III, 5; a. fr.—Targ. I Chr. I, 20 (play on שְׁלֵמָא, ib.) ... 'שְׁלֵמָא' (לְחַלְשָׁה) he drew the rivers into his domain.—Part. pass. שְׁלֵמָא. Targ. Y. I Deut. XXV, 10 (Y. II שְׁלֵמָא, Hebrew, pl., h. text שְׁלֵמָא).—Yeb. 102^b 'שְׁלֵמָא' how do we know that this 'שְׁלֵמָא' (Deut. XXV, 9) means taking off? Y. ib. XII, 13^a top 'שְׁלֵמָא' and she took off his shoe. Sabb. 59^b 'שְׁלֵמָא' she might take off (her jewelry) and show it. Ib. 'שְׁלֵמָא' (Pa.). Ib. 82^a 'שְׁלֵמָא' and that no vegetable will be pulled, and eaten by you, out of the bunch &c. Shebu. 31^a 'שְׁלֵמָא', *v. preced.* Erub. 11^b 'שְׁלֵמָא' I go and pull (the reeds) out, and throw them away; a. fr.—Trnsf. (comp. שְׁלֵמָא, שְׁלֵמָא) *to untie, annul*. Gitt. 33^b 'שְׁלֵמָא' an act performed in the presence of ten persons, requires ten for revoking it; a. e.—Yeb. 109^b 'שְׁלֵמָא' the guarantors of Shaltsiyon, where they practice 'pull and stick in', release the debtor and seize the guarantor.—Sabb. 90^a, a. e.—Sabb. 90^a, v. שְׁלֵמָא.—[Sabb. 98^b; Yalk. Ex. 370, v. שְׁלֵמָא.]

Pa. שְׁלֵמָא same. Targ. O. Lev. XIV, 40 (h. text חֲלַץ). Ib. 43 (some ed. Pa.).—Yeb. 102^b (ref. to חֲלַץ, Num. XXXI, 3) 'שְׁלֵמָא' it means tearing away from home to war. M. Kat. 4^b, v. שְׁלֵמָא. Sabb. 59^b, v. supra; a. e.

Ithpa. שְׁלֵמָא, Ithpe. שְׁלֵמָא to be drawn; to be loosened, to slip. Targ. Ez. XXI, 15 (h. text חֲלַץ). Targ. II Kings VI, 5. Targ. Is. XXXIII, 20 (h. text יָרַס); a. e.

שְׁלֵמָא *m. (preced.) [that which is pulled out] stubble field*. Tosef. B. Mets. IX, 29 'שְׁלֵמָא' it is not the same when he surrenders the land tilled (cleared), as when he surrenders it with the stubbles.—*Pl. שְׁלֵמָא*. Cant. R. to VI, 12 'שְׁלֵמָא' picked up (ears) among the stubbles.—Trnsf. constr. שְׁלֵמָא, *the end of a period*. Yeb. 116^b 'שְׁלֵמָא' it was towards the end of the wheat harvest. Sabb. 60^a 'שְׁלֵמָא' (Ar. שְׁלֵמָא; Ms. M. שְׁלֵמָא, corr. acc.; Ms. O. שְׁלֵמָא, v. Rabb. D. S. a. l. note) it was the end of the period of persecution; Cant. R. to II, 5 'שְׁלֵמָא'.

שְׁלֵמָא, *v. שְׁלֵמָא*.

שְׁלֵמָא, *v. next w.*

שְׁלֵמָא *f. (Shaf. of שְׁלֵמָא, with anorg. ב) to sac-*

like organ,] 1) *womb*. Hull. 55^b, v. שְׁלֵפָה. Ib. 48^a top; Tosef. ib. III, 10 שְׁלֵפָה (corr. acc.).—2) *the (bladder-like) gullet of a bird*. Pesik. Vattom., p. 132^b שְׁלֵפָה מביאה ש' של חנוכה Ar. (ed. Bub. 'שליש', corr. acc.; v. Bub. note 57) she took the gullet of a hen and filled it with balsam &c.; Lev. R. s. 16, beg. Ar. (ed. שְׁלֵפָה של ביצה); Lam. R. to IV, 15 שְׁלֵפָה; Yalk. ib. 1032 שְׁלֵפָה (corr. acc.).

שְׁלֵפָה m. pl. (cmp. שְׁלֵיף) [*pouch-like buds*], undeveloped dates. Bekh. 52^b ויהי תמריר ש' if (at the father's death) they were *shalpuffe*, and afterwards became full-grown dates; B. Bath. 124^a שְׁלֵפָה (Ms. M. שלפפ; Ms. H. שלפפ; Alf. Ms. שְׁלֵפָה; Ms. R. שלפפ = שלפפ; v. preced.); Yalk. Deut. 928.

שְׁלֵפָה, v. שְׁלֵיף.

שְׁלֵפָה, v. שְׁלֵיף.

שְׁלֵפָה (abbrev. of שְׁלֵיף ציון) 1) pr. n. f. *Shaltsiyon*, *Salome Alexandra*, v. שְׁלֵיף. —2) (supposed to be) pr. n. pl. *Shaltsiyon*. Yeb. 109^b, v. שְׁלֵיף. —3) surname of Hama bar Ada, an habitual pilgrim to Palestine (cmp. Ps. CXXII, 6). Bets. 25^b Ar. (ed. שליח a messenger to Zion)].

שְׁלֵק (Shaf. of חלק, as שנק of חנק) 1) (cmp. Assy. שְׁלַק, Del. Assy. Handw. 666) *to dissect*. Bekh. 45^a מעשה שלק ... it happened that the disciples of R. Yishm. dissected the body of a prostitute that had been condemned to death &c.—2) [*to make smooth*], *to boil thoroughly, boil to a pulp, seethe*. Maasr. IV, 1 הכיבש חשולק, הכיבש who presses, boils, or salts (vegetables, olives &c.) ... he is bound to give tithes. Tosef. Bets. II, 15 ש' הימנו וכן if he seethed a small portion of the Passover lamb, contrad. to Naz. VI, 9 (45^b) או שולקן Y. ed. a. Bab. (Mish. ed. שְׁלֵק) having cooked or seethed the peace-offering; a. fr.—Part. pass. שְׁלֵק; f. שְׁלֵקָה. Y. ib. 55^c top קרוי מבושל חש' this Mishnah indicates that 'seethed' is called cooked. Ned. VI, 1 הנדרר מן המבושל 'what is cooked' is permitted to eat what is roasted or seethed. Uks. II, 6 ש' ביצה a hard-boiled egg; Tosef. ib. II, 15 ש' ביצה (read: שְׁרומיטא) a hard-boiled egg, or an egg boiled down to a pill, v. שְׁרומיטא; a. fr.

Pi. שְׁלֵק 1) *to make smooth*, (of melons) *to trim and rub*. Maasr. I, 5 מלשן משישן melons are subject to tithes as soon as the gardener trims them; ואם אינו משישן ואם אינו משישן and if he does not trim them (before storing) &c.; Tosef. ib. I, 6 אע"פ שלא ש' you must give T'rumah of cucumbers and gourds, even if you do not trim them; a. e.—2) *to boil*. Tanh. Bresh. 7 ... אין לך ש' ואחר שיקד לשלוקן and there is nothing more bitter than the lupine, but thou takest pains to boil and sweeten it &c. Tanh. Vaera 14 נקבין וישלוקן we will collect them (the locusts) and boil (and preserve) them in casks.

Nif. שְׁלֵק *to be boiled*. Neg. XI, 8 חשוי משישן warp is susceptible of uncleanness when it is boiled (Var. משישן when it is taken out of the water); Sifra Thazr., Neg., Par. 5, ch. XIII.

שְׁלֵק ch. same, 1) (cmp. בשל) *to be overheated, blasted*

(by a hot wind). Targ. II Kings XIX, 26 ירשליק (not 'ירש'); Targ. Is. XXXVII, 27 (h. text שרפה)—2) *to boil thoroughly*. Y. Ber. VI, 10^b top בהויה ושלוק in the case of one that boils (rice), contrad. to רשריק. Y. Gitt. I, 43^c; Y. Shebi. VI, 36^c top שְׁלֵק, v. לְשֵׁר. a. e.—Part. pass. שְׁלֵק; f. שְׁלֵקָה. Ab. Zar. 38^b מישוה שלוק oil. Ib. שְׁלֵקִי seethed dates (v. אֶהֱיָא). Gitt. 68^b; Pes. 34^a, v. סֵלֶק.

שְׁלֵק m. (preced.) *seething, overboiled matter*. Y. Shebi. VI, 36^c top של בריצ' מ' ש' של בריצ' water in which eggs have been boiled; Y. Gitt. I, 43^c. Ber. VI, 8 אכל ש' וכן even if one eats overboiled vegetable, and he makes a meal of it. Ib. 44^b מוורי ש' ומי איכא מירי דהרי ש' מוורי (not מוורי) is there a thing which a person makes a meal of when it is boiled to a pulp?; a. e.—Pl. שְׁלֵקִין, שְׁלֵקִין. Tosef. Ter. VII, 13; Y. ib. VIII, 45^d. Ab. Zar. II, 6 וכבשין ש' things preserved by boiling or by pressing (by gentiles); a. e.

שְׁלֵקִין, v. שְׁלֵקִין.

שְׁלֵקִין m. pl. (v. שְׁלֵק Pi.) *trimmings, coiled and hairy substances covering gourds &c.* Y. Maasr. I, 49^a (expl. משישן, ib. I, 5) מאן דו יריש ש' when he removes the trimmings; cmp. פֶּסְקִיסָה.

שְׁלֵקִין, שְׁלֵקִין, בֵּן ש' pr. n. m. *Ben-Shalkuth* (*Shalkith*). Nidd. 52^b; Tosef. ib. VI, 5.

שְׁלֵשׁ, v. שְׁלֵשׁ.

שְׁלֵשׁ, Pi. שְׁלֵשׁ I (b. h.; denom. of שְׁלֵשׁ) 1) *to do or come for the third time*. Num. R. s. 4²⁰ איזה שנה לא יצא אורה לא שנה ולא שנה ולא שנה not that year passed, nor the second, nor the third, when &c., i. e. within three years these things occurred; a. e.—2) *to go back to the third generation*. B. Bath. X, 7 יִשְׁלְשׁוּ they should write the grandfather's name in the document.—3) *to divide into three parts*. Ib. III, 4 מְשַׁלְשִׁין בֵּינֵיהֶם the fine is divided between them (the three sets of witnesses convicted of an alibi); Macc. I, 3. במכור מ' במכור the monetary fine is divided, but not the punishment (but every one has to undergo the full punishment). Ab. Zar. 19^b לעולם יִשְׁלְשׁ אדם שנתידי שלש וכן a man should always divide his years (his time) into three parts, devoting one third to Bible, one to Mishnah &c.; Kidd. 30^a יִשְׁלְשִׁי (Hif.). Ex. R. s. 15²⁷ מְשַׁלְשִׁים I will divide them among us three; a. fr.—Part. pass. מְשַׁלְשִׁין; f. מְשַׁלְשִׁין; pl. מְשַׁלְשִׁין a) *done for the third time*. Ab. Zar. I. c., ומש' בכתובים stated in the Torah, a second time in the Prophets, and a third time in Hagio-grapha; Meg. 31^a; a. fr.—b) *divided into three, arranged in three classes, threefold*. Deut. R. s. 2³³ (ref. to ורשליש, Zech. XIII, 8) אלו ישראל שנקראו שלשין שהם מש' וכן that means Israel, who are called 'thirds', for they are divided into three classes, priests &c. Midr. Prov. to XXII, 20 (ref. to שלשין, ib.) כל מעשי תורה מש' היה מש' ואחריתיה (ib.) all affairs of the Torah are threefold; itself is threefold: Torah, Prophets, and Hagio-grapha, and its signs are threefold: אמת (Truth); and it was given through a tribe third in order: Reuben, Shimeon, and Levi; משה משה the third born &c. Cant. R. to I, 1

היו 'מש' all the events of that man's (Solomon's) life were marked by three stages (rise, fall, and rise).—B. Bath. X, 7 ואם דרי מש' and if the names are alike up to the grandfather (v. supra); a. fr.—Y. Shebi. I, 33^b, v. בְּשָׁלֹשׁ.—c) *developed to one third of the full growth*, v. בְּשָׁלֹשׁ.—4) (apocop. of שָׁלַשׁ) *to let down*, v. שָׁלַשׁ I.

Hif. הִשְׁלִישׁ 1) *to divide into three parts*. Kidd. I. c., v. supra. B. Mets. 42^a שליש וכו' a man should always have his capital divided into three parts, one-third invested in land, one in merchandise, and one in ready money; Yalk. Deut. 897; a. e.—2) (v. הִשְׁלִישׁ) *to deposit*. Keth. VI, 7 מה שהשליש לברו... מזה שהשליש לברו if a father deposits money for the benefit of his daughter, and she says, I trust my husband (and want it to be given to him), the trustee must do that with it for which it was deposited with him; ib. 69^b... המשליש לברו if one deposits money with his son-in-law to buy with it &c.; Tosef. ib. VI, 9; a. e.

Hof. הוֹשִׁיל *to be deposited*, v. supra.

Nithpa. נִשְׁלַחַל *to have been at a thing for the third time*. Num. R. s. 9, מִשְׁלַחַל.

שָׁלַשׁ, *Pi.* שָׁלַשׁ II *to let down, suspend*, v. שָׁלַשׁ I.

שָׁלַשָּׁא f., pl. שָׁלַשָּׁא, v. שָׁלַשָּׁא.

שָׁלַשׁ m., שָׁלַשׁ f. (b. h.) *three*; constr. שָׁלֹשָׁא. Shebi. IX, 2, v. אָרְץ. Erub. 40^b, a. fr. רגלים וכו' Ib. 41^b ש' דברים מעבירין וכו' ש' דברים מעבירין וכו' three classes of men will not see the face of Gehenna (having expiated their sins in this world): those afflicted with extreme poverty &c. R. Hash. 10^a, a. fr. ש' בן ש' three years old (in its third year). Y. Succ. I, end, 52^c שָׁלֹשָׁתָן all three of them. Ex. R. s. 15²⁷ שָׁלֹשָׁתָן all three of us; a. v. fr.—Pl. עשרים וכו' R. Hash. I. c. יום ש' וכו' twenty-four months and thirty days old. Nidd. 45^a ש' thirty days of a year count for an entire year; a. v. fr.—Esp. *sh'loshim, thirty days of mourning observances for a deceased relative*. M. Kat. 20^a נהגו שבעה וכו' the laws of mourning observances of seven days and of thirty days apply to it. Ib. עשרי שבעה וכו' he observed for him *shib'ah* and *sh'loshim*; a. fr.

שָׁלַשׁ I m. (שָׁלַשׁ I) *letting down on a rope*. Erub. 83^b ב' וזוהו ב' if both neighbors can use the wall by letting things down; Y. ib. VIII, beg. 25^a; a. e.

שָׁלַשׁ II m. (שָׁלַשׁ II) *forming chains, curls*. Y. Shebi. IV, end, 35^c שָׁלֹשָׁתָן וכו' תָּנַח.

שָׁלַשׁ III m. (שָׁלַשׁ III) *slimy*, v. שָׁלַשׁ III (slimy substance), 1) *slimy abdominal secretion*. Gen. R. s. 51, beg. שָׁלַשׁ נמרה בצואה which is dissolved in the excrements, v. אֲרִיזָה.—2) *snail, worm*. R. Hash. 24^b קטן ש' מוחת לרבות ש' (Ex. XX, 4) this includes the smallest earth-worms. Tosef. Hull. II, 18; Hull. 40^a וכו' לשום ש' if one kills an animal in the name of mountains... or even of a small worm, such are 'sacrifices of the dead.' Ib. 67^b לרבות וכו'

'whatsoever' goes up on the belly (Lev. XI, 42), this includes the snail and whatever is like it (worms); Sifra Sh'mini, Par. 10, ch. XII השלשונים (pl.). Gen. R. s. 8; Lev. R. s. 14 קדמך ש' the worm has been created before thee (man); a. e.—Pl. שָׁלֹשָׁא, v. supra.

שָׁלֹשָׁא, v. שָׁלֹשָׁא.

שָׁלֹשָׁא f. (שָׁלַשׁ) *three years old, in its third year*. Par. I, I, v. שָׁלֹשָׁא.

שָׁלַשׁ I, (apocop.) שָׁלַשׁ I, (apocop.) they lowered for them (the besiegers) two basketfuls of gold &c.; once they let down &c.; Sot. 49^b; Men. 64^b; B. Kam. 82^b מְשַׁלְשִׁין Sabb. I, 11 מְשַׁלְשִׁין the Passover lamb is let down into the stove &c.; Tosef. Pes. VII, 1. Tosef. Bets. IV, 3 אין מְשַׁלְשִׁין אותן וכו' you must not let them down from the window, but you may let them slide down on ladders (v. ed. Zuck. note). Lev. R. s. 19 נשלוהו ושללוהו they seized him and let him down the wall; Gen. R. s. 94, end. Yeb. XVI, 4 (121^a) מְשַׁלְשִׁין אורח וכו' it happened at Asia with one whom they let down into the sea (as diver), and (in hauling him up) they brought up nothing but his leg.; Y. ib. 15^d top ששלוהו דים (corr. acc.). Erub. 87^a מְשַׁלְשִׁין וכו' he may let the bucket down and fill &c.; Tosef. ib. IX (VI), 24. Gen. R. s. 11 צריך לְשַׁלְשֵׁל (on the Sabbath) one must let his cloak hang down (not tuck up as for travel). Ib. ועירא R. Z. pulled it down; a. fr.—Part. pass. מְשַׁלְשֵׁל hanging down. Men. 41^b Ms. M. (ed. מְשַׁלְשֵׁל, v. Rabb. D. S. a. l. note) how far must the threads of the show-fringes hang down (beyond the border)?; Yalk. Num. 750; ib. ארבע ארבע (Men. l. c. sing.) hanging down four finger-breadths.

שָׁלַשׁ II (cmp. שָׁלַשׁ I) 1) *to chain, couple*. Tosef. Ber. VI (V), 6; Pes. 105^b and combines all of them. (the benedictions) in the prayer after the meal. Y. Kidd. I, 61^a bot.; Y. Sabb. I, 3^a או יכול או שָׁלֹשָׁא if thou canst couple a tradition by quoting authorities up to Moses, do so; if not, quote either the very first or the very last authority; a. e.—Part. pass. מְשַׁלְשֵׁל knotted. Num. R. s. 97 לוחבב ש' וכו' his (Israel's) offspring was like a rope knotted together, one part to the other, for all could trace their descent in uninterrupted succession.—2) *to form chains, curls*. Shebi. IV, 10 מְשַׁלְשֵׁל (must not be cut down in the Sabbatical year) from the time that they form chains, v. שָׁלֹשָׁא II.

שָׁלַשׁ I ch. same.

Ithpalp. אֶשְׁתַּלְשֵׁל *to be chained*. Targ. Job XII, 17 (h. text שָׁלַשׁ).

שָׁלַשׁ II = h. שָׁלַשׁ I, *to let down*. Targ. I Sam. XIX, 12. Targ. Josh. II, 15; 18.—Y. Snh. II, 20^b bot. רמיה וכו' he saw him let his clothes down a little,

and take them up a little; Y. Succ. V, 55^c top, Num. R. s. 4, end משולשל (corr. acc.).

Ithpa. to let one's self down. Y. Ter. VIII, 45^d bot. דהוא מְשֻׁלְשֵׁל for it (the serpent) can let itself down (on the string).

שְׁלֹשִׁל III (v. שְׁלֹשִׁל III) *to relax, loosen the bowels.* Keth. 10^b; Gitt. 70^a מְשֻׁלְשֵׁל they (dates) act as a laxative.

שְׁלֹשִׁל f. (שְׁלֹשִׁל II) *chain.* Kel. XIV, 3. Y. Taan. II, 65^d הַשְּׁלֹשֶׁת וְכ'... הרריני עושה לה ש' I will make a chain for it (the key), so that if its gets lost, the chain will point it out. Y. Succ. V, end, 55^d; Cant. R. to V, 5 (ה) ירוסחין ש' וְחָס; ib. introd. שלשת ירוסחין. Num. R. s. 97 וְחָס thus the genealogical chain is continued. Ib. s. 4⁸ Noah foresaw that the genealogical chain of the patriarchs would begin with him (Shem); a. fr.—*Pl.* שְׁלֹשֶׁת אֲבוֹתָנוּ. Sabb. 89^b, v. רָצָה I. Y. Keth. II, 26^d; Y. Gitt. III, 45^a top (among the appurtenances of a siege). Erub. 58^a; a. fr.

שִׁישׁ, שׁוֹשִׁיל, שְׁוֹשִׁיל, שְׁלֹשֶׁלֶת ch. same. Targ. Job XII, 18 שְׁוֹשִׁיל Ms. (ed. 'שוש'). Targ. II Esth. I, 2 שוש; a. e.—Keth. 27^a וְכ' למחא שושיל וְכ' (to guard place around the town a chain and a dog &c.) (to guard against surprise). Gitt. 68^a, v. שְׁסִיחִים. Ib. 56^b וְש' וְש' grant me (spare) Jabneh and her scholars and the chain (the family of scholars) of Rabban G.; a. fr.—*Pl.* שְׁלֹשֶׁת שְׁוֹשִׁיל, שְׁלֹשֶׁת שְׁוֹשִׁיל, שְׁלֹשֶׁת שְׁוֹשִׁיל. Targ. I Kings VI, 21 (ed. Lag. (שִׁישִׁין). Targ. Ez. VII, 23 שְׁלֹשֶׁת (ed. Lag. (שִׁישִׁין). Targ. Jud. XVI, 21. Targ. Is. XL, 19 (some ed. שְׁלֹשֶׁת, corr. acc.). Targ. Ps. CXVIII, 27 שְׁלֹשֶׁת שְׁוֹשִׁיל (ed. Lag. (שִׁישִׁין). Ib. CVII, 14 שְׁלֹשֶׁת שְׁוֹשִׁיל (Ms. (שְׁלֹשֶׁת שְׁוֹשִׁיל). Targ. II Esth. I, 2, end שְׁלֹשֶׁת (some ed. שְׁלֹשֶׁת); a. fr.

שְׁלֹשֶׁת, v. שְׁלֹשֶׁת.

שְׁלֹשֶׁת, v. שְׁלֹשֶׁת.

שָׁם (b. h.) *there, thither.* Macc. II, 7 מִשָּׁם אֵינוּ יוֹצֵא מִשָּׁם he dare not go away from there (the city of refuge) all his life time; שָׁם חָדָא דִּירְחוּ שָׁם וְכ' there he must live, there he must die &c.; Tosef. ib. III (II), 5. Macc. 4^a אִם אֵין שָׁם כְּהֵן Ber. V, 4 שָׁם שָׁנֵף שָׁנֵף שָׁם if no priest besides him is present; a. v. fr.—Cant. R. to VIII, 9 שָׁמָּה, v. רָצָה. Ex. R. s. 18; a. fr.

שֵׁם I (b. h.) pr. n. m. *Shem, son of Noah.* Meg. 9^b (ref. to Gen. IX, 27) בְּאֵהָלֵי שֵׁם... דְּבִרֵּי let the speech of Japheth (Greek) dwell in the tents of Shem; v. קִפְּיָהוּ. Gen. R. s. 63, v. יָבֵר I. Snh. 69^b. Ex. R. s. 18 the Lord said, 'אֲנִי חַיִּיב לָשֵׁם אֲבִירָהּ וְכ' I am indebted to their (the Assyrians') father Shem, because he and Japheth took their cloaks and covered with it &c.; a. fr.

שֵׁם II m. (b. h.; v. שֵׁם a. שֵׁם) *mark, name, title, nature, denomination.* Pes. III, 3 לֹא תִקְרָא לָהּ שֵׁם וְכ' she must not name it (declare it to be Hallah) until it is baked. Ter. III, 5 שֵׁם קָרָא... הָאֹמֵר if one says, the priest's portion of this pile is in it..., he has named it (designated it

as T'rumab). Gen. R. s. 25 (ref. to Gen. V, 29) הָשֵׁם הוּא (נר) the name and the interpretation (רנחמן) do not correspond; it ought to be either &c. Ber. II, 8 הָשֵׁם... לִיטוֹל, v. נָטַל. Macc. I, 2 לֹא לִיטוֹל הָשֵׁם הַמְבִּיאָו וְכ' the legal text) under which the false witness is doomed to lashes, is not the one under which he is bound to pay indemnity. Kinn. I, 3 מִשֵּׁם אֶחָד sacrificial birds of the same denomination (intended for the same class of cases), opp. מִשֵּׁם שְׁמוֹר of different denominations. Sabb. XII, 3 מִשֵּׁם אֶחָד two letters of the alphabet of the same name (אָא, בָּב &c.), opp. מִשֵּׁם שְׁמוֹר two different letters (אָב &c.). Ib. שֵׁם קָטָן מִשֵּׁם גָּדוֹל וְכ' a small name or word as a part (or abbreviation) of a larger one, as שֵׁם as a part of שְׁמֵעוֹן, of שְׁמוּאֵל &c. Ib. 103^b שְׁתֵּי אותיות שֵׁם שְׁתֵּי אֲחֵרוֹת וְהֵן שֵׁם אֶחָד two identical letters which represent a word, (as שֵׁם, which may stand for שֵׁשׁ or שֵׁשׁ) &c. Shebu. 3^b, a. fr. לֹא מִן הָשֵׁם הוּא זֶה וְכ' this comes not under this title (but not the real reason), but it is because &c. Ker. III, 4 הָשֵׁם מִן הָשֵׁם הַזֶּה the offence is not of the same class. Macc. 4^b, a. fr. מוֹצִיא שֵׁם רַע (עַל חֲבִירוֹ) who spreads an evil report about his neighbor (injures his reputation). Ber. 17^a גָּדַל בְּשֵׁם טוֹב וְכ' who has grown up with a good name, and departed life with a good name; a. v. fr.—Esp. הָשֵׁם or שֵׁם *the Divine Name, the Tetragrammaton*, contradist. כִּינּוּי attribute; in gen. *the Lord*. Snh. VII, 5 שִׁירָפָה הָשֵׁם... שִׁירָפָה the blasphemer is not punishable, unless he uses the Name explicitly. Ib. 8 בִּשְׁמֵם... הַמְקַלֵּל he that curses his father or his mother is not punishable, unless he curses them with the Name. Ib. 56^a בְּכִינּוּי אֵין הָשֵׁם בְּכִינּוּי if he curses God by using a divine attribute. Ib. עַד שִׁירָפָה unless he curses God and pronounces the Name. Yoma III, 8; IV, 2; VI, 2 אָנָּה הָשֵׁם (בְּשֵׁם) I pray, O Lord (pronouncing the Tetragrammaton). Ib. כְּשֶׁהָיוּ שׁוֹמְעִים when they heard the Tetragrammaton pronounced &c., v. פָּרַשׁ. Ib. IV, 1 לָשֵׁם... אֶחָד on one of the lots was written 'unto the Lord'; שֵׁם the lot bearing the inscription 'unto the Lord'; a. v. fr.; v. שְׁמֵם.—Especial uses: שֵׁם כְּשֵׁם *the same as, as well as*. Ber. IX, 5 כְּשֵׁם מְבַרֵּךְ אֶחָד... כְּשֵׁם מְבַרֵּךְ אֶחָד a man is bound to bless God for what is evil as well as he blesses for what is good. Ib. 62^a כְּשֵׁם שֶׁנִּפְרָעִין וְכ' as well as the dead are called to account &c., v. סִפְקִין. Sot. V, 1 כְּשֵׁם... כְּכֹךְ as the waters test her, so do they test him. Ib. כְּשֵׁם אֲסִיּוּרָה וְכ' כְּשֵׁם, v. בָּעַל; a. v. fr.—כְּשֵׁם *in the name of, in behalf of*. Meg. 15^a כְּשֵׁם אֲמִירָה וְכ' he who relates a thing in the name of him who said it (gives credit to authority), brings redemption into the world. Peah II, 4 מְשֻׁמֵּן in his own name (as his individual opinion). Y. Taan. I, 64^a שְׁמֵר מִשֵּׁם וְכ' the rule follows the opinion of..., who said in behalf of &c.; a. v. fr.—כְּשֵׁם *for the purpose of, for the sake of, as; with reference to*. Gitt. 24^b לְשֵׁמָה לָהּ לְשֵׁמָה the text (Deut. XXIV, 3) says, 'unto her', that means, that it must be written especially for her. Yeb. 47^b, v. שֵׁם II.—Snh. 99^b הַיּוֹסֵף בְּחֻרָה לְשֵׁמָה who studies the Law for its own sake (for no selfish ends). Pes. 50^b לְעוֹלָם יַעֲסוֹף by all means let a man engage in the study of the Law and in good deeds, even

if not for their own sake, for through the work for a selfish purpose he will arrive at the stage of doing good for its own sake. Ib. 13^b, a. e. שִׁחֲטָן לְשִׁמְךָ וְכִּי if he slaughtered them as such (as festive sacrifices) &c.; דִּרְךְ לְשִׁמְךָ if he sprinkled their blood, having in mind another purpose (another class of sacrifices). Gen. R. s. 25 לְשֵׁם קָרְבָּנוֹ נִקְרָא he was named (נִדְּחָ) with reference to his sacrifice (נִדְּחָ, Gen. VIII, 21); לְשֵׁם נִדְּחָ וְכִי he was named (נִדְּחָ) with reference to the rest of the ark (וְהַנֹּחַ, Gen. VIII, 4); Yalk. ib. 42 עַל שֵׁם וְכִי; a. v. fr.—עַל שֵׁם (abbrev. ע"ש) with reference to, because. Y. Taan. II, beg. 65^a עַל שֵׁם וְכִי as a reference to (what Abraham said), 'and I am but dust and ashes' (Gen. XVIII, 27). Gen. R. s. 23, v. מִבְּרִיאָה; a. fr.; v. שֵׁם II.—Pl. שְׁמוֹת, constr. לְשֵׁמוֹת. Kinn. l. c. Gen. R. s. 26 כָּל הַשֵּׁם הַלֵּלוֹ וְכִי all these names indicate rebellion &c., v. מִבְּרִיאָה I. B. Mets. 114^b הַלֵּלוֹ כָּל הַשֵּׁם is guilty under all these titles (texts). Shebu. 35^a יֵשׁ שֵׁם וְכִי there are divine names which may be erased, and such as may not be erased. Y. R. Hash. I, 56^d bot. הַמְלָאכִים שֵׁם, v. מְלָאכִים; a. fr.

שְׁמָא, שֵׁם ch. same. Targ. Y. II Ex. XXXI, 2. Targ. Ps. CXLVII, 4. Targ. O. Gen. VI, 4; a. fr.—Söt. 49^a יִרְאֵה רַבָּא שְׁמִיהּ (abbrev. יר"ש", v. אֲנִירְחָא. Ab. I, 13, v. נִגְדִי. Yoma 83^b, v. הִזָּק. Ber. 7^b, v. גָּרַם I. Sabb. 8^b (in Hebr. dict.) שְׁמִיהּ הִלּוּךְ comes under the category of 'walking'; שְׁמִיהּ חֲשֵׁמֶשׁ does not come under the category of 'use.' Hull. 48^a מִשְׁמִיהּ רַר' in behalf of &c.; Y. Taan. I, 64^a bot. שְׁמִיהּ מֶן. Sabb. 145^b שְׁמָא my name, v. מָתָא. a. v. fr.—Y. Orl. I, 61^a bot. אִירָה בְּנֵי נֹשׁ שְׁמוֹן בְּרִיכָה וְכו'. There are persons whose name is B'rikah (meaning blessing), as one says, come thou, blessed of the Lord.—Pl. שְׁמִיקָן. שְׁמִרְחָא. שְׁמִי, שְׁמִירָא. Targ. Gen. II, 20. Ib. XXVI, 18. Targ. O. Num. I, 5 שְׁמִיהּ constr.; Y. שְׁמִתִּירָה. a. fr.—Gitt. 11^b בְּשִׁמְחִיתִיהּ... שְׁמִחָה other names which Jews frequently adopt for their own, v. נֶסֶס. Meg. 14^b סְנִירָה שְׁמִירָהוּ. a. fr. סְנִי; a. fr.

שָׁמָא (= שְׁמָאָה, v. שְׁמָאָה I) [for why,] 1) *lest, perhaps*.
 Ab. II, 4, v. כְּנָה. Y. Ab. Zar. I, 39^c top [read:] אִי לִי ש' *woe is me, (I am afraid,)*
lest he of whom it is written (Gen. III, 15) . . . come to
bite me; Bab. ib. 8^a בשבילי לִי ש' woe is me, lest
the world grow dark around me, because I have sinned.
 Keth. 12^a וְיִרְחוּשׁ ש' תַּחְתִּירֻהוּ וְכ' but must we not consider
 the possibility that she may have prostituted herself while
 she was engaged to him?; a. fr.—2) שָׁמָא m. *apprehension,*
doubt, possibility. Ib. 14^a הָרַח בְּרִי הִכָּא ש' there she as-
 serts a certainty, here a possibility (as she cannot be
 certain about it herself). Ib. וְקִיל לִיה ש' וְכ' and he
 regards this statement of a possibility so lightly that &c.
 Ib. נִמִּי מִכְשִׁיר בִּשְׁ אִפִּי' even with her uncertain assertion
 he declares her fit for marriage. Ib. 12^b, a. fr. בְּרִי וְש' *br,*
v. בְּרִי; a. fr.

שַׁמַּי, שְׁמַי, שְׁמַי pr. n. m. *Shammai* (abbrev. of שמעיה), 1) (הוֹקֵן) ש' Sh., the colleague of Hillel in the Sanhedrin under king Herod; Hag. II, 2. B. Bath. 133^b; Y. Ned. V, end, 39^b. Succ. II, 8, a. e. הוֹקֵן ש'. Eduy. I, 1 sq.

(differences between Sh. and Hillel). Ib. 4; a. v. fr.—בית
 'ש (abbrev. ש"ב) the school of Sh., the disciples of Sh.
 Ib. 7. Bets. I, 1; a. v. fr.—2) name of an Amora. Y. Sabb.
 III, 5^d bot.; a. fr. V. Fr. M'bo, p. 124^b.

שמא, v. שרמא.

הסגן c. (b. h.) *left side, left hand*. Yoma IV, 1 **הסגן** . . . **משמאלו** the Sagan to his right, and the chief of the priests' division to his left. Ib. **אם של שם עלה בשמאלו** if the lot marked 'unto the Lord' came up in his left hand; **מהולך** **הגבהה שְׁמאלָהּ** raise thy right hand. Ib. V, 1 **לשמאלו** walks to the left. Snh. 107^b, v. **הָרָחָה**. Sifrē Deut. 154 (ref. to Deut. XVII, 11) **אֵפֶר . . . עַל שֵׁי שְׁחָזָה יָמִינוֹ וְכִי** even if they show it before thy eyes that left is right and right is left, listen to them; a. v. fr.

שמאל, *Hif.* **הִשְׁמָאל** (b. h.) *to go to the left; to be on the left side, go wrong.* Sabb. 63^a לַמְשִׁמְאִילִים *to those who make the wrong use of it*, v. רָמַן. Ib. 88^b לַמְשִׁמְאִילִים *those* (Ms. M. לִיה אֵימִין v. רָמַן). Cant. R. to I, 9 ... אֵלֵינוּ *those (pleading in favor of the accused) stand to the right, and those (against the accused) to the left; a. e.*

שְׂמאל, Af. אֶשְׂמָאל ch. same. Koh. R. to X, 2 (ref. to Gen. XIII, 9) (Abraham said,) אִפִּי אֶר מִדְּבַח אֲנִי מִשְׂמָאל even if thou shalt act irreverently (towards me), I shall show thee the left side (that thou art wrong). Ib. הִרָה לִךְ אֶשְׂמָאל ... אָמַר he said to one of his household, show him the left side, and he showed him a cutting movement in that direction, v. קָשָׁה.

שְׁמֵאלָא ch.=h. שְׁמֵאל. Targ. Num. XXII, 26; a. e.,
v. סְמֵאל.—Y. Ned. I, 37^a top שְׁבוּעָה שֶׁ' דָּרִי זוֹ שְׁמֵאל if one swears
'by my left hand,' it is a binding oath.

שְׂמאלִיתָא f. (preced.) *the left*. Targ. Y. Deut. XI, 18.

שֶׁמֶנֶז (prob.) pr. n. pl. *Shamgaz*; 'שֶׁמֶנֶז Sh. vinegar, a very pungent vinegar used as a restorative. Ab. Zar. 12^b (Ms. M. שֶׁמֶנֶז). Gitt. 70^a Ar. (ed. שֶׁמֶנֶז).—[Sabb. 67^a מרינז ed. (Ms. M. מורינז); Ms. O. בשם מרינז, v. מורינז.]

שַׁמְגָר (b. h.) pr. n. m. *Shamgar*, one of the Judges of Israel. Ruth R. to I, 1. Tanh. Ahāre 12; a. e.

שָׁמַד (b. h. *Hif.*; cmp. שָׁמַח, שָׁמַם) *to be waste.*

Pi. שָׂמַר [to destroy,] to persecute; to force to apostasy. Gen. R. s. 82 אֲנִי אֶשְׂמַר אֶתְּכֶם וְיָאָם לֹא הָרִיר אֲנִי אֶתְּכֶם and if you cannot answer, I will force you to forswear your religion; Yalk. Is. 263 אֶשְׂמַר (Hif.).—Part. pass. מְשֻׁמָּר converted to *heathenism*, q. v.

Hif. הִשְׁמִיר 1) *to destroy*. Esth. R. to III, 6 אֲנִי אֶמְרִיר 'I (the Lord) intended to destroy them, and, as it were, could not ..., and thou wilt destroy, slay &c.? Ib. to III, 12; a.e.—2) *to force to apostasy*, v. supra.

Nithpa. נִשְׁחַד 1) to be destroyed, cut off. Yalk. Lev. 558

וכ' Doeg was cut off from this and from the other world; (Tanh. M'tsor'a 2 נשחרש).—2) to apostatize. Y. Gitt. VII, beg. 48^c. Y. Hor. I, 45^d bot. Y. Succ. V, end, 55^c, שְׁנִשְׁתַּמְדָּה וכו' Miriam ... who renounced her religion, and married a Roman officer; Tosef. ib. IV, 28^d; Bab. ib. 56^b Ms. M. (ed. שהמירה דחה).

שָׁמַד ch. same.

Pa. שָׁמַד to force to apostasy. Y. Shebi. IV, 35^a bot. לא he has no intention to make you abandon your religion (to persecute you for your religion's sake), but only to collect taxes &c.; Y. Snh. III, 21^b top משמרחון (corr. acc.). Ib. לא אחרון משמרחון וכו' he had no intention to force them to violate their religious laws, but merely wanted to eat fresh bread; Y. Shebi. l. c. משמרחון.

Ithpa. שָׁמַד to renounce one's religion, apostatize. Targ. O. Ex. XII, 43 (h. text נכר וכו').—Kidd. 72^a שמרינחיו ... R. A. excommunicated them, and they renounced Judaism.

שָׁמַד m. (preced.) [attempt at destruction,] religious persecution. Tosef. Ab. Zar. V (VI), 6 שעה ... שְׁמִי'אֵת altars which gentiles have put up at a time of religious persecution are forbidden (as to the use of the materials) even after the persecution is over; Y. ib. V, 45^a top; Bab. ib. 54^a Ms. M. (ed. בשעה במה דברים אמורים 17 Tosef. Sabb. XV (XVI), 17 זהוירה וכו' this (that one may violate religious laws to save his life) is said only when there is no general religious persecution, but during a persecution one must give up his life even for the least essential law; Snh. 74^a Ms. M. (ed. גזירה המלכות). Cant. R. to II, 5 שלפי הש' v. שְׁלֵפָה; Sabb. 60^a Ms. M. (ed. זהוירה); a. fr.—Pl. שְׁמִידָה, שְׁמִידָה Gen. R. s. 67 (ref. to Gen. XXVII, 40) when thou (Esau-Rome) seest thy brother (Jacob) cast off the yoke of the Law, decree persecutions over him, and thou shalt have power over him. Midr. Till. to Ps. XVIII, 5 גזרו עלינו ש' גזרו עלינו for they decreed many persecutions over us in her (Rome's) days; a. e.

שָׁמַד ch. same. Hull. 101^b וכו' ש' הוא דחה וכו' Ms. M. it was a time of persecution (when Jews were forbidden to observe their festive days), and they sent word from there (Palestine) that this year's Day of Atonement should be observed on a Sabbath day. Gen. R. s. 79 בימא דש' were hidden in a cave for thirteen years during the (Hadrianic) persecution; Koh. R. to X, 8. Y. Hag. II, 77^b top בשעה שְׁמִידָה; a. e.

שָׁמַד pr. n. (preced.) *Sh'madon*, name of a demon. Gen. R. s. 36 ש' שרדא (not 'שמר'; Ar. אשמדון; cmp. אשמדא); Yalk. ib. 61.

שָׁמַד v. שָׁמַד.

שָׁמַד f. (h. h.) *desolation*. M. Kat. 17^a Ms. M., v. שְׁמִידָה.

שָׁמַד v. שָׁמַד.

שָׁמוּעַל (b. h.) *Samuel*, 1) S. the prophet. Ber. 10^b as Samuel the Ramathite (who declined all

offers of hospitality). Naz. 5^a. Sabb. 55^b sq. כל האומר בני who says that the sons of S. sinned, errs. Gen. R. s. 85 ש' בביר דינו של ש' in Samuel's court of justice; a. fr.—2) S. the Little, a Tannai. Ber. 28^b עמד Samuel the Little arose and arranged it (the benediction concerning the Minim, v. מין III). Y. Hor. III, end, 48^c; Y. Sot. IX, 24^b. Snh. 11^a. Ab. IV, 19; a. e.—3) *Samuel*, the Babylonian, contemporary of Rab, and founder of the college of Nehardea. Keth. 43^b (surnamed *Shakud*); Y. ib. IV, 28^b bot. (*Shoked*). Y. Taan. IV, 68^a ש' ואלילין S. and those of the house of Shila &c. B. Mets. 85^b, v. בְּרִיתֵינָא. R. Hash. 20^b. Snh. 17^b; Shebu. 47^a, v. II. Sabb. 53^a, v. אֲרִיזָה; a. v. fr.—4) name of several Amoraim. Y. Snh. II, 20^b top ש' הוקן Sot. 10^b ש' כבא.—Y. Kil. II, 28^a; ib. IV, 29^c; a. fr.—S. bar Nahmani or Nahman. Y. Ter. VIII, end, 46^c. Ber. l. c.; a. fr.—S. bar Imi or Ammi. Y. Kidd. III, 63^d bot. Sot. l. c.; a. fr.; and several others. V. Fr. M'bo, p. 125^a, sq.

שְׁמוּעָה v. אֲשֶׁת־שְׁמוּעָה I.

שְׁמוּעָה v. שְׁמוּעָה.

שְׁמוּעָה m. (שְׁמִידָה) *nimble, long and thin*. Tosef. Bekh. V, 1; Bekh. 43^b צוארו שקוט וש' one whose neck is sunk (very short), or *shamut*, expl. וש' long and nimble.

שְׁמוּעָה ch. same.—Pl. שְׁמוּעָה. Keth. 60^b חור לה בני ש' will have children with long necks.

שְׁמוּעָה m. (preced.) *long stretched*, name of a species of locusts. Targ. I Kings VIII, 37 (ed. Wil. שְׁמוּעָה; h. text חסיל); Targ. II Chr. VI, 28. Targ. Joel I, 4.—[Targ. Ez. XXIII, 20 שְׁמוּעָה, read with ed. Lag. שְׁמִידָה; v. Kimhi a. l.]

שְׁמוּעָה Y. Orl. I, 61^a bot., v. שְׁמִידָה.

שְׁמוּעָה v. שְׁמִידָה.

שְׁמוּעָה v. שְׁמִידָה.

שְׁמוּעָה (b. h.) pr. n. m. *Shammua*, father of R. Eleazar. Yeb. 62^b. Erub. 53^a; a. fr.

שְׁמוּעָה m. (שְׁמִידָה) *sense, understanding*. Y. Snh. X, 29^b bot. (ref. to Ps. LX, 9) מנשה כְּשְׁמוּעָה Manasseh is to be taken in its ordinary sense (as referring to king Manasseh; (Num. R. s. 14 beg. כְּשְׁמוּעָה). Y. Yoma II, end, 40^a שְׁמוּעָה מריבה ושְׁמוּעָה וכו' wherever a Biblical text may be understood as comprising a larger or a smaller number, you must adopt the smaller number; Sifra M'tsor'a, Zab., ch. VII, Par. 5 (Tosaf. to Succ. 5^b quotes שְׁמוּעָה).

שְׁמוּעָה v. שְׁמוּעָה, a. שְׁמִידָה ch.

שְׁמוּעָה m. (שְׁמִידָה) 1) *listening, attentive*. Targ. Prov. XXI, 28 (some ed. שְׁמוּעָה).—2) *one that surrenders himself to the enemy, deserter*.—Pl. שְׁמוּעָה. Targ. II Kings XXV, 11; Targ. Jer. LII, 15 Kimhi (ed. שְׁמוּעָה; h. text דנפלים).—3) *reporter of a tradition*.—Pl. שְׁמוּעָה. Y. Ber. V, 9^b bot.

'ban, and it was thought, if we act according to his opinion in one thing, we (people) might do so in other things, and out of respect for R. El. we should be unable to interfere &c. Sabb. 130^b ש' וכו' first of all, R. El. being under the ban dare not be quoted as an authority, and secondly one against many &c. Y. Bets. I, 60^a top הוא לא ש' ר' ליעזר but is not R. Liezer under the ban? (how can you quote him as an authority?); Y. Ter. V, 43^a bot.

שמועה, v. preced.

שמועה f. (b. h.; שמוע) 1) *report, news*. R. Hash. 3^a (ref. to Num. XXI, 1) שמוע מה ש' שמע וכו' what was the report he heard? He heard that Aaron was dead. Ib. 18^b שבו באה ש' on it (the fifth of Tebeth) came the report to the captivity that the city was taken (Ez. XXXIII, 21); עשו ש' they observed mourning on the day they heard the news, as they would have done on the day when the Temple was burnt. Keth. 62^a רבית המקדש ש' the news of the destruction of the Temple. M. Kat. 20^b, a. fr. ש' רחוקה the news of the death of a relative received after thirty days from the time of death; ש' קרובה news received within thirty days. Snh. 110^a; a. fr.—*Pl.* שמועות. Ber. IX, 2, v. תורה. M. Kat. 26^a ש' הרעות bad news; a. v. fr.—2) *tradition, traditional decision, legal discussion* (הלכה). Ib. 23^a ש' ואמר ש' והגדה וכו' you must not speak of legal subjects or homiletical interpretations in the house of mourning. Snh. 88^a ש' אם הוא אומר מפי הש' if he says, I gave my decision on the basis of a tradition, opp. הוא אומר מפי הש' it is my own opinion. Eduy. V, 7 אני ש' עמדתי בשמועתי I stood by my tradition, and they by theirs. Erub. 64^a ש' כל האומר ש' זו וכו' who says, this traditional decision is good, the other is not &c. Men. 18^a ש' כמדומה אני שלא כיווננו בשמועתינו וכו' it seems to me that until now our traditions did not correspond; Tosef. Zeb. II, 17 שמועתי (corr. acc.); a. fr.—*Pl.* as ab. Hag. 14^a ש' גבור בעל ש' 'a mighty man' (Is. III, 2) that means a man knowing many legal traditions.—[שמועה in Chald. dict., v. next w.]

שמועה ch. same, 1) *hearing*. Targ. Y. II Deut. XXXII, 1, v. שמועה.—2) *report, news*. Targ. I Sam. II, 24. Targ. Ps. CXII, 7; a. fr.—3) (also h. form שמועה) *tradition, traditional decision, law*. Y. Succ. I, 52^b עביר ש' R. H. ... decided the matter by referring to a tradition &c. Y. Maas. Sh. II, 53^a top ש' אב מן ש' and we do not know whether he quoted a tradition (of Amoraim) or a Mishnah. Y. Peah III, 17^d top ש' כן וכו' the traditional law is this: he that &c. Y. Gitt. IX, beg. 50^a ש' רובא מתניא ש' the traditional law goes farther than the Mishnah. Y. R. Hash. II, 58^b top ש' מרה רש' the authority for that tradition; (Y. Snh. I, 18^a bot. רשמועה); a. fr.—*Pl.* שמועתי, שמועתי. Targ. Cant. V, 10 שמועתי חרותי ed. Lag. (ed. Vien. שמועתי).—Y. Ter. VIII, 45^d top ש' בעל שמועה—מרי ש' v. preced.

שמוע, v. שמוע.

שמועה, v. שמועה II.

שמועה, v. sub. שמוע.

שמועה m. (v. שמועה) *one that is under the ban* and cannot be quoted as an authority. Nidd. 7^b ש' ר' אליעזר ש' הוא וכו' why did he not reinstate the practice in agreement with R. Eliezer's opinion in his (R. Eliezer's) life-time? Because R. El. was under the

ban, and it was thought, if we act according to his opinion in one thing, we (people) might do so in other things, and out of respect for R. El. we should be unable to interfere &c. Sabb. 130^b ש' וכו' first of all, R. El. being under the ban dare not be quoted as an authority, and secondly one against many &c. Y. Bets. I, 60^a top הוא לא ש' ר' ליעזר but is not R. Liezer under the ban? (how can you quote him as an authority?); Y. Ter. V, 43^a bot.

שמועה, v. שמועה.

שמוע, v. שמוע.

שמוע (b. h.) *to be merry, rejoice*. Meg. 13^b שמוע ראה ... וש' he rejoiced exceedingly. M. Kat. 18^b ש' ראה he saw others do wrong and rejoiced over it; a. fr.

Pi. שמוע *to make glad, cheer*. B. Bath. 10^b שמוע את Ms. M. (v. Rabb. D. S. a. l.) let him make his wife cheerful by means of a good deed. R. Hash. 6^b שמוע אשה as to a woman's festive joy, her husband must rejoice her (with dresses &c.); Kidd. 34^b. Pes. 109^a שמוע אדם man is bound to gladden his children and the members of his household on the festival; Keth. 8^a שמוע ציון בבריה who gladdens Zion through (restoring to her) her children; משמח רחלן who gladdens bridegroom and bride; וכלה שמוע who gladdens the bridegroom with the bride; הכלה שמוע mayest thou gladden the beloved friends, as thou didst gladden thy creature (Adam) &c.; a. fr.

שמוע m. (b. h.; preced.) *bright, joyful, joyous*. Kidd. 66^a שמוע וכו' ש' שמוע וכו' he rejoiced greatly (prepared a great festival), and invited &c. Ber. 5^a, v. שמוע. Ib. 9^b שמוע וכו' he is a great man and glad when he can do good. Meg. 10^b שמוע וכו' the Lord does not rejoice over the downfall of the wicked; a. v. fr.—*Pl.* שמוע, שמוע, שמוע. Sabb. 145^b, v. שמוע. Yoma 21^b שמוע the poor are glad (because provisions will be cheap), and the property owners are sorry; B. Bath. 147^a. Cant. R. to I, 10; Y. Hag. II, 77^b bot. שמוע וכו' and the words (of the Law which they quoted at the festive board) were as bright as when they were delivered from Sinai; a. fr.—*Fem.* שמועה, שמועה. Pesik. R. s. 20 שמוען ארץ ש' when the Lord gave Israel the Law, the earth was glad, and the heavens wept; a. fr.—*Pl.* שמועה, שמועה. Ib. s. 21 שמוען with a cheerful countenance; a. e.

שמועה f. (b. h.; preced.) *joy, rejoicing, festive occasion*. Keth. 8^a (in Chald. dict.) שמועה הוא it is merely an extension of the wedding joy (not a new festive occasion). Ib. שמועו שמועו he says the benediction containing the words, 'in whose dwelling there is joy.' Y. B. Bath. IX, 16^d bot. שמוע וכו' the joy over the birth of a male child. Gen. R. s. 70; M. Kat. 8^b שמוע וכו' שמוע וכו' or שמוע וכו' I, v. שמוע; a. fr.—Esp. שמוע וכו' the rejoicing on the festival (Deut. XVI, 11; 14). R. Hash. 6^b שמועה she (woman) is included in the commandment to

שָׁמַרְתָּ ch. same, 1) to loosen, detach, break loose, take away. Targ. Y. Lev. XIV, 40 (h. text הִלֵּץ). Ib. 43. Targ. II Esth. III, 8.—Ned. 48^b וְכִי יִשְׁמַרְתָּ who was in the habit of stealing flax balls. B. Bath. 28^b מִשְׁמַרְתָּ he plucks and eats (as the fruits grow, but does not harvest); a. e.—Part. pass. שָׁמֵר; f. שְׁמִירָא. Gen. R. s. 68 דִּין עֵרִירָא (some ed. שְׁמִירָא; oth. שְׁמִירָא Hebraism) one of them had an eye taken out (in a quarrel); Lev. R. s. 8; Tanh. Ki Thissa 5 שְׁמִירָא (corr. acc.).—2) (neut. verb) to slip off, glide. Targ. Y. I Deut. XIX, 5 יִשְׁמֹר (Y. II שְׁמִירָא; ed. Vien. שְׁמִירָא, corr. acc.).—

שִׁמְרָה, v. sub. שְׁמִירָה.

שִׁמְלָה f. (b. h.) *sheet, cover, garment*. B. Mets. II, 5 (27a) (ref. to שלמה, Ex. XXII, 8) the case of the garment would have been included (as אֶבֶרָה), and why is it specified? מִזֶּה שֶׁ מִיּוֹחֶרֶת וּכ' as the garment is individual property and can be identified by certain marks &c. Mekh. Mishp., s. 13, v. הָרֵר; Sifrē Deut. 237. Keth. 46^a (ref. to Deut. XXII, 17), v. בִּרְרִי. Ib. מִמֶּשׁ שֶׁ פָּרְשֵׁי מַה שֶּׁשָּׂם. Ib. פָּרְשֵׁי מַה שֶּׁשָּׂם (the refutation of) what he charged her with. Midr. Till. to Ps. XIX הֲזֹאת מַה הִשֵּׁי what is this sheet (curtain) made of?; Yalk. ib. 672 זֶה הָיָה הִשֵּׁי Hag. 14^a (ref. to Is. III, 6) [read:] כֵּשׁ יִשְׁקֶן ... מִתְחַסְּקִין בָּהֶם כֵּשׁ יִשְׁקֶן דְּבָרִים. . . מה הָיָה הִשֵּׁי זֶה הָיָה הִשֵּׁי (v. Rabb. D. S. a. l.) things with which people cover themselves as with a garment (faith in divine protection, differ. in Rashi) are in thy possession; Sabb. 119^b; Yalk. Is. 261; Yalk. Jer. 275; a. e.—Midr. Sam. ch. XX שמלתם, read: שְׁבוּלֵי, v. שְׁבוּלֵי.—V. שְׁלֵמָה.

שָׁמַם (b. h.) [to stand still,] to be astonished; to be waste. Tosef. Sot. XV, 10 וְנִמְצָא יִשְׂרָאֵל ש' וְזָרַע וְכ' and as a consequence Israel will be laid waste, and the seed of Abraham cease. Y. Bets. II, 61^c top וּמִצָּא אִירָה ... פַּעַם once he entered the Temple court and found it deserted; שְׁחָשְׁמוּ ... שְׁחָשְׁמוּ (or יָשְׁמוּ) deserted be the homes of those who caused the house of our God to be laid waste; Y. Hag. II, 78^a bot. שְׁחָשְׁמוּ. Cant. R. to V, 5 he (Cyrus) saw that the country was ruined. Y. Ber. IV, 8^a הַחֲרוֹסָה וְהַשְׁחָמָה destroyed and deserted. Meg. III, 3 (ref. to Lev. XXVI, 31) ... קְרוּשָׁן (שְׁחָמָן) they remain holy, even when they lie in ruins. Lam. R. introd. (R. Joh. 1) נַפְשִׁי שְׁחָמָה my soul within me is waste (mourns); a. fr.

Pi. שָׁמַם to lay waste, ruin; to confound. Yalk. Prov. 959 מְשַׁמֵּם לֹא מְשַׁמֵּם if a man is good, it (dreaming of wine) means joy to him, if not, it means confounding.—Part. pass. מְשַׁמֵּם; f. מְשַׁמֵּם. Tosef. Keth. VII, 10 דִּיא מִש' (ed. Zuck. (שְׁעִמְיָהּ) she (my daughter) is confused in her mind; v. שְׁעִמְיָהּ, שְׁעִמְיָהּ.

Hif. שָׁמַם same. Gen. R. s. 26 (play on הָשַׁם, Gen. VI, 4) שְׁחָשְׁמוּ ... שְׁחָשְׁמוּ אֶת הָעוֹלָם וְשָׁחֲמוּ אֶת הָעוֹלָם they confounded the world, and they were ruined (driven) out of the world, and caused the world to be laid waste. Y. Bets. I. c.; Y. Hag. I. c., v. supra.

Nif. שָׁמַם, Hof. שָׁמַם to be laid waste, ruined. Gen. R. I. c., v. supra. Sot. IX, 15; Cant. R. to II, 13 רְחוּבָלִין שָׁמַם, v. Bets. I. c.; Y. Hag. I. c., v. supra.

Hithpol. שָׁמַם 1) to be astounded. Gen. R. s. 4, end (expl. שְׁמִים) שָׁמַם ... שָׁמַם אֵשׁ הֵן שָׁמַם הֵן שָׁמַם men wonder at them, (asking) are they of fire? are they of water?—2) to be waste, ruined. Kidd. 66^a וְהָיָה הָעוֹלָם וְהָיָה הָעוֹלָם and the (Jewish) world was ruined (demoralized), until Simon b. Sh. came and restored the Law &c. Sabb. 33^a שְׁחָמָן וְהָרָדְכִים and the roads are desolate; a. e.

שָׁמַם ch. same.

Hithpa. שָׁמַם 1) to be desolate. Targ. Lam. IV, 5.—2) to be confounded, mad. Targ. I Sam. XXI, 14 (h. text וַיִּחַלֵּל).

Hithpol. שָׁמַם to be perplexed. Hull. 21^a וְדָא א' כְּשֶׁנָּה דִּיא (fr. Dan. IV, 16) he was perplexed for a moment (knew not what to answer).

שָׁמַם m. (preced.) confounded, demented.—Pl. שְׁחָמָן. Cant. R. to IV, 7.

שְׁחָמָה f. (b. h.; preced. wds.) waste, desolation. M. Kat. 17^a, v. שְׁחָמָה.—Pl. שְׁחָמָה, constr. שְׁחָמָה. Cant. R. to III, 4 (ref. to Is. XXI, 1) מִדְּבַר ש' רִדְךָ he (Nebuchadnezzar) came by the way of the deserts of the wilderness. Lam. R. introd., end (in an obscure passage) מִש' שְׁחָמָה from the deserts of the land.

שְׁחָמָה, שְׁחָמָה, שְׁחָמָה, v. שְׁחָמָה, שְׁחָמָה.

שָׁמַן I (b. h.) [to be smooth,] to be fat.

Hif. שָׁמַן to grow fat, improve. Y. B. Kam. IX, beg. 6^d גִּלּוּ כְחוֹשָׁה הַשְׁמִינָהּ if he took forcibly a lean animal, and it grew fat (in his possession); Tosef. ib. VII, 17; Bab. ib. 65^a; a. e.

Hithpa. שָׁמַן to become smooth, bright; to glisten. Gen. R. s. 34 דִּיא מְשַׁמֵּנָה ... כָּל שְׁחָמָה the more he beats it (the flax), the more it will glisten; Yalk. ib. 95; Yalk. Ps. 654.

Pi. שָׁמַן 1) (denom. of שָׁמַן) to oil. Men. 23^a קוּמִין שְׁמֵן ... the handful of the sinner's meal-offering on which he (the priest) put oil, ... has become unfit for the altar; Yalk. Lev. 474.—2) to smooth, level; ש' שָׁמַן to compromise to average. B. Mets. 87^a ... הַשְׁכִּיחַ if one hires a laborer, saying, I will pay you as much as one or two of the inhabitants of the place get: he may pay him the lowest wages ...; the scholars say, you compromise between them, i. e. you make him pay the average wages. B. Bath. VII, 4 ... דְּאִירַם if one says to his neighbor, I sell thee one-half of my field (and one part is better than the other), we compromise between them, i. e. the field is divided into two portions of equal value, but the purchaser must take whichever portion the seller may assign to him; שְׁמֵנִין ... מְשַׁמֵּן בְּדִירָם if he says, I sell thee half of the field on the south side, we compromise between them, and he gets his portion on the south side; expl. ib. 107^b מְשַׁמֵּן ... לְדָמִי 'we compromise' means according to value. Bekh. II, 6, sq. מְשַׁמֵּן בִּינִיחָם we compromise between them, i. e. the priest takes the inferior of the twin animals, and the difference in value remains under litigation; expl. ib. 18^a מִדּוּ מְשַׁמֵּן שׁוּמֵן יִהְיֶה בִּינִיחָם means, the fat one (the difference of value) remains to be decided &c., v. שְׁמֵן.

שָׁמַן ch. same.

Hithpa. שָׁמַן to grow fat. Gen. R. s. 28 לִיָּה דִיל אִמְרָה לִיָּה וְאִשׁ' ... וְאִשׁ' he said to the bird, go and grow fat, and come again, and it went and grew fat, and came again; Yalk. Zeph. 566.

שָׁמַן II m., שְׁמִינָה, שְׁמִי f. (b. h.; preced.) fat, rich. Keth. 61^a בָּשָׂר ש' fat meat. Pes. 42^a. Hull. 45^b גִּדִּי שָׁמַן Bashi (ed. שְׁמִינָה, v. Rabb. D. S. a. l. note 8) a fat kid. Y. B. Kam. IX, beg. 6^d גִּלּוּ וְהִכְחִישָׁהּ וְכ' if he took by force a fat animal, and it became lean &c., v. שְׁמֵן; a. fr.—Pl. שְׁמִינָה, שְׁמִי, שְׁמִי. Gen. R. s. 66 אִם ש' רַחֵם דִּינִים ש' רַחֵם exceedingly fat fish. Num. R. s. 16¹² אִם ש' ... whether its fruits are light or rich; ib. של אִם ש' ... צוּנָמָה, v. צוּנָם; Tanh. Sh'lah 6; a. fr.

שָׁמַן m. (preced. wds.) 1) cream. Targ. O. Gen. XVIII, 8 ש' דְּגוּבְתִין (חֲמָאָה). Targ. Ps. LV, 22 דְּגוּבְתִין שְׁמֵן (חֲמָאָה).—2) fat. Targ. Is. XXX, 23. Targ. Y. Gen. XVIII, 7 שְׁמֵן.—V. שְׁמֵן.

שָׁמַן m. (b. h.; preced. wds.) oil, fat. Sabb. II, 1 ש' שְׁמֵן oil of Trumah which is condemned to be burnt on account of contamination; ש' קִיק, v. קִיק. Ib. 2 דִּגְמִי שְׁמֵן fish-oil; ש' אֲגוּרִים &c. Ib. 17^b שְׁמֵן their oil,

manufactured by gentiles; Ab. Zar. 36^a. Ib. יהודה as to gentiles' oil, R. Judah and his court voted on it and permitted it. Pes. 83^b; Hull. 91^a; 92^b שמן the fat surrounding the nervus ischiadicus, v. שומן; a. fr.—ש' pine-wood, v. צין.—Pl. שמן, שמן. Sabb. II, 2, שמן allow all kinds of oil to be used for Sabbath lights. Ib. 23^a שמן כל חש' יפין וכ' all oils are good for ink, but olive oil is the best. Y. Bicc. I, 64^b top; a. fr.

שמן pr. n. m. *Shimmon*, v. שמן.

שמן, שומ' c. (v. שמן II) *fat, rich*. Targ. Y. II Gen. XLIX, 20 (ed. Vien. שמן); a. e.—Iam. R. to III, 20, v. השמן II. B. Bath. 22^a שמ' בשרא *fat meat*; a. fr.—Pl. שמן, שמן, שמן, שמן. Targ. Y. I Deut. VI, 3. Targ. Y. I Gen. I. c. Targ. Y. I, II Deut. XXXII, 14, v. ליווא'. Targ. I Sam. XV, 9 (ed. Wil. שמן); a. fr.—Targ. Gen. IV, 4 (שמן). ed. Berl. (ed. Vien. שמן; ed. Lsb. שמן). Gen. R. s. 22 (interpret. מחלבהן, Gen. IV, 4) שמן from the fat among them; Yalk. ib. 35; Y. Meg. I, 72^b bot. שמן; Num. R. s. 13, beg.; Lev. R. s. 9; Cant. R. to IV, 16. Yalk. Gen. 115; Gen. R. s. 67 (ref. to שמן, Gen. XXVII, 39) שמן of the fat (the rulers or the rich men) of the land. Ib. [read:] שמן ארעא שמין wherefrom does the earth become rich so that it begets rich men? From the dew; a. fr.

שמן, v. שמן II.

שמן, שמן, שמן (b. h.) *eight*. Kidd. 30^a, v. פסוק. Men. 30^a שמן שבחורא שמ' פסוקים the last eight verses of the Pentateuch. Yoma VII, 5 שמ' כלים וכ' the high priest officiates in eight garments, and the common priest in four. Gen. R. s. 98 (play on שמן, Gen. XLIX, 20) שמ' שהוא מעמיד בגדי שמ' he (Asher) raises those who wear eight garments (marrying his dowered daughters into priestly families); a. v. fr.—שמ' שמן. Iam. R. introd. (R. Josh. 2) שמ' שנה היתה בת וכ' for eighteen years in succession a voice came forth to Nebuchadnezzar &c.; a. fr.—Esp. שמ' שמן (with or sub. ברכה; abbrev. שמ' שמן) the *eighteen benedictions of the daily prayer* (תפלה). Ber. IV, 3 שמ' שמן ... בכל יום on every ordinary day one must recite the eighteen benedictions &c.; שמ' שמן an abstract of the eighteen &c. Tosef. ib. III, 25 שמ' שמן ... כנגד שמ' שמן הזכרות וכ' ... correspond to the eighteen invocations of the Divine Name in *habu* &c. (Ps. XXIX); Ber. 28^b. Ib.; Meg. 17^b שמ' שמן. Ab. V, 21, v. שמן; a. fr.—Pl. שמן, שמן. Kidd. I. c. Ab. I. c. שמ' שמן at the age of eighty years; a. fr.

שמן, שמן f. (שמן) *fatty, oily substance*. Y. Meg. I, 71^a שמן שמן in order to remove the fat from it (the knife); Y. Bets. III, end, 62^b שמן (corr. acc.); Bab. ib. 28^a שמן שמן. Y. Pes. II, 29^c שמן שמן when there is fat in them. Hull. 111^a top Rashi, v. next w.; a. e.

שמן, שמן ch. same, *fat*. Targ. Y. Gen. XLV, 18.—Hull. 111^a top שמן שמן on account of the fat (in the liver which is communicated to the substance boiled with it).

שמן my name, v. שמן. Hull. 51^a (v. Rabb. D. S. a. l. note 3).

שמן, v. שמן.

שמן or שמן, pl. of שמן I.

שמן m. pl. (שמן) *fat animals*. Targ. O. Gen. IV, 4 ed. Lsb., v. שמן.

שמע (b. h.) [to be still,] to hear, listen, obey; to understand. R. Hash. IV, 2 שמע שמע ... ושומע שמע כל עיר every township near Jerusalem from where you can see (the city) and hear (the Shofar) &c. Ib. 21^b ... שמע שמע עד מקורש until they heard from the mouth of the court *m'kuddash* (v. קדש). Snh. 90^a שמע לו listen to him (obey the prophet's command); שמע לו אל השמע לו listen not to him. Keth. 5^b שמע שמע וכ' אם שמע שמע if a man hears an improper word &c., v. שמע II. Ber. 13^a the text (Deut. VI, 4) says 'hear' (or 'understand'), שמע שמע בכל לשון שומע שמע recite the Sh'm'a in whatever language you understand. R. Hash. III, 7 שמע שמע אם שמע שמע if he heard the sound of a Shofar; שמע שמע לו שמע שמע עד שמע שמע we allow him time enough that he may have heard (the decision of the other court), opp. to שמע שמע (not שמע שמע) (he is not guilty) until he has really heard it; a. v. fr.

Hif. שמע 1) to cause to hear; to announce. Ber. I. c. שמע שמע let thy ears hear what thou utterest &c. Ib. שמע שמע if he read the Sh'm'a inaudibly to himself. R. Hash. 28^b שמע שמע עד שמע שמע until he that hears (the Shofar) and he that causes to hear (that blows) have the intention to perform a religious act. Shek. I, 1 שמע שמע (Y. ed. שמע, Pi.) public announcement is made concerning the contribution of the half-Shekels &c.; a. fr.—(sub. שמע) to show one's self obedient, be persuaded, surrender, v. Nif.

Pi. שמע 1) to announce, v. supra. Y. Shek. I, beg. 45^c; Y. Meg. I, 71^a. —2) to assemble for mourning services, invite. Snh. 47^a שמע שמע עליו וכ' if burial is postponed for the honor of the dead, to assemble the surrounding townships for his funeral, to bring on lamenting women &c.

Nif. שמע 1) to be heard; to be listened to, be obeyed. Ber. 6^a שמע שמע ... שמע שמע man's prayer is heard only in the house of prayer. Y. ib. V, end, 9^b שמע שמע שמע שמע that his prayer will be heard (his petition be granted). Erub. 18^b שמע שמע כל בית שמע שמע a house in which the words of the Law are heard by night will never be destroyed. Yeb. 65^b שמע שמע ... רבר שמע שמע as well as it is proper to say a thing that has been heard (to mention one's authority), so it is proper not to say a thing that has not been heard (for which you cannot cite your authority); a. fr.—2) to show one's self willing; to submit to authority; (of woman) to surrender. R. Hash. 25^b שמע שמע שמע שמע the generation in which the superiors (in wisdom) submit to the authority of their inferiors, and how much more when inferiors acknowledge the authority of their superiors!—Snh. 82^a שמע שמע (ed.

לֹא תִשְׁמָעִי אֵלַי וְכ' surrender thyself only to a prominent man among them; Sifrē Num. 131; ib. רָצוֹנְךָ שֶׁאֲשַׁמְעֶנִּי לְךָ דָּנוֹר וְכ' if thou desirest me to surrender myself to thee, renounce the law of Moses; Yalk. ib. 771. Y. Succ. V, 55^b top נִשְׁמָעוֹר וְכ' ... לְלִיגְיוֹנֹתַי וְכ' if you will surrender to my legions, I will not put you to death. Snh. 93^a וְכ' surrender thyself to Zedekiah; a. fr.

שָׁמַע I ch. same. Targ. Gen. XXVII, 5. Targ. Ex. XVIII, 1. Targ. Job IV, 16; a. v. fr.—Part. pass. שְׁמִיעַ; f. שְׁמִיעָא. Targ. Ps. XXIX, 3, sq. Targ. II Chr. VII, 12; a. fr.—Y. Ter. X, 47^b bot. דְּשָׁמְעִין מִזֶּה דְּשָׁמְעִין אֲנִי I report what I have heard, and they, what they have heard. Sabb. 46^b וְכ' לִיהָ לִרְשִׁי וְכ' we have not heard what R. S. says &c.? Y. Sot. VII, beg. 21^b, v. אֶלְגִּיטִי; a. v. fr.—לִי שָׁמַע he has heard, *he knows of*. Erub. 9^b וְכ' לִיהָ זֶה ש' but has R. J. not heard that (does he not know that Boraitha of R. Hiya)? ש' (v. Rabb. D. S. a. l.) he knows of it, but does not accept it. Ib. 10^a, a. fr. לִי שָׁמַע מִיֵּנִי וְכ' this tradition is not known to me. Pes. 34^a בְּדָא ש' לִי דָּא do you know anything about this (halakhah)?; a. v. fr.—Esp. שָׁמַע to *understand from, to infer, prove*. Ab. Zar. 72^b, a. fr. מִיֵּנִי ש' (abbrev. ש"מ) deduce from this that &c. Ib. וְכ' שְׁמָעָא מִיֵּנִי וְכ' wilt thou conclude from this that &c.? Ib., a. fr. מִיֵּנִי לִשְׁמָעָא לִכְתּוּבָא but (the conclusion is), you can derive nothing from this.—Ib., a. fr. שָׁמַע (abbrev. ש"מ; v. אָמַע) come and learn, i. e. derive it from the following. Sabb. 13^b וְכ' ש"מ ... ר' ש"מ I will prove it (from this Tosefta): 'you must not ... and those are some of the halakhoth &c.', which proves that the right version is 'and those': it stands proved. Y. M. Kat. III, 83^a top וְכ' דָּא מִן הָדָא let us prove it from this; a. v. fr.

שָׁמַע 1) to *make music; to sing*, v. *Af.*—2) (v. שְׁמִיעָא) to *minister to, be an attendant of*. Ber. 41^b ... מִאֵן וְכ' would that we had iron feet, that we could always wait on thee! Meg. 28^b לִי דְשָׁמְעִידָא לִמְר' (Ms. M. דְּשָׁמְעִידָא לִי לִמְר' v. Rabb. D. S. a. l.) it gives me pleasure to be your servant; a. e.

שָׁמַע 1) to *cause to hear, cause to be heard, announce, proclaim*. Targ. Deut. IV, 36. Targ. Is. LII, 7. Targ. Ps. XXVI, 7; a. fr.—Esp. (interch. with *Pa.*) to *make music, play; to be a musician*. Targ. I Sam. XXIX, 5 (Ms. *Pa.*). Targ. I Chr. XV, 16. Ib. XVI, 42 מְשַׁמְעִיָּא ed. Lag. (ed. Rahmer משמיעיאה, Var. מְשַׁמְעִיָּא; h. text מְשַׁמְעִיָּא) *musicians*. Targ. Ps. CL, 5 דְּשָׁמְעִין לְבָדוּרָא Ms. (ed. Lag. דְּשָׁמְעִין לְבָדוּרָא; ed. Wil. a. oth. דְּשָׁמְעִין לְבָדוּרָא; corr. acc.). Ib. רִבְבָא דְּשָׁמַע (Ms. *Pa.*)—2) to *give to understand; to teach, prove*. Ber. 2^a קָא מְשַׁמְעֵנִי לִי וְכ' (the Tannai in using such an expression) wants to teach us something by the way: when do the priests eat &c.; וְכ' קִשְׁמָעָא (abbrev. קמ"ל) and it is this he teaches us, that the sacrifice of atonement is not indispensable &c. Ib. 4^b דְּרִבְבָא ... קמ"ל דְּרִבְבָא in opposition to the opinion that the evening prayer is optional, he gives us to understand that it is obligatory. Sabb. 19^a קמ"ל ... מִזֶּה דְּרִבְבָא you may have thought (that the cases are different,

because) this devolves upon him, and the other does not, therefore he teaches us (that they are the same). Ib. 108^a מִיֵּנִי קמ"ל what does he teach us (is it not a matter of course)? Ber. 21^a sq. דְּרִי אֲשַׁמְעִין וְכ' v. צִרְיָה; a. v. fr.—Part. pass. מְשַׁמְעָא a) *understood*. Yeb. 102^b וְכ' הִיזִי it may be understood thus (it may mean, 'to take off'), and may be understood thus (it may mean, 'to strengthen'); a. fr.—2) *inferred, proved; evidence*. Sabb. 84^b מִיֵּנִי how is this proved (from the verse quoted)? Erub. 65^a מִיֵּנִי what evidence is there &c.? v. פּוֹק. Ib. מְשַׁמְעִי, v. infra; a. fr.—V. מְשַׁמְעָא.

שָׁמַע 1) to *be heard, let one's self be heard*. Targ. Gen. XLV, 16. Targ. Job XXXVII, 4 Ms. (ed. רש"י). Targ. Ps. LXXXVII, 19; a. fr.—Snh. 95^b (prov.) א' ... אֲנִי אֲדַרְךָ on thy road let thy enemy hear from thee, i. e. take revenge when occasion offers. R. Hash. 27^a מְשַׁמְעִי ... לֹא מְשַׁמְעִי two different sounds produced simultaneously by the same person are not distinctly perceived, but if produced by two persons, they are. Erub. l. c. מְשַׁמְעִי בֵּין לִמְר' Ms. M. (ed. מְשַׁמְעִי, v. Rabb. D. S. a. l. note) since verses may be quoted in favor of the one as well as of the other, what is the practical difference between them?; a. fr.—2) to *make one's self subservient, obey; to surrender to the enemy, desert*. Targ. II Kings XXV, 11 (h. text נָפְלוּ). Ib. VII, 4. Targ. Ps. XVIII, 45; II Sam. XXII, 45; a. fr.

שָׁמַע II m. (v. Deut. VI, 4) *Sh'm'a, the confession of faith in the morning and evening prayers* (recitation of Deut. VI, 4-9; XI, 13-21; Num. XVI, 37-41). Targ. Y. I Num. XXV, 6. Targ. II Esth. III, 8.—Ber. I, 1 מֵאִמְרֵי וְכ' from what time of the day may we read the Sh'm'a of the evening prayer? Ib. II, 2 (13^a) לְמֵה קְרִיאָה וְכ' (פְּרָשָׁה) why does the reading of the section of Sh'm'a (Deut. VI, 4-9) precede that of v'hayah (ib. XI, 13-21)? Ib. בֵּין שְׁנֵיהֶם לִש' וְכ' between the second benediction and Sh'm'a (the first section), and between Sh'm'a and v'hayah &c.; a. fr.—קְרִיאָה (abbr. ק"ש), v. קְרִיאָה. Ib. 2^a דְּשִׁרְבָּה ק"ש the recitation of Sh'm'a at bed-time. Num. R. s. 20²⁰ וְכ' וְהוֹשִׁיעִין ק"ש they rise from their sleep like lions, and hasten to read the Sh'm'a, and proclaim the kingship of the Lord &c. Ib. וְכ' וְהוֹשִׁיעִין ק"ש and with the recital of the Sh'm'a he is handed over from the guards' of the day to those of the night. Ber. 4^b וְכ' אֲשֶׁר שָׁקְרָא אִים ק"ש although one has read the Sh. in synagogue, it is proper to recite it again on going to bed. Ib. 5^a וְכ' אִם יִקְרָא ק"ש if he conquers it (the evil thought), it is well, and if not, let him read the Sh.; a. v. fr.

שָׁמַע m. (b. h.; שְׁמִיעַ; 1) *report, fame*. Deut. R. s. 1, end וְכ' שְׁמוֹתֵי שְׁמִיעָא ... דְּרִי the nations heard of your fame and were afraid; a. e.—2) *understanding, meaning*. Sifrē Num. 142 (ref. to Num. XXVIII, 3) כְּשִׁמְעִי (trad. pronunc. כְּשִׁמְעִי) according to its literal meaning, two each day.

שָׁמַע ch. same, *report, fame*. Targ. Gen. 291^{*}

XXIX, 13. Targ. Ps. XVIII, 45; II Sam. XXII, 45 ed. Lag. (oth. שְׁמוּעָה, שְׁמוּעָה). Targ. Josh. VI, 27 שְׁמַעְיָה (some ed. שְׁמָה); a. e.

שְׁמַעְיָא m. (preced. wds.) *servant, attendant, esp. the disciple ministering to the master*. Ber. 62^a לְשָׁמַעְיָא ... ל' א"ל R. Z. said to his attendant; R. Hash. 33^b. Pes. 103^b ש' שְׁמַעְיָא my attendant did it of his own accord; a. fr.

שְׁמַעוֹן (b. h.) pr. n. m. *Simeon, Simon*, 1) the son of Jacob; the tribe of Simeon. Gen. R. s. 71 שְׁמוּעָה שְׁמַעוֹן Simeon (listener), listening to the voice of his father in heaven. Num. R. s. 2⁷ פְּסָדָה ש' the jewel in the high priest's breastplate for the tribe of S. was a topaz. Ib. s. 13¹⁹ ש' נָשִׂיא the prince of the tribe of S.; a. fr.—2) שְׁמַעוֹן *Simon the Just*, a high priest. Yoma 69^a, וְכ' כִּיּוֹן שְׂרָאָה לִשְׁ ש' הָצ' when he (Alexander the Great) saw Simon the Just, he alighted from his chariot &c. Ab. I, 2 דִּיהָ וְכ' הָצ' ש' Simon the Just was one of the last members of the Great Assembly; a. fr.—3) name of several Tannaim, esp. a) S. son of Hillel. Sabb. 15^a.—b) R. S. son of the Sagan. Shek. VIII, 5. Keth. II, 8; a. e.—c) S. ben Shetah, chief of the Pharisees under Alexander Jannai. Hag. II, 2. Tosef. Keth. XII, 1. Kidd. 66^a; a. fr.—d) R. S. ben Gamliel I (abbrev. רַשְׁבַּ"ג) Ker. I, 7. Succ. 53^a; Tosef. ib. IV, 4. Ab. Zar. 20^a; (Y. ib. I, 40^a bot.; Y. Ber. IX, 13^b bot. גַּמְלִיאֵל); a. e.—e) Rabban S. ben Gamliel II. Hor. 13^b. Keth. 77^a, a. fr. מְקוֹם וְכ' כל מקום where R. S. b. G. is cited in the Mishnah, his opinion is the adopted law. Ib. VII, 9; a. v. fr.—f) רַשְׁבַּ"ג R. S. son of R. Judah han-Nasi (B'ribbi). Ib. 103^b. Ber. 13^b; a. fr.—g) בֶּן הוֹמָא, v. דוּמָא II.—h) בֶּן הוֹמָא, v. דוּמָא; a. many other Tannaim; v. Fr. Darkhé, Additamenta, p. 64-67.—4) name of several Amoraim, esp. a) R. S. bar Abba (Ba, Va), in Babli tract. Y. Sabb. VII, 8^a bot.; Bab. ib. 61^a. Y. Ber. V, 9^b bot.; Bab. ib. 33^a; a. fr.—b) R. S. b. Lakish (abbrev. רַשְׁבַּ"ל, a. רַשְׁבַּ"ל, v. Keth. 54^b. Gitt. 47^a. Y. Yeb. VIII, 9^d bot.; a. v. fr., v. לָקִישׁ I; a. other Amoraim; v. Fr. M'bo p. 127^a-130^a.

שְׁמַעִי (b. h.) pr. n. m. *Shimei*, 1) son of Gera the Benjamite, who insulted David on his flight. Ber. 8^a. Koh. R. to VII, 15. Meg. 12^b; a. e.—2) brother of Onias, the founder of the Temple of Onias (v. חוֹקִיָּה). Men. 109^b.

שְׁמַעְיָה, שְׁמַעְיָה (b. h.) pr. n. m. *Shemaiah*, colleague of Abtalion (v. אֲבָתְיֹן). Pes. 66^a. Ab. I, 10. Yoma 71^b. Gitt. 57^b; a. fr.

שְׁמַעְיָה, שְׁמַעְיָה f. (v. שְׁמַעְיָה) *report, tradition, traditional law; outcome of a discussion, decision*. Targ. I Chr. XI, 11 (ed. Rahmer שְׁמַעְיָה, corr. acc.). Ib. II, 55.—Erub. 9^b; Kidd. 50^b, a. e. וּמִחוּבֵּינָא אֲשֶׁמַּעְיָה but we must bring evidence against the tradition which we just cited; Ber. 33^a אֲשֶׁמַּעְיָה (corr. acc., v. Rabb. D. S. a. l. note 70). Sot. 21^a וְכ' לִיהָ ש' a scholar whose final conclusions agree with the adopted practice. Snh. 38^b רַמְ"מ רַמְ"מ ... R. Meir used to divide his lectures into three parts, one part devoted to legal discussion, one

to homily (v. אֲנָרָה), and one to parables. Ber. 6^b אֲנָרָה the merit of studying traditions lies in the reasoning thereon; a. v. fr.—Pl. שְׁמַעְיָה, שְׁמַעְיָה. Nidd. 14^a שְׁמַעְיָה, v. חָדָר; Keth. 62^b שְׁמַעְיָה. Erub. 65^a מִחוּדָרָא thou hast thy traditions always ready. Ber. 42^a לִירוּ הִילְכְתָּא כָּל הָרִי ש' וְכ' the adopted practice is not in agreement with all these traditions &c.; a. fr.

שְׁמַעְיָה m. (b. h.; Shaf. of מִצָּח, מִצָּח, v. Targ. Job IV, 12; XXVI, 14) [chaff.] 1) *particle, atom*. Sabb. 119^b אֲפִי יֵשׁ בּוֹ ש' שֶׁל ע"א וְכ' even if there be some idolatry in him, he will be forgiven.—2) (cmp. מְלֻחָה) *blemish, suspicion*. Kidd. 71^b ש' פְּסוּלִי וְכ' when thou seest two men quarrel with each other, there is some blemish of descent in one of them, and heaven does not allow them to become attached to each other. Pes. 3^b וּמִצָּחוֹ בּוֹ ש' פְּסוּלִי and they found in him a blemish of descent, contrad. to שְׁחָן (v. שְׁחָן I); Meg. 25^b (Treat. Sof'rim ch. IX, 11 וְנִמְצָא מִמֶּנּוּ); a. e.

שְׁמַעְיָה, שְׁמַעְיָה ch. same, *slight suspicion* of idolatrous manipulation of wine (v. נִסְכָּה). Ab. Zar. 31^b מִשּׁוֹם וְכ' wine (he refused to drink) because of a suspicion, but why did he refuse beer? ש' מִשּׁוֹם because of a suspicion of a suspicion (it might be suspected to be wine).—V. next w.

שְׁמַעְיָה, שְׁמַעְיָה f. (b. h.; preced. wds.) *blemish, disgrace*. Lev. R. s. 20 ש' דָּבַר שֶׁל ש' (some ed. שְׁמַעְיָה) something disgraceful, v. אֲשֶׁר־יִשְׁמַעְיָה.

שְׁמַעְיָה, שְׁמַעְיָה Yalk. Esth. 1048, read: שְׁמַעְיָה, v. שְׁמַעְיָה (חֲתָנָן).

שְׁמַר (b. h.) [to be still,] *to watch, guard, wait; to observe; to keep*. Snh. 63^b לִי וְכ' שְׁמַר ... one should not say to his neighbor, wait for me at such and such an idolatrous statue (or temple). B. Mets. 58^a ... הַשּׁוֹכֵר if one hires a workingman to guard a cow, a child &c. Sabb. 118^b אִלְמָלִי שְׁמַר יִשְׂרָאֵל if Israel had observed the first Sabbath &c.; a. v. fr.—Part. pass. שְׁמַר; f. שְׁמַרָה &c. Ib. XXII, 4 ש' בְּשִׁבְרִי שִׁירָא ... שְׁמַרָה you may put a dish into the well that it be kept (cool); a. e.

Pi. שְׁמַר 1) same. Ib. 118^b וְכ' אִלְמָלִי שְׁמַר יִשְׂרָאֵל if Israel would observe two Sabbaths as they ought do, they would at once be redeemed. Keth. 62^b לְשׁוֹא עֲנִיָּה הָאֵלֶּה שְׁמַרָה the poor woman has in vain waited (for her husband). Ab. Zar. IV, 11 רִשְׁבִּי וְשְׁמַר וְכ' the watchman (guarding wine against idolatrous defilement) need not sit and watch &c. Y. Kidd. I, 58^d top וְכ' הַמְּקוֹם שְׁמַרָה God has watched, and such a case has never occurred. Y. M. Kat. III, 82^c שְׁבַע הַקָּבָה ... שְׁבַע the Lord observed the seven days of mourning for his world (before the flood, ref. to Gen. VII, 10); a. fr.—2) (denom. of שְׁמַרָה) *to clear wine from lees, filter, strain* (v. מְשַׁמְרָה). Sabb. 138^a וְכ' חֲדָיָה ש' if one filtered wine (on the Sabbath), he is bound to bring a sin-offering; Y. ib. XX, 17^c; VII, 10^b, a. e. הַמְּשַׁמְרִי חֲדָיָה שׁוֹם בּוֹרֵר he who filters is guilty &c., v. בָּרֵר. Ib. וְכ' הַמְּשַׁמְרִי יִרְן לְמַנְחָה when one filters, the wine

goes down, and the lees remain above (in the filter); a. fr.—Bab. ib. 146^b לְשֵׁמֶר מִקּוֹם הַנֶּשֶׁרִי a place in the keg where a hole has been made for the purpose of letting the wine off, clear of lees (and has been closed again; Ar. s. v. חֹק; Rashi: where the hole has been closed in order to *preserve* the flavor).—*Part. pass.* מְשֻׁמֶר *a) guarded.* Pes. 109^b (ref. to שמרים, Ex. XII, 42) לֵיל הַמֶּשֶׁ וְכֵן מִן הַמִּזְבֵּיךְ a night which is for all time guarded against dangers (v. מִצִּיָּן; R. Hash. 11^b).—*b) kept, preserved, designated.* Ib. לֵיל הַמֶּשֶׁ וְכֵן מִן הַמִּזְבֵּיךְ a night which has been designated for redemption since the six days of creation. Snh. 99^a; Ber. 34^b וְכֵן הַמֶּשֶׁ וְכֵן; a. e.

Hithpa. לְשֵׁמֶר 1) *to be on one's guard, be observant.* Mekh. Bo, s. 14 (ref. to שמרים, v. supra) צְרִיכִין מְשֻׁמֶר ... מגיד בר לְשֵׁמֶר this intimates that all Israelites must be careful in it (to observe its ceremonies); Yalk. Ex. 210; Tanh. Bo 9.—2) *to be guarded.* B. Mets. 11^a הַשְּׁמֵרָה וְהַשְּׁמֵרָה v. רָצָר. Erub. 54^b מְשֻׁמֶר ... אם ראשון if the fowler breaks the wings of each bird as he catches it, it is kept (from flying off) &c. Men. 99^b נִשְׁמְרוּ ... כל המשמר who guards the Law (takes care not to forget it), his soul is guarded; a. e.

Nif. לְשֵׁמֶר same, *to be on one's guard.* Ib. מִקּוֹם כל מקום שֶׁנֶּאֱמַר הַשְּׁמֵר פֶּן וְאֵל וְכֵן 'be on thy guard, lest', or 'be on thy guard that not', it is a prohibitive law; ib. 'be on thy guard' and 'lest' make two prohibitions. Ib. 36^b הַשְּׁמֵר לֵאמֹר *hishshamer* followed by a negative is a prohibitory law; *hishshamer* connected with a positive order, is a positive command (v. קָשָׁה).—[Tanh. Yavhi 13 ומשמירין, v. לְשֵׁפֶר.]

שְׁמֵר ch., *Ithpa.* אֶשְׁמֵר, v. קָמַר II. Targ. Is. VII, 4 some ed.

שְׁמֵר m., pl. שְׁמֵרִים (b. h.), (preced.) *sediment, lees.* Sabb. 146^b הַשְּׁמֵר מִן הַיֵּינָה when the jug has a hole below the line of the lees. B. Bath. 96^b שְׁמֵרֵי יַיִן wine lees. Ib. טַעַם שֶׁ לֵּעַם which have a taste (or flavor) of wine. B. Mets. IV, 11 שְׁמֵרֵי ... אין מערבין שמר (left of one jug) with wine, but you may give the purchaser the lees belonging to the wine sold; a. fr.

שְׁמֵרָה ch. same. Targ. Jer. XLVIII, 11.—*Pl.* שְׁמֵרָה Yalk. Jer. 321 וְכֵן וְכֵן שֶׁ רְבִלְהוּ דְרִי (not שאריא) and he (Zedekiah) had to drink the dregs of all those generations (had to suffer for all the sins of &c.).

שְׁמֵרָה, v. שְׁמֵרִי.

שְׁמֵרִין, Gen. R. s. 36 some ed., v. שְׁמֵרִין.

שְׁמֵרִין (b. h.) *Samaria*, city and district. Esth. R. to I, 2. Tanh. Vayesheb 2 'בש' וְכֵן ... כשגלו ישראל מִשְׁמֵרָה when the Israelites were exiled from Samaria, Sennaherib sent his servants and settled them in S. to raise taxes for the kings. Num. R. s. 10³ (ref. to Am. VI, 2) וְכֵן צִיָּין 'these kingdoms' refers to Zion and Samaria (Judah and Israel); a. fr.

שְׁמֵרִין, v. שְׁמֵרִי.

שְׁמֵרִין m. (b. h.) *Samaritan.*—*Pl.* שְׁמֵרִיִּים. Tanh. Vayesheb 2 למלחמה באו עליהן הִשְׁמֵרִיִּים the Samaritans went to war with them; 'נִקְרְאוּ ... הִיוּ' were they Samaritans? were they not Cuthæans? But they are called Samaritans from the city of Samaria; Yalk. Kings 234; a. e.

שְׁמֵרִין, Midr. Till. to Ps. LXXXVII, 5, v. שְׁמֵרִין I.

שְׁמֵרִין = שְׁמֵרִיִּים. Gen. R. s. 32; s. 81; a. e.—*Pl.* שְׁמֵרִיָּה, שְׁמֵרִיָּה, שְׁמֵרִיָּה. Targ. II Kings XVII, 29.—Gen. R. s. 94 (ref. to שְׁמֵרִין, Gen. XLVI, 13) אֵילֵין this refers to the (Jewish) inhabitants of Samaria. Y. Shebi. IV, 35^a הָרַם מִשְׁמֵר; Y. Snh. III, 21^b top הָרַם מִשְׁמֵר, read: מִשְׁמֵרִיָּה; v. הָרַם.

שְׁמֵרִין = שְׁמֵרִין. Y. Ab. Zar. V, 44^d קָרִייה דִּשְׁמֵרִין the city of Shomron. Ib. I, 39^e [read:] מִשְׁמֵר ... מִשְׁמֵר the garrison of Cæsarea, because the majority of them came from Samaria, are considered as worshipping observers (of the Calendæ and Saturnalia); v., however, סְגִיָּה.

שְׁמֵרִין, Gen. R. s. 36 some ed., v. שְׁמֵרִין.

שְׁמֵרִין, m. pl. *truffles* (Löw, Aram. Pfl., p. 303); a species of *very acrid onions* (Maim.). Uktsin III, 2.

שְׁמֵרִין, *Shaf.* of מִשְׁמֵר (8haf. of מִשְׁמֵר) 1) *[to handle, be busy,] to minister, officiate.* Yoma VII, 5 גִּדּוּל כֹּהֵן הַשְּׁמֵרִין the high priest officiates in eight garments, and the common priests in four. Y. ib. 44^b bot. מִשְׁמֵר מִדֵּי הַיּוֹם why does he not officiate (on the Day of Atonement) dressed in gold? Lev. R. s. 21 מִשְׁמֵר ראשון during the first Temple, because they ministered in faithfulness, only eighteen high priests officiated in it. Yoma 47^a הָרַם שְׁמֵרִין officiated in his place. Ib. וְכֵן וְכֵן שְׁמֵרִין and all of them performed the functions of high priesthood. Y. Sot. IX, 24^a אֵלֵין the former served in an administrative capacity (not merely as scholars). Tanh. Bo 4 וְכֵן וְכֵן שְׁמֵרִין 'darkness and mist' served (as divine agents) in Egypt, but 'void and waste' never served, and never shall serve; Yalk. Is. 360. Gen. R. s. 33, end the planets did not perform their functions during all the twelve months (of the flood); they did act, only that their mark was not recognizable. Y. Yoma III, 41^a top ... הָרַם שְׁמֵרִין the Sagan had five functions to perform. Tam. V, 5 מִשְׁמֵרִין it served three purposes. Midd. I, 6 וְכֵן וְכֵן שְׁמֵרִין and what were they used for? R. Hash. 3^a כִּי מִשְׁמֵר כִּי *ki* serves for four meanings &c., v. מִשְׁמֵר I; a. fr.—Euphem. מִשְׁמֵר, or only 'ש' *to perform the marital duty; in gen. to couple* (also of animals). Nidd. 17^a. Ib. II, 1. Bekh. 8^a; Gen. R. s. 20; a. fr.—Mikv. VIII, 4 בִּיתָהּ אֶת שְׁמֵרִין, v. בִּיתָהּ. —Ned. II, 1 קוֹנֵם שְׁמֵרִין

שָׁמַשׁ I vow that I will not have intercourse with thee. Ib. 15^b; Keth. 71^b **שָׁמַשְׁתָּהּ** she must allow him marital intercourse; a. fr.—2) (denom. of **שָׁמַשׁ**) to attend, serve, wait upon. Ab. I, 3 **הָרַב אֶת הָרַב** v. **נָבֵר**. Sabb. 32^b **מִצִּינֵי** he will live to see himself waited upon by two thousand . . . servants. Kidd. 32^b **מִצִּינֵי** we find that a greater man than he waited (upon his guests); Yalk. Ex. 229; a. fr.—Esp. (of students) to be in attendance upon a scholar as a disciple. Ber. 47^b **וְלֹא שֶׁ חֲלַמְרִי וְכִי** even if one has studied the Bible and the Mishnah, but has failed to wait upon scholars, he is considered an *'am haarets* (v. **אֶרֶץ**). Sot. 47^b **שֶׁלֹא** who did not wait upon scholars sufficiently. Y. Sabb. X, 12^c bot. **וְשֶׁלֹא אֶת אָבִי וְכִי**. Ib. III, 6^a (in Chald. dict.) **וְלֹא שֶׁ**; **סְבוּרָא**; a. fr.

Hithpa. **שָׁמַשְׁתָּ**, **Nithpa.** **שָׁמַשְׁתָּ** (with ב) to be handled, be used for; (of persons) to make use of, be waited upon. Snh. 48^b **בְּהוֹנֵן אֶת הַכֶּלֶם** having once been used for a sacred purpose, it is forbidden to use them for a secular purpose. B. Mets. 84^b . . . **כִּלֵּי שֶׁנִּי** shall a vessel that has been used for a sacred purpose, be used for a profane purpose (i. e. shall I marry one inferior to my first husband)? Midr. Till. to Ps. CXIX, 134 **כִּלֵּי שֶׁנִּי בִּי מֶלֶךְ וְכִי** the king has used &c., v. **סִנְיָן**. Hull. 60^b **שֶׁיִּשְׁמַשְׁתָּ בְּחֵרֶת אֶת הַכֶּלֶם** Solomon made use of the spirits, and he sent to India &c. Ber. 52^b **לֹא תִשְׁמַשְׁתָּ בְּשֶׁמֶשׁ** you must not be waited upon by an ignorant waiter. Gen. R. s. 37; Yalk. ib. 62 **שֶׁיִּשְׁמַשְׁתָּ בְּרוּחַ** (not **מִשְׁמַשְׁתָּ**) who made use of (acted under) holy inspiration; a. fr.

שָׁמַשׁ, **Pa.** **שָׁמַשְׁתָּ** same, to minister, wait upon. Targ. Gen. XVIII, 8. Targ. I Kings I, 2; 4. Targ. I Sam. I, 3. Targ. Ex. XXVIII, 1; a. fr.—Part. pass. **שָׁמַשְׁתָּ**. Targ. Koh. X, 6 **בֶּשֶׁת בְּאַחֲדֵיהֶם** (not **שָׁמַשְׁתָּ**) enjoying happiness from above.—Ab. Zar. 10^b **שָׁמַשְׁתָּ לְרַבִּי אַנְטוֹנִיִּנֹס** Antoninus waited upon (entertained) Rabbi; a. e.—Trnsf. to couple. Targ. Y. Lev. XV, 18; a. fr.

Hithpa. **שָׁמַשְׁתָּ** to make use of. Ab. I, 13 **הָרַב אֶת הָרַב** he who makes use of the crown (of the Law) goes to ruin. Meg. 16^a **לֹא יִשְׁמַשְׁתָּ בְּמִנֵּי** it is unbecoming to make use of royal garments in such a condition; a. e.

שָׁמַשׁ m. (preced.) attendant, servant, waiter. Pes. VII, 13 **כַּשֶּׁהוּ עוֹמֵד** when the waiter (at a Passover meal of two parties) rises to serve the wine. Ber. 52^b, v. **שָׁמַשׁ**; a. fr.—Snh. 59^b **וְלֹא עַל שֶׁ גָדוֹל וְכִי** woe for the great servant (the most useful instrument of comfort) that was lost to the world! for if the serpent had not been cursed &c.—Euphem. *membrum virile*. Nidd. 11^b. Ib. 41^b; a. fr.—Pl. **שָׁמַשְׁתָּ**, **שָׁמַשְׁתָּ**. Mekh. Yithro, Bahod., s. 10; R. Hash. 24^b (ref. to Ex. XX, 23) **לֹא תַעֲשֶׂה כְּרִמּוֹת שָׁמַשְׁתָּ** (not **שָׁמַשְׁתָּ**) you shall not make an image like any of my servants (angels, Hayoth &c.) that are in attendance before me on high. Ib. **שֶׁבְּמִדְרֵי הָעֵלְיוֹן** the servants of the higher dwelling (angels, Hayoth &c.); **שֶׁבְּמִדְרֵי הָאֲדָמָה** (sun, moon &c.); a. e.

שָׁמַשׁ c. (b. h.; preced.; v. Gen. I, 16 **לְמַשְׁכֵּל וְכִי**. Targ. Y. ib. I, 18; cmp. R. Hash. 24^b, quot. in preced.) sun. Taan. 8^b **בְּשֶׁמֶשׁ וְכִי** 'who as cheered by it). Pes. 2^a **לְמַשְׁכֵּל וְכִי** the poor (who are cheered by it). Mekh. Mishp., s. 13 (ref. to Ex. XXII, 2) **וְכִי הָשָׁתָה עָלָיו** did the sun shine on him alone? **בִּלְבָד** but (it means), as the sun signifies peace to the world, so in this case, if it is sure that he has come in peace (without murderous intentions) &c. Gen. R. s. 58, beg. **עַד שֶׁלֹא יִשְׁקַע הַחֶמֶד** 'before the Lord causes the sun of one righteous man to set, he causes the sun of another to rise. Cant. R. to I, 6 **שָׁמַשְׁתָּ** (abbrev. **שֶׁ**) בין ה'—**שָׁמַשְׁתָּ** v. **שָׁמַשְׁתָּ**; a. fr.—Pl. **שָׁמַשְׁתָּ** [between the two services, between the rulership of the day and that of the night], at twilight. Sabb. 34^b **אִידֵּוּ** what time of the day is called *ben-hash-sh'mashoth*? From the time that the sun sets (and) as long as the eastern horizon is red (from the reflex); **בִּהֶשֶׁת** when the lower horizon is pale, but the upper horizon is not, it is still *ben-hash-sh'mashoth* &c.; Y. Ber. I, 2^b bot. Ib. **בִּהֶשֶׁת כְּהָרֶם** v. **בִּהֶשֶׁת**. Ab. V, 6 **בִּהֶשֶׁת** ten things were created on the Sabbath eve at twilight; a. fr.

שָׁמַשׁ, **שֶׁ** ch. 1) same. Targ. Y. Gen. I, 16. Targ. Y. II ib. XLIX, 27. Targ. Num. XXV, 4; a. fr.—B. Bath. 84^a, v. **סִימְקָתָהּ**. Sabb. 129^a **בֶּשֶׁת נִיגְנִי** let him lie in the sun. Ib. **רַמְעֵלִי בִּיהֶשֶׁת** v. **רַמְעֵלִי**. Gen. R. s. 68 (ref. to Gen. XXVIII, 11) **אֶתְּ אֶתְּ** he heard the angels say . . . , the sun has come (Jacob, with ref. to Gen. XXXVII, 9); a. fr.—Pl. **שָׁמַשְׁתָּ**, **שָׁמַשְׁתָּ**—**שָׁמַשְׁתָּ** (v. preced.). Targ. Y. I Gen. XLIX, 27. Targ. Ex. XII, 6 (h. text **הַחֶמֶד**) a. fr.—Esp. **שָׁמַשְׁתָּ**, **pl.** **שָׁמַשְׁתָּ** (sub. **שָׁמַשְׁתָּ**) *Friday evening, Sabbath eve*. Keth. 103^a **כָּל בֵּר שָׁמַשְׁתָּ הוּא וְכִי** every Sabbath eve he used to come home; **הוּא בֵּר שָׁמַשְׁתָּ** one Friday evening a neighbor came &c. Ber. 43^b **בְּקִרְוֵתָהּ** (v. **שָׁמַשְׁתָּ**) on Friday night; a. fr.—2) (cmp. **שָׁמַשְׁתָּ**) *fever*. Gitt. 67^b **שָׁמַשְׁתָּ** *diurnal fever*; **שָׁמַשְׁתָּ** *tertiary fever*; **שָׁמַשְׁתָּ** *chronic fever*; a. e.—Pl. **שָׁמַשְׁתָּ** *red, inflammation*. Esth. R. introd. to II, 1 (R. Azariah) transl. **שָׁמַשְׁתָּ** *inflammation of the eyes*; Lev. R. s. 12 **שָׁמַשְׁתָּ** (Yalk. Prov. 960 **סִמְקָן**).

שָׁמַשׁ c.=h. **שָׁמַשְׁתָּ**. Targ. Y. II Ex. XXXIII, 11 (v. **שָׁמַשְׁתָּ**). Targ. Ez. XXIII, 20 ed. Lag. (oth. ed. **שָׁמַשְׁתָּ**, corr. acc.) *prostitute*.—Y. Taan. II, beg. 65^a **מִי מֵאֵן** let him to whom the sexton has not come (to put ashes on his head) take ashes and put &c. Y. Keth. IV, 28^a bot. **וְלֹא יִשְׁמַשְׁתָּ אֶתְּ לִיהֶשֶׁת** . . . **וְלֹא יִשְׁמַשְׁתָּ** does it not stand to reason that they (the children to whom their father has assigned his property) must hire an attendant for him? So also must they give him a wife (if he desires it), and were it merely as his attendant; a. e.—Pl. **שָׁמַשְׁתָּ**, **שָׁמַשְׁתָּ**; f. **שָׁמַשְׁתָּ**. Targ. Is. VI, 2 **קִרְוֵתָהּ** (h. text **שָׁמַשְׁתָּ**) *my servants* (the angels). Targ. I Sam. VIII, 13 (h. text **קִרְוֵתָהּ**); a. e.

Sifré Deut. 51 [read:] מדבר שר שן דור; Yalk. ib. 874 (corr. acc.).—*Pl.* שנא, שנא, שני. Targ. Am. IV, 6 (not שנא). Targ. Prov. X, 26.—Targ. Jer. XLIX, 16. Targ. Y. Gen. XLIX, 21 (not שני); a. fr.—Y. Kil. IX, 32^b חשש ... חלה ... חשש (ב) suffered from tooth-ache for thirteen years. Ib. חשש one of my teeth annoys me; (Y. Keth. l. c. חשש).—Sabb. 82^a, v. פקדש; a. fr.

שנא, v. שנתא.

שנא (b. h.) to hate. Pes. 49^b גדולה שנאה ששונאין וכ' great is the hatred with which the ignorant hate the scholar, even greater than that which gentiles bear towards Israel. Ib. 113^b שלשה שונאין three classes of men does the Lord hate. Ib. שלשה שונאין זה וכ' three kinds of creatures hate one another, the dog &c. Ib. מצורו (Var. מורו) it is right (permitted) to hate him. Ib. שונאין ארנא hate your masters. Snh. 108^b the raven said to Noah, שונאני ואחא שונאנא thy master (God) hates me, and thou hatest me. Ab. I, 10 וסנא וכ' אהוב love work and hate office; a. fr.—Part. pass. שונא; f. שונא &c. Kidd. 68^a; Yeb. 23^a (ref. to Deut. XXI, 15) וכ' שונא is there before God a hated one and a beloved one (could it be supposed that the law should allow a discrimination between the children of a favored and of a hated wife)? Ib. בנשואיא, v. ש', בנשואיא; a. e.—Sifra K'doshim, Par. 3, ch. VIII שונאני.

Nif. שונא, Nithpa. שונא to be hated. Num. R. s. 4⁸ נא חר סניי שבו נשנא וכ' it is called Mount Sinai, because on it the gentiles became hateful to the Lord &c. (v. שונא); Yalk. Is. 363 נשנא. Taan. 7^b (ref. to שונא, Koh. VIII, 1) read not *y'shunne* (shall be changed), but *yissane* (shall be hated).

Pu. שונא same. Pesik. R. s. 14 (ref. to Koh. l. c.) שונא read *y'sunne*, with Samekh (v. supra).

שנא ch. same, v. סני.

שנא I to change, v. ישינא.

שנא II ch. = h. שנה, year. Targ. Lev. XXV, 53 (O. ed. Vien. שנה); a. fr.—Constr. שנה. Ib. 5; a. e.—*Pl.* שניא, שניא, שניא. Ib. 3; 15; 52; a. fr.—Targ. Ps. XC, 10 שונא אלפי ש' וכ' Ms. (ed. שונא).—R. Hash. 31^a שונא the world will last six thousand years. Ab. Zar. 9^a. Ib. ^bsq. שונא a document dated six years ahead; a. fr.

שנאב or שנאב, v. סנאב.

שנאב m., pl. שנאב, v. סנאב.

שנאב f. (b. h.; שנא) hatred. Sabb. 32^b, a. fr. שנאב misanthropy. Pes. 49^b, v. שנא. Sabb. 89^a (play on סני) שונא the mountain on which came down hatred to the gentiles (who refused to receive the Law, v. שנא); ib. ^b; a. fr.

שנאב, Esth. R. to II, 1 (שונא), corrupt ditto-graphy of שפאב, v. שפאב.

שנאב f. (preced. art.) object of hatred, enemies. Shebu. 35^b שנאב מאי ינאב (Ms. M. שנאב מאי ינאב) who are his (Nebuchadnezzar's) enemies?; Yalk. Dan. 1060 שנאב.

שנאב m. (b. h.; v. שנה I) repetition, double. Pesik. Bahod., p. 107^b (ref. to Ps. LXXVIII, 18 ש' רבוהים אלפי ש' the Lord came down on Sinai with twenty and two thousand classes of ministering angels; ib. 108^a (= שנון) and all of them came down (with) sharpened (swords), ready to consume Israel's enemies (euphem. for Israel) &c.; ib. (as if from נאה) שבהם the most beautiful and worthy of them; ib. (= שאנן) in spite of their large numbers they had room; Pesik. R. s. 21; Yalk. Ex. 286; Yalk. Ps. 796.

שנאב, v. שניאב.

שנא I, v. שני.

שנא II f. (b. h.; ישן, v. Halévy, Revue des Et. Juives XI, 1885, p. 64) year. Ber. 55^a ש' טובה וכ' three things must be prayed for: a good king, a good year, and a good dream. R. Hash. I, 1, a. fr. ראש, v. ראש. Ib. 2^a ש' עולה it is counted as one year of his reign (his second year begins). Y. Yoma V, 42^a top; Bab. ib. 53^b, v. ש'. Ib. 39^b ש' זי הוא מר בש' ... ש' (on the Day of Atonement) the year in which Simon the righteous died, he said to them, in this year he (euphem. for I) shall die. Snh. 97^a; Ab. Zar. 9^a ש' ארבעה אלפים ש' the world will last six thousand years. Naz. 5^a ש' שנה ... the year in which they asked for a king was the tenth year of office of Samuel &c. Par. I, 1 שנה in her first year; a. v. fr.—*Pl.* שנים, constr. שנה (שני). Naz. l. c. שנים שנים שנים שנים in the Scriptures to which the word 'years' is not attached; וזו שיש עמו ש' this passage (Gen. XLI, 1) where 'years' is combined with days. Yoma 71^a (ref. to Prov. III, 2) ש' של חיים ויש וכ' ש' ש' are there years of life, and years of no life? those are a man's years which are changed for him from evil to good. Sabb. 89^b (ref. to Is. I, 18) ש' אם יהיו חטאיהם כש' הללו וכ' if your sins were as many as the years that have been arranged and have come down from the six days of creation until now, they shall become white &c.; Yalk. Is. 256; Y. Sabb. IX, 12^a bot. ש' כש' שכן וכ' as the years (required for travelling) between the heaven and the earth; כש' שני אבות as the years of the patriarchs; a. v. fr.—ברכה הש' (the blessing of the harvests of the year) *birkhath hash-shanim*, the ninth section of the Prayer of Benedictions (תפלה). Ber. 29^a, v. שנא. Taan. 2^a; a. fr.

שנא, v. שניא.

שנא f. 1) change, reverse. Targ. Ez. XVI, 34.—2) strangeness, something bewildering. Targ. Jer. V, 30 (h. שעררה). Ib. XVIII, 13 (ed. Wil. שני; h. text שעררה). Ib. XXIII, 14 (ed. Wil. שני). Targ. Hos. VI, 10.

שפוא, v. ספוא.

שניחא, שניחא, שניחא, v. שניחא.

שניחא, v. שניחא.

שניחא, v. sub 'שניחא.

שניחא, v. שניחא.

שניחא, v. שניחא.

שניחא f. = שניחא, cliff, bluff, embankment. Y. B. Kam.

X, 7^b bot. דים משליליה הנחר... מש' דים המשליל he who rescues things... from the bluff of the sea, or from the alluvium of the river (v. שניחא); Y. Shek. VII, 50^c bot. דים משונח של דים (v. שניחא); Tosef. B. Mets. II, 2 ומשונח הנחר (משליליהו... משליליהו ו' (ed. Zuck. Var. (ed. Zuck. (B. Mets. 21^b מוזוט ו' (v. שניחא).

שניחא, v. שניחא.

שניחא, v. שניחא.

שניחא, Targ. Cant. I, 17 ed. Vien., read שניחא, v. שניחא.

שניחא m. (b. h.) scarlet; v. שניחא, חולעת ש'.

Sabb. 89^b (ref. to Is. I, 18) כשנים כשני מיבעי ליה ו' (kasshanim? it ought to read *kasshani* (as scarlet) &c.; Yalk. Is. 256; a. e., v. שניחא II.

שניחא, v. שניחא.

(b. h.) 1) to repeat, do a second time. Yoma 86^b כיון... ו' but if he committed the same sins again, he must confess them. Ib. כיון... ו' when a man commits a sin and repeats it, it appears to him permitted; M. Kat. 27^b, Ib. 16^b; Ber. 18^a ו' אם קריח לא שניחא ו' (if thou hast read (studied), thou hast not repeated, and if thou hast repeated, thou hast not reviewed a third time, and if thou hast done so, they have not explained it to thee (v. שניחא). Sot. 9^a (ref. to Mal. III, 6) I never struck a nation and had to do it a second time, but you, children of Israel, have not been consumed; Yalk. Deut. 825. Ib. ולא שניחא who used to strike a man once and no more (killed with one stroke). Tosef. Toh. IV, 1 ו' אומר לו שניחא; in gen. to study; to teach. Meg. 28^b; Nidd. 73^a ו' כל השונה ו' he who studies (reviews) traditional laws every day. Meg. 32^a; Treat. Sof'rim III, 10 ו' השונה בלא זמרה who studies (Mishnah and Gemarah) without chant. B. Mets. 44^a ו' ו' שניחא... ו' in thy earlier days thou taughtest us..., and again in thy old days, thou teachest us &c.; Ab. Zar. 52^b. Erub. 92^a ו' ו' שניחא but if Rabbi has not taught that, whence could R. Hiyya have it?; Yeb. 43^a; Nidd. 62^a ו' ו' Rabbi

has not taught this? whence &c.? Yeb. 108^b, a. e. ו' ש' he who taught this, has not taught that, i. e. the two clauses in the Mishnah are from different authors, v. שניחא. Hull. 85^a ו' ו' שניחא... ו' Ms. M. (ed. R. ...), and embodied it in the Mishnah as the opinion of 'the scholars'. Pes. 3^b; Hull. 63^b ו' ו' שניחא ו' one should always teach his pupil the shortest way (use the briefest terms). Ib. 81^b, a. fr. ו' ו' שניחא ו' they have taught this only with regard to a case &c., i. e. this is meant only when &c.; a. fr.—Part. pass. as ab. Nidd. 22^b, a. fr. במחלוקת שניחא, v. מחלוקת.

Nif. שניחא 1) to be repeated. Shh. 59^a ו' ו' שניחא, v. שניחא. Hull. 63^b ו' ו' שניחא ו' why are the laws of clean and unclean animals repeated (in Deut.)? With reference to quadrupeds, on account of *hassh'su'ah* (Deut. XIV, 7, which is not found in Lev. XI, 4) &c., v. שניחא; Bekh. 6^b, a. e.—2) to be taught. B. Mets. 33^b; B. Kam. 94^b, a. e. ו' ו' שניחא ו' this Mishnah was taught (originated) in Rabbi's days. Ber. 28^a, v. שניחא; a. e.

Hif. שניחא to teach (Mishnah &c.). Lam. R. to I, 6 ו' ו' שניחא, v. שניחא II; a. e.

Pi. שניחא 1) to repeat, to come a second time. Y. Shh. III, 21^b bot. ו' שניחא, v. שניחא. Num. R. s. 4²⁰ ו' ו' שניחא, v. שניחא. 2) to change, vary, modify; to make a distinction. B. Mets. VI, 2 ו' ו' שניחא ו' כל השניחא ו' v. שניחא. Shh. 92^b... ו' אפי' ו' ו' שניחא ו' even in time of danger (persecution) a man must not change himself from (disguise the insignia of) his office. Yeb. 65^b ו' ו' שניחא ו' one may modify (the report of a person's utterances) in the interest of peace. Ib. ו' ו' שניחא ו' the peace is a great thing, for even the Lord modified (Sarah's words) for its sake (ref. to Gen. XVIII, 12 a. 13). Y. Pes. IV, 30^a top ו' ו' שניחא ו' change not the usage of your fathers &s. Gen. R. s. 48 ו' ו' שניחא ו' this is one of the things which they (the seventy translators) changed for king Ptolemy. Sabb. 10^b ו' ו' שניחא ו' a man must never distinguish his son among his sons (favor one son more than the others); Gen. R. s. 84. Bets. 30^a ו' ו' שניחא ו' if it is not possible to do the thing in a different manner (so as to be reminded that it is a Holy Day). Tanh. Nitsabim 3 ו' ו' שניחא ו' I have sworn to you that I will not change my relation to you &c. Yalk. Mal. 589 ו' ו' שניחא ו' which of us changed his conduct towards the other?; ו' ו' שניחא ו' God has not changed his relation to Israel; a. fr.—Part. pass. שניחא; f. שניחא. Y. Taan. I, end, 64^d ו' ו' שניחא ו' the raven came out of the ark looking different from all other creatures (black). Shek. V, 2, v. שניחא. Sabb. 56^a (ref. to II Sam. XII, 9) ו' ו' שניחא ו' this evil deed is different from all &c. Ib. 156^b ו' ו' שניחא ו' a strange (unnatural, sudden) death; Sot. 35^a; a. fr.—Deut. R. s. 9 ו' ו' שניחא ו' he saw him (the angel of death) looking strange (excited); ו' ו' שניחא ו' why art thou excited?

Hithpa. שניחא, Nithpa. שניחא to be changed, different. Shh. 38^a ו' ו' שניחא ו' בשלשה... ו' by three things one man is distinguishable from another: by his voice &c. Pes. X, 4 (116^a) ו' ו' שניחא ו' why is this night different?

שְׁנֵי שְׁנֵי f. (שְׁנֵי) 1) *different, a different thing*.—
[Targ. Prov. X, 14 שְׁנֵי some ed., read: שְׁנֵי].—Y. Dem

I, 21^d bot. [read] חוּא רַבֵּר ... חוּא וְכ' it makes no difference, (it is all the same) whether it is a plant the seed of which disappears (must be renewed every year) or &c. Y. Pes. V, 32^e חוּא ... חוּא ש' חוּא it is all the same whether one slaughters a Passover sacrifice as a peace-offering or the reverse. Ib. X, end, 37^d חוּא ש' it is a different case; a. fr.—[V. שְׁנִיָּאָה, s. v. שְׁנִיָּאָה].—2) *strange thing, folly*.—Pl. שְׁנִיָּאָה, שְׁנִיָּאָה. Targ. Is. XXX, 10 (h. text מוֹחֲלֹחַ).

שְׁנִיָּאָה, v. שְׁנִיָּאָה.

שְׁנִיָּגוֹר, Y. Succ. III, beg. 53^e, v. שְׁנִיָּגוֹר.

שְׁנִיָּר, Y. Yeb. I, 3^b top עוֹנֵינָא ש', v. שְׁנִיָּאָה.

שְׁנִיָּרָא, v. שְׁנִיָּרָא.

שְׁנִיָּרָא pr. n. pl., v. שְׁנִיָּרָא.

שְׁנִיָּרָא, שְׁנִיָּרָא, שְׁנִיָּרָא f. (b. h.) *two*. Ber. 8^a שְׁנִיָּרָא ש' reading the Scriptural portion of the week twice, and the Targum once. Ib. שְׁנִיָּרָא ש' שְׁנִיָּרָא a distance of two gates. Zeb. V, 4, v. שְׁנִיָּרָא. Sabb. I, 1 שְׁנִיָּרָא ש' two ways of transfer from place to place, which become four (by rabbinical addition). Ib. שְׁנִיָּרָא ש' both of them are free. Shh. V, 3 שְׁנִיָּרָא ש' on the second day of the month. Ib. שְׁנִיָּרָא ש' in the second hour of the day. Men. III, 3. Ib. 6; a. v. fr.—שְׁנִיָּרָא ש' twelve. Nidd. 69^b. Ab. Zar. 3^b; a. fr.

שְׁנִיָּרָא, Mikv. X, 4, v. שְׁנִיָּרָא.

שְׁנִיָּרָא (b. h.) pr. n. *Senir*, a portion of Mount Hermon. Succ. 12^a, v. שְׁנִיָּרָא. Cant. R. to IV, 8 [read:] חוּא חוּא ש' as Mount Senir hates the plough and can be sown only once, so was Isaac &c. Hull. 60^b חוּא ש' and Sirion belong to the mountains of Palestine; a. e.

שְׁנִיָּרָא, v. שְׁנִיָּרָא.

שְׁנִיָּרָא, v. שְׁנִיָּרָא.

שְׁנִיָּרָא (b. h.) *to be pointed, sharp; to sharpen*.—Part. pass. שְׁנִיָּרָא, pl. שְׁנִיָּרָא sharpened; trnsf. ready, quick. Pesik. Bahod., p. 108^a, a. e., v. שְׁנִיָּרָא.

Pi. שְׁנִיָּרָא 1) *to sharpen*; trnsf. (cmp. חרד) *to teach diligently*, v. שְׁנִיָּרָא. —2) *to brighten, cheer*. Ab. d'R. N. ch. XVIII and with this (his disposition) he cheered all Israel's scholars. —3) *to speak distinctly*. Y. Ber. III, 6^b bot. שְׁנִיָּרָא ... שְׁנִיָּרָא is it not evident that in reading the Sh'm'a every one must recite it distinctly with his own mouth?

שְׁנִיָּרָא ch. same. Part. pass. שְׁנִיָּרָא, pl. שְׁנִיָּרָא (שְׁנִיָּרָא). Targ. Prov. XXV, 18. Targ. Y. I Gen. III, 24 (Y. II שְׁנִיָּרָא, not שְׁנִיָּרָא). Targ. Y. I Deut. XXXII, 41. Targ. Ps. CXX, 4 שְׁנִיָּרָא ed. Lag. (oth. ed. שְׁנִיָּרָא).

Pa. שְׁנִיָּרָא *to sharpen*. Ib. LXIV, 4 שְׁנִיָּרָא (ed. Wil. שְׁנִיָּרָא). Targ. Jer. LI, 11. Targ. Y. II Deut. I. c. שְׁנִיָּרָא, read: שְׁנִיָּרָא.

Ithpa. שְׁנִיָּרָא to be sharpened, polished. Targ. Ez. XXI, 15; a. e.

שְׁנִיָּרָא m. (preced.) *pointed rock, cliff*.—Pl. שְׁנִיָּרָא. Ohol. VIII, 2; cmp. שְׁנִיָּרָא.

שְׁנִיָּרָא m., constr. שְׁנִיָּרָא (preced. wds.) *blade, edge*. Targ. O. Gen. III, 24 (h. text שְׁנִיָּרָא). Targ. I Sam. XVII, 7 שְׁנִיָּרָא (ed. Wil. שְׁנִיָּרָא).—V. שְׁנִיָּרָא.

שְׁנִיָּרָא f. (preced.) *spear point*. Shh. 82^a bot. ש' שְׁנִיָּרָא (Rashi שְׁנִיָּרָא), v. שְׁנִיָּרָא II; Yalk. Num. 771.

שְׁנִיָּרָא (b. h.) pr. n. *Shinear*, a part of Babylonia (v. Schr. KAT², p. 118). Y. Ber. IV, 7^b bot., a. e. שְׁנִיָּרָא ש' why is Babylonia called Shinear?; v. שְׁנִיָּרָא II; Zeb. 113^b. Ib. שְׁנִיָּרָא ש' it is called Sh., because it shakes out its rich men (makes them poor); a. e.

שְׁנִיָּרָא (Shaf. of שְׁנִיָּרָא; cmp. b. h. שְׁנִיָּרָא) *to squeeze in, fasten, lace*. Y. Kil. IX, end, 32^d שְׁנִיָּרָא ש' גְּרָמִיָּה וְחִיָּא נְחָא for when he laces himself (his shoes), it (the purple band) slips down.—Part. pass. שְׁנִיָּרָא, שְׁנִיָּרָא. Y. Meg. III, 74^b bot., v. שְׁנִיָּרָא. Y. Ber. II, 5^e bot. שְׁנִיָּרָא (not שְׁנִיָּרָא), v. שְׁנִיָּרָא.

שְׁנִיָּרָא m. (preced.) *strap, lace*. Mikv. X, 4 שְׁנִיָּרָא ש' ed. Dehr. (ed. שְׁנִיָּרָא, read: שְׁנִיָּרָא) laces of a sandal, contrad. to שְׁנִיָּרָא.—Pl. שְׁנִיָּרָא, with suffix שְׁנִיָּרָא. Kel. XXVI, 1, sq. ש' שְׁנִיָּרָא a bag which is closed by means of laces.—[שְׁנִיָּרָא pr. n. pl., v. שְׁנִיָּרָא.]

שְׁנִיָּרָא, שְׁנִיָּרָא ch. same.—Pl. שְׁנִיָּרָא, שְׁנִיָּרָא. Targ. Y. Deut. XXV, 9 (not שְׁנִיָּרָא ...).—Yeb. 102^a ש' שְׁנִיָּרָא a sandal which has laces. Y. ib. XII, 12^e bot. שְׁנִיָּרָא (not שְׁנִיָּרָא), v. שְׁנִיָּרָא. Sabb. 92^a ש' שְׁנִיָּרָא a bag which has laces with which to close it.

שְׁנִיָּרָא (Shaf. of שְׁנִיָּרָא or שְׁנִיָּרָא, Pi. שְׁנִיָּרָא) *to strangle, choke*. Pesik. R. s. 36; Yalk. Is. 359 שְׁנִיָּרָא ש' and they shall choke thy spirit (curb thy energies) with a yoke.

Hithpa. שְׁנִיָּרָא to be strangled. Pesik. Zutr., Huck., p. 244 שְׁנִיָּרָא ש' and we should not have been choked by thirst.

שְׁנִיָּרָא, Pa. שְׁנִיָּרָא 1) same. Targ. O. Ex. XIV, 27 (h. text שְׁנִיָּרָא); Targ. Ps. OXXXVI, 15 (Ms. שְׁנִיָּרָא). Targ. Cant. I, 9; a. fr.—2) *to trouble, confound*. Targ. Mal. I, 13 (h. text שְׁנִיָּרָא; some ed. שְׁנִיָּרָא). Targ. Y. Ex. X, 2 שְׁנִיָּרָא ש' Ar. (ed. שְׁנִיָּרָא ש' h. text שְׁנִיָּרָא). Af. שְׁנִיָּרָא *to be narrow*. Targ. Prov. IV, 12 Ar. (ed., v. שְׁנִיָּרָא).

Ithpa. שְׁנִיָּרָא, Ithpa. שְׁנִיָּרָא 1) to be strangled, suffocated. Targ. Job VII, 12. Targ. Y. Num. XIV, 13; a. e.—2) *to be distressed*. Targ. Y. Gen. XXII, 20.

שְׁנִיָּרָא, v. שְׁנִיָּרָא.

שְׁנִיָּרָא f. pl. (v. שְׁנִיָּרָא) *teeth-like marks*. Men. IX, 2 (87^b)

וכ' the Hin measure in the Temple had marks: so far for the meal-offering to go with the bullock &c.; B. Bath. 86^b. Sabb. 80^b ש' ... אלא אמר but, said R. K., (the *andifē* of the Mishnah means, enough time to whiten) the marks of a vessel.

ש"ס m. (abbrev. of ששה סדרים the six orders of the Talmud) *the Talmud*. Zeb. 5^a וניסיב לה חש"ס וכ' (Ms. M. תלמודא) and the Talmud applies to it the verse &c.; M. Kat. 3^b (Ms. M. תלמודא). Hag. 10^a ש"ס לש"ס (Ms. M. תלמודא) even he that goes from Talmud (Babli) to Talmud (Y'rushalmi). Treat. Sof'rim XV, 5, sq.; 7, sq.; (B. Mets. 33^a, sq. גמרא, Ms. M. תלמודא; Y. Hor. III, 48^c top תלמודא); a. e.

שָׁסָה, v. שסי.

נְשֻׁסָּה, v. נְשִׁיטָה.

נְשֻׁסָּה f. (b. h.; נְשִׁיטָה) *divided*. Hull. 60^b; Nidd. 24^a (ref. to Deut. XIV, 7) חש' בריה וכ' the *sh'su'ah* is a creature with two backs and two spinal columns. Hull. 63^b; Bekh. 6^b; Yalk. Lev. 537, v. נְשִׁיטָה *Nif.*

שָׁסָה (onomatop.) *to hiss*.

Pi. **שָׁסָה** *to set on* (a dog, serpent &c.). Snh. IX, 1, v. נְשִׁיטָה; B. Kam. 23^b. Ib. מאן פטור מְשִׁיטָה וכ' who is exempt from responsibility? Is he exempt that set the dog on, and is the owner of the dog responsible? Ib. 24^b חמשה בחבריו ... he who sets his neighbor's dog on a neighbor; נְשִׁיטָה הוא בעצמו if he incited the neighbor's dog against himself. Gen. R. s. 84 וכ' ונְשִׁיטָה בו come, let us set on the dogs against him (Joseph); a. e.—[Bibl. Hebr. *שסח* to plunder, emp. נְשִׁיטָה.]

שָׁסָה, *Pa.* שָׁסָה same. B. Kam. 24^b רמְשִׁיטָה ... כיון (Ms. R. רמְשִׁיטָה) since thou knowest of thy dog, that one can set him on and he will bite, thou oughtest not to have kept him.

Ithpa. אֶשְׁתָּסָה *to be set on, to bite*, v. supra.

שָׁסָה (b. h.) *to rend, split*.—*Part. pass.* שָׁסָה; *pl.* שָׁסָה *cloven-footed*. Yalk. Lev. 537 (ref. to Lev. XI, 26) מנין לש' whence do we learn that the laws of uncleanness apply to the cloven-footed animals?; Sifra לש' that it applies to those not cloven-footed?; Sifra Sh'mini, ch. V, Par. 4 שִׁיטָה (corr. acc.).

Pi. שָׁסָה same. Zeb. VI, 5 ש' ולא וכ' he rent (the sacrificial bird), but did not sever it entirely. Tosef. ib. VII, 10 חיה מְשִׁיטָה בירי וכ' he rent it with his hand, but not with a knife; a. e.—*Part. pass.* מְשִׁיטָה *cloven-footed*. Sifra l. c. מפרים ומש' (corr. acc.).

שָׁסָה, *Pa.* שָׁסָה same. Targ. Lam. III, 11 (h. text פשח).

שָׁסָה (b. h.), *Pi.* שָׁסָה (emp. preced.) *to split, to hew in pieces*. Lam. R. to III, 64 (ref. to I Sam. XV, 33) וירשח' I Sam. XV, 33 וירשח' he cut him in four pieces. Sifra Thazri'a Par. 5, ch. XVI רשח' Rabad, v. שָׁסָה.

שָׁסָה, v. שָׁסָה.

שָׁסָה (Shaf. of סחם) *to enclose, lock up*. Gitt. 68^a שָׁסָה ... שרא ביה Ar. (ed. סחמיה) he threw a chain (looped rope) over him and enclosed his head; [Ar. 'drew it up', when we should expect שָׁסָה].

שָׁסָה *sh'a*, the first element of the word שָׁסָה, phonetically representing the act of carding (v. שָׁסָה). Y. Kil. IX, end, 32^d, v. שָׁסָה, a. e.

שָׁסָה pr. n. m., v. שָׁסָה.

שָׁסָה, v. שָׁסָה.

שָׁסָה (Shafel of עָבַד 1) *to subject, subjugate, surrender; to obligate, pledge*. Gen. R. s. 44 (ref. to Gen. XV, 13) ידוע שאני מְשִׁיבָה וכ' 'knowing' means that I will surrender them as slaves, 'thou shalt know', that I will redeem them. Pesik. R. s. 15 בשבעים בשבעים ... שרא בארבעה כל אומות one Goth comes and enslaves one of us, that is as much as if she (Rome) had enslaved all of us; Cant. R. to II, 8. Gen. R. s. 85 (ref. to Is. LXVI, 7) 'before yet the first oppressor (of Israel) was born, the last redeemer was born. R. Hash. III, 8 (ref. to Num. XXI, 8) לבם ... ויְשָׁבְרוּן את לבם when the Israelites looked upward and pledged their hearts to their Father in heaven, they were healed; a. fr.—*Part. pass.* מְשִׁיבָה; *pl.* מְשִׁיבָה. Num. R. s. 5^a אלא מש' לפני הארון ... שלא they were not haughty, but bore themselves like servants before the Ark. Y. Hag. III, 79^b להלכה מש' להלכה so that everything be made subject to the law; a. e.—נכסים מש' (נכסים) *mortgaged property*, i. e. property bought from a person who owes a debt collectible from his landed estate in whatever hands it may be, opp. בני הורין property in the hands of the debtor. B. Mets. 13^b. Gitt. 50^b; a. fr.—2) *to vex, persecute, attempt to destroy*. Ex. R. s. 22 (על ישראל) נראה ... מְשִׁיבָה את ישראל ברבר וכ' let us see how we can persecute Israel by means of something which the Lord cannot bring upon us in the same manner; Yalk. ib. 208 אם מְשִׁיבָה או אוחם באש וכ' if we destroy them through fire, their God can bring fire upon us &c.; (ונשחטבם) come, let us destroy them through water; Yalk. Ps. 786; a. e.

Ithpa. מְשִׁיבָה, *Nithpa.* מְשִׁיבָה 1) (with ל) *to be subjugated, be the slave or subject of*. Gitt. IV, 4 אם ... עבד a slave that was captured and redeemed, if he was redeemed as a slave, remains a slave; if as a freeman, he cannot be made a slave. Ib. 37^b רביו ראשון he is the slave of his first (original) master; לא ירשעבד ... לרבו שני he is the slave neither of his first master, nor of his second master (his redeemer). Pesik. R. s. 15 למלכיות או שִׁיטָה לְמַלְכִּיּוֹת which wilt thou choose? that thy children go down to Gehenna, or that they be subjected to successive empires? Sabb. 88^b (מֹשֶׁה) מֹשֶׁה ... לְמַלְכִּיּוֹת (Ms. M. מֹשֶׁה) he (Moses) said to them (the angels), did you go down to Egypt?

שְׂעוּרָא m.=next w. Targ. Ps. LXVIII, 3. Ib. XXII, 15; a. e., v. שְׂעוּרָא.—Targ. Y. Gen. XXXVII, 25; XLIII, 11 שְׂעוּרָא (O. שְׂעָה; h. text נִכְחָא).

שָׁעָה f. (שָׁעָה = שָׁעָה) *wax*. Sabb. II, 1 'בש' ולא *wax*. nor must you use wax in place of oil for the Sabbath light, v. קִירְרָהָ. Gen. R. s. 44 'דירה לבי רפה כש' v. שָׁעָה I. Ib. s. 91, end (expl. נִכְאָר, Gen. XLIII, 11) 'ש' (perhaps a *gum*, v. preced.). Ex. R. s. 35 'כש' הנחונה וכ' like wax that is put on the writing tablet; a. fr.

שָׁעָלָא, שָׁעוּלָא m. = h. שָׁעָל, 1) *hollow of the hand, palm*. Targ. Is. XL, 12.—Pl. constr. שָׁעוּלִי. Targ. Ez. XIII, 19.—2) *hollow of the sole, step*.—Pl. constr. שָׁעוּלִי. Targ. I Kings XX, 10.

שָׁעוּעִים, v. next w.

שָׁעוּעִית f. (שָׁעָה; cmp. שָׁעָה) a species of *beans*, prob. *kidney-bean* (Phaseolus Vulgaris), v. פְּסִילָהָ, a. חֲלוּקָה. Kil. I, 1 'וכ' פול הלבן והש' v. ed. a. Ms. M. (Mish. a. Bab. ed. שָׁעוּעִים, corr. acc.; v. Rabb. D. S. a. l. note) the white bean and the kidney-bean are not heterogeneous. Y. ib. 27^a top expl. פְּסִילָהָ (פְּסִילָהָ) Ib. שְׁמַשְׁעָה 'ש' למה שמה 'ש' שְׁמַשְׁעָה (פְּסִילָהָ) Ib. (some ed. שְׁמַשְׁעָה) why is it called *sh' u'ith* (pasty)? Because it pastes up (dulls) the heart, and loosens the bowels.

שָׁעוּרָא, שָׁעוּרָא, v. שָׁעוּרָא, שָׁעוּרָא.

שָׁעוּרָה f. (b. h. שָׁעָה; v. שָׁעָה, v. שָׁעָה) 1) *panicle*, v. שָׁעָה.—2) *barley, barley-corn*.—כש' the size of a barley-corn. Kel. XVII, 8 'וכ' שָׁעוּרָה לא 'וכ' where the scholars make the barley-corn the ritual standard measure, neither the large sort is meant nor &c. Ex. R. s. 10, end; Snh. 67^b, v. שָׁר; a. fr.—Pl. שָׁעוּרִים, שָׁעוּרִין. Pes. II, 5. Ib. 35^a 'ש' מִן 'ש' a species of barley, v. שָׁעוּרִין. Ib. 42^b 'ש' ... לא דירה יינם ... the wine of Judea would not get sour (to be used for vinegar) until they put barley into it. B. Kam. 60^b גִּרְשִׁין של 'ש' stacks of barley. Peah VI, 7; Y. Snh. II, 20^b bot., a. e., v. שָׁעוּרָה; a. fr.

שָׁעוּרִים pr. n. m., v. שָׁעוּרִים.

שָׁעוּרִין *barley*, v. שָׁעוּרָה.

שָׁעוּת f. (denom. of שָׁעָה) a *while, time*. Meil. 6^a, v. שָׁעוּת.

שָׁעוּתָא f. = h. שָׁעוּתָא, *wax*. Targ. Ps. XXII, 15 Ms. (ed. שָׁעוּתָא). Targ. Mic. I, 4 שָׁעוּתָא.—V. שָׁעוּתָא.

שָׁעוּ (= שָׁעוּ) *sha'az*, the first and the last element of שָׁעוּתָא, representing the act of *carding* (שָׁעָה), and that of *twining* or *weaving* (נָוָה). Y. Kil. IX, end, 32^d, v. נָוָה.

שָׁעוּ (v. preced.) *sha'at*, the first and the middle element of שָׁעוּתָא, representing the act of *carding* (שָׁעָה), and that of *spinning* (נָוָה). Y. Kil. IX, end, 32^d.

שָׁעוּתָא the seven letters which require crownlets in the Pentateuch scrolls. Men. 29^b, v. יָדוּן.

שָׁעוּמִין m. (b. h.) a *web mixed of wool and linen*. Kil. IX, 8, expl. as acrostic, שָׁעוּמִין וְלֹוּ, דְּבִרְיָ שְׁהוּא שָׁעוּ שְׁוִי וְלֹוּ, v. נָוָה.

שָׁעוּמִין, שָׁעוּמִין ch. same. Targ. O. Lev. XIX, 19; Deut. XXII, 11.

שָׁעָה (b. h.) 1) (cmp. שָׁעָה, שָׁעָה) to *dwell, linger*, denom. שָׁעָה.—2) to *look, care for, mind*. Sifré Deut. 318 (ref. to Deut. XXXII, 17) שָׁעוּם אֵלָּא לֹא שָׁעוּם (whom they did not regard); although they sacrificed and burnt incense to them, they were not afraid of them (with ref. to Gen. IV, 5); Yalk. ib. 945.

שָׁעָה (cmp. שָׁעָה, שָׁעָה) to *smooth, paste over*, daub. Succ. 51^b; B. Bath. 4^a סָבַר לְמַשְׁעִירִין בְּרֹהַבָּא he (Herod) intended to cover them (the Temple walls) with gold.

שָׁעָה same. Targ. Ps. V, 10 מְשַׁעֲרִין Ms. (ed. מְשַׁעֲרִין).—Part. pass. מְשַׁעֲרָא. Targ. Y. II Num. XIX, 15 מְשַׁעֲרָא (corr. acc., or מְשַׁעֲרָא, Part. pass. Af.).

שָׁעָה *Ithpa*. אֲשַׁעֲרִי, *Ithpe*. אֲשַׁעֲרִי [to make one's self pleasant,] to converse, talk; to tell a story. Targ. O. Gen. XXIV, 66. Targ. Jud. VI, 13. Targ. Is. XXX, 10. Targ. Ps. L, 16; 19; a. fr.—B. Bath. 73^a 'וכ' אֲשַׁעֲרִי לִי כְּרוּרִי (not אֲשַׁעֲרִי) seafarers told me. Ib. 74^a 'וכ' יִרְדֵּן מְשַׁעֲרִי 'וכ' R. J. told a story: once upon a time &c. Y. Ber. II, 4^d bot. כְּמָה דִּרְא' ... as the Scripture talks, so does the Mishnah, i.e. the Mishnah applies the Biblical phraseology; a. fr.—B. Mets. 14^a דִּרְנָא דִּרְנָא וּמִשְׁעָרִי דִּרְנָא the law is that R. may go and sue him. Bekh. 47^b גְּבֵרָא לֹא מִצִּיר לֹא שְׁעוּתָא 'וכ' a man with whom thou canst not go to law; a. e.

שָׁעוּתָא f. (preced.) *smoothness*, v. שָׁעוּתָא.

שָׁעוּתָא, Tosef. B. Bath. IV, 5, v. שָׁעוּתָא.

שָׁעוּתָא m., שָׁעוּתָא f. (שָׁעָה) *smooth*. Targ. Gen. XXVII, 11. Targ. Cant. V, 12; a. fr.—Pl. שָׁעוּתָא, שָׁעוּתָא, שָׁעוּתָא. Targ. I Sam. XVII, 40 שָׁעוּתָא אֲבִינִי (h. text שָׁעוּתָא). Targ. Y. Lev. XIX, 17. Targ. Ps. XII, 3. Ib. XXXV, 16 שָׁעוּתָא Ms. (ed. שָׁעוּתָא); a. e.

שָׁעוּתָא f. (preced.) *smoothness*. Targ. Gen. XXVII, 16. Targ. Ez. XXVI, 4; 14 (h. text שָׁעוּתָא). Targ. Prov. VI, 24. Targ. Is. LVII, 6 (some ed. שָׁעוּתָא); a. e.

שָׁעוּתָא m. (v. שָׁעוּתָא) *gum, balm*. Targ. Ez. XXVII, 17 (h. text שָׁעוּתָא). Targ. Jer. XLVI, 11; LI, 8 (not שָׁעוּתָא).

שָׁעוּר m. (b. h.; v. שָׁעָה) 1) *goat*. Yoma VI, 2 הַמְשַׁחֲלָה פֶּר וְשֵׁי הַגְּשָׁמִינִין the bullock and the goat designated to be burnt. Zeb. V, 1; a. fr.—Pl. שָׁעוּרִים, שָׁעוּרִין. Ib. 2. Yoma VI, 1; a. fr.—2) *demon*. B. Bath. 25^a, v. סָעִיר II. Ber. 64^a בְּשֵׁי מִדְּחָלָה בְּשֵׁי גֹאֵל וְדֵמֹן may interchange (both going by the name of *sa'ir*).—Pl. as ab. Lev. R. s. 22, v. שָׁעָה; a. e.—3) *shower*. Pl. as ab. Sifré Deut. 306 (ref. to Deut. XXXII, 2) מִזֶּה שֵׁי הַלֵּלִין וְכ' as the showers come down on the plants &c.; Yalk. ib. 942, v. סָעִיר II.—4) *hairy*. Gen. R. s. 65.

שָׁעוּר (b. h.) pr. n. *Seir* (Idumaea). Y. Taan. I, 64^a top

(ref. to Is. XXI, 11) 'אֵלִי קוֹרָא מִפְנֵי שֵׁ' my God cries out on account of Seir (Rome, v. אֵדוֹם. ib.; אֵדוֹם. ib.?) whence did my God come to join me? From Seir (Deut. XXXIII, 2). Sifré Deut. 348 לִפְרַע מִשֵּׁ כַשְׂעִירָד when the Lord shall punish Seir (Rome). Ber. 62^b עַד הַשְׂרָא לִידֵי שֵׁ thou hast not yet gone to Seir (Rome), and hast already learned the things of Seir (indecent manners); Tam. 27^b; a. fr.

שְׂעִירָן, v. שְׂעִירָן.

שְׂעִירָא, v. שְׂעִירָא.

שְׂעִירָא f. (cmp. שְׂעִירָא) a species of beans, prob. the Egyptian bean (v. Sm. Ant. s. v. Colocasia). [The definition given Ab. Zar. 38^b is fabulous and obviously founded on confusion with the colocasia bean, which is sown on moist earth and sinks into the water.] Ab. Zar. 38^b Ms. M. (ed. שְׂעִירָא), v. שְׂעִירָא.

שְׂעִל m. (b. h.) 1) hollow of the hand, palm, handful. Tanh. B'resh. 5 (ref. to Is. XL, 12) מִן שְׂעִלֵי אַחַר יוֹדַע וְכ' by the size of his handful canst thou know who he himself is; ib. Hayé 3 בְּשַׁעֲלֵי וְכ' all the seas and rivers did he measure with his palm; ib. Emor 15 מֵלֵא ... וְכ' all the waters of the world fill the palm of the Lord; Pesik. Eth Korb., p. 57^b מֵלֵא שְׂעִלֵי וְכ' Tanh. Pinh. 12 מֵלֵא שְׂעִלֵי my handful; Num. R. s. 21¹⁷; Pesik. R. addit. s. 1 לְחוּךְ שְׂעִלֵי ... כ' all the waters of creation did I compress into my palm.—Pl. שְׂעִלִים. Ib. ... גְּבוּר ... שֵׁ a mighty man ... drinks no less than ten handfuls; a. e.—2) the hollow of the sea, depth. Cant. R. to II, 15 (ref. to Cant. I. c.; v. ed. Baer et Del. Notae criticae a. l.) שִׁירְדֵי לְשַׁעֲלֵי שֵׁ ... שִׁירְדֵי שֵׁ the first *shu'alim* is written *plene*, the second *defective*, which may be read שְׂעִלִים; they (the Egyptians) were the foxes that went down to the bottom of the sea; Ex. R. s. 22 עַל שֵׁם שְׂעִלֵי שֵׁ an allusion to the bottom of the sea; Yalk. Ps. 786 שְׂעִלִים (read: שְׂעִלֵי).

שְׂעִלָא, v. שְׂעִלָא.

שְׂעִל m. bamboo (Maim., identifying our w. with שְׂעִל; [oth. opin. cork-tree, cork]. Kel. XIV, 5 shoes for cattle made of *sha'am*. Tosef. ib. B. Bath. IV, 14; Succ. 20^b mats made of *sh.*, or of reeds &c.; a. e.

שְׂעִמוֹם, שִׁ' m. (שְׂעִמוֹם) 1) dullness, idiocy. Keth. V, 5 idleness may lead her to idiocy; [corr. acc. quot. s. v. בְּשִׁלָּה.—2) (= 'שֵׁ' =) dull-minded man, idiot. Sot. 24^a sq.; 27^a; Num. R. s. 9²⁸ אִשָּׁה שֵׁ the wife of an idiot.

שְׂעִמוֹם, שִׁ' ch. same, stupefaction. Targ. Y. Deut. XXVIII, 37 (h. text שְׂעִמָּה).

שְׂעִמוֹמִית f. (preced.) a dull-minded woman, idiot. Tosef. Keth. VII, 10 ed. Zuck. (oth. ed. משוּמָמִית), v. שְׂעִמָּה. Tosef. B. Bath. IV, 5 הִיא שֵׁ (ed. Zuck. corr. acc.) she (the slave) is an idiot; B. Mets. 80^a משוּמָמִית.

שְׂעִמוֹמִית f. (preced.) dullness, idiocy. Targ. Y. Deut. XXVIII, 20 Ar. (ed. עֲרִבְרָא; h. text מְדוּמָּה); v. שְׂעִמָּמִית.—Ned. 81^a scabs arising from neglected clothes lead to idiocy.

שְׂעִמָּם (Shaf. of שְׂעִמָּם) to make dull, stupefy.—Part. pass. מְשוּעָמָם; f. מְשוּעָמָה. B. Mets. 80^a, v. שְׂעִמוֹמִית.

Nithpa. מְשוּעָמָם to be made dull, be stupefied. Num. R. s. 10⁸ כָּל דַּעְוֵי נְשָׁעָמָה כָּל הַכְּלִיּוֹת וְכ' all his mind is gone (in drunkenness), the kidneys (seat of deliberation) are entirely dulled, and his heart (reason) is disordered &c.

שְׂעִמָּם ch. 1) same. Targ. Y. Ex. XIV, 24 (some ed. 'שֵׁ; h. text יָרָם). Targ. Hos. IX, 7.—2) to lay waste. Targ. Y. Lev. XXVI, 31.

Ithpa. מְשוּעָמָם to be stupefied. Targ. Esth. VII, 6 (h. text נִבְרַח). Targ. Ps. CXLIII, 4 (h. text יִשְׁרָם). Targ. Jer. IV, 9 (h. text יִרְמָה).

שְׂעִמוֹמִית f. (preced.) stupefaction. Targ. O. Deut. XXVIII, 28 שְׂעִמָּמִית ed. Berl. (ed. Vien. 'שְׂעִמָּ; Ms. שְׂעִמָּמִית; some ed. מְשוּעָמָה; Y. שְׂעִמָּמִית; h. text תְּמָהוֹן). Targ. Zech. XII, 4 שְׂעִי (h. text שְׁנִינִי).

שְׂעִן (b. h.; cmp. Syr. שאן, P. Sm. 4012) to be smooth, be quiet.

Nif. נִשְׁעֵן (cmp. בָּטָח) to rely on, lean, be supported. Lev. R. s. 36 נִשְׁעֵנִי בְּכֹחַ הַחוּרָה וְכ' as the vine is supported by a reed, so Israel relies on the merit of studying the Law which is written with a reed. Y. Bets. V, 63^a תִּפְּסֵנִי בְּבִהְמָה you may lean against an animal (on the Sabbath or Holy Day, it is not considered work for the animal); מאן דְּאָמַר אִין נִשְׁעֵנִי בְּרַשׁ he that says, you dare not lean, has reference to a weak animal; a. e.

*שְׂעִן (Shaf. of עָנִי, cmp. Syr. φάλατε, P. Sm. 4255) to shout, sing. Targ. Is. LV, 12 יִשְׁעֵנִי בְּעַנְיָהוֹן (h. text כָּה יִמְחָאוּ).

שְׂעִי (b. h.; cmp. שְׂעִי) to smooth, paste.

Pilp. שְׂעִי 1) to smooth, paste over. Y. Kil. I, 27^a תּוֹכַח מְשִׁעָה אֶת הַלֵּב, v. שְׂעִי. 2) to appease, console. Pesik. Nahamu, p. 126^b וּמְשִׁעָה בּוֹז בִּירָא, v. פִּירָא; ib. שְׂעִי בְּמִצְרַיִם consoled her (Assyria) with Egypt; ib. שְׂעִי בְּאֶשׁוּר and the king of Assyria (not Assyria); Yalk. Job 918; Pesik. R. s. 33 עֲלִיהֶם (לאֲשׁוּר); when he brings misfortune upon them, he consoles them one with the other.

Hithpa. מְשִׁיעָה, Nithpa. נִשְׁעֵי 1) to be appeased, enjoy one's self. Ex. R. s. 5 (ref. to יִשְׁעֵי, Ex. V, 9) בִּירָא they had scrolls with them, in reading which they consoled themselves from Sabbath to Sabbath; אֵל יִרְוּ מִשְׁרָעֵשִׁי וְכ' they shall not enjoy themselves, and they shall not rest on the Sabbath; Tanh. Vaera 6; a. e.—2) to be a pleasure. Tanh. T'savveh 1 (ref. to Jer. XXXI, 19) וּמְשִׁיעָה לְאָבִיו ... וְכ' what is 'a child of delight'? Three or four years old, when it begins to talk and becomes a pleasure to his father.

שְׂעִי, שְׂעִי ch. same, 1) to smooth, paste over, daub.

Targ. Ez. XIII, 10, sq. Ib. 12 שַׁעֲרוֹתָן (some ed. שַׁעֲרוֹתָן, Pa. of שַׁעַר). Ib. XXII, 28; a. e. — 2) to make smooth, flatter. Targ. Ps. XXXVI, 3. — 3) (of skin) to be smooth, bright. Targ. Lam. IV, 7 (h. text צִוְרוֹ).

Pa. שַׁעַר to smooth. Targ. Ps. V, 10 (v. שַׁעַר).

Ithpa. שַׁעַר to be pasted, daubed, v. שַׁעַר ch.

שַׁעַר m. (cmp. שַׁעַר) a gum used as a spice, *tragacanth*. Targ. O. Gen. XXXVII, 25; XLIII, 11 (h. text כִּבְרֵה).

שַׁעַר I (b. h.; denom. of שַׁעַר) to keep the gate. — V. שוּעַר.

Pi. שוּעַר same. Arakh. 11^b בשל חבירו שוּעַר a Levite chorister that helped in attending to the gate in his neighbor's stead. — Part. מְשוּעָרִים; pl. מְשוּעָרִים (formed by analogy to שוּעַר, v. שוּעַר I). Ib. שוּעַר, v. שוּעַר I. Ib. (השוערים) ולא מן חמש' (Sifrē Num. 116; Yalk. ib. 752), v. שוּעַר I.

שַׁעַר II (b. h.; v. שַׁעַר) to divide, distribute. [Midr. Till. to Ps. XIV שוּעַר, v. infra.]

Pi. שוּעַר, שַׁעַר 1) to apportion, estimate, measure, calculate. Hull. VII, 4 כיצד מְשַׁעֲרִין אותה וכ' how do we define the proportions of the mixture (to find out whether the forbidden admixture is large enough to impart its taste to the permitted portion)? As if it were an admixture of meat in a vegetable dish. Ib. 97^b כשהן מְשַׁעֲרִין when we define the proportions, we include in the calculation the broth &c. Ib. מְשַׁעֲרִין... כל איסורין in all admixtures of Biblically forbidden matter we assume for calculation that the forbidden matter was onions or porret. Ib. שוּעַר חכמים the scholars have calculated that of all forbidden substances none give a stronger taste than onions &c. Lev. R. s. 37 מְשַׁעֲרִין את... באיסקלית (some ed. מְשַׁעֲרִין) do you estimate that in all I drank at my meal there would have been a quarter of a Log of Italian (unmixed) wine? Koh. R. to V, 8 שוּעַר, v. next w.; a. fr. — Midr. Till. to Ps. CXIV (expl. סִלְוָה, Ps. LXVIII, 5) שוּעַר לַפְנֵי דְרִיכֵיכֶם (not 'שיע'; ed. Bub. שפרו, a glossator's emendation) measure your ways before the Lord (cmp. שוּעַר I). Pesik. Zutr. Haaz. (ed. Bub. p. 114) (ref. to שוּעַר, Deut. XXXII, 17) לא שוּעַרֵם whom your fathers never appraised, to find out whether or not they are of use; Yalk. Deut. 545 לא שוּעַרֵם. — 2) (v. שַׁעַר) to superintend the market, v. שוּעַר.

Hithpa. שוּעַר to be estimated, measured. Ukt. II, 8 שוּעַרֵם are measured as they are (not compressed); מְשַׁעֲרָה is measured as it is.

שַׁעַר ch., Pa. שוּעַר same, to measure, calculate. Targ. O. Gen. XXVI, 12 בְּשַׁעֲרוֹתָיִי ed. Berl. (oth. ed. בְּשַׁעֲרוֹתָיִי; Y. בְּשַׁעֲרוֹתָיִי; h. text שוּעַרֵם). — Hull. 97^b בְּשַׁעֲרוֹתָיִי בפלפלין (שוּעַרֵם). — Hull. 97^b why not use as a standard (for calculation in the case of admixtures of forbidden substances) pepper or spices which are not neutralized in a mass of a thousand times their quantity? Ib. בְּשַׁעֲרוֹתָיִי אוֹ בְּנִיחָא מְשַׁעֲרִין do we calculate the proportions by the actual size of the admixture, or by the quantity that has come out of it (has been absorbed in the dish)? Y. Kil. IX, 32^d top

שַׁעֲרוֹתָיִי the Rabbis made the calculation, and it (the well of Miriam) was exactly opposite the middle gate &c.; Lev. R. s. 22 שוּעַרֵם (corr. acc.); Koh. R. to V, 8 שוּעַרֵם אותה וכ' (Hebr.).

שַׁעַר (b. h.; cmp. שַׁעַר II) to be rough, denom. שַׁעַר; to shudder, fear. Sifrē Deut. 318 (expl. שוּעַרֵם, Deut. XXXII, 17) שוּעַרֵם שוּעַרֵם שוּעַרֵם your fathers' hair did not stand on end before them (v. שַׁעַר II); Yalk. ib. 545.

Hif. שוּעַר (denom. of שַׁעַר) to grow hair, be hairy. Hull. 44^a שוּעַרֵם שוּעַרֵם עד מקום שוּעַרֵם Ms. M. a Rashi (ed. כרי, corr. acc.) to the place (of the stomach) where it becomes covered with hair. Ib. (Chald. dict.) שוּעַרֵם שוּעַרֵם an ox, which is more hairy (on the stomach). Nidd. 25^b עד שוּעַרֵם until the embryo has hair.

שַׁעַר, Af. שוּעַר, v. preced.

שַׁעַר, שַׁעַר m. (b. h.; preced.) hair. Meg. 18^a, a. e. שַׁעַר, v. שַׁעַר. Naz. I, 2 שַׁעַרֵם שַׁעַרֵם, v. שַׁעַרֵם. Ib. 4^b שַׁעַרֵם שַׁעַרֵם to ruin such fine hair; Tosf. ib. IV, 7. Yoma 47^a שַׁעַרֵם שַׁעַרֵם, v. שַׁעַרֵם II; a. fr. — Trnsf. crown, ramification of a tree; panicle, stem and pod of leguminous plants. Peah II, 3, a. e. כֹּרֶשׁ שַׁעַרֵם, v. שַׁעַרֵם; Y. ib. 17^a top שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם he turned the branches of two rows of vines towards one side; B. Bath. 82^b. Sabb. XXI, 3 שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם the panicles (pods) of beans and of lentils. Tosf. Ukt. I, 8 שַׁעַרֵם ed. Zuck. (Var. שוּעַר, read as ed. T'bul Yom III: שוּעַר) the panicle of a pomegranate; a. fr. — Pl., v. שוּעַר.

שַׁעַר, שַׁעַר ch., v. שוּעַר.

שַׁעַר m. (b. h.; שַׁעַר to divide, break open) 1) gate, open place for public and private transactions. Sifrē Deut. 242 (ref. to Deut. XXII, 24 שַׁעַר שַׁעַרֵם בִּי וְכ' the gate (of the place) where she was found, and not the gate where she was judged. Keth. 45^b (ref. to Deut. XVII, 5) שַׁעַר שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם the gate (of the place) where he worshipped the idol. Midd. I, 3 שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם the eastern Temple gate; a. v. fr. — Pl. שַׁעַרֵם, שַׁעַרֵם; constr. שַׁעַרֵם. Ib. שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם the Temple mount had five gates; שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם two huldah gates, v. שוּעַרֵם II. Ib. 4; a. v. fr. — 2) market, market price. B. Mets. V, 7 שַׁעַרֵם שַׁעַרֵם, v. שַׁעַרֵם. Ib. (72^b) שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם according to the price at the height of the market, i. e. the lowest price. Ib. 8 שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם according to the lowest market price. Ib. 1 שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם if he bought wheat of him, at a gold Denar a Kor, and such was the market price. Gitt. 57^a שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם the price went down one Modius, i. e. from forty Modii to thirty-nine for a Denar; שוּעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם the price went back to its former figure; a. fr. — Pl. as ab. B. Bath. 89^a שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם for the regulation of market prices, v. שוּעַרֵם; Y. ib. V, end, 15^b שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם.

שַׁעַר II m. (b. h.; שַׁעַר II) estimation, proportion. — Pl. שַׁעַרֵם. Gen. R. s. 64 (ref. to Gen. XXVI, 12) שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם שַׁעַרֵם one hundred Kor; one hundred proportions, one hundred quantities; one

hundred *sh'arim*, this shows that they had made an estimate of it (the crop of the field), and it brought a hundred times the estimated quantity; Yalk. ib. 111 (corr. acc.); Pirké d'R. El. ch. XXXIII של מאה ש' וכל דבר ... מאה ש' של XXXIII and for every thing that he gave tithes of, the Lord sent him one hundred times the value, and he blessed him.

שְׁעָרָא I ch., pl. שְׁעָרִין same, esp. *percent., interest*. Targ. Y. Ex. XXII, 24 (h. text נשך). Targ. Y. I Lev. XXV, 36, sq. (ed. Vien. שְׁעָרִין, corr. acc.); Y. II שְׁעָרִין.

שְׁעָרָא II m. = h. שְׁעָר I, 2, *market price*. Ruth R. introd. שְׁעָרִהוֹן דְּפִוּרִיא, v. פִּוּרָא.

שְׁעָרָא, שְׁעָרָא, שְׁעָרָא m. = h. שְׁעָר, *hair*. Targ. Gen. XXV, 25, v. סְעָר. Targ. Lev. XIII, 3; a. fr.—Lev. R. s. 15, v. שְׁשָׁפָא; Yalk. ib. 554 שְׁעָרָא. Midr. Sam. ch. II (v. מוֹרָא I a. מוֹרָא II) וְכִי אֵת הַדָּרִין שֶׁ בְּכִי אֵת הַדָּרִין שֶׁ בְּכִי as the thorn is afraid of nothing but the iron, so is the hair &c.; Yalk. Sam. 78 (corr. acc.); Y. Naz. IX, end, 58^a ... בִּיזוּרָא; a. e.—Pl. שְׁעָרִין (fem.). Targ. Ps. LXXIX, 5 Levita (ed. סְעָרִין, סְעָרִין).

שְׁעָרָא f. (b. h.; preceded.) 1) *hair*. Y. Sot. I, 16^c top ש' אחד one hair; a. e.—Pl. שְׁעָרוֹת. Ib., a. fr. ש' שני (not שני) two hairs (symptom of maturity). Lev. R. s. 20 מַעֲלָם לֹא מַעֲלָם שֶׁ בְּכִי the beams of my house never saw the hair of my head (v. קָלָע II); Y. Yoma I, 38^d top; a. fr.—2) *ear, panicle*. Y. Ter. I, 40^d top ש' של אורז (ed. Krot. שְׁעָרָא) the panicles of rice.

שְׁעָרִין m. pl. *barley*, v. סְעָרָא.

בֵּית שְׁעָרִים pr. n. pl. *Beth-Sh'arim*, near Sepphoris (v. Neub. Géogr. p. 200), one of the seats of the Sanhedrin. R. Hash. 31^b. Sanh. 32^b ש' אחר רבי לב' follow up Rabbi to B. Sh. Tosef. Ter. VII, 14; Tosef. Succ. II, 2 (the seat of R. Johanan ben Nuri). Tosef. Par. V (IV), 6; a. e.

שְׁעָרִין, v. סְעָרִין.

שְׁעִישְׁעִי m. (b. h.; שְׁעִישְׁעִי) *delight, pleasure*. Cant. R. to VI, 11, v. שְׁחֹק; (Pesik. R. s. 11 תענוג).—Pl. שְׁעִישְׁעִים. Tanh. T'savveh 1; Yalk. Jer. 315 ילד של ש' a child of delight, שְׁעִישְׁעִי. (sub. ילד, beloved child or children. M. Kat. 25^b (in a eulogy) גִּידְלָהּ שְׁעִישְׁעִיָּה the land of Shinear (Babylonia) conceived and gave birth to, the land of beauty (Palestine) raised her beloved child.

שְׁעִישְׁעִיָּה, v. שְׁעִישְׁעִיָּה.

שְׁעִישְׁעִיָּה f. = שְׁעִישְׁעִיָּה, *smoothness*. Targ. Y. II Gen. XXXIII, 4.

שְׁעִישְׁעִיָּה, v. שְׁעִישְׁעִיָּה.

שְׁעָרָא f. = h. שְׁעָרָא, *while, time; hour*. Targ. II Kings V, 26 (ed. Wil. שְׁעָרָא). Targ. Ex. XXXIII, 5. Targ. Y. ib. XXIII, 5; a. fr.—Ber. 64^a אֶצְעִירָא the time needed them (circumstances required one of them as chief of the college); Bekh. 31^a,

v. צָרָךְ. Y. Bets. II, 61^c top, a. e. בְּשִׁעְרָא in its proper time, v. גְּזִמְרָא. Ber. 7^a ש' אלטירא ... כִּי ש' נרים when that moment comes, I will curse him; כִּי ש' נרים when that moment came, he was asleep. Ib. כל ש' וְש' at all times. Ib. כל ש' any other time; ש' בְּהוֹרָא but at that special time; Ab. Zar. 4^b. Pes. 11^b ש' פלגא half an hour; a. fr.—Pl. שְׁעָרָא. Targ. II Kings XX, 11. Targ. Job VII, 18 (not שְׁעָרָא); a. fr.—Ber. l. c.; Ab. Zar. l. c. 'ב' בהנך תלח ש' וְכ' (of the day) &c.; a. fr.

שְׁפָה, v. שְׁפָה (וְ) יִרְיֵב—שְׁפָה, v. שְׁפָה I ch.

שְׁפָה, v. שְׁפָה.

שְׁפָה, v. שְׁפָה.

שְׁפָה m. (שְׁפָה I) [*slip, the place from which something slipped*], *socket*. Macc. 11^b ש' אִיבְרִיָּה each limb (bone) of his went into its socket; Yalk. Gen. 149.

שְׁפָה I m. (v. next w.) *block of hewn stone*, v. סְפָא.

שְׁפָה II, ש' m. (שְׁפָה) *chip, pin*. Targ. Hab. II, 11 (h. text שְׁפָה).

שְׁפָהִין m. pl. (שְׁפָה I) same, *chips*. Ab. Zar. 49^b ש' מה וְכ' what is the law about those chips? Ib. שְׁפָהִין עִירִיָּה (Ms. M. שְׁפָהִין, v. שְׁפָהִין I).—Trnsf. שְׁפָהִין (cmp. בְּזִיל) *disconnected strips* of a first class field. Gitt. 50^a (v. Tosaf. a. l.); [Rashi takes שְׁפָהִין as verb, fr. שְׁפָה = *to slip*].

שְׁפָהִין, v. שְׁפָהִין.

שְׁפָה to *chip, point*.—Denom. שְׁפָהִין.

שְׁפָה (denom. of שְׁפָהִין) *to pierce*. Snh. 41^a שְׁפָהִין בִּירְחוֹר ש' pierced him with the shoot of a fig tree. וְכ' (שְׁפָהִין) he pierced him with the shoot of a fig tree.

שְׁפָה ch. same 1) *to point*.—Part. pass. שְׁפָהִין. Bekh. 40^a, v. פָּרָס I.—2) (denom. of שְׁפָהִין) *to put on the spit, roast*. Hull. 111^a sq. וְכ' רָקָא שְׁפָהִין he saw the son of R. b. A. put a liver on the spit over a piece of meat. Pes. 74^b שְׁפָהִין כְּשִׁפּוּרָא (or שְׁפָהִין Pa.) if he put it on the spit (and roasted it).

שְׁפָה, v. סְפָא.

שְׁפָה f. (b. h.; v. סְפָא) 1) *rim, border, binding*. B. Bath. II, 1 שְׁפָה אַרְבַּע מִן הַש' four handbreadths from the rim of the stove. Ib. 19^a שְׁפָה מִחֲמַצָּן the border of the wash-pit; a. fr.—שְׁפָה, קִנָּה, v. קִנָּה. 2) *lip; speech*. Y. Sabb. VII, 10^c top ש' הַמַּאֲדָה אֹרִים he who reddens his lips (v. אֲדָם; Nahmanides reads: בַּטָּה). Ib. XIV, 14^d top ש' וּלְפָנִים any wound on the lip and further inside (in the mouth, opp. לָל III). Y. Macc. II, end, 32^a, a. fr. שְׁפָהִין with lax lips, with low indistinct speech; a. fr.—Pl. שְׁפָהִין, שְׁפָהִין; Du. שְׁפָהִין. Tosef. Kel. B. Kam. VI, 15 שְׁפָהִין, v. שְׁפָהִין. M. Kat. 15^a (expl. שְׁפָהִין) ש' שְׁפָהִין מְדוּבָקוֹת וְכ' (lev. Lev. XIII, 45) ש' שְׁפָהִין מְדוּבָקוֹת וְכ' (he must not greet or answer greeting). Koh. R. to XII, 4 ש' בְּנוֹת הַשְּׂרִיר אֵלֶּי הַש' the daughters

of song', that means the lips; Lev. R. s. 18 שפוחתיו Sabb. 152^a שפוחתיו, v. רפס. Ab. Zar. 35^a שפוחתיו, v. חשק. Keth. 61^b שפוחתיו, v. שרפס. Y. Keth. V, 30^a שפוחתיו, v. שרפס. a. fr.—Y. Yeb. VI, beg. 7^b שפוחתיו between the lips (of the vagina).

שפה verb, v. שפי.

שפח f. (שפח II) *overflow, additional measure*; v. שפיע.

שפוד m. (שפי) spit. Pes. VII, 1 שפוד של רימון a spit made of pomegranate wood. Ib. 74^a שפוד של מתכת a metal spit. Y. Naz. VI, 55^b שפוד אחד של נבילה one spit with forbidden meat. Bets. 28^b; a. fr.—[Tosef. Meil. I, 25, v. שפוד I.]—Pl. שפודין. Y. Naz. I. c.; a. e.

שפודא ch. same. Pes. 74^b שפודא, v. שפי. Ib. שפודא if he suspended them from the spit; a. e.—Pl. שפודא. Targ. Y. Num. XXXI, 23 (ed. Vien. 'שפ).—V. שפודא.

שפודא m. (שפי I) *crushing, destruction*. Targ. Prov. XXIV, 22 Ms. (ed. סופא; some ed., a. Var. ed. Lag. ספודא; h. text פיר).

שפודא, v. sub 'שפי.

שפודא, v. שפה I, III.

שפודא, v. שפודא.

שפודא m. (שפד) gutter, slope, spout. Targ. O. Num. XXI, 15 שפודא לנחל ed. Berl. (oth. ed. 'שפד). read: שפודא; Ms. שפודא; h. text שפד.—B. Bath. 3^b Ar. ed. Koh., v. שפדא.—V. שפדא.

שפודא m. (preced.) *a laborer engaged in pouring wine to fill up vessels*.—Pl. שפודא. Ab. Zar. 72^b.—[B. Bath. 3^b Ar., v. שפדא.]

שפודא, v. sub 'שפי.

שפודא, v. שפודא.

שפודא f. (= 'שפד, v. שפי) [something round] tube; egg-shell. Nidd. 21^b. Erub. 43^b, v. שפודא. Lev. R. s. 16, beg. שפודא she took an egg-shell and filled it with balsam, v. שפודא. Hull. 57^b שפודא they made for it (the dislocated and detached hip-bone) a tube of reed (to support it), and the hen recovered. Kel. XVII, 17 שפודא a straw tube. Snh. 68^a, a. fr. שפודא or ש' the tube (mouth-piece) of the leather bottle. Par. V, 8. Ib. VI, 1; a. fr.

שפודא, v. שפודא.

שפודא, Y. Ned. I, 37^a top, read: שפודא, v. שפודא.

שפודא, v. שפד.

שפודא f. (b. h.; v. שפודא) [attached to the household] *handmaid, slave*.—Y. R. s. 39^a שפודא they took a rib from him (Adam), and gave him a handmaid to wait on him. Ib. 99^b מוטב

better for her to be a handmaid to this nation than a mistress to any other nation. Kidd. III, 12 שפודא וילד the child of a slave or of a gentile woman. Ib. 13 שפודא if a bastard married a slave, their child is a slave. Ib. 69^a שפודא if one says to his bondswoman, be thou free, but thy child (with which thou goest) shall be a slave, the child follows her status (is free). Ib. כנענית a Canaanite slave. Keth. V, 5 שפודא if the wife brought him one slave, she need not grind, or bake &c.; a. v. fr.—Pl. שפודא. Ib. שפודא even if she brought him a hundred slaves, he may force her (his wife) to work in wool &c. Ker. 9^a שפודא, v. שפודא. Lev. R. s. 16, a. e. שפודא should not my sister Rachel be at least like one of the handmaids (Bilhah and Zilpah)? Ab. II, 7; a. fr.

שפודא f. (preced.) *status of a handmaid*. Y. Kidd. I, 59^c bot., v. שפודא; Bab. ib. 18^b. Ib. 19^a; a. e.

שפט (b. h.; v. שפט, s. v. שפט) [to divide; cmp. גזר,] *to decree, decide, judge*. Ruth R. to I, 1 שפט שפט ... woe to the generation that judge (criticise) their judges, and woe to the generation whose judges need to be judged; B. Bath. 15^b (ref. to Ruth I. c.) שפט it was a generation that judged its judges &c., v. שפט. Sot. 10^a שפט ... remember unto me the twenty (-two) years that I judged Israel, and never did I say to them, carry a stick for me from one place to another; a. fr.—V. שפט.

Nif. שפט to be judged, criticised. Ruth R. I. c., v. supra.

שפט m., pl. שפטים (b. h.; preced.) *judgments, punishments*. Mekh. B'shall., Shir., s. 8 שפט judgment was executed on the idols; a. e.

שפטא m. (שפט; v. שפטא) *childish*. Targ. Y. II Deut. XXXII, 6 Ar. (ed. שפטא; h. text נבל).

שפטא, v. שפטא.

שפי I (b. h.; cmp. שפי II) 1) *to crush*.—Part. pass. שפי, pl. שפידין crushed, humble, contrite (= b. h. שפי). Tosef. Hag. II, 9 שפי humble and contrite; Tosef. Snh. VII, 1 שפי (only); Y. ib. I, 19^c. Gen. R. s. 60 שפי broken down and crushed (poor); a. e.—2) *to rub, smooth, plane*.—Part. pass. as ab. a) smooth. Koh. R. to XII, 14 שפי two paths one smooth, and the other full of thorns and pebbles.—Yalk. Gen. 62 שפי (Snh. 109^a שפי; Ar. שפי, corr. acc.) a smooth (blank, empty) pit, v. שפי.—b) (cmp. חלק) unimpaired, unscathed. Gen. R. s. 45, v. שפי.

Pi. שפי 1) *to plane, saw, trim*. Hull. 125^a שפי a thigh-bone which one sawed through lengthwise. Ab. Zar. 42^a שפי if an Israelite chipped off an idol whether for his own purpose (to use the wood) or for its sake (to improve its appearance). Ib. 49^b. Y. Gitt. V, 47^a bot. שפי if he took a block by force and planed it. Tosef. Kel. B. Mets. III, 1 שפי (read: שפי) if he filed off a part of it and made of it &c.;

a. e.—Part. pass. מְשֻׁפָּר, מְשֻׁפָּרִים. Y. Gitt. I. c. במש' if he took it planed. Y. Succ. I, 52^c top במש' כללים (not בכלים) when the boards are planed preparatory to making them into utensils; a. e.—2) to smooth, polish. Kel. XIV, 5 מְשֻׁפָּרֵי אר; Ned. 56^b מְשֻׁפָּרֵם, v. שָׁפַר II.—Transf. to pacify, give satisfaction. Y. B. Mets. V, 10^b חייב לשפוח לו... חמבטל if a tenant or an agent neglects his neighbor's field, he must indemnify him; ib. IX, beg. 12^a.—3) to leave smooth places, (cmp. חִלָּק Hif.) to plant wide apart. Y. Orl. I, beg. 60^c לקוררו במשפּה (or במשפּה Hif.) when he plants the trees wide apart, it is an indication that he wants to raise them for beams, opp. רִצָּק. B. Bath. V, 4 הגדילו לא ימשפּה (or ימשפּה) if they (the trees bought in a person's field) grew large, he (the owner of the field) has no right to smooth the field (cut the trees down). Ib. הגדילו ימשפּה when they are grown large, he (the owner of the trees) may cut them (in order to use the ground they occupy); a. e.

שָׁפַר ch. same, 1) to crush, rub, grind. Targ. Ps. LVI, 2 (h. text שָׁפַר). Ib. 3.—Part. pass. שָׁפָר; f. שְׁפָרָא. Y. Seder, שָׁפָר. Ib. LI, 19 (h. text שָׁפָר). Targ. Job XXXIII, 21.—2) to plane, smooth, paste over. Yeb. 75^b שָׁפָר he trimmed it (cut off the protuberances) like a writing reed. Sabb. 98^b, v. טָרַר (v. שָׁפָר II). B. Kam. 98^a Ms. M., v. שָׁפָר II ch. Snh. 109^b שָׁפָרָא they smeared her body with honey, and placed her on the roof &c.; a. e.—Part. pass. as ab. smooth, level. Targ. Prov. XV, 19; Targ. Y. Gen. XXXI, 2; 5 (friendly).—Snh. 109^a שָׁפָר, v. precd.

Pa. שָׁפַר 1) to crush. Targ. Esth. I, 10. Targ. Ps. LI, 10 שָׁפָרָא Ms. (ed. Lag. רשִׁיפִּירָא, corr. acc.; ed. Wil. רשִׁפִּירָא Pe.; h. text רִכִּירָא). Ib. LXXXIX, 11; a. e.—2) to plane, trim.—Part. pass. שָׁפָר; f. שְׁפָרָא; pl. מְשֻׁפָּרִים. B. Bath. 3^a אבני דלא משפּין Ms. M. (ed. משפּין, corr. acc.), v. גָּרַל.

שָׁפַר II (v. שָׁפַר) 1) to incline, v. שָׁפָר II.—2) to tilt; pour out slowly (so as to leave the sediment behind). Midr. Till. to Ps. XVIII, 12 שָׁפָרִים ... כְּרִים ed. Bub. (oth. ed. שְׁפָרִים) as the small bowels of an animal that pour their contents from one to the other. Esth. R. to II, 3; a. e.—Esp. to sell wine. B. Mets. 60^a הַשְׁפָּרָה יין להמרים Ms. H. (v. Rabb. D. S. a. l. note 10; ed. לחבריו; Ar. לשמרים, corr. acc.) if one sells wine to ass-drivers (caravan at an inn); Tosef. ib. III, 27 היה שֹׁפָר ו' ed. Zuck. (Var. שופה); a. e.

Pl. שָׁפַר to make slanting, whittle to a point.—Part. pass. מְשֻׁפָּר; f. מְשֻׁפָּרָא; pl. מְשֻׁפָּרִים. Keth. 5^b מִשְׁ כִּידָה (the fingers) pointed like pegs.

שָׁפַר ch. same, 1) to incline, make slanting. Sabb. 98^b שָׁפָרָא להו כִּי טָרַר they made the boards slanting like mountain sides (bringing to a point; Ar. טָרַר q. v.); Yalk. Ex. 370.—2) to pour out slowly. Hull. 67^a לא (not) אפשר ... וש' ליה B. Kam. 115^b צִיבָהָא, v. לְשָׁפָר ו' one may put something (a piece of cloth &c.) over the mouth of a jug, and pour (strain) the liquid through. Sabb. 139^b שָׁפָרָא Rashi (ed. שָׁפָרָא) they poured

beer slowly from vessel to vessel (leaving the dregs behind); a. e.—Kidd. 71^b שְׁפָרָא וִינָהרֵם vinegar dealer, v. שְׁפָרָא.—Transf. to let the blood flow after bloodletting. Sabb. 129^a ו' ליה ו' perhaps the surgeon may bleed him too long &c.

שָׁפַר III (v. שָׁפַר I) [to be smooth,] to be quiet, at ease; to be relieved. Nidd. IV, 4 מְשֻׁפָּרָא מְשֻׁפָּרָא ו' was relieved for a full day, opp. קָשָׁה, v. קָשָׁה. Ib. שְׁפָרָא ו' she was relieved from pain, but not from the flux of blood; a. e.—Part. pass. שָׁפָר quiet, sane. Arakh. 17^b, sq. וְנִשְׁפָּרָא ש' if he was sane and became mad; B. Bath. 128^a.—V. שָׁפָר II.

Hithpa. הִשְׁפָּרָא, Nithpa. נִשְׁפָּרָא (of a delirious person) to become quiet, conscious, sane. B. Kam. IV, 4 הוֹשִׁיטָא ו' if the madman became sane again; Tosef. ib. IV, 4. Y. Ter. I, 40^b bot. לְכַשְׁרֵינָהּ when he is sane again (we may write a letter of divorce at his order); Y. Gitt. VII, beg. 48^c. Y. Keth. I, 25^b; a. e.

שָׁפַר ch. same, to be quiet, at ease.—V. שָׁפָר. Pa. שָׁפַר to quiet, pacify, satisfy. Gitt. 73^a ליה שָׁפָר ו' go and pacify (settle with) him. B. Mets. 15^a ו' (וארשפי, v. מְרָק.—Part. pass. שָׁפָר; pl. מְשֻׁפָּרִים. Ib. 70^a דְּמִשְׁוִי נִכְסֵיהָ (not דְּמִשְׁוִי) one whose property is at peace (undisputed by any claimants).

שָׁפָר m. (preced.) quiet, ease. Targ. Y. II Num. XXIII, 3; Targ. Y. II Gen. XXII, 8 ש' בלב with an easy heart.

שְׁפָרָא, v. שָׁפָרָא.

שְׁפָרָא f. (preced.) compromise, peace. Targ. Y. I Gen. III, 15 (Y. II שְׁפָרָא) comp.

שְׁפָרָא pr. n., ש' the family of Shafphala (vinegar dealer). Kidd. 71^b Ar. (ed. שְׁפָרָא וִינָהרֵם, v. שָׁפָר II).

שְׁפָרָא f. (שָׁפַר) judging, judgeship. Snh. 3^b (ref. to Num. XXXV, 24 sq.) מִשְׁעַר שְׁפָרָא הָעֵדָה from the time that the assembly meets for judging (from the beginning of the legal proceedings, the court consists of twenty-three). Num. R. s. 14⁹ עַל שְׁפָרָא שְׁמִשְׁוִי the verse (Gen. XLIX, 16) refers to Samson's judgeship.

שְׁפָרָא m. (שָׁפָר II) wine merchant.—Pl. שְׁפָרִים, שְׁפָרִים עֲבָרִין ש' בְּהַרְע ו' Lev. R. s. 12 שְׁפָרִים, שְׁפָרִים wine merchants passed the gate of the cemetery; Esth. R. to II, 1 שְׁפָרִים ש' שְׁנָאֵן (ר' עֲזַרְיָה) (strike out שְׁנָאֵן, a corrupt dittogr. of שְׁפָרִים); Yalk. Prov. 960. Y. Dem. V, 24^d בְּרִם ו' but as to wine dealers, they are used to empty from vessel to vessel. Y. Shek. VII, 50^c bot., v. חָכֵם.

שְׁפָרָא, v. שָׁפָר.

שְׁפָרָא, v. שָׁפָר.

שְׁפָרָא, v. שְׁפָרָא, pl. שְׁפָרִים.

שְׂפִיכָה *f.* (שְׂפָךְ) *pouring out.* T'bul Yom IV, 7, v. שְׂפָר I. Y. Pes. I, end, 28^b (ref. to Deut. XII, 24) ... לֹא בִּשְׂפָר I have allowed thee no other use of its blood than pouring it out (but you must not bleed a consecrated animal). Y. Yoma V, 43^a top (ref. to Lev. IV, 7) לֹשׁ ... לְרִבּוּרָא this includes the blood of the bullock for the Day of Atonement, that it must be poured out (at the bottom of the altar); a. fr.—*Pl.* שְׂפִיכָתָא. Lam. R. to IV, 11 שְׂפִיכָתָא אַרְבַּע שָׁר לְטוֹבָה וְכ' four times is pouring out mentioned for good, and four times for evil.

שְׂפִיכוֹתָא *f.* same. Makhsh. II, 3 שְׂפִיכוֹתָא מִי גִשְׁמִים water that is poured out, dirty water, opp. גִּשְׁמִים מִי rain water.—Esp. שְׂפִיכוֹתָא שְׂפִיכוֹתָא שְׂפִיכוֹתָא *shedding of blood.* Arakh. 15^b ... כָּל הַמְּסַכֵּר שֶׁ דִּמְיָא he that talks slander commits great sins to be compared to the three great crimes: idolatry, incest, and bloodshed. Snh. 57^b (ref. to Gen. IX, 6) שְׂפִיכוֹתָא אִיזוּרָא שֶׁ רָ' שָׁל אִיזוּרָא שֶׁ רָ' שָׁל אִיזוּרָא שֶׁ רָ' שָׁל אִיזוּרָא what way of killing is a shedding of blood within a man's body? It is strangulation. Ib. 74^a כָּל שֶׁ רָ' שָׁל חוֹק ... רִגְשָׁא ... regarding all sins ... one may transgress in order to escape death, except idolatry, incest, and murder; a. fr.

שְׂפִיכוֹתָא *ch.*, constr. שְׂפִיכוֹתָא, same. Targ. Y. II Lev. I, 16. Targ. Y. II Deut. III, 17 קִיטְמָא שֶׁ (read מִיָּא) v. שְׂפִיכוֹתָא. Targ. Y. Gen. XXVIII, 20 (not שְׂפִיכוֹתָא).—B. Bath. 25^b בִּשְׂפִיכָה when the rain comes pouring, opp. בְּיָרִיחָא gently.

שְׂפִילָתָא, שְׂפִילָה, *v. sub* שְׂפִיל.

שְׂפִיפּוֹן *m.* (b. h. שְׂפִיפּוֹן; שְׂפָךְ) [*sliding*,] a species of serpents, adder(?). Num. R. s. 14⁹ נָחַשׁ וְשֶׁ נָחַשׁ ... כּוֹנֵן corresponding to the two things to which his (Dan's) father compared him, serpent and *sh'fifon*. Sot. 10^a ... בְּלָעָם Balaam was lame in one foot, for we read (Num. XXIII, 3), and he went *shefti*; Samson was lame in both feet, for it says (Gen. XLIX, 17) *sh'fifon* (sliding) on the road. Y. Ter. VIII, 45^d בּוֹט שֶׁ מִיָּן קָטָן הוּא וְשִׁמּוֹ *sh'fifon* (sliding) on the road. Y. Ter. VIII, 45^d bot. שֶׁ מִיָּן קָטָן הוּא וְשִׁמּוֹ it is a small kind of serpent, its name is *sh'fifon*, and it is as thin as a hair.

שְׂפִיפּוֹנָא *ch.* same. Y. Ter. VIII, 45^d top אֲשַׁכְּחוּ שֶׁ (not שְׂפִיפּוֹנָא) they found a serpent as thin as a hair wound around &c., v. preced.

שְׂפִיץ, *v.* שְׂפִיץ.

שְׂפִיק, *v.* שְׂפִיק.

שְׂפִירָא *m.* (שְׂפִירָא; *membraneous bag, sac of a fetus*; in gen. *fetus*. Nidd. III, 3 שֶׁ הַמְּפִלָּה שֶׁ אִם מִלָּא if a woman discharges a sac full of water &c. Lev. R. s. 14; Y. Nidd. III, 50^d top (ref. to Job XXXVIII, 9) שֶׁ הַמְּפִלָּה שֶׁ אִם מִלָּא 'its garment' means the sac, 'its swaddling band', the placenta. Ib. מְרוֹקָא שֶׁ אִם מִלָּא a fetus having an articulated shape, v. רִשְׁוֹן; Bab. ib. 25^a שֶׁ אִם מִלָּא a shapeless fetus. Y. Naz. VII, 56^b I have seen *kaftan* בֶּשֶׂת הַמְּבִרְיָא דְּבִילָא דְּבִילָא of the size of a bean, in a bag; a. fr.

שְׂפִירָא, שְׂפִיר *ch.* same. Targ. Y. Deut. XXVIII, 57.—Nidd. 25^b וְכ' דִּמְיָא שֶׁ דִּמְיָא a fetus was brought before Mar Samuel, and he said, this is forty-one days old; a. e.

שְׂפִיר *m.* (שְׂפִיר) 1) *handsome, pleasing; good; cheerful.* Targ. I Sam. XVI, 12. Targ. O. Gen. XLVII, 6, (v. שְׂפִיר *ch.*); a. fr.—Midr. Till. to Ps. XVI, 6 (in Hebr. dict.) נִעְשֶׂה ... לִי because I was content with my portion, it became beautiful to me; Yalk. ib. 667 (corr. acc.).—Kidd. 31^b בְּעִינָא גְבִירָא רִשְׁוֹן I want a man as handsome as thou art; a. fr.—*Pl.* שְׂפִירָא, שְׂפִירָא, שְׂפִירָא. Targ. Deut. VIII, 12. Targ. II Chr. VII, 10; a. fr.—B. Mets. 84^a מִשְׁ יִירוּשָׁלַם I am one of the survivors of the handsome men of Jerusalem. Ib. כִּדְרֵי בְנֵי שֶׁ כִּדְרֵי children as good-looking as I am; a. fr.—*Fem.* שְׂפִירָא, שְׂפִירָא, שְׂפִירָא. Targ. Gen. XII, 14. Ib. 11. Targ. O. Num. XII, 1; a. fr.—B. Mets. I. c. מִיָּנָא שֶׁ מִיָּנָא who is handsomer than I am; a. e.—*Pl.* שְׂפִירָא, שְׂפִירָא, שְׂפִירָא. Targ. Gen. VI, 2. Targ. Y. ib. 1. Targ. Job XLII, 15; a. e.—2) (adv.) *right, well.* B. Mets. I. c. קָאמִינָא do I not know that what I say is right? Yoma 29^b קָא מוֹרִיב שֶׁ קָא מוֹרִיב he who asked that question has asked well. Yeb. 94^b וְהָא שֶׁ נָסִיב וְהָא שֶׁ נָסִיב and he married this one lawfully; (legally); נָסִיב וְהָא שֶׁ נָסִיב and he married this one lawfully; a. fr.—דְּמִי, v. שֶׁ דְּמִי I.

שְׂפִירָא, *v.* שְׂפִיר *ch.*

שְׂפִירוֹתָא *f.* (preced. art.) *goodness; (with לבָּא) cheerfulness.* Targ. O. Deut. XXVIII, 47 (Y. שְׂפִירוֹתָא; ed. Lsb. קְשִׁירוֹתָא).

שְׂפִירָא, *v.* שְׂפִיר.

שְׂפִיתָה *f.* (שְׂפִיר) *placing over or by the fire.* Kel. VIII, 8 מִכְנַגְד שְׂפִיתָהּ הַקֶּרֶה וּלְפָנֶימָא from the place where the pot is placed and inside (towards the fire). Ib. 9 כּוֹר שֶׁ שֶׁ שֶׁ שֶׁ שֶׁ a smelting pot which has a bottom or foot whereon it can rest (Mish. ed. בּוֹר רֶגֶל a hole in the ground with an arrangement for putting a pot over fire); a. e.

שְׂפִיךְ (b. h.; *Shaf.* of הַפֶּךְ) [*to invert*,] *to pour; to empty.* Lam. R. to IV, 11 וְלֹא שֶׁ ... וְלֹא שֶׁ I sing, because he (the king) has upset his son's bridal chamber, but has not poured out his anger over his son; שֶׁ שֶׁ שֶׁ שֶׁ שֶׁ because the Lord has poured his anger over wood and stone, and did not pour it out over Israel. Yeb. 75^b (ref. to Deut. XXIII, 2) מִי כִרְחֵי שֶׁ שֶׁ שֶׁ שֶׁ שֶׁ he who pours (semen, instead of shooting forth, מִקְלָח) in consequence of cutting. Succ. II, 9, v. קִיתוֹן. Y. Sabb. XII, end, 13^d וְכָתֹב לֹא הוֹשִׁיעַ 'and he writes' (Deut. XXIV, 3), but not 'he pours' (a chemical fluid over a sympathetic writing to make it legible); ib. שִׁיב רִי שֶׁ שֶׁ שֶׁ שֶׁ שֶׁ he pours ink in which there is no gall-nut, and this catches (settles on) the written letters; Y. Gitt. II, 44^b top שְׂפִירָא (Chald.); a. fr.—שֶׁ דִּמְיָא *shed blood.* Gen. R. s. 34. B. Mets. 58^b, v. לִבָּן II; a. fr.—[Midr. Till. to Ps. XXII, 16 שְׂפִירָא, read: שְׂפִירָא, v. שְׂפִירָא.]

Nif. שְׂפִירָא *to be poured out, emptied.* Hull. 47^b רִיבָא

lung which (by tearing the membrane) is emptied like a ladle. *Sot.* 42^b (play on שופך, v. שובה) whoever saw him, was poured out before him like a ladle (his courage failed him, *cmp.* *Mets.* 22^b blood that is poured out like water makes susceptible of uncleanness. *Ib.*^a כמים like water that is poured out (ordinary water), opp. המזנסכין used for libation. *Ib.* 20^b חבל השפך, v. חבל II. *Zeb.* VIII, 7, sq. לאמה ירשפה shall be poured into the sewer; a. fr.

Pi. שפך to make slanting. Part. pass. משופך. *Yoma* 68^b (ref. to שפך, *Lev.* IV, 12) שיהא מקומו מש' the place for the ashes must be sloping; *Sifra* *Vayikra*, *Hob.*, Par. 3, ch. V; *Zeb.* 106^a.

שפין, שפין ch. same. Targ. *Ez.* XXIV, 7. *Ib.* XXII, 6. Targ. *Zech.* XII, 10; a. fr.—Ab. Zar. 72^b כי שפכריו אמר ... כי שפכריו אמר R. said to the laborers engaged in filling, when you pour wine (from vessel to vessel) let no gentile come near to help you &c. *Y. Sabb.* XX, end, 17^d שפין, v. צנינים; a. fr.

Ithpa. אשפיה, *Ithpe.* אשפיה to be poured out. Targ. *I Kings* XIII, 3. Targ. *Ps.* LXXIX, 10; a. fr.—*B. Mets.* 26^a אשפיה אשפיה the things in the wall were washed down; a. e.

שפכה m. (preced.) spout, gutter.—*Pl.* שפכי. *B. Bath.* 3^b עד דחקין שפכה עד דחקין (עד דחקין) until he provided its spouts (until it was entirely finished; *Ar.* ed. *Koh.* שפוכא, oth. ed. שפוכאי). *Ib.* 6^a, v. נשטה.

שפכה f. (b. h.; preced.) urinary canal; שפכה כרוח one whose canal is mutilated. *Yeb.* VIII, 2, v. כרה. *Y. ib.* 9^b top. *Bab. ib.* 75^b שפכה שפכה it says *shofkhah* (*Deut.* XXIII, 2) in the place where one pours out (discharges fluid); a. e.

שפכני m. (preced.) [*pourer*], name of a species of olives, rich olive. *Peah* VII, 1 (*Y. ed.* שפכני; *Ms. M.* שפכני, corr. acc.), expl. *Y. ib.* 20^a top שפכה שפכה שפכה שפכה which yields much oil.

שפכותא f. (preced. wds.) gutter, slope. Targ. *Y. Num.* XXI, 15 (v. שפוף). Targ. *Y. Deut.* III, 17 (ed. *Vien.* ש').

שפכני, v. שפכני.

שפל I (b. h.; *Shaf.* of שפל) to be low.

Hif. השפיל to lower, humble. *Erub.* 13^b השפיל עצמו; *דמ'שפיל* עצמו, v. גבה. *Ned.* 55^a. *Pesik. R.* s. 10 (ref. to *Is.* II, 9) השפילם הקב"ה when did they sink and were lowered? When they committed that deed (worshipped the golden calf), the Lord lowered them. *Arakh.* 15^b השפיל דעתו let him humble his mind (think of his shortcomings). *M. Kat.* 16^b (play on השפיל, *II Sam.* XXIII, 8) השפיל עצמו because thou didst lower thyself, thou shalt be like myself; a. fr.

Nif. השפיל to be lowered. *Pesik. R.* l. c., v. supra.

Hof. השפיל same. *Pesik. Ki Thissa*, p. 11^b (ref. to *Is.* II, 9) השפיל אני והם I know that

Israel bowed to the golden calf, and I and they have been lowered, but wilt thou not raise (forgive) them?; *Tanh. Ki Thissa* 4 והשפילתי אתי and I myself have been lowered; *Yalk. Is.* 260 והשפילתי *Tanh. l. c.* 5 (ref. to *Ps.* LXXXV, 8) בלשון זה הו' ו' for the word *zeh* (*Ex.* XXXII, 24) was he (Aaron) lowered, v. גבה; גבה; ו' השפילו ו' (ib. 23) were they lowered, and with *zeh* (ib. XXX, 13) have they been raised; *Lev. R.* s. 8; a. fr.

Hithpa. השפיל, *Nithpa.* השפיל [to let one's self drop.] 1) to be humble, gentle. *Ib.* s. 19 (ref. to שפלות יריים, *Koh.* X, 18) שפלות יריים ישראל מלחנה ו' because the Israelites were too gentle to encamp (before Sinai) in discord &c.—2) to be lazy, indolent. *Ib.* שפלות מלכות ו' (not לקנה) because that man is too careless to wipe his body properly, he gets scabs. *Ib.* שפלות ו' because that woman is too indolent to examine her body properly &c.; a. e.

שפיל I, שפיל ch. same, to fall down, go down. *B. Kam.* 92^b; *Meg.* 14^b (prov.) שפיל ו' אורח בר אורח the duck bends its head down in walking, and its eyes look all around (it follows two pursuits at the same time, v. שפיל). *Snh.* 7^a וריקולא שפיל v. וריקולא. *Ber.* 10^a שפיל ו' go to the end of the verse (in order to understand the whole of it); a. fr.

Af. השפל 1) to lower. Targ. *Y. II Lev.* X, 20. Targ. *Prov.* XXV, 7. *Ib.* XXIX, 23; a. fr.—2) to carry down, carry along. *Yeb.* 121^a גלי אשפיל the waves may have carried (and landed him).

Ithpa. אשפיל to humble one's self. Targ. *I Sam.* II, 36.

שפלה m., שפלה f. (b. h.; preced.) 1) low, humble. *Num. R.* s. 420 ו' ו' say not that I was low in the eyes of others, and was not despised in my own eyes. *Taan.* 16^a; *Snh.* 88^b, a. e. שפל ברך low of knee, polite. *Y. ib.* I, 19^c נפש a humble soul, humility; *Ab.* V, 19 ש' נפש contented, opp. רחבה. *Ib.* IV, 10 רוח ש' כי שפלה be humble before every man. *Snh.* 43^b שפלה שפלה to him whose mind is lowly the Lord accounts it as if he had offered all kinds of sacrifices. *Sot.* 5^a אבל ... ורואה את הש' ו' ו' ו' but not so the Lord, he is high and looks at the low; a. fr.—*Pl.* שפלים, שפלים, שפלים. *Ib.* 47^b, v. גבה; a. e.—2) (v. שפלה, *Hithpa.*) [letting the hands sink,] indolent, negligent, opp. *Tosef.* *Yeb.* IV, 8; *Pes.* 5^b ו' ו' sometimes one is lazy and profits, and sometimes one is lazy and loses.—*Pl.* as ab. *Ib.* 89^a; *Ned.* 36^a; *Gitt.* 25^a.

שפל II ch. same, lowly. Targ. *Prov.* XVI, 19.

שפל II (or שפל) m., v. next w.

שפלה שפלה f. (b. h.; preced. wds.) lowland. *Shebi.* IX, 2 ו' ו' ו' in Judaea, (the three districts are) the highland, the lowland, and the valley; ו' השפלה ו' the lowland of Lydda is (with reference to Sabbatical year laws) like the lowland of Darom (South). *Tosef. ib.* VII, 10; *Y. ib.* IX, 38^d bot. שפל ו' (not שפלה), v. שפלה. *Ib.* ו' שפלה ו' (not שפלה), v. שפלה. *Ib.* ו' שפלה ו' (not שפלה), v. שפלה.

Emmaus to Lydda is the plain (of Judæa). Ib. 'לש' ו'כ' (סימן) the presence of sycamores indicates lowland; Pes. 53^a; a. fr.

שפלה, v. שפל.

שפלות f. (preced. wds.) 1) (b. h.) *lassitude*, v. שפל I. — 2) *humility, humiliation*. Num. R. s. 4²⁰ אם ... צריך אדם לנהוג ש' בעצמו ו' if a man must conduct himself humbly before a king of flesh and blood, how much more must he do so before the Lord? Ib. end ו' he lived humbly before the Lord. Sot. 48^a bot. (ref. to Is. V, 15) לשונאיו של הקב"ה (לשונאיו) they cause humiliation to the enemies of the Lord (euphem. for: to God); של ישראל the humiliation of Israel; a. e.

שפלוחא ch. same, *lassitude*. Targ. Jer. XLIX, 24 (h. text רשט).

שפיל', שפל', שפלהא f. = h. שפלה. Targ. Deut. I, 7. Targ. Jer. XXXII, 44; a. fr.

שפם m. (b. h.; v. שפה) *upper lip*. Cant. R. to I, 7 היה שפמו Pirké d'R. El. ch. XVII, end מכוסה ו' if his upper lip was covered, they knew that he was a mourner; לא היה שפמו ו' if his upper lip was not covered, they knew that he was excommunicated; a. e.

שפם, שפמא, שפם ch. 1) same. Targ. Lev. XIII, 45 (O. ed. Berl. 'ס). Targ. II Sam. XIX, 25 שפמיה ed. Lag. (oth. ed. 'ס). Targ. Ez. XXIV, 17; 22. Targ. Mic. III, 7. — Pl. שפמי 'ש', Sabb. 129^b מאה ש' (Ms. O. 'ש' only; Ms. M. 'מאה', v. קרנא I. Ib. הוא דש' הוא to-day is a day of lip-shaving, i. e. a day spent without profit. — 2) *border*. Targ. Y. I Ex. XXVIII, 32 (Y. II אפודא). — [Targ. Y. Num. XXX, 13 שפמא, read: שפחא.]

שפן, a word in an incantation against thirst. Pes. 112^a.

שפן m. (b. h.; cmp. שפם II) *cony, (rock-badger)*. Midr. Prov. to XXX, 26 'ה מדי כשם שהש' יש בו ו' 'the conies &c.', this refers to Media, as the cony has the symptoms of cleanness (being a ruminant) and also those of uncleanness &c.; Lev. R. s. 13; Yalk. Prov. 964.

שפנינא m. (cmp. preced.) *turtle-dove*. Targ. Lev. XII, 6. Targ. Gen. XV, 9 (Y. II שפנין). Targ. Ps. LXXXIV, 4 (h. text דורר); a. e. — Pesik. 'Aniya, p. 137^a, v. צופנא. — Pl. שפנינא. Targ. Lev. V, 7. Ib. XIV, 30; a. e.

שפע (cmp. II שפה) 1) *to be smooth*. Gen. R. s. 14 קורה (I) שפעה a smooth-trimmed trunk (of a palm-tree, v. שפעה) — 2) *to incline, slide*. Neg. X, 10 ו' השפיע v. שפיע Sifra Thazi. Par. 5, ch. X. Tosef. Kel. B. Kam. VI, 15 שפיעו לחוכו (ששפיעו) a stove the rims of which incline towards the inside; שפיעו לחורו if its rims incline towards its outer walls. Ohol. VII, 2 שפיעו אהל ו' a tent the top of which goes slanting down, so that the flat roof is only of the size of a finger; a. e. — 3) *to pour out, run, discharge*. Yalk. Lev. 554 זמן ו' כל

as long as it (the spring) discharges its overflow into the garden, the vegetables get black (dark green) &c. Nidd. IX, 8 (among the symptoms of approaching menstruation) ו' ו' she discharges, expl. ib. 63^b top. Bekh. III, 1 גסה שפעה ו' a large domestic animal that discharged a clod of blood; a. e. — [Y. Hor. I, 46^a top שפיע, read: שישמע, v. שפיע.]

Hif. שפיע 1) *to make slanting*. Erub. 43^b ו' ו' let him make the wall slanting (from the centre) upwards and downwards (so that it should cast no shade). — 2) *to pour abundantly; to sell in large quantities*; trans. *to give in abundance*. Dem. II, 4 כל המשפיעים במדה גסה (Y. ed. המשפיעים, corr. acc.) all wholesale dealers; אלו הן המשפיעין ו' these are considered wholesale dealers &c., v. סיון. Ber. 32^a (ref. to ו' דהב, Deut. I, 1) ו' ו' on account of the silver and gold which thou didst pour upon them, until they said, enough! — this was why they made the golden calf; (Yoma 86^b שריבית). Snh. 108^a ... דור ו' the generation of the flood became overbearing only on account of the wealth that the Lord bestowed upon them. Ib. ו' with the very blessing that I bestowed upon them, do they provoke me to anger; a. fr. — 3) *to give overmeasure*. Tosef. B. Bath. V, 3 מקום שנהגו להשפיע משפיע ו' where it is customary to give overmeasure, you must pour as much as is required: as long as the back and the bottom rim of the vessel are not wetted; a. e. — Part. pass. משפיע, v. infra.

Pi. שפיע 1) *to make slanting*. Part. pass. משפיע, f. משפיעה. Sabb. 5^a כורל pl. משפיעים, משפיעין, משפיעה. דיה המקום מש' Y. Ned. V, beg. 39^a מש' if the place in his court is sloping ... the neighbor may protest (against washing being done in it), for he may say, thou pourest out, and it comes to my ground; a. e. — [Yalk. Lev. 571 משפיע, דרך משפיע, v. משפיע.] — 2) *to cause to flow*. Lam. R. to IV, 15 מהו ושפה ו' what is v'sippah (Is. III, 17)? It means v'shipp'a (he caused them to discharge blood), in order that the holy seed be not mixed up &c. — Part. pass. as ab. abundant, eloquent, verbose. Midr. Till. to Ps. I, 5 ed. Bub. (ref. to Prov. XV, 7^b) ו' אלו המש' this refers to those who are extremely fluent, but in whom there is not the sap of the Law; Yalk. Prov. 953 המשפיעים.

Pu. שפיע 1) *to be made slanting*; part. משפיע, v. supra. — 2) *to be poured*. Gen. R. s. 69 end; Yalk. ib. 120, v. פה.

Hithpa. השפיע *to slant*. Y. Erub. X, 26^b bot. השפיע ו' when the wall slants at the grade of ten hand-breadths to three.

שפע ch. same, 1) *to flow, run, overflow*. Targ. Prov. III, 10. Ib. V, 16; a. e. — Nidd. 63^a ו' ו' she discharges; but does she not continue to discharge (how can this be a premonitory symptom)? — 2) *to slant, hang down*. Targ. Y. Ex. XXVI, 12 (Levy quotes השפיע Af.).

Af. שפיע *to make slanting, let hang down*, v. supra. — 2) *to pour, give in abundance*. Lev. R. s. 27 דיה ו' אן דאח ו' where thou givest, thou givest plentifully; Gen.

R.s. 33 אֲשַׁפֵּט אֶת־הָחֵטְא (not אֲשַׁפֵּעַ); Yalk. Ps. 727; Tanh. Emor 6; Pesik. Shor, p. 74^a מְשַׁפֵּיץ.

Pa. אֲשַׁפֵּעַ to incline, make slanting, let hang down. Part. pass. מְשַׁפֵּעַ. Targ. Y. Ex. XXVI, 13 (some ed. מְשַׁפֵּעַ Hebraism).—Sot. 22^b, v. מְדוּכָּה. B. Mets. 26^a בָּדָד גִּיסָא when the wall is slanting on one side.

שָׁפַע m. (b. h.; preced.) *overflow*, esp. *overmeasure*, *customary addition*. Midr. Till. to Ps. LXXVIII, 50 כָּל מִכָּה . . . to every plague that came upon them, pestilence came as an addition (in the bargain); ed. Bub., a. Yalk. Ps. 820 שָׁפָה.

שָׁפַע ch., constr. שָׁפַע, same, *overflow*. Targ. Is. XLVIII, 18; LIX, 19; LXVI, 12.

שָׁפַע I f. (שָׁפַע I) *smoothing, planing*.—שָׁפַע קוֹרָה *smooth-trimmed trunk* (of a palm tree). Gen. R. s. 41, beg. שָׁפַע קוֹרָה לְהַקְרֹת ו' the planed trunks (of the palm tree) are used for ceiling the house; Num. R. s. 3, beg.; Yalk. Ps. 845 קוֹרָה ו'. Koh. R. to III, 11 קוֹרִים ו' (read קוֹרָה), v. שָׁפַע.

שָׁפַע II f. (b. h.; שָׁפַע to crush, stamp, cmp. שָׁפַר I) *stamping, trot, marching troop*. Sot. VIII, 1; Sifré Deut. 192; Yalk. ib. 923, v. קָלָם.

שָׁפַע (v. שָׁפַר II, a. שָׁפַע I) to crush, rub.—Part. pass. שָׁפָה; f. שָׁפָה; pl. שָׁפָה. a) *rubbed, rubbing*. Gen. R. s. 65 בָּרִיךְ ו' דָּרֵי רִגְלֵיהֶם ו' their feet (which were hanging down) rubbed against the ground; (Y. Peah VII, 20^b top נִגְרַעַת ו'). b) *crushed, weak, nimble*. Gen. R. s. 22 the evil inclination ו' וְכִי רֹמָה לְלִסְטִים ו' is like an enfeebled robber sitting on the cross-road &c.; Yalk. ib. 36; Yalk. Ps. 840. Gen. R. s. 25, end ו' בְּנֵי אָדָם ו' weak people, opp. גְּבוּרִים; Ruth R. to I, 1. Gen. R. s. 53 ו' לֹא ו' is it not puny? I put my finger &c. (v. פָּחַשׁ); Yalk. Deut. 810 שָׁפִירָה . . . מְחַרְחֵה (Chald.). Gen. R. s. 60 ו' דְּוִי ו' ed., v. שָׁפַר I; a. fr.

Pilp. שָׁפַע to rub, polish, brush off. Y. Sabb. IV, end, 7^a שָׁפַע עַד שֶׁיִּשְׁפָּשֶׁף until he rubs (the stones, to wipe off the dirt); Bab. ib. 125^a וְשָׁפַע שָׁפָה go out and rub them. Y. Ter. I, beg. 40^a בְּמִשְׁפָּשֶׁף בָּדָד בְּיָמִים ו' when he scours them with water. Yoma 30^a לְשָׁפָה to wipe off (squirtings). Mikv. IX, 2 ו' אֵלָּא אִם כֵּן ו' unless he has rubbed the soot off. Tosef. Dem. I, 18 מְשַׁפֵּשֶׁף he may rub him (with oil). Y. Ber. IX, 14^c top עַד שֶׁיִּשְׁפָּשֶׁף before rubbing (the rectum), v. מְשַׁשׁ; a. fr.

Nif. שָׁפַע to be crushed. B. Kam. 28^b וְנִשְׁפָּע בָּאֵבן ו' (וְנִשְׁפָּע read: וְנִשְׁפָּע ו' v. שָׁפַע II).

שָׁפַע ch. same (interch. with שָׁפַר). Targ. Ex. XXXII, 20 וְשָׁפַע (h. text וְרִשְׁתָּן); Targ. Cant. I, 14. Targ. Ps. LXXII, 4 וְשָׁפַע (h. text וְרִשְׁתָּן). Ib. LXXXIX, 24 (h. text וְרִשְׁתָּן). **Palp.** שָׁפַע to rub against, let glide down. Sabb. 154^b וְרָקָא מְשַׁפֵּשֶׁף II.

Ithpa. שָׁפַע to be crushed. Targ. Job V, 4 וְשָׁפַע (incorr. וְשָׁפַע; h. text וְשָׁפַע). Ib. XXX, 8, v. שָׁפַע II ch.

שָׁפַע, **Pi.** שָׁפַע (v. next w.) to repair. Keth. 103^a

שָׁפַע if she repaired the house, how is it?; v. שָׁפַע.

שָׁפַע, **Pa.** שָׁפַע (Shaf. of שָׁפַע) [to undo a breach (cmp. שָׁפַע to remove the ashes),] to repair. Targ. II Chr. XI, 11 וּבְנָא וְשִׁי קְרוּרִי וּמִנִּי ו' (h. text וְחִזֹּק ו'). Ib. 23 (וּפְקַד ו') he built and fortified cities, and appointed &c.—Meg. 4^a אֲסָא וְשָׁפַע אֲרָא Ar. a. Rashi (ed. שָׁפַע, corr. acc.) Asa came and restored their fortifications. Yeb. 63^a וְשָׁפַע ו' fill up (a hole in time), that thou need not repair, repair, that thou need not build.

שָׁפַע, **שָׁפַע**, **שָׁפַע**, v. שָׁפַע, שָׁפַע.

שָׁפַע, Tosef. Makhsh. I, 2, read: שָׁפַע (v. R. S. to Makhsh. I, 4).

שָׁפַר (b. h.) to be smooth, rounded; to be pleasing, good, cheerful. Ex. R. s. 1 (play on שָׁפַר) שָׁפַר מַעֲשֵׂיהָ ו' her deeds were pleasing before God.

Pi. שָׁפַר to cleanse, make pleasing; to conciliate, harmonize. Sot. 11^b; Ex. R. l. c. the Lord sent an angel from on high וְשָׁפַר אוֹתָם וְשָׁפַר אֲוֵרָם . . . שְׁמֵשְׁפָרָתָם ו' (not שְׁמֵשְׁפָרָתָם) who cleansed them and made them good-looking, like a midwife that cleanses an infant. Ib. שְׁמֵשְׁפָרָתָם ו' she smoothed over her daughter's words, and pacified (the king) for her. Gen. R. s. 98 (ref. to שָׁפַר, Gen. XLIX, 21) וְשָׁפַר אֲמָרִי שׁוֹפָר שׁוֹפָר שׁוֹפָר words of the Shofar, for they harmonize the words that were given with sounding the Shofar &c. (the Torah). Ib. וְשִׁי עַל יָדוֹ (not וְשִׁי) Naphtali ran like a hind and brought the document (of the purchase of the cave of Machpelah) from Egypt, and through it he pacified (the Hittites). Ib. s. 99, end (ref. to Gen. I. c.) [read:] וּמִשְׁפָּרֵי דְּבִרְיָהֶם . . . וְשָׁפַר מַלְכֵיהֶם ו' they offer kings their fruits and speak pleasing words; Tanh. Vayhi 13 וּמִשְׁמִירֵי (corr. acc.). Lev. R. s. 29 (ref. to Ps. LXXXI, 4 שׁוֹפָר) in this month (Tishri) cleanse your deeds; ו' אִם שָׁפַרְתָּם ו' if you cleanse your deeds, I will &c.; a. e.

Nif. שָׁפַר to be made neat-looking, be adorned. Y. Sabb. X, end, 12^d לְשָׁפַר . . . הַעֲוֹשֶׂה who makes a strap (for an animal) . . . to be adorned with it; Tosef. Kel. B. Bath. IV, 13 לְשָׁפַר (Pi.).

שָׁפַר ch. same. Targ. Gen. XXXIV, 18. Targ. Ps. LXIX, 32. Targ. Esth. I, 10; a. fr.—Snh. 11^b וְשָׁפַר מִלֵּתָא ו' and the thing was pleasing in my sight and &c.; Y. ib. I, 18^d top; Y. Maas. Sh. V, 56^c top. Ker. 5^b וְשִׁי ו' if it (the cock) gets fat and well-looking, he may know that he will succeed; a. e.

Af. שָׁפַר to cleanse, make handsome, pleasant. Targ. Y. Gen. IX, 27 (h. text וְרִשְׁתָּן). Targ. Prov. XV, 2. Ib. XVII, 22 (Ms. שָׁפַר אֲפִיר ו'). a. e.—Y. Maas. I, 49^a bot. וְשָׁפַר אֲפִיר I. Y. Taan. I, 64^b bot. וְשָׁפַר תִּירְשָׁתָן cleaning the theatre; a. e.

Ithpe. שָׁפַר to make one's self fair, adorn one's self. Targ. Jer. II, 33.

שָׁפַר m. (b. h.; preced.) *beauty, splendor, pleasantness*.

שָׁקַד (b. h.; v. קָרַד) [to bend, be bent; trans.] to be bent upon, be intent, studious, anxious; to watch. Lam. R. to I, 14 (ref. to שָׁקַד, v. preced.) וְכִי חָבִיב שֶׁ חָקַח"ה וְכִי it is written with Shin, the Lord considered well how to bring the evil upon me (so as not to consume me). Midr. Till. to Ps. CXIX, 9 שְׁשׂוֹקְרִים וְכִי, v. שְׁתַּחֲרִי I. Y. Ber. IV, 7^d אֲנִי שׂוֹקֵר וְהֵן שׂוֹקְרִין I am industrious (rise early), and so are they; (Bab. ib. 28^b מְשַׁבְּרִים . . . מְשַׁכִּים). Tosef. ib. VII (VI), 2 כְּמָה אֲוִמְנִירוֹת שׂוֹקְדוֹת מְשַׁכְּמוֹת וְכִי how many trades (tradesmen) are anxious, rise early (to sell their goods), and I rise and find all these &c.; Bab. ib. 58^a כָּל שׂוֹקֵד וְכִי I rise and find all these &c.; Bab. ib. 58^a וְכִי (אֲוִמְנִירוֹת) all trades are anxious and come to the door of my house &c. Keth. 2^a; 3^b שְׂקָדוֹ וְכִי the scholars were considerate towards the daughters of Israel (in ordaining weddings to be held on the fourth day of the week), in order that a man may make preparations &c. Ib. 3^a bot. הֲאֵם בְּעֵינֵי שְׂקָדוֹ but (how may weddings take place any day of the week?) must we not consider *shak'du* (the scholars' institution for the honor of woman)?; a. e.—*Part. pass.* שְׂקָדוֹ *anxious, industrious, conscientious*. Ab. II, 14 הוּא שֶׁ לִּלְמוֹד וְכִי be anxious to learn the Law. Keth. 43^b אֲמִירָה שֶׁ הַיִּדְּיוֹן הַשְּׂוֹקֵד שֶׁ מִנּוּ שְׂוֹקֵל who is meant by *shakud*? Samuel. Y. Ned. VIII, 40^d bot. וְלֹא עָמַד שׂוֹקֵד וְכִי and no conscientious student arose, until (R.) Jeremiah arose; Y. Kidd. III, 64^c top שְׂקָד.

שָׁקַד ch. same, to watch, be anxious, careful. Targ. Ps. CII, 8. Targ. Prov. VIII, 34.

Itpe. אֲשֶׁתִּשְׁקָרִי to be anxious, wait for an opportunity. Shh. 14^a הוּא קָא מְשַׁתְּקָרִי ר' וְכִי (Ms. M. מְשַׁתְּקָרִי R. J. was anxious to ordain them; Yalk. Sam. 96.

שָׁקַד I m. *industrious, anxious*, v. שָׁקַד.

שָׁקַד II m. (b. h.) *almond-tree, almond*. Gen. R. s. 42. Koh. R. to XII, 7 (ref. to Jer. I, 11) וְכִי מִזֶּה הָיָה מְשַׁעַר וְכִי as the almond-tree takes twenty-one days from the time it blossoms to mature its fruit &c.; Lam. R. introd. (R. Josh. 2); a. fr.—*Pl.* שְׂקָדִין, שְׂקָדִים. Maasr. I, 4 שֶׁ בִּיטְרִים הַיִּדְּיוֹן הַמְּרִים soft-shell almonds (v. פְּרָדָה); a. e.

שָׁקֵד m. (שָׁקַד) *watchful, industrious, scrupulous student*.—*Pl.* שְׂקָדִין, שְׂקָדִים. Sot. IX, 15 בְּשָׁלוֹ מְשַׁמְחִים . . . שְׂקָדִים with the death of B. A. the careful students ceased; Tosef. ib. XV, 4; Y. ib. IX, end, 24^c; Y. Ned. VIII, 40^d bot.; Y. Kidd. III, 64^c top.

שָׁקָה, v. שָׁקַי.

שָׁקוּט m. (שָׁקַט, Shaf. of קָטַט; cmp. קָטַט [cut short,] 1) *stubby, abnormally short*. Ned. 66^b שֶׁ . . . שְׁמָא שֶׁ הָיָה הָאֵזָא is her neck graceful? It is too short. Tosef. Bekh. V, 1 חֲבִיב צוֹאֵר שְׁמוֹת שֶׁ הָאֵזָא whose neck is abnormally long or abnormally short; Bekh. 43^b, expl. רַחֲבִיב מִיִּחְבָּא, v. חֲבִיב. 2) *abruptly bent, angular*. Ib. VII, 1 (43^a) שְׂרָאשׁוּ (Mish. ab. שָׁקוּט) he whose head is angular, expl. ib.^b שֶׁ מִלְפָּנֵי *shakuf* refers to the front of the head (the forehead receding abruptly).

שָׁקוֹל, v. sub שָׁקַי.

שָׁקוֹלָא m. (שָׁקַל) *carrier* (of wine vessels).—*Pl.* שְׂקוֹלָא. B. Mets. 99^b. Hull. 105^b.

שָׁקוּעָא, v. sub שָׁקַי.

שָׁקוּעָה f. *sh'ku'ah*, a substitute for שְׁבוּעָה, v. בְּרִינִי. Y. Ned. I, 37^a top.

שָׁקוֹף m. (שָׁקַף I, v. מְשַׁקֵּף) *cross-piece, lintel, arch, arched gateway with posts*. Neg. XII, 4; Tosef. ib. VI, 5 כְּדִי לִיתֵּן חֲתַח הָשֵׁךְ as much wood as is required to place under an arch (to keep it in shape); Ib. כְּדִי לַעֲשׂוֹת סִנְדֵּל (to keep it in shape); Ib. כְּדִי לַעֲשׂוֹת סִנְדֵּל as much as is required to make 'a shoe' (protection) back of the arch. Tosef. Ohol. VII, 10 שְׂקוּפָה אֶחָד הָיָה הָיָה הָאֵל הָרָאשִׁי the angel raised the lintel for him (Phinehas), so that both of them could be seen from between his shoulders; (Bab. ib. 82^b הַמְשַׁקֵּף); Sifré Num. 131 פָּתַח שֶׁ (read: אֶת הָשֵׁךְ); (Num. R. s. 20, end הַמְשַׁקֵּף); Tanh. Balak 21 הַמְשַׁקֵּף הָיָה (read: הָיָה הָשֵׁךְ); Y. Naz. V, 56^c bot. מִעֵי הָשֵׁךְ (strike out מִעֵי, a dittography from preceding clause) under the archway. Y. Nidd. II, 49^d bot. שֶׁנֶּחֱמָה אַחֲרֵי הָשֵׁךְ behind the post (ready to go out); (Bab. ib. 12^a; 14^b הַמְשַׁקֵּף); a. e.—*Pl.* שְׂקוּפוֹת. Midd. II, 3 כָּל הַשֵּׁךְ הָיָה . . . לְחֹךְ שֶׁ . . . (on the Temple mount) had arches with posts, except the gate of T. where there were only two stones leaning one on the other.

שְׂקוּפָא ch. same, 1) *door posts with arch*.—*Pl.* שְׂקוּפִי. Men. 33^b (Ms. R. 1, a. Rashi שְׂקוּפִי; Ms. R. 2 שְׂקוּפִי, v. Rabb. D. S. a. l. note 9); Erub. 11^a שְׂקוּפִי (Rashi שְׂקוּפִי, v. שְׂקוּפָא).—2) *lintel*, v. שְׂקָפָא.

שָׁקוֹר, v. sub שָׁקַי.

שָׁקוּרָה f. *sh'kurah*, a substitute for שְׁבוּעָה, v. בְּרִינִי. Y. Ned. I, 37^a top.

שָׁקוּחָא f. (שָׁקַי) 1) *drinking*. Targ. Esth. I, 8.—*Pl.* שְׂקוּחָא (sub. בְּנֵי) *cup-bearers, butlers*. Targ. I Kings X, 5 ed. Lag. (ed. Wil. שְׂקוּרִי; oth. ed. שְׂקוּרִי); Targ. II Chr. IX, 4.—2) *watering*; (sub. בִּירָה) *trough* (v. שְׂקָרָא).—*Pl.* as ab. Targ. Y. II Gen. XXIX, 22 שְׂקוּחָתִי; Y. I בִּירָה שְׂקוּחָתִי (read: בְּרִי) our troughs.

שָׁקַט I to cut off, shorten, v. שָׁקַט.

שָׁקַט II (b. h.) to settle, be at rest, at ease. Sabb. 88^a לְמָה שְׂקָטָה הָיָה הָעוֹלָם, v. הָיָה; Ab. Zar. 3^a; Yalk. Ps. 811. Yalk. Hab. 563 הָעוֹלָם שֶׁ הָיָה הָעוֹלָם the world remained undisturbed; Tanh. ed. Bub., Sh'mini 10 שָׁקַטָה הָאָרֶץ; a. e.

Hif. הִשְׁקִיטָה 1) to be quiet, careless (cmp. שָׁלוֹ). Gen. R. s. 36, beg. (ref. to Job XXXIV, 29) וְהוּא רַחֲמָנִי מְעוֹלָמוֹ and he (the Lord) is unconcerned about his world; Lev. R. s. 5 (not הִשְׁקִיטָה).—2) to give rest, ease. Gitt. 31^b (ref. to

Job XXXVII, 17) בשעת שד' ו' (Rashi) אימתי ... when are thy clothes warm? When he makes the world rest from the south (when the south wind abates); Yalk. Job 922.—[Tosef. Erub. IX (VI), 26 המשקטין Var., v. קשט.]

שָׁקַט ch. same. Targ. Jud. XVIII, 7; 27. Targ. Ex. XXIII, 12 (h. text וינפש). Targ. Jer. XXX, 10; a. fr.

Af. שָׁקַט to give rest. Targ. Is. LXII, 1.

שָׁקַט m. (b. h.; preced.) *rest, ease.* Snh. VIII, 5 ש' ו' the ease of the wicked is bad for them and bad for the world.

שְׁקִיטָא, v. שָׁקַטָא.

שְׁקִיטָנָא, v. שְׁקִיטָנָא.

שָׁקָה, שָׁקִי [(cmp. שָׁקַע) to settle.]

Hif. הִשְׁקָה (b. h.; cmp. שָׁתָה) to give drink; to water. M. Kat. I, 1 מִשְׁקִין בִּירוֹ ו' you may water a field that depends on irrigation during the festive week &c. Keth. 111^b ומשה ו' מִשְׁקִיוֹ ו' Cant. R. to I, 12; Num. R. s. 11³ ומשה ו' and Moses gave drink (to those who were being circumcised). Eduy. V, 6 אֵין מִשְׁקִין ו' we do not give the testing waters to a proselyte (v. סוֹטָה). Ib. דוגמא ו' הִשְׁקָה, v. דוגמא; Ber. 19^a; a. fr.

שָׁקִי, *Af. אֶשְׁקִי* ch. same. Targ. Gen. XXIX, 10. Ib. XXIV, 18, sq. Ib. II, 6. Targ. Jer. I, 5; a. fr.—Sabb. 140^a מִשְׁקִין אֶשְׁקִי Ms. M. (ed. אֶשְׁקִי, corr. acc.) he gave me one cup of wine to drink. B. Bath. 146^a מִיֵּן לִימָא ... וְאֶשְׁקִיָּה ... and give it to him to drink (in the cup)? Koh. R. to III, 2 מִשְׁקִי לִין ו' and the father of the child offered them old wine; a. fr.

שְׁקִי, v. שְׁקִיָּא.

שׁוּקִי, שָׁקִי m. (preced.) *irrigation*; ש' של (שדה) a field requiring irrigation. Tosef. Shebi. II, 4 ש' בשל in a field depending on irrigation, opp. ש' בעל Num. R. s. 16²⁵ ש' של (not שָׁקִי, v. בַּעַל. Y. Ter. X, 47^b top כריב ש' (not שָׁקִי) cabbage from an irrigated field. Ib. bot.; a. fr.

שָׁקִיָּא, (ש') שְׁקִיָּא f. ch. same, 1) *irrigation*; pool; ש' שְׁקִיָּא irrigated soil, garden. Targ. Gen. XIII, 10 (h. text משקה). Targ. Josh. XV, 19; Jud. I, 15 (h. text גלה). Targ. O. Num. XXIV, 6; a. e.—Targ. Is. XXXII, 20, v. infra.—*Pl. שְׁקִיָּין, שְׁקִיָּין.* Targ. Koh. II, 5.—*Masc. pl. שְׁקִיָּין, שְׁקִיָּין.* pools, canals. Targ. Is. XXXII, 20 (some ed. שְׁקִיָּין; ed. Wil. שְׁקִיָּין; ed. Lag. שְׁקִיָּין). Targ. Y. Ex. VIII, 1 (h. text שְׁקִיָּין).—2) *trough*. Targ. O. Gen. XXIV, 20 (Y. II ש' only; Y. I שְׁקִיָּין). Targ. O. ib. XXX, 38.—*Pl. שְׁקִיָּין.* Targ. Y. ib.—V. שְׁקִיָּין.

שָׁקִי, (ש') שְׁקִיָּא m. (preced. wds.) *butler.* Targ. O. Gen. XL, 1; 5; a. e.—B. Kam. 92^b (prov.) חמרא למרא (שְׁקִיָּין) the wine belongs to the

owner, the credit for it is given to his butler (is the butler's).—*chief butler.* Targ. Gen. XL, 2. Targ. O. ib. 9 (Y. מזוגיא. (ר'ב) מזוגיא); a. e.

שָׁקִיד, v. שָׁקִיד II.

שָׁקִידָא, v. שָׁקִידָא.

שְׁקִיָּוִתָא f. (preced. art.) 1) *drink.* Targ. Ps. CII, 10.—2) *trough*, v. שְׁקִיָּוִתָא.—3) *butlership.* Targ. O. Gen. XL, 21.

שְׁקִיָּוִי m. pl. (Shaf. of קום = גום; cmp. גְּרִיָּוִי) *nibbles, dessert, fruit &c.* Y. Ber. VI, end, 10^d.

שְׁקִיָּא f. (שָׁקַט) *at rest, at ease.* Targ. Zech. I, 11 (ed. Wil. שְׁקִיָּא; ed. Lag. שְׁקִיָּא).

שְׁקִיָּמָנָא f. (cmp. שָׁקַט) *flamingo* (from its abruptly bent beak).—*Pl. שְׁקִיָּמָנָא, שְׁקִיָּמָנָא.* Hull. 63^a שְׁקִיָּמָנָא ו' Ms. M. a. Ar. (Ms. R. 1 שְׁקִיָּמָנָא; ed. sing., v. Rabb. D. S. a. l. note) flamingos, those with long legs and red are permitted, the short-legged and red are forbidden.

שְׁקִיָּא, שְׁקִיָּא, v. שְׁקִיָּא, שְׁקִיָּא.

שְׁקִיָּין, שְׁקִיָּין m. (שָׁקִי) *drink, liquid, infusion.*—*Pl. שְׁקִיָּין, שְׁקִיָּין.* Targ. Y. I Num. VI, 3.—Sabb. 78^a כ' ו' (Ms. M. שְׁקִיָּין) all liquids (infusions of collyrium) heal &c., v. שְׁקִיָּין I. Ib. 147^b כ' מדיבחה ו' all infusions (medicines) taken between Passover and Pentecost are efficacious. Ab. Zar. 28^b כ' קשו ו' (not שְׁקִיָּין) שְׁקִיָּין ו' all liquids are bad for the ear, except &c.

שְׁקִיָּעָא, שְׁקִיָּעָא f. (שָׁקַע) *depressed, having the appearance of a depression.* Targ. Y. Lev. XIII, 55 צורעא ו' (some ed. שְׁקִיָּעָא; h. text פרתח).

שְׁקִיָּעָה f. (שָׁקַע) *sinking.* Ex. R. s. 15²²; Tanh. Hayé 3 ש' שְׁקִיָּעָה a muddy road.—*sunset.* Zeb. 56^a. Y. Snh. V, 22^d bot. Gen. R. s. 68 ... בזריחתה ... כשם ... לראות בשְׁקִיָּעָה as thou hast permitted me to see the sun in its rise, so permit me to see its going down; a. fr.

שְׁקִיָּעִין, שְׁקִיָּעִין m. pl. (שָׁקַע) *old, forgotten titles of confiscated property* (v. שְׁקִיָּעִין). Y. Keth. X, end, 34^a [read:] ש' נשין ונעלקן לחון נשין ש' קריבין ... אלקן ... נשין ונעלקן לחון נשין ש' relatives of R. J. bought fields from the family of Bar Taḥan; then members of the family of B. T. went and married, and their wives brought them old titles (showing that the property sold had originally belonged to their family, and according to the *sicaricon* law the purchasers were bound to pay them one-fourth of the price paid for the property). They came to court, suing the relatives of R. José. Said R. M. to them, לא ... אנה ידע I know that when you sold those fields, you did not have those titles before you (consequently, when the sale took place, the original owners were unknown, and the *sicaricon* law had no application).

שְׁקִיר m. (שְׁקָה I; cmp. *clef*.—*Pl.* שְׁקִירִים. *Ohol. III, 7; VIII, 2* וּשְׁקִירִים ש' וּשְׁקִירִים (v. אֶתֶל) formed by clefts and overhanging rocks.

שְׁקִיפָא ch. same. *Targ. Is. X, 26; Targ. Jud. VII, 25* (h. text צור). *Ib. XV, 8; 11* (h. text סעיר).—*Pl.* שְׁקִיפִין. *Targ. Is. II, 21* (h. text סעיר). *Ib. LVII, 5. Targ. I Sam. XXIV, 3* (h. text צוריר); a. e.—*V.* שְׁקִיפָא II.

שְׁקִיפָא, v. שְׁקִיפָא.

שְׁקִיקוּת f. (שְׁקָה) *greed*. *Esth. R. to I, 2* (ref. to I Kings XIV, 25) Pharaoh is named 'שְׁקִיקוּת' because he came upon Israel with avidity, saying &c.

שָׁקַל (b. h.; *Shaf. of קל*) 1) [*to swing,*] *to weigh, balance*. *Gen. R. s. 4* וְכִּי הָכֵס וְחָזַן וְשָׁקַל וְכִּי go in and bathe, and weigh thyself before and after &c.; *ib. s. 4* וְכִי הָכֵס וְחָזַן וְשָׁקַל וְכִי when he came out and weighed himself, he had lost nothing. *B. Bath. V, 11* בְּעֵין לוֹ עֵין if he gave him exact weight, v. עֵין. *Ib. 89^a* לֹא יֵאמַר לוֹ שָׁקַל I cannot say to him, weigh me three single fourths of a litra, but he weighs (puts in the balance) one litra, and puts one-fourth of a litra with the meat; a. fr.—*Transf. to weigh, consider, account*. *Koh. R. to XII, 14* וְכִי עָבַד שֶׁרָבָה שִׁיקָל וְכִי a slave to whom his master accounts errors as wilful offenses; *Hag. 5^a. Ib.* (ref. to *Mal. III, 5*) קָלוּת וְכִי ... woe unto us to whom the Scripture accounts light offenses alike with severe crimes; *Yalk. Mal. 589. Mekh. Yithro, s. 8* הַכִּיב וְכִי ... the honoring of father and mother is precious before God, for he put their honor and the fear of them on a level with his own honor &c.; (*Kidd. 30^b* וְכִי); a. e.—2) (denom. of שָׁקַל) *to offer the head-tax* (half a Shekel). *Shek. I, 4* כָּל כֹּהֵן שֹׁשׁוּק וְכִי a priest that pays the head-tax. *Ib. 6* הַשֹּׁשׁוּק עַל דִּיר וְכִי if one pays the head-tax for a priest, a woman, or a minor, he is exempt (from paying agio). *Ned. IV, 2* (33^a) אִם שָׁקַל אֶחָד may pay the head-tax for him; a. fr.—*In gen. to pay taxes*. *Tosef. Dem. VI, 3; 4; Y. ib. VI, end, 26^a, v. אֶצֶר*.—*Part. pass.* שָׁקֻלָּה; *f.* שְׁקֻלָּה; *pl.* שְׁקֻלִּים. *Snh. 3^b*, a. fr. אֵין אֶין even-balanced, of equal importance. *Snh. 3^b*, a. fr. אֵין אֵין a court must never be even-balanced, i. e. not be of even numbers, opp. נִטְשָׁה; v. *Num. R. s. 18^a* (ref. to *Ps. XCIX, 6*) וְכִי Samuel who is balanced against Moses and Aaron together; *Ber. 31^b* (ref. to I Sam. I, 11, וְכִי אֶשֶׁר) וְכִי a seed (son) that will hold the balance against two men &c. *Ib. 33^a* שֶׁשׁ כְּחֻחִירָא וְכִי we insert 'the power of rain' (v. גְּבִיחָה) in the section about resurrection, because it is equal to resurrection. *B. Kam. 3^a* וְכִי they (the two kinds of damages) are even-balanced (you cannot decide between the two), let both be included; *Zeb. 4^b; Naz. 58^b* וְכִי the balance is even; *Arakh. 4^b*. *Sifra Vayikra, N'dab., ch. XVII, Par. 14; Yalk. Lev. 462* (ref. to *Lev. III, 4*) וְכִי it may be understood either way, he should take that part of the midriff which is by the liver, or a portion of the liver with the midriff &c.; a. fr.

Hif. וְשָׁקַל *to weigh, ponder, estimate*. *Gen. R. s. 59* (ref. to *Hos. XII, 8*) that is Eliezer, וְשָׁקַל וְכִי that is Eliezer, וְכִי for he sat and pondered on his daughter: is she or is she not worthy?; *Yalk. Hos. 528* וְשָׁקַל (*Pl.*).

שָׁקַל ch. (cmp. *נטל*) 1) *to take, take away*. *Targ. Prov. XVII, 8. Ib. XXV, 20. Targ. II Esth. I, 16; a. fr.*—*[Targ. Ex. XXIII, 5 מִלְמַשְׁכָּא ed. Berl., oth. ed. למשכא]*.—*שׁוּפְטָנָא*, v. וְשָׁקַל וְכִי. *B. Mets. 40^a* וְכִי. *60^b* דָּקָא שָׁקַל מִינֵיהּ וְכִי (not שקלי) for he takes from him &c., v. נָכַח. *Kidd. 12^b* וְכִי וְכִי (not שקלהא) she accepted it and kept silence; *ib. 13^a* וְכִי. *Ib. אֵין* וְכִי yes, I received it, but it was mine I received. *Shebu. 32^b* וְכִי I should have been assigned an oath, and the money would have been decreed to me. *Yeb. 105^a; Snh. 21^a, v. מְשִׁפָּא*. *Ber. 60^a* וְכִי a freshet carried away part of his field (*Ms. F.* וְכִי אִישְׁחָקֵל a freshet was carried into his field); *B. Bath. 41^a, v. בְּדָקָא*; a. fr.—*Ber. l. c.* וְכִי וְכִי took up (his cloak) and walked behind &c.—*Part. pass.* שָׁקֻלָּה; *f.* שְׁקֻלָּה; *pl.* שְׁקֻלִּים. *Sabb. 63^b* וְכִי וְכִי (not שקיל) (Ms. M. וְכִי וְכִי) ... שקיל וְכִי. *Ib. 63^b* וְכִי I. *Ib.* וְכִי (not שקיל) better: take thy goodness, v. וְכִי I; a. e.—2) *to carry*. *Men. 85^a; Ex. R. s. 9* וְכִי, *ירקא*, v. וְכִי; *Yalk. ib. 182* וְכִי.

Pa. וְכִי, *Af.* וְכִי *to cause to take, to give*. *Pes. 57^b* וְכִי (Ms. M. וְכִי); *Yalk. Lev. 469, v. מְשִׁפָּא*.

Itpe. וְכִי וְכִי *to be taken away*. *Targ. I Chr. V, 2* וְכִי (Var. וְכִי). *Ib. 1* (ed. Beck וְכִי).—*Ber. 60^a, v. supra*.

שֶׁקֶל m. (b. h.; שָׁקַל) [*weight,*] *Shekel*, a coin; וְכִי the sacred Sh., twenty Gerah or M'ah, twice the weight of the common Shekel (v. כֶּלֶע). *Bekh. VIII, 7* (49^b) כֹּלָם all these definitions refer to the sacred Sh. *Ib. 50^a. B. Bath. 9^a* וְכִי one-third of a Sh. (*Neh. X, 33*); a. fr.—*Esp.* (מַחְצִית הַשֶּׁקֶל, *Ex. XXX, 13*) *the head-tax* for the Temple. *Ned. IV, 2* וְכִי, v. שָׁקַל. *Shek. II, 3* וְכִי these coins are designated for my contribution for head-tax; *that I will offer my head-tax out of them*; a. fr.—*Pl.* שְׁקֻלִּים. *Ib. I, 1, v. שְׁמַע*. *Ib. II, 1, v. הַרְבֵּן*. *Meg. 13^b* וְכִי ... הַקִּדִּים שְׁקֻלֵּיהֶן וְכִי it was known before God that Haman would, at some future day, pay Shekels for the destruction of Israel, therefore He made their Shekels (contributions to the sanctuary) to precede his Shekels, this is why we are told (*Shek. I, 1*), 'on the first of Adar &c.'; a. fr.—*Sh'kalim* (*Shek.*), name of a treatise, of the Order of Mo'ed, of Mishnah, Tosefta, and Talmud Y'rushalmi.

שְׁקִמָּה, v. שְׁקִמָּה. *f.* = next w.—*Pl.* שְׁקִמָּה. *Targ. Am. VII, 14. Targ. I Kings X, 27. Targ. Ps. LXXVIII, 47.*—*Y. Dem. I, 21^d top, v. שְׁקִמָּה*.

שְׁקִמָּה, v. שְׁקִמָּה. *f.* (b. h.) *sycamore*. *B. Bath. II, 11* וְכִי וְכִי when planting a carob tree or a sycamore, (you must keep off from your neighbor's well) by fifty cubits. *Pes. 53^a, v. שְׁפִלָּה*; (*Tosef. Shebi. VII, 11 pl.*). *Nidd. 8^b, a. e.* וְכִי, v. וְכִי. *Gen. R. s. 12* (ref. to *Is. LXV, 22*)

וכ' like the sycamore that remains in the ground six hundred years; (Pesik. R. s. 1 הכרן עין); a. fr.—שְׁקִמּוֹן, שְׁקִמּוֹנִים, Pl. I.—בָּרַח, v. בָּרוּחַ, v. שָׁקַע.—סָבֵן, v. סָבֵן, v. (של) ש'. Tosef. Shebi. VII, 11, v. supra; Y. ib. IX, 38^d bot.; a. e.

שְׁקִמּוֹנָה pr. n. pl. (preced.) *Shikmonah* (Sycamore Field). Dem. I, 1 ש' ירמי (Y. ed. שיקמה); Y. ib. 21^d top רים, ירמי שיקמא, v. רים.

שְׁקִמּוֹנִי m. (preced.) of *Shikmonah*. B. Bath. 119^a; Sifrē Num. 114.

שָׁקַע (b. h.) 1) *to be depressed, sink, go down*. Y. Ab. Zar. III, 42^c bot. שָׁקַע אם היה חותמה שָׁקַע if the seal on it was engraven, opp. בִּלְטָה; Tosef. ib. V (VI), 2; Bab. ib. 43^b. Gen. R. s. 19 (ref. to לירח היום, Gen. III, 8) היום (the western) wind that goes down with the day. Ib. כל היום שָׁקַע the more the day goes down, the cooler it grows. Y. Sabb. I, 3^d top אחד צֶמֶד ואחר שָׁקַע one kind of poison floats, another settles &c. Mikv. X, 1 שְׁפִירָה צְלוּתָהּ שָׁקַע a bottle the mouth of which is turned down. Men. 103^b, v. *Hithpa.*; a. fr.—2) *to sink, let down*. B. Mets. V, 7 שָׁקַע after he let the lime stones down into the kiln (Y. ed. מְשִׁיבֵקֶע כְּבִשְׁנוּ, or מְשִׁיבֵקֶע when he has filled his kiln). Yalk. Koh. 966, v. שָׁלַח; a. e.—Part. pass. שָׁקֻעַ, v. f. שָׁקֻעָה &c. Bekh. 43^b, v. חָרַם. Ex. R. s. 15²² ש' וְהָאָרֶץ שָׁקֻעָה the earth was submerged in water. Sifra Thazr., Par. 5, ch. XV (ref. to פָּחַתָּה, Lev. XIII, 55) שִׁחֲרוּ כָל מְרִאֵה שִׁחֲרוּ Rabad (ed. שְׁוֹקֵעִין) that all its colors appear lower (v. שָׁקֻעַ; cmp. שָׁקֻעַ; Yalk. Lev. 553 שְׁוֹקֵעִין; a. e.—Bekh. VII, 1 שָׁקֻעַ, v. רִאשִׁי ש' שָׁקֻעַ).

Pi. שָׁקַע to sink, let down. Snh. VI, 4 חֲקוּרָה אֶת שְׁקִינֵין אֶת חֲקוּרָה אֶת חֲקוּרָה they insert the trunk (of the gallows) in the ground. Y. Shek. V, end, 49^b כָּאֵן מִמּוֹן שְׁקִינֵי אֲבוֹתֵינוּ how much money have my ancestors sunk here (in building that synagogue)!; כמה נפשׁוֹת שִׁקְעוּ how many souls did thy ancestors sink here! were there no people to study the Law (on whom that money might have been spent)?; Y. Peah VIII, end, 21^b. B. Mets. V, 7 Y. ed., v. supra; a. e.—Trnsf. *to embody in a collection without regard to original wording, to edit, abridge*. Y. Hor. III, 48^c top; Y. Sabb. XVI, 15^c רִבּוֹ מְשִׁנִּיָּה אֵל אֵל בִּי רַבִּי רֹב מְשִׁנִּיָּה אבל ש' בִּי רַבִּי רֹב מְשִׁנִּיָּה what you say (that the study of the Mishnah collection is preferable) refers to the time before Rabbi had embodied and abridged most of the Mishnayoth in his edition, but since then, run at all times after the Talmud (where the discussions are quoted in their original form).—Part. pass. שָׁקֻעַ, v. f. שָׁקֻעָה; pl. שְׁוֹקֵעִים, v. f. שְׁוֹקֵעָה; Y. Ber. I, 15 בארץ מִשְׁכַּח מִשְׁכַּח part of the boat rests on dry land. Y. B. Mets. II, beg. 8^b בִּי מִשְׁכַּח when the object is found stuck in it, opp. בִּי מִשְׁכַּח when it is seen that it was put there. Gen. R. s. 33 שִׁחֲרוּ שִׁחֲרוּ שִׁחֲרוּ that the ark was eleven cubits in the water. Y. Yoma VII, beg. 44^a שִׁחֲרוּ שִׁחֲרוּ שִׁחֲרוּ the seed of David is sunk there (in the family of the Resh Galutha). Y. Sabb. III, 6^a top בִּי מִשְׁכַּח מִשְׁכַּח a chair the feet of which stick in the mud. Y. Hag. I, 76^d top; Y. Peah II, 17^a מְשִׁנִּיָּה מִשְׁכַּח many Hälakhoth, they have been communicated to Moses from Sinai, and they all are embodied in the Mishnah; a. e.

Hif. שָׁקַע to sink, let down. Gen. R. s. 68 חֲבַל־הַיָּם the Lord caused the sun to set before its time. Ib. 'וכ' when thou didst go out &c. Lev. R. s. 21; Pesik. Ahäre, p. 176^a לְעוֹלָם יִשְׁקַע (Ar. s. v. יִשְׁקַע or יִשְׁקַע) man should at all times sink himself into the study of the Mishnah, for when he knocks &c.; v. רָחַק. Koh. R. to I, 5 שָׁקַע before God made the sun of Joshua to rise, v. שָׁקַע. Ib. 4 הַיָּצִיר הַזֶּה מִשְׁקַע כְּבִשְׁנוֹ מִשְׁקַע the potter fills his oven; what he sinks into it first, is the last to come out; a. fr.

Hithpa. שָׁקַע, Nithpa. שָׁקַע 1) *to be sunk, drowned; to be mixed up beyond recognition*. Midr. Till. to Ps. XXII הַמְּשִׁיבֵקֶע שְׁוֹקֵעִים those that were to be drowned, drowned those that wanted to drown them. Ruth R. to I, 17 בְּחֵלִי נ' was three days unconscious on his sick-bed, opp. נִרְשָׁבָה רִעְחוֹ he came to. Ex. R. s. 15⁶ שָׁקֻעִין בְּעִוְוֹת וְכ' are sunk in sins through the evil inclination. Ib. 15 שְׁוֹקֵעִין תְּרוּמָהּ until the depths were filled with water. Y. Shek. VIII, beg. 51^a עוֹלֵי וְכ' the pilgrims sank in blood up to their knees; Men. 103^b שְׁוֹקֵעִין; Tosef. Eduy. III, 2 שְׁוֹקֵעִין ed. Zuck. (read: שְׁוֹקֵעִין; Var. אֶרְכּוּבוֹתֵיהֶן וְכ' as long as the name of its owner (that donated it) is not merged (but is still traceable). Kidd. 75^a מִמֶּנּוּ שִׁחֲרוּ שִׁחֲרוּ until the name of idolatry has disappeared from him (until his idolatrous ancestry is no longer traceable). Y. Keth. I, 25^d top מְשִׁנִּיָּה מִשְׁכַּח what can we do (with these families), since prominent men of the generation are mixed up with them? Ib. ... מְשִׁנִּיָּה Pashhur ben Imer had five thousand slaves, and they are all mixed up with high priestly families; Y. Yeb. VIII, 9^d top; (Kidd. 70^b נִטְמָעוּ). Tanh. Noah 5 the Lord supported Noah במְשִׁנִּיָּה דֹרֵר lest he sink down in (the mud of) the deeds of the generation of the flood; a. fr.—2) *to settle permanently, be naturalized*. Sifrē Deut. 301 (ref. to Deut. XXVI, 5 מִלְכָּה this shows that he (Jacob) did not go down (to Egypt) to settle there as a citizen, but only to sojourn there.—3) *to be lost in forests, fields &c.* Y. Ber. II, end, 5^d וְכ' but when one is lost, he may even trespass on a field of crocus; (B. Kam. 81^a וְכ' יִרְעֵה). Y. Ber. I. c.; Y. B. Bath. V, 15^a bot. מְשִׁנִּיָּה וְכ' they saw R. J. b. P. having lost his way and coming (through fields) towards them.

שָׁקַע ch. same. Targ. Y. Ex. XV, 10.—Y. Snh. X, 29^a bot. שָׁקַע the earth shook and sank. Lev. R. s. 5 וְכ' when he sees that he is sinking (going back) in his tenancy. Ib. s. 17 שָׁקַע, v. לָנֶחֱ.

Pa. שָׁקַע to sink, insert, immerse, cover. Targ. O. Ex. XXV, 7. Targ. Y. II Num. IV, 20 (h. text שָׁקַע). Y. Sabb. VII, 10^a bot. מְשִׁנִּיָּה, v. בְּאִנְטֵרִין. Men. 96^a שְׁוֹקֵעִין as to the staves, he may have stuck them (into

the bread before it was baked). Ab. Zar. 75^b . . . זור לַשְׁקוּיָהּ he saw that the gentile (that pawned it) intended to forfeit it; a. e.—Part. pass. מְשֻׁקֵּעַ inlaid; engraven. Targ. II Esth. I, 2 (some ed. מְשֻׁקֵּעַ Hebraism). Targ. Y. Ex. XXV, 33, sq. מְשֻׁקֵּעִין (h. text מְשֻׁקֵּעִים).

Ilhpa. אִשְׁתַּחֲוֶיֶה, *Ilhpe.* אִשְׁתַּחֲוֶיֶה to sink, go down; to be immersed, flooded. Targ. O. Ex. XV, 10. Targ. Jer. LI, 64. Targ. Y. Dent. XXIX, 22. Targ. Am. IX, 5. Ib. VIII, 8; a. e.

שְׁקַעְרוֹרוֹת f. pl. (b. h.; cmp. קַעְרָה) cavities, depressions. Lev. R. s. 17, v. לִיט. Sifra M'tsor'a, ch. III, Par. 6 (ref. to Lev. XIV, 37) ש' שוֹקְעוֹת בַּמַּרְיָהוֹן (not 'כמר') *sh'ka'aruroth* means 'appearing to be sunk in'; Yalk. Lev. 586 שוֹקְעוֹת מַרְיָהוֹן (corr. acc.).

שָׁקַע I (b. h.; Shaf. of קָה, cmp. כָּפַה) to bend, arch.—Denom. שָׁקוּק, מְשֻׁקָּק.

Nif. לְשָׁקַע [to be bent towards,] to look out; to face, be seen. Y. M. Kat. III, beg. 81^c (in a riddle) לְשָׁקַע she (the soul?) looks down from heaven. Num. R. s. 19²⁶ (ref. to Num. XXI, 20) וְהוּא הַבָּאֵר הַנִּשְׁקָהּ וְכ' he that stands on the face (plateau) of Jeshimon sees something in the sea (of Tiberias) . . . and this is the well (of Miriam) which is seen from Jeshimon; (v. Lev. R. s. 22; Koh. R. to V, 8; Y. Kil. IX, 32^c bot.).

Hif. הִשְׁקִיחַ 1) to look, contemplate. Ber. 29^a top בָּהּ ש' he thought over it (trying to recall it) two or three minutes.—2) (denom. of שָׁקוּק) to arch, curve, diminish the width of. Gen. R. s. 31 וְיִלְכָּה בָּהּ וְיִשְׁקָהּ וְכ' and he curved it (the wall of the ark) as he went up &c., v. קַמְדוֹשׁ; Yalk. ib. 54.

שָׁקַע II (Shaf. of נִקָּה, cmp. נִקָּה II) to bring in close contact, to knock. Ned. 55^a (ref. to Num. XXI, 19) כִּיֹּן ש' וְלֹא עוֹד אֵלָּא שְׁשׁוֹקְפִין אוֹחוֹ בִּקְרָע Ar. (ed. שְׁשׁוֹקְפִין, corr. acc., v. Rashi a. l.) when God gives a man possession (of the Law), he rises to greatness; but if he raises himself, the Lord will lower him, and moreover, they will knock him down in the ground (play on נִשְׁקָפָה וְנִשְׁקָפָה Num. I. c. 20).

Hif. הִשְׁקִיחַ to shut fast. Deut. R. s. 11 וְהָיָה עֵינֶיךָ וְכ' shut thy eyes, one (eyelid) upon the other. and he did &c.; (Yalk. ib. 940 וְהָשִׁיב . . . וְהָשִׁיב).

שָׁקַע ch. same, 1) to knock, smite together, strike. Targ. O. Num. XXIV, 10, v. קָה II. Targ. Esth. VI, 1. Targ. Is. XXV, 4; a. e.—2) (of the wind) to knock about, blast, drive about (corresp. to h. שָׂדֶה a. מָדָה).—Part. pass. שָׁקוּק, מְשֻׁקָּק; f. שְׁקִיפָה, pl. שְׁקִיפִין; Targ. O. Lev. XXVI, 36. Targ. Gen. XII, 6; 23; 27; a. e.

Pa. שָׁקַע, *Af.* אִשְׁקָה 1) same. Targ. I Sam. II, 10 (h. text יִרְעֵם). Targ. Job XXXII, 13 (h. text יִרְעֵם). Targ. Ps. I, 4; a. e.—Part. pass. מְשֻׁקָּק or מְשֻׁקָּה. Ab. Zar. 28^b וְכ' Ms. M. (ed. מְשֻׁקָּה, *Ilhpe.*) (wool) that has not been beaten (hatched).—2) (cmp. preceded. *Hif.*) to shut.—Part. pass. as ab. Lev. R. s. 5 וְכ' תִּרְעָא מ' (some ed. מְשֻׁקָּק) she finds the door shut, and she opens it.

Ilhpa. אִשְׁתַּחֲוֶיֶה to be knocked about, driven off (by the wind). Targ. Ps. LXVIII, 3 יִשְׁתַּחֲוֶיֶה . . . יִשְׁתַּחֲוֶיֶה

(not יִשְׁתַּחֲוֶיֶה) as the smoke is driven, so shall they be driven.

שָׁקַע, ש' I m. (v. שָׁקַע I, a. שָׁקוּק) lintel, threshold. Targ. O. Ex. XII, 7; 22, sq. Targ. Y. Num. XXV, 8 (v. Y. Snh. X, 28^d bot., quot. s. v. שָׁקוּק).—Pl. שְׁקִיפָה, שְׁקִיפִין. Targ. I Chr. IX, 19; 22 (h. text סָפִים). Ib. XXVI, 15; 17 (h. text אֲסָפִים).

שָׁקַע II, שָׁקַע m. = שְׁקִיפָה, cleft, overhanging rock. Gen. R. s. 12; Yalk. Ps. 862, v. שְׁפָא.

שָׁקַע (b. h.; v. קִיץ) to loathe.—Denom. שָׁקָה. *Pi.* שְׁמִיץ to abominate, detest, make abominable. Macc. 16^b, a. e. הַשְׁמִיץ עוֹבֵר מִשּׁוֹם לֹא תִשְׁמִיץ transgresses the law, 'ye shall not make yourselves abominable' (Lev. XX, 25).—Part. pass. מְשֻׁמָּץ. Yeb. 63^b וְכ' מִשְׁ וּמְרֹעֵב לֵךְ מִשְׁ for none is more detested and abhorred before the Lord than he that walks naked &c. Cant. R. to I, 9 (ref. to Ps. CVI, 20) וְכ' לֵךְ מִשְׁ וּמְרֹעֵב לֵךְ מִשְׁ nothing is so repulsive and disgusting as a grass-eating ox; a. e.

Hithpa. הִשְׁמִיץ to become loathsome, abominable. Pesik. R. s. 31 וְהוּא מְשֻׁמָּץ וְכ' עֵיב.

שָׁקַע ch. *Pa.* שְׁמִיץ as preceded. *Pi.* Targ. Deut. VII, 26. Targ. Lev. XI, 43; a. fr.—Part. pass. מְשֻׁמָּץ. Targ. Is. XXVIII, 8 (not מְשֻׁמָּץ; some ed. מְשֻׁמָּץ, Hebraism).

שָׁקַע m. (b. h.; preceded.) abomination, abominable thing, esp. (v. Lev. XX, 25) unclean animal. Tosef. Nidd. II, 3 כִּיֹּן מִכָּאן . . . כִּיֹּן ש' after that (after the child is twenty-four months old) it is like sucking unclean matter; Y. ib. I, 49^b; Keth. 60^a.—Pl. שְׁקִיפִים. Nidd. III, 2 וְיִרְעֵם ש' וְיִרְעֵם ש' forbidden animals and reptiles. Snh. VIII, 2 וְיִרְעֵם ש' all kinds of forbidden food; a. fr.

שָׁקַע, ש' ch. same. Targ. Lev. XI, 10. Targ. Y. Deut. VII, 26; a. fr.—Pl. שְׁקִיפִין. Ber. 56^a וְכ' וְיִרְעֵם ש' and they make thee pasture unclean animals with a golden staff.

שָׁקַע (v. שִׁיק I) to desire. Gen. R. s. 44 (play on שָׁק, Gen. XV, 2) that is Lot, שְׁשׁוֹקְפִין עֲלָיו וְכ' whose soul within him longs to be my heir.

Hithpol. נִשְׁתַּחֲוֶיֶה; *Nithpol.* נִשְׁתַּחֲוֶיֶה, v. שִׁיק I.

שָׁקַע m. (v. שִׁיק III) open place surrounded by groups of buildings. Lam. R. to I, 1 (הִיכָה) וְכ' וְכ' each place (in Jerusalem) had twenty-four courts.—Pl. שְׁקִיפִים. Ib. וְכ' each street had twenty-four places.

שָׁקַע, שָׁקַע, שָׁקַע ch. same, place; street. Koh. R. to X, 8 פֶּלֶן ש' הָיָה לְךָ hast thou cleaned such and such a place?; Gen. R. s. 79 וְכ' שִׁיק. Ib. s. 17 וְכ' שְׁקִיפָה the square in which R. J. the Galilean lived (Lev. R. s. 34 (שְׁכִינִי); a. fr.—Pl. שְׁקִיפִין. Targ. Prov. I, 20. Ib. VII, 12; a. e.—Gen. R. I. c. דְּקָרְחָא לִיה עַל ש' she led him around (begging) to all the places of the city. Y. Ber. IX, 13^c וְכ' שְׁמִי שְׁמִי I know the streets of heaven as well as the streets of Nehardea (v. אֲדוּרִי לִיה שְׁקִיפִין שְׁמִי Gen. R. s. 44 he showed

him (Abraham) the streets of heaven; Yalk. ib. 76 שקר (not שקר). שמ'.

שקר, v. שקר II.

שקר (b.h.) to be false. Gen. R. s. 85, beg. שקר יהודה thou hast been false, O Judah; Yalk. ib. 144; Yalk. Mal. 589.

Pi. שקר 1) same, to lie; to defraud.—לשקר what reason should I have for making a false statement?, i. e. a person's statement is to be credited, when he gains nothing by it, since he might have obtained the same advantage in another way. Kidd. 64^b לשקר a person's אמרין מה לי לשקר we do not believe him, because we apply the principle that we believe him, because he gains nothing by falsehood: for, why should he have said so? In order to release her from leviratical marriage after his death? If so, he might have said to her: I release thee by a divorce. Ib. מה לי לשקר a person's statement accepted on the ground that he had no reason for lying, has the same legal value as the statement of witnesses; קדוקה דמי it has only the same value as a presumption (תקדוקה). Keth. 27^b אי בעי לשקר we must believe him, for, if he had wanted, he might have said &c. Ib. מה לי לשקר we do not apply the principle of *mah li l'shakker*, when the person's statement is contradicted by witnesses (by well-known facts); B. Mets. 81^b; a. fr.—Y. Snh. XI, 30^c top (expl. כחש, I Kings XIII, 18) שר' בי (ביד) he played him false; Cant. R. to II, 5 שר' לי; ib. שר' לי שראכיליו וכו' and wherein did he play him false? In that he gave him the bread of deceit to eat (made him the recipient of treacherous hospitality). Num. R. s. 20¹⁸; Tanh. Balak 12 משקר במשקלו, v. משקל; a. fr.—2) to prove false; to contradict, refute. Macc. 5^a (ref. to Deut. XIX, 18) עד שחששקר until thou disprove the body of the testimony (proved an alibi of the witnesses).

Hithpa. שקר, Nithpa. שקר to be refuted, be proved to be a liar. Y. ib. I, beg. 31^a [read:] עדים שנורמנו וחזרו שקר if witnesses against whom an alibi had been proved were also proved to have told a falsehood (as to the fact to which they testified).

שקר I ch. same. Targ. Mal. II, 10 (ed. Wil. Pa.). Targ. Josh. XXII, 16; 22; 31; a. e.—Yeb. 55^b, v. שקר.

Pa. שקר same. Targ. O. Gen. XXI, 23 (Y. Pe.). Targ. Ps. XLIV, 18; a. fr.—Gitt. 57^a משקריהו you tell a falsehood. Taan. 9^b משקרי וכו' as the Babylonians are deceivers, so their rains are, v. משקרא. R. Hash. 22^b לא משקרי וכו'; a. fr.

שקר m. (preced.) liar.—Pl. שקרין, שקרים. Sot. 42^a; Yalk. Hos. 524, v. שקרין.

שקר m. (b.h.; preced.) lie, falsehood, vanity. Y. Snh. XI, 30^c top לרם ש' he that offered to his friend bread of falsehood (treacherous hospitality, v. שקר), opp. לרם אמר true hospitality. Shebu. 21^a שבועת שקר a false oath is, if one swears to what is the opposite of true (that something happened which has not happened &c.), (modified) שבועת ומחלה he swears (vows that he will or will not do a certain thing), and

does the opposite. Macc. 3^a עדותי ש' הדורי I have given false testimony. Lev. R. s. 6 'לש' וב' he who lets his neighbor swear in vain (when he knows that he has no claim), shall finally leave his house empty-handed; R. A. says 'על ש' וב' if he lets him swear to what he knows to be a lie; R. J. says, even if he lets him swear to a truth. Sabb. 104^a, v. קרב; a. v. fr.—Y. Macc. I, beg. 31^a עדים שנורמנו when witnesses have been convicted of an alibi, R. J. says, we draw an analogy between *sheker* (Ex. XX, 16) and *sheker* (Deut. XIX, 18), i. e. they must suffer corporal punishment in addition to pecuniary penalty.—Pl. שקרין Gen. R. s. 8 let man not be created, for he will be full of falsehoods; a. e.

שקר II, שקרא, שר' ch. same. Targ. I Sam. XII, 3 שקר (כפר) Ib. XV, 29. Targ. O. Ex. XX, 7 (h. text שוא). Targ. ib. 13; a. fr.—Sabb. 104^a (v. שכיח קרב) שקר truth stands firm, falsehood does not. B. Bath. 82^a, a. fr. מחזי it looks like a lie. Lev. R. s. 26; Midr. Sam. ch. XXIV; Yalk. ib. 139 עלמא דש' v. עלמא דש' words of falsehood; Lev. R. l. c. שקרין. Succ. 46^b דאורי ... לא one should not say to a child, I shall give thee something, and not give it, because he may teach him falsehood; a. fr.—Pl. שקרין, שר'. Targ. Ps. CI, 7. Targ. Jer. XXIII, 32; a. e.—[Y. Snh. VI, 23^b bot., v. next w.]

שקרא, שקרא, שקר m.=h. שקר, liar; faithless, faithless man. Yeb. 55^b שקר או אנה שקר either he is a liar, or I lied (misreporting R. Johanan).—Pl. שקרין, שקרין, שקר. Targ. Zeph. III, 4 (ed. Wil. Ps.). Targ. Jer. IX, 1 (not שקרין). Targ. Is. XXVI, 10 (ed. Wil. Ps.).—Lev. R. s. 26, v. preced. Sot. 35^a דודי שקר the spies were liars (drew on their imagination). Snh. 29^a שקר false witnesses are despised by their own employers; Yalk. Kings 222. Yalk. Ps. 688 מרי שקרין my lord, we are false witnesses; Y. Snh. VI, 23^b bot. מרי שקרין (corr. acc.).

שקר m. (preced.) liar. Gen. R. s. 50 'ש' אם יאמר ... שקר if one tells thee, the morning star is the same as the morning dawn (אדילתא), he is a liar. Lam. R. to IV, 2; a. e.—Pl. שקרין, שקרין. Snh. 103^a (Sot. 42^a שקרין).

שקרנא ch. same. Gen. R. s. 47, end את כובנא את שקרנא thou art a liar, thou art a deceiver (misrepresenting Abraham).

שקשקש, transpos. of שקשקש, v. שקשקש.

שקת, pl. שקחות, v. שקת.

שקתא, Y. Erub. V, 22^a bot. רשקתא, v. רשקתא.

שקתי, v. שקת.

מגדל ש' (or שיר) pr. n. pl. Tower of Sher (or Shed), Straton's Tower (v. Hildesh. Beitr. p. 4 sq.). Sifr' Deut. 51 מגדל שר שן דור; read: מדבר שרשן דור; Yalk. ib. 874 מגדל שיר (corr. acc.); Y. Shebi. VI, 36^c top שיר דור.

שׁר (של מעלה) *prince, chief;* (b. h.; שָׂרָה) *m.* *guardian angel, genius.* Zeb. 116^b שׁר וגו' a prince or a nobleman. Yeb. 16^b שׁר העולם the genius of the universe; Hall. 60^a. Ex. R. s. 22 נטל הקב"ה שׁר שלהם וכ' the Lord took first their (the Egyptians') guardian angel and drowned him. Pes. 118^a שׁר הברד v. יורקקמ. Ib. שׁר של אש I (Gabriel) am the angel of fire. B. Bath. 74^b שׁר של רים כיון שראו שׁר של ים Mekh. B'shall, Shir., s. 2 שׁר של נופל שׁר (נופלת) when they saw the genius of the (Egyptian) empire fallen; Yalk. Ex. 243; a. v. fr.—*Pl.* שׁרים. Ib. מְשַׁרְתָּן חולה אין... the Lord will not punish governments, unless he have punished their guardian angels first. Gen. R. s. 78, beg. שׁל Michael and Gabriel who are the princes on high. Yalk. l. c. לְכָל שְׂרֵי הָאוֹמוֹת קרא... the Lord summoned all the tutelary angels of the nations. Cant. R. to VIII, 14 שׁל מעלה שׁ' של מטה the princes on high (angels); the earthly (human) governors. Ib. (play on בשמים, ib.) המחזיני לי... על הריהם שהם שְׂרֵיהֶם שְׁנוֹנוֹנִים אֲצִל בְּשָׁמִים (שְׁנוֹנוֹנוֹ) wait until I shall have sat in judgment over their mounts, that is, their chiefs that are placed with me in heaven; a. fr.—Gen. R. s. 98 שׁ' גְּיִינִיסֵר, v. גְּנִי, שׁ' Fem. בחולה הדיי (ref. to Gen. XVII, 15) שְׂרָה. Tosef. Ber. I, 12 (ref. to Gen. XVII, 15) שְׂרָה ed. Zuck. שׁ' על עמה ועכשיו חרי היא שׁ' על אומות העולם (Var. שְׂרָה על עמה, v. ed. Zuck. note) על כל באי העולם) at first she was a princess of her own people, and now she is a princess for the nations of the world (for all that enter into the world); Ber. 13^a שׁ' לְכָל הָעוֹלָם שְׂרֵי לְאוֹמֹתָהּ... שׁ' שׁ' שְׂרָה

גזר ... על Y. Snh. VII, 25^d **שָׁרָה** m. ch. same. **שָׁרָה** שרה דינא ו' R. J. commanded the chief of the sea, and he swallowed them up. Lev. R. s. 5 **שָׁרָהּ** שריה ו' v. ריחא; a. e.

נִשְׂרָא, v. נִשְׂרָה, נִשְׂרָה

נְשִׁירִי, v. נְשָׂרָא

שׁוֹרָבָא, v. שׁוֹרָאכָא.

שָׁרַב (Shaf. of חָרַב) *to glow, be dry.*

Hithpa. הִשְׁתַּחֲרַב *to be overcome by the heat.* Sifra K'dosh. ch. III, Par. 2 (ref. to Lev. XIX, 14) שִׁשְׁתַּחֲרַב ... אל חמור do not advise him ... 'go on the road at noon-time', that he may be overcome by the heat; Yalk. Lev. 609.

שָׁרִיב ch. same, *to glow, burn, be dry*. Targ. Y. I Ex. III, 3.—Part. שָׁרִיב, f. שָׁרִיבָא, 'שָׁרִיב; pl. שָׁרִיבִין. Targ. Prov. XVII, 1 (h. text חָרַבָה).—Gen. R. s. 48 שָׁרִיבִין שָׁרִיב (some ed. שָׁרִיב), v. קָרִיר II. Ib. 'וּשְׁמַשָּׁא שָׁרִיב shade and sun are equally hot.—[Targ. Y. Gen. VIII, 1 אֲשֹׁרֵרִיב, v. שָׁרִיב.—Yalk. Ex. 166 אֲשֹׁרֵרִיב I, v. שָׁרִיב.]

נֶשֶׁב m. (b. h.; preced.) *heat of the sun, dry heat*. Y. Snh. X, 29^b top בש' . . . ברורה בשל whether he meant a clear day with dew or a clear day with dry heat. Y. Sabb. XIV, beg. 14^b; Tosef. ib. XII (XIII), 5; Bab. ib. 106^b בשב' השב' at the time of dry heat (midday), opp. בשעת הבש'.

עַד שֶׁלֹא בָא הַשֶּׁל"ו' 20 Num. R. s. 16 before the heat (of noon) came, you flew off (faded). Gen. R. s. 82 (ref. to **כָּבַד הָאָרֶץ**, Gen. XXXV, 16) **כָּבַד הָאָרֶץ** לא בא **וְהַשֶּׁל"ו'** ... the grain was already plentiful, and the rainy season past, but the dry season had not come yet (so that the ground was impassable). Lev. R. s. 34⁸ (ref. to Ruth II, 14) **בְּשֶׁעַר הַשֶּׁל"ו'** ... שֶׁכֶּן דֶּרֶךְ for that is the way of the harvesters, to dip their bread in vinegar at the hot time of the day. Ib. s. 16 **וְכָל הַשֶּׁל"ו'** ninety-nine persons die from the effects of heat to one by the hand of heaven. Lam. R. to I, 6; a. fr.

שׁוּרְבָא, נְשָׂרְבָא, נְשָׂרַב ch. same. Targ. Is. IV, 6 (h. text רבב). Ib. XXV, 4 מְשָׂרַב (ed. Wil. מְשָׂרַב, corr. acc.). Targ. O. Gen. XXXI, 40 (ed. Berl. שְׂרַב, ed. Vien. שָׂרַב; Y. שְׂרַבָא). Targ. Y. II ib. VIII, 22 שׁוּרְבָא (h. text חם); a. fr. — Lev. R. s. 16 יְשׁוּבִינְךָ מִן הַדָּחִיךְ שֶׁ בְּרֵיךְ mayest thou be saved from the effects of the heat; Y. Snh. X, 29^a bot. יְשׁוּבִינְךָ מִן הַדָּחִיךְ שֶׁ בְּרֵיךְ may God save thee from the heat that goes out over the world; a. e.

שִׁרְבַּב (Shaf. of רבב) to enlarge, prolong. Ber. 54^b (ref. to Ps. III, 8) שְׁבִרְתָּ אֵלָּא שִׁרְבַּבְתָּ read not *shibbarta* (thou breakest) but *shirbabhta* thou prolongest (the teeth of the wicked, referring to Og whose teeth grew into the mountain which he was carrying); Ex. R. s. 1²³; Yalk. Ps. 625; Meg. 15^b שְׁרִיבְתָּה; Sot. 12^b שְׁרִיבְתָּה (read: שִׁרְבַּב).

Hithpa. הִשְׁתַּרְבֵּב, *Nithpa.* נִשְׁתַּרְבֵּב to be enlarged. Bekh. 40^a (expl. שרוב, Lev. XXI, 18) (Rashi הִשְׁתַּרְבֵּב) a person whose one hip is enlarged (larger than the other). Sot. 35^a וְ לִשְׁוֹנָם וכו' their tongues were prolonged so as to reach down to their navel; Yalk. Num. 745.

שָׂרַבְּ I ch. same, to prolong, let hang down; to let down. Targ. Jer. XXXVIII, 6; 11.—Sabb. 147^b כִּי מַעֲבִירֵיהֶן וְכִּי שָׂרַבְיָהֶן לַחֲיוֹנִי . . . when you have to carry garments for the soldiers (on the Sabbath), let them hang down over your shoulders (so as to serve as garments for yourselves). Erub. 102^b מַעֲבִירֵיהֶן בְּגָדֵיהֶן (not שָׂרַבְיָהֶן ed. Sone. Erub. 102^b מַעֲבִירֵיהֶן, read: גְּלִימָה; v. Rabb. D. S. a. l. note 200) if a person lets his cloak trail one handbreadth.

Itkpa. אִשְׁתַּרְבֵּב 1) *to be enlarged, prolonged.* Sot. 12^b [read: אִשְׁתַּרְבֵּב אִשְׁתַּרְבֵּב (her arm) was prolonged (by a miracle, so that she could reach the infant Moses); Ex. R. s. 12³ אִשְׁתַּרְבֵּב אִשְׁתַּרְבֵּב they (her arms) were prolonged; Yalk. ib. 166 אִשְׁתַּרְבֵּב אִשְׁתַּרְבֵּב (corr. acc.).—2) *to be let down; to trail; to spread.* Targ. II Ohr. VII, 3; 10.—Snh. 24^a לַעֲלֹם דֹּא' וְאִשְׁתַּרְבֵּב דֹּא' it (the measure of pride) came down to Babylonia, but was dragged along to Elam; Yalk. Zech. 573 וְאִ' לַחֲרֹם Bets. 11^a אִשְׁתַּרְבֵּב אִשְׁתַּרְבֵּב they (the pigeons in the upper nest) dragged themselves along and came down (to the lower nest).

שָׂרַב II (v. שָׂרַב) *to heat*.

Ithpa. אִשְׁתַּרְבֵּב *to be heated.* Targ. Job VI, 17.

שָׁרַבַּמְ (denom. of שָׁרַבַּיִשׁ) to stretch, stiffen. B. Mets. 60^b את הבהמה אין משרביטין you dare not give an animal

שָׂרָה, v. שָׂרָה.

שָׁרָה II (b. h.; cmp. preced.) *to loosen, untie*; (cmp. meaning of καταλῆσαι) *to take lodging; to rest, dwell*. Snh. 11^a שְׂרָאִיר שֶׁשָּׁרָה עָלָיו שִׁכְנָה ... ישׁ there is one among you who deserves that the Shechinah should rest upon him. Ib. 65^b כְּדִי שֶׁשָּׁרָה וְכִי רָעַב *Hif.* Ib. שָׁרָה עָלָיו וְכִי the spirit ... comes down upon him. Y. Sabb. VIII, end, 11^c רִיחַ רָעָה שׁוֹרָה עָלָיו an evil spirit rests upon it (it is injurious to health). Num. R. s. 13² אֵימַתִּי שָׁרָה וְכִי when did the Shechinah come down to rest on earth? When the Tabernacle was erected. Koh. R. to VII, 2 וְשָׁרָה עֲלֵיהֶם

Itpha. אִתְפָּהּרִי, *Ithpe.* אִתְפְּתָרִי, 1) *to be untied, loosened.* Targ. Is. V, 27.—Lev. R. s. 14, v. חֲבִילָא II; a. e.—2) *to be permitted.* Yeb. 106^a הִתְשַׁתְּרִי לַעֲמָא כִּי הִיכִי in order that she may be free to marry again. Bets. 2^b חֲשִׁתִּי let it be permitted for use on any other Holy Day (not followed by the Sabbath); a. e.—3) *to be begun, begin.* Targ. Y. Gen. XXXVII, 17. Targ. Ps. CXIX, 96, שִׁתְּכִל.—Y. Ter. VIII, 46^a מִישְׁרִי נִבַּח בְּאוֹן at them; ib. מִישְׁרִי מִתְרַחֵר. (אִישְׁרִי) he began to bark at them; ib. מִישְׁרִי מִתְרַחֵר, v. תְּרַחֵר.—[Lev. R. s. 13 אִשְׁתִּירְתִּיךָ, v. שָׁחַר.]

שָׁרִי, v. שְׁרִיחָא.

שְׁרִיחָא, v. preced. art.

שָׁרִיב, v. שְׁרִיבָא, שְׁרִיב.

שָׁרִיד m. (b. h.; *Saf. of ירד*) [*run-off*], *fugitive, escaped, remainder*. Yoma 72^b (play on השרד, Ex. XXXV, 19) ופליט ש' אלמלא but for the garments of priesthood, there would not be left of Israel a remnant or a survivor. Hull. 133^a; Snh. 92^a (ref. to Job XX, 26) 'אין ש' by *sarid* a scholar is meant (with ref. to Joel III, 5); Yalk. Job 907. Pirké d'R. El. ch. XXXV עד שיבוא ש' מיעקב וי' until a remnant of Jacob shall come and give to his (Esau's) sons a dish of lentils in mourning and trouble &c.; a. e.—*Pl. שְׁרִידִים*. Meg. 6^a (in a eulogy) יושבי ש' יושבי ye lovers of the saved (the scholars, v. supra), dwellers of Rakkath, go forth &c.

שָׁרִיד, Targ. Y. II Deut. XXXIII, 29; שְׁרִידִיא, Targ. II Chr. V, 10, v. שְׁרִיר.

שְׁרִיר m. (b. h.; שרר=שר; cmp. Assyr. *siriâm*) (*ringed*) *coat of mail*. Sabb. VI, 2, expl. ib. 62^a וְרָאָה Cant. R. to I, 9 בש' וכו' וב' when Pharaoh came forth in mail and helmet &c.; Yalk. Sam. 159; a. e.—*Pl. שְׁרִירִים*. Yalk. Gen. 133.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא. *f. (preced.) beginning, first thing*. Targ. O. Deut. XVI, 9. Targ. Hos. I, 2. Targ. II Kings XVII, 25. Targ. II Sam. XXI, 9, sq.

שְׁרִירָא, v. שְׁרִירָא. *f. (cmp. III סרה) vapid, senseless*. Targ. Hos. VII, 11 (ed. Lag. שְׁרִירָא, v. שְׁרִיר IV; h. text פוּחָא).

שְׁרִירָא, v. שְׁרִירָא. *pr. n. pl. Beth Sharye, Be Sharye*, a valley in which Beth Shean was situated. Gen. R. s. 98 בבית הש' ... רובצת הוּרָה 'lying deep' (Gen. XLIX, 25), that is Beth Shean in Beth ha-Sharye. Y. Kil. IX, 32^b top; Y. Keth. XII, 35^a ש' וְאֶחָדָהּ בִּי and they carried him down (for burial) to Be Sh. Y. M. Kat. III, 82^c top ש' וְאֶחָדָהּ בִּי if they carry the body from place to place, as for instance those who bury their dead in Beth Sh.

שְׁרִירָא, v. שְׁרִירָא. *pl. of שְׁרִירָא q. v.*

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא. *f. (I שְׁרָה) soaking, steeping*. Nidd. VII, 1 וכמה ש' היא שְׁרִירָא and how long must they be soaked? Twenty-four hours in tepid water; ib. 22^b; 56^a. Tosef. Maas. Sh. II, 1 מְשִׁירָאָהּ except putting it in water; Y. ib. II, 53^c מְשִׁירָאָהּ (corr. acc.).

שְׁרִירָא, v. שְׁרִירָא. *m. (סר) שְׁרִירָא, שְׁרִירָא, שְׁרִירָא*. m. =h. Targ. O. Ex. XXXVIII, 32 שְׁרִירָא ed. Berl. (ed. Vien. שְׁרִיר); ib. XXXIX, 23 (Y. שְׁרִירָא). Targ. Job XLI, 18. Targ.

I Sam. XVII, 5. Targ. Jer. LI, 3 'ס; a. e.—*Pl. שְׁרִירָא*, 'שְׁרִירָא, 'שְׁרִירָא, 'שְׁרִירָא. Targ. Cant. VI, 8. Targ. II Chr. XXVI, 14. Targ. Jer. XLVI, 4 'ס.

שְׁרִירָא, v. שְׁרִירָא. (read: שְׁרִירָא), v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא. *שְׁרִירָא, שְׁרִירָא*.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא. *f. (preced.) secretion, dripping, catarrh(?)*. Y. Sabb. XIV, 14^c bot. 'והסיר ... ו' and the Lord will keep far from thee every disease' (Deut. VII, 15), that means *s'rifah*; Lev. R. s. 16 quot. in Ar. (missing in ed.).—V. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא.

שְׁרִירָא, v. שְׁרִירָא. *m. h. a. ch. (שְׁרִיר) [tied; cmp. פֶּשֶׁר] strong, fast, reliable, fit, proper*. Targ. Y. II Deut. XXXIII, 29 (not שְׁרִיר; h. text ואשר). Targ. Prov. XIX, 7 (h. text והמה).—Sabb. 145^b שְׁרִירָא לא ש' its spinal column is not strong enough. Pes. 74^b שְׁרִירָא in the case of dough of white flour, which is bound (compact).—Esp. in the closing formula of a document: וְקִים ש' *fit and established*. B. Bath. 160^b; Y. Gitt. IX, 50^c bot. שְׁרִירָא established, fit, and sound.—*Pl. שְׁרִירָא*; *f. שְׁרִירָא*. Targ. II Chr. V, 10 'ש' (not 'שְׁרִיר) the sound tables (opp. כִּרְאֵי שְׁרִיר the broken). Targ. Y. I Deut. VIII, 9 גִּזְרֵי ש' Ar. (ed. בִּירִי).

שְׁרִירָא, v. שְׁרִירָא. *adv. (preced.) firmly*. Targ. Prov. XXI, 28.

שְׁרִירָא, v. שְׁרִירָא. *f. (preced. wds.) strength, truth*. Targ. Prov. VIII, 6.—[B. h. שְׁרִירָא, with לב, *hardness, stubbornness*.]

שְׁרִירָא, v. שְׁרִירָא. *m. (שְׁרִיר) deep-rooted, old; remnants from olden days*. Targ. Y. Lev. XXV, 47 שְׁרִירָא וְאֶחָדָהּ ש' a remnant of idol worship (h. text עֵקֶר). Targ. Y. I Deut. XXIX, 17 שְׁרִירָא an idol of olden days.

שְׁרִירָא, v. שְׁרִירָא. *f. (= שְׁרִיר; cmp. כְּשִׁירָא) [binder, joist, beam, post]*. Targ. O. Gen. XIX, 8 שְׁרִירָא ed. Berl. (ed. Vien. שְׁרִיר, corr. acc.). Targ. II Kings VI, 2 שְׁרִיר ed. Lag. (corr. acc.; ed. כְּשִׁירָא). Ib. 5; a. e.—Gen. R. s. 89 הַמִּינִי ש' רָאִיתִי בְּחֶזְקִי I saw in my dream the main beam of my house broken; Lam. R. to I, 1 רָבִירָא (not רָבִירָא, v. Rabb. D. S. a. l. note 20) a beam lying on the ground of R. P. which required ten persons to lift it, and they put it before the door (as a bar). Y. ib. I, 19^a bot. שְׁרִירָא בִּירָא (not

שָׂרָה ch. same. Naz. 36^b ליה מִשָּׂרָה if he quaffed it (swallowed it, instead of striking it on bread); Pes. 44^a ליה באינייה וקשריה וקאכיל ליה (Ms. M. באינייה ליה) if he swallowed it in its natural condition, opp. שטר. Ker. 22^a מִשָּׂרָה שְׂרִיקָה ... בשעה with the last breath of the animal, it (the heart) absorbs (the blood from the blood vessels). Taan. 24^b ש' פִּינָא וכו' (Ms. M. מִידִּי, טעם, v. Rabb. D. S. a. l. note) he swallowed a dishful of grist. Ib. 'ש' שְׂרִיקָה מִרְּכָה (v. Rabb. D. S. a. l. note 300) if you had swallowed &c. Ber. 62^a חבשילא ש' כדלא as if he had never sipped a dish (never had had marital intercourse; Hag. 5^b כבמאן דלא טעם וכו').

שָׂרָה III, *Pl.* שְׂרִיקָה (denom. of שָׂרָה) to cover with resin. Tosef. Mikv. VI (VII), 21 שְׂרִיקָה בשרה (not 'ש'; Var. סִרְפָה) if he covered it (the handle of a saw) with resin.

שָׂרָה I (b. h.; שְׂרָה I) burning, venomous serpent (v. Sm. Dict. s. v. Dipsas). Gen. R. s. 44; Lev. R. s. 13 (ref. to Deut. VIII, 15) זו מִדִּי saraf refers to Media; a. e.—*Pl.* שְׂרָפִים. Num. R. s. 19²² הנפס אר ששורפים אר הנפס they are called burning serpents, because they burn the life out (with thirst); Yalk. ib. 764; Tanh. Huck. 19. Num. R. s. 23, beg.; a. e.

שָׂרָה II m. (b. h.) Seraph, an angel.—*Pl.* שְׂרָפִים. Hag. 12^b. Pirké d'R. El. ch. IV. Deut. R. s. 11 ... בשעה שראו וְשָׂרָפִי להבה וכו' when the wheels of the chariot and the flaming Seraphim saw &c. Pesik. R. s. 20; a. fr.

שָׂרָה ch., *pl.* שְׂרָפִים same, v. סִרְפָה.

שָׂרָה III (b. h.) pr. n. m. Saroph. B. Bath. 91^b.

שָׂרָה m. (שְׂרָה I) acrid substance, esp. vegetable sap made thick by inspissation; resin, gum (secreted by the heat of the sun). Ber. 44^a וכו' ש' כל סעודה שאין בה ש' Ms. M. (ed. שְׂרָה) a meal without an acrid substance (bitter herbs &c.) is no meal. Pes. 39^a, v. II. Tosef. ib. I (II), 33 ש' כל any plant which contains an acrid sap is fit to be used on the Passover night. Orl. I, 7 שְׂרָה ש' העלים the sap of leaves; ש' העקרים of roots; ש' הפנים ש' למה ש' פרי פגין פרי why (this difference in the law between resin and juice of unripe fruits)? resin is fruit and grapes are fruit. Ib. שְׂרָפִי resin ceases to exist when its sap is pressed out; Y. Shebi. VII, end, 37^c. Ib. אינו בטל ע"י שְׂרָפִי the tree does not cease to exist when its sap is tapped. Ker. 6^a; Sabb. 26^a וכו' ש' balsam is only a gum that drips from the balsam tree. Y. ib. II, 4^d מפני שהוא ש' אין ... מפני שזוהא ש' for the Sabbath light, because it is a gum. Gen. R. s. 94, v. סָפָג; Tanh. B'midbar 16 השבט (corr. acc.); a. e.—*Transf.* secretion, matter. Nidd. 10^b וכו' שְׂרָפָה מצוי וכו' with the one (the newly married virgin) secretion (from a wound caused by first coition) is frequent &c.; [oth. opin.: with the wife of older standing secretion is frequent].—*Pl.* שְׂרָפִים. Sabb. 23^a וכו' ש' יפין וכו' all gums are good for ink, but the gum of the balsam tree is the best.

שָׂרָה II ch. same, esp. balsam. Targ. Y. Gen. XXXVII, 25 (h. text צָרִי). Ib. XLIII, 11 (h. text צָרִי).

שָׂרָה f. (b. h.; שְׂרָה I) burning, fire. Snh. VII, 1 'וכ' ש' ארבע מיתות ... ש' stoning, burning &c. (expl. ib. 2). Ib. 52^a נשמה שְׂרִיפָה נשמה, v. נְשָׁמָה. Ib. ממש ש' execution by fire in its real sense. Ab. Zar. I, 3 וכו' ש' כל מיתתו שיש בה ש' the anniversary of an idolater's death with which burning (of garments &c.) was connected (at the time of burial) is considered an idolatrous festival. Num. R. s. 11, v. קָלוֹן II. R. Hash. 18^b 'וכ' ש' שְׂרִיפָה ביה וכו' ... כשריפה ביה וכו' equal to the burning of the Temple; a. fr.—[Y. Sabb. XIV, 14^c bot. שְׂרִיפָה, v. שְׂרִיפָה.—*Pl.* שְׂרִיפָה. Pes. 75^a (ref. to Lev. XXI, 9) 'כל ש' הבאות וכו' shall be burned', this includes all burnings which are the result of fire (e. g. death through molten lead). Lev. R. s. 16 ש' בוא וראה כמה ש' הוא שְׂרִיפָה come and see how many fires it (the tongue) kindles (how much destruction it causes); a. e.

שָׂרָה m. (Shaf. of רְפָה, v. רְפָה) a sort of camp stool. Kel. XXII, 3. Hag. 14^a (ref. to Dan. VII, 9) ... כסא ש' a throne to sit on, and a sh'rafrat for his footstool. Pesik. R. s. 20 ארני ש' ... מרגלים the wheels of his throne roll, and the rests of the footstool tremble.—*Pl.* שְׂרִיפָה.

שָׂרָה (b. h.; denom. of שְׂרָה) to bring forth moving creatures. Midr. Till. to Ps. CXVII שְׂרָה ויהי שְׂרָה the waters are the work of his hand, and they beget life.

Hif. שְׂרָה same, to cast young, breed. Ex. R. s. 10 'וכ' שְׂרָה ... שְׂרָה צפרדע there was one frog, and it bred and filled the land &c.; Snh. 67^b; Yalk. Ex. 183. Lev. R. s. 13 'וכ' שְׂרָה ... שְׂרָה as the scorpion casts sixty at a time &c.; a. e.

שָׂרָה m. (b. h.; Shaf. of רִוָּח) moving creature, esp. unclean reptile. Tosef. Taan. I, 8 'וכ' ש' אם יראה ש' בידו וכו' if a man has a reptile in his hand, he cannot become clean, even if he bathe &c.; וכו' ש' השליך ש' when he throws the reptile out of his hand, a bath in a basin of forty S'ah avails him (fasting without restitution is of no avail); Y. ib. II, beg. 65^b; Bab. ib. 16^a. Erub. 13^b את ש' דיה משהר ש' could prove a reptile to be clean with one hundred and fifty reasons (was a dialectician). Snh. 17^a למה ש' אין ... ש' none could be seated in the Sanhedrin, unless he could prove the cleanness of a reptile from Biblical texts; a. fr.—*Pl.* שְׂרָפִים. Sabb. XIV, 1 'וכ' ש' שמונה ש' the eight reptiles mentioned in the Torah (Lev. XI, 29, sq.). Yoma 22^b ש' פִּינָא ש'—a. fr.—the section treating of unclean animals, in Sifra Sh'mini.

שָׂרָה ch. same, a creeping (short-legged) animal. B. Kam. 80^a, v. שְׂרָה I a. שְׂרָה.

שָׂרָה m. paint, v. שָׂרָה.

שָׂרָה (b. h.; onomatop.) to hiss, whistle; to quack. Ex. R. s. 10 'וכ' ש' שְׂרָה ... שְׂרָה צפרדע there was one frog, and

does not see the light of day (when it shoots forth) is out of the roots'. Y. Ab. Zar. III, 43^a top; Y. Taan. I, 64^b of the roots of wheat; ש' האנה of fig-trees. Tosef. Shebi. VII, 17; 'Uksin I, 4, v. קולס. Ab. III, 17 וְשָׂרְשָׁיו whose roots are many; a. fr.

שָׂרְשָׁא, שָׂרֵשׁ, שָׂרֵשׁ ch. same. Targ. Y. II Deut. XXIX, 17. Targ. Job XIV, 8 (Ms. pl.). — *Pl.* שָׂרְשָׁין. Ib. XXVIII, 16. Targ. Is. LIII, 2. Targ. Ps. LXXX, 10 שָׂרְשִׁיהוֹן (Ms. שָׂרְשִׁיהָא).

שָׂרֵשׁ (b. h.), *Hif.* הִשְׂרִישׁ (denom. of שָׂרֵשׁ) to take root. Shebi. II, 7 שָׂרֵשׁוֹ which have taken root before the New Year; R. Hash. 13^b. Ib.; Tosef. Shebi. II, 5 and part of which took root after the New Year; a. fr.

Pi. שָׂרֵשׁ to uproot, tear out. Ib. 11, sq. לְשָׂרֵשׁ ... אין וְ we do not force him to tear out &c. Shebi. IV, 4 שָׂרֵשׁ he must take it out with the root, opp. יָגוֹם, v. גָּמַם. B. Bath. 80^b חֹפֶר וּמְשָׂרֵשׁ he has the right to dig and take them out with the roots; Taan. 25^b וּמְשָׂרֵשׁ ... חֹפֶר.

Hithpa. הִשְׂתָּרֵשׁ, *Nithpa.* נִשְׁתָּרֵשׁ 1) to be uprooted, plucked out. Tanh. M'tsor 'a 2 (ref. to Ps. LII, 7) דֹּאגַ' וְ Doeg was rooted out of the life of this world and of the hereafter.—2) (of roots) to spread. Num. R. s. 14⁴ (ref. to Koh. XII, 11) וּמִשְׁתָּרֵשִׁים ... כֶּשֶׁם ... מִשְׁתָּרֵשִׁים ... as roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body; (Pesik. R. s. 3 (משחילים).—3) (v. next w.) to gain, profit (cmp. רָוַח). B. Kam. 67^b sq. בַּחֲטָא שֶׁנִּי בָּחֲטָא because he became the gainer in sin (he gained possession of the stolen object by a change of form or ownership, v. שִׁנְיָה; אִלֵּימָא לִפְנֵי יָאוֹשׁ מִי אִיכָא נִי if you mean (that he slaughtered or sold it) before the owner had given it up (v. רָאוּשׁ): there is no gain in sin in the case (since he has not gained possession through the change).

שָׂרֵשׁ ch. *Af.* אֲשָׂרֵשׁ same, to take root. Men. 68^b מִדֹּחַךְ of that barley that has taken root before the 'Omer time. Gitt. 22^a וְכִי בִּיאֲשָׂרֵשׁ כֹּלֵי וְכִי when the planted trees have taken root, all agree (that they are subject to tithes); a. e.

Pa. שָׂרֵשׁ 1) to cause to take root, plant. Targ. Ps. LXXX, 10.—2) to uproot, tear out. Targ. Koh. III, 2.

Paeli שָׂרֵשִׁי (v. P. Sm. 4340) [to expand] to bring profit, benefit. M. Kat. 12^a מְשָׂרֵשִׁי לִיהָ וְכִי since they receive no wages, they (by working for him during the festive week) only intend to benefit him.

Ithpe. אִשְׁתָּרֵשׁ to be uprooted. B. Bath. 82^a לְחַפְרֵי (Ms. M. לחפור ולשרש Hebr.) they are liable to be dug for and taken out (when they cease to bear fruit). Ib. למיחפר ולשרש (corr. acc., or לחפור ולשרש).

Ithpaeli אִשְׁתָּרֵשִׁי to be profitable; א' לִי to profit. Gitt. 35^a לָהּ מִקֹּדֶם דִּינָה (אֲשֶׁרֶשׁ Rashi) she saved as much dough (in the bread which she gave away) as would have been in the space which was occupied by the Denar (that came into it). Ib. 44^a; Hull. 131^a לִיהָ קָא מְשָׂרֵשִׁי he is benefited (by being released from a debt). B. Mets. 42^b וְהָא קָא מְשָׂרֵשִׁי לִיהָ but did he not have the benefit (of

using his neighbor's cuscuta for brewing and saving his own? why, then, should he not indemnify his neighbor?). Keth. 108^a הָא קָא מְשָׂרֵשִׁי לִיהָ is he (for whom the debt was paid) not benefited? (better קָא מְשָׂרֵשִׁי לִיהָ does he who pays the debt for him not benefit him?, v. supra).

שָׂרְשָׁא, v. שָׂרֵשׁ ch.

שָׂרְשֻׁם pr. n. m. *Sharshum*. B. Bath. 32^b רַבָּה בְּרִי שֵׁ (Ms. M. (ed. רבא; Ms. H. שרשו, v. Rabb. D. S. a. l. note).

שָׂרְשֻׁרָא, v. שִׁישֻׁרָא.

שָׂרְשִׁי, Paeli of שָׂרֵשׁ.

שָׂרְשִׁיפָא m. (= שרשריפא, redupl. of שרף, *Shaf.* of שרף, v. שרפא) *camp-stool, chair*. Sabb. 129^a לִיהָ צִלְחוּ שֵׁ (Ms. M. שרשפא) for Rabbah they chopped up a chair (for kindling wood for the preparation of the Sabbath meals). Keth. 61^a אִשְׁ רַב פָּפֵא אִשְׁ for R. P. his wife placed the cup on a chair. Ber. 24^a.

שָׂרֵשֶׁן, שָׂרֵשֶׁן, v. שָׂרֵשׁ.

שָׂרְשֵׁר (v. שָׂרֵשׁ) to form ropes, curls. Shebi. IV, 10 שָׂרְשֵׁר מִשְׁשָׂרְשֵׁר Ar., v. שָׂרְשֵׁל II.

שָׂרְשֵׁרָה f. (b. h.; preced.) *twisted chain*. Cant. R. to IV, 4 שְׁנֵי שָׂרְשֵׁרָה שְׁנֵי גְבֻלוֹת וְכִי the two twisted chains &c. Midd. III, 8 שָׂרְשֵׁרָה שֶׁל זָהָב golden rope (ladders).

שָׂרָה, *Pi.* שָׂרָה (b. h.; sec. r. of שָׂרָה) [to dwell with,] to serve, minister, attend. Y. Erub. V, beg. 22^b (ref. to I Sam. III, 1) וְהָא לֹא מְשָׂרָה אֱלֹא לִפְנֵי עֲלִי but did not he minister before Eli only? וְכִי לְלַמֵּךְ שֶׁכֵּל שִׁירֹתָ שֶׁ' וְכִי to teach thee that all the ministrations that he rendered to Eli were accounted to him as if he had ministered before the Lord; (Midr. Sam. ch. VIII עומד Ber. 63^b הוֹשֵׁעַ מִשְׁרָה חֲחֹדֶךְ Hoshea ... shall serve in thy stead; a. e.

שָׂרָה m. (infin. *Pi.*, preced.) *service, ministration*. Sot. II, 1, a. fr. שֵׁי כֵלֵי שֶׁ' vessels dedicated to the Temple service, sacred vessels.— *Ministering angels*, v. מְלָאָךְ.

שָׂרְתָא Yalk. Gen. 115, v. שָׂרִיתָא.

שָׂרְתָנִי m. (*Shaf.* of רָחַץ; cmp. Syr. pendulus, P. Sm. 3998) *furcated spear*. Tosef. Kel. B. Mets. III, 14 אֶחָד מִשְׁתֵּיחַן וְכִי a (fuller's) fork ... one of whose teeth was broken off and replaced by &c. Tosef. Kel. B. Bath. I, 12, v. שָׂרְתָנִי.—Esp. [*pendule*,] a furcated piece suspended under the head of an animal to prevent it from bending its head in order to suck. Y. Sabb. V, end, 7^c (defining שָׂרְתָנִי (Chald.; ed. Krot. שררר). Gen. R. s. 87, end וְכִי שֶׁל בְּרֹלֶה שֶׁ' (Potiphar's wife) put an iron shirtu a under his chin in order that he (Joseph) should have his head lifted up and look at her; Tanh. Vayesheb 8; Yalk. Ps. 863 שָׂרְתָנִי (corr. acc.).

שָׂרְתָנִי ch. same, v. preced.

שָׂרְתָנִי, שָׂרְתָנִי, v. שָׂרְתָנִי.

שָׂשׁ I m. (b. h.) *marble*, v. שִׁישׁ.

שש II (b. h.) *white linen*. Yoma 71^b בהן ששנמר ביהן שש those things concerning which *shesh* is used are woven of a sixfold thread, where *moshzar* is added, of an eightfold thread. Ib. שש משמע דהאי שש. Ib. שש what evidence is there that that *shesh* (Ex. XXXIX, 27) means flax? Y. Kil. IX, beg. 31^d (ref. to Ex. XXXIX, 28, 29, a. Ez. XLIV, 18) שש משש שש אה דרש שש משש שש you learn the meaning of *shesh* (in פארי מגבעות) from *shesh* (in פארי מגבעות שש משש), and the meaning of this *shesh* from פארי (in פארי פשחים Ez. I. c.), and the meaning of this *païré* from *païré* (in פארי מגבעות שש, Ex. I. c.). Midr. Prov. to ch. XXXI, 22 שורה מרוקם ... זו שורה מרוקם that is Bathsheba of whom came Solomon who was clad in embroidered garments of white linen and purple; Yalk. ib. 964. Cant. R. to IV, 12 (ref. to Ez. XVI, 10) וזויה שש וזויה שש as a reward for the offering of white linen and goats' hair (Ex. XXV, 4); a. e.

שש III f., **שש** m. *six*. Pes. V, 1 (58^a) בששה ומחצה (בשש) at six hours and a half (from sunrise). Y. ib. IV, beg. 30^c שש שעות ולמען שש after six hours (noon); שש שעות before noon. Yoma 21^b שש שש there are six kinds of fire. Pes. 49^b שש דברים נאמרו ו' six things have been said concerning ignorant people; a. v. fr.—Constr. m. שש. Snh. 97^a; Ab. Zar. 9^a; v. שש II; a. fr.—Pl. שש *sixty*. B. Kam. 58^b סאן שש the damage to a field of one S'ah is assessed by calculation from a field of sixty S'ahs (so as to arrive at a fair estimate). Ib. שש taking as a basis for calculation sixty times the quantity under dispute; ib. 59^a; a. e.—Hull. 97^b שש (בשל) is neutralized in a quantity sixty times as large. Ex. R. s. 1 שש sixty at one birth. Y. Taan. IV, 68^c top שש sixty myriads. Succ. 51^b; a. fr.

שש m., **ששית** f. (b. h.; preced.) *sixth*. Gen. R. s. 11 ששית on the sixth day man and beast were created. Ib. s. 12. Taan. IV, 3; a. fr.

ששין f. pl. = **ששין**. Targ. Y. I Ex. XVI, 31 ששין Ar. (ed. כאש). Targ. Y. II Num. XI, 8 Ar. (ed. בש, strike out ב).

ששים v. שש III.

ששין v. ששין.

ששית v. שש.

ששיתא v. ששיתא.

ששך pr. n. 1) (b. h.) *Sheshach*, surname of Babylonia (supposed permutation of ששך by Atbash, v. א' נ). Num. R. s. 182¹, v. א' נ. Meg. 6^a, v. ששך.—2) בר ששך pr. n. m. Bar Sheshach, a Persian officer. Ab. Zar. 65^a Ms. M. (ed. ששך).

ששעה pr. n. m. *Shish'ah*. Y. Meg. I, 71^c bot. (Fr. M'bo, p. 130^a; ed. Krot. שש, oth. ed. רשע).—Y. Sabb. XIX, 16^d bot., v. ששעה.

ששור m. (b. h.) *red paint, vermillion*. Yalk. Dan. 1061

and painted it (the idol) with vermillion; (Lev. R. s. 33 ורודקין אותו, add. 'בש').

ששת I constr. of שש.

ששת II pr. n. m. *Shesheth*, name of a renowned Babylonian Amora. Y. Yeb. II, 3^c bot.; ib. III, 4^d bot. Ber. 12^b top. Ib. 16^a. Ib. 58^a ש' סגי ו' R. Sh. was blind; a. v. fr.

שש m. (b. h.; שש) *foundation*.—Pl. ששית. Snh. 26^b דאיקרי ש' where do we find that the righteous men are called foundations? (Answ. ref. to I Sam. II, 8 וירש ו'; Yalk. Ps. 653.

שש (b. h.) pr. n. m. *Seth*, son of Adam. Num. R. s. 14¹² he called him שש ששית העולם Seth (foundation), because with him the world's foundation was laid. Cant. R. to VIII, 9; a. e.

שש, pl. ששין, v. ששית II.

שש, **שש**, **שש**, *six*, v. ששית IV.

שש f. (= שש) = *year*. Targ. Gen. XXVI, 12. Targ. Ps. CXLIV, 13 (h. text ון); a. v. fr.—Ab. Zar. 34^a, a. fr. שש חריסר ירירי twelve months of the year, a regular year. Snh. 18^b ... להורא ש' and the Rabbis declared that year a leap-year. Lev. R. s. 34 ריש בלילי ריש בסיפא דש' at the end of the year; a. v. fr.—Pl. ששיתא, v. שש II.

שש, v. שש.

שש m. (שש I) *drinker*. Targ. Y. Deut. XXI, 20 (not שש).—Y. Sabb. VIII, beg. 11^a חמר ש' thou art either a wine drinker or &c.; Y. Shek. IV, 47^c top שש (corr. acc.).

שש, v. next w.

שש (denom. of ששיתא) *to lay the foundation of, establish*. Targ. Job XXXVIII, 4 במשחית (ed. במשחית).

Af. שש same. Targ. Ps. VIII, 3, v. שש II. Ithpe. ששיתא *to be founded*. Ib. 38 ed. Lag. (ed. Wil. ששיתא, corr. acc.).

ששיתא, v. ששיתא.

שש, v. שש.

שש, or שש, v. שש.

שש, v. sub שש.

שש m. (שש) *silenced, one that is silent when reproached with spurious descent*. Keth. 14^b ממזרח ש' (or ממזר) one who is silent when called a bastard; ש' נחית; a. e.

שש f. (שש) *silence*. Targ. I Chr. I, 30; Targ. Y. Gen. XXV, 14 (transl. of pr. n. דומה).

שש f. (preced.) *silent, dumb*. Targ. Ps. LVI, 1 (h. text אלם; Ms. ששיתא, corr. acc., or ששיתא).

שחוקי m. (v. שחוקי) one belonging to the class of שחוקי, esp. an illegitimate child of unknown fatherhood. Kidd. IV, 1. Ib. 2. כל שהוא מכיר וכו' a *sh'thuki* is he who knows his mother, but does not know who his father is, contrad. to אסופי. Yeb. 100^b הוילד ... עשרה if ten priests stood together, and one (unknown which) separated and had intercourse, the child is a *sh'thuki* (admitted neither to inheritance nor to priesthood); Keth. 13^b; a. e.—*Fem.* שחוקיה. Kidd. 73^a לא אלא אם כן ישרא if this be so, let a *sh'thuki* not be permitted to marry a woman whose father is unknown. Ib. ברת ש' the daughter of a *sh'thukith* (who married a *sh'thuki*, a *mamzer*, etc.). Esth. R. to II, 7 (not שחוקי); a. e.

שתות, Ber. 38^a, v. שתייה.

שתות (tradit. pronunc. שתייה) f. (denom. of Chald. שִׁתָּה) *one-sixth*. B. Mets. IV, 3 למקח ש' one-sixth of the value of a purchased object (v. אוֹנֵנָה). Ib. 49^b מקח ש' רב אמר ש' Rab says, the Mishnah means one-sixth of the value only; but Samuel says, the Mishnah means also one-sixth of the price paid (one-fifth of the value). B. Bath. 90^a יורר מש' ... יורר משה you dare not decree the increase of a measure by more than one-sixth, nor of the weight of a coin &c.; יורר ... המשרכר משה he that makes profit (retailer) must not charge more than one-sixth profit; Men. 77^a; B. Mets. 40^b; a. fr.

שתותא, **שתותא** (ש'ת) ch. same. B. Bath. 90^b ש' מלבר, v. I ch. Bekh. 50^a דל זוזא וש' deduct one Zuz and a sixth. Ib. שר' ... דל deduct from them one-sixth; a. e.

שתותית, **שתותית**, v. שתייה.

שתותיה (ש'ת) = השתתותיה q. v. Y. Ab. Zar. IV, 43^d top.

שתי, v. שתייה.

שתי I (b. h.) [to be settled, satisfied,] to drink. Pes. 86^b וכו' השותה כוסו he who drinks his cupful at one draught is called greedy (פָּרָגָן). Ber. 51^a ושותה ... מקבלי with his right hand, and drink it (take it to his lips) with his left hand. Ib. השותה כפלים he who drinks an even number of cups (v. זוג). Tosef. Sot. XV, 11; B. Bath. 60^b כשתורב ... ושלם לשתות when the Temple was destroyed, ... there were many scrupulous persons (פרושים, determined) not to eat meat nor drink wine. Ib. נשתה וכו' should we drink wine, of which libations were offered on the altar? Ib. לא נשתה וכו' then let us drink no water, because water libation has ceased. Keth. 8^b רבים שתי רבים many have drunk (the cup of mourning), many shall drink, v. משתה. Nidd. 24^b שתי כמה ... שתי how much unmixed wine the mother of this embryo must have drunk; a. fr.—*Part. pass.* שתייה being under the influence of drink. Erub. 64^a וכו' שתייה Ms. M. (ed. only ש') one feeling the wine must not pray, contrad.

שכור, q. v. Lev. R. s. 12 וכו' they (Nadab and Abihu) entered the Tabernacle while under the influence of wine; a. fr.—[Hif. from שקה q. v.]

שתא, **שתא** ch. same. Targ. Gen. IX, 21. Targ. ISam. XXX, 12; a. fr.—Targ. Deut. XXXIII, 22 שתייה (Y. II שתייה, corr. acc.).—Y. Shek. IV, 47^c top כד הוה שתייה when he had drunk the four cups of wine on the Passover night &c.; Y. Sabb. VIII, beg. 11^a; Y. Pes. X, 37^c. Erub. 64^a כדמה דלא שתייה וכו' so long as I have not drunk a fourth (of a Log) of wine, my mind is not clear. Sabb. 152^a משה מעלי עד up to forty years eating is more salutary, after that drinking is more salutary. R. Hash. 4^a משה משה דיה (ed. משהיה) does a bitch drink wine?; Yalk. Neh. 1069 אש' אשתי; a. fr.—With prefixed א: Targ. O. Ex. XXXIV, 28 ed. Berl. (ed. Vien. שתי); Y. Targ. O. Gen. XXIV, 14 אשתי (ed. Vien. אשתי) imperative; a. fr.—Erub. 54^a ואשתי ... ואשתי make haste and eat, make haste and drink (enjoy life, v. חַיָּה). Lev. R. s. 12 אישתי thou drankest ten &c., v. קרסא I. Yeb. 65^b אישתי drank a drug causing barrenness; a. fr.—R. Hash. 4^a משתייה, v. supra.

Ithpe. אשתייה to be drunk. Targ. O. Lev. XI, 34 דשתייה (Y. דשתייה; h. text דשתייה).

שתי II [to settle,] 1) to lay the foundation of; v. שתי II.—2) to fix the warp, start the loom, v. שתי.

Hif. השתייה 1) to found, establish, v. שתי II.—2) to weave. Midr. Sam. ch. XIX (ref. to נסכתי Ps. II, 6) השתייה I have woven him (established him, ref. to מסכה Jud. XVI, 14); Yalk. Is. 338; Yalk. Ps. 620 השתייה (corr. acc.).

Hof. הושתייה to be established, started. Y. Yoma V, 42^c, v. שתייה II; a. e.

Nif. נשתייה same. Tosef. Yoma III (II), 6 ed. Zuck. (Var. שתייה, v. שתייה II).

שתי, **שתי** ch. same, to weave. Targ. Jud. XVI, 13 השתייה (ed. Lag. a. oth. השתייה, not הן . . .).

As. אשתי (Pe. with prefixed א) אשתי same, 1) to start the loom, weave. Targ. Ps. CXXXIX, 13 אשתייה, ed. Wil. (ed. Lag. אשתייה; h. text תסכתי). Targ. Job X, 11.—Y. Sabb. VII, 10^c top כיבתייה וכו' not to start a loom from the beginning of the month of Ab; Y. Pes. IV, 30^d top; Yalk. Ps. 653 למשרי ירינה (corr. acc.).—2) to found, establish. Targ. Ps. VIII, 3 ed. Lag. (ed. Wil. אשתי, not א, v. שתייה; h. text יסד).

שתי, **שתי** m. (b. h.; preced.) warp; transf. longitudinal direction, v. ערב. Y. Shek. VI, 50^a top ש' כחוט של as thin as a thread of the warp. Mikv. VI, 9 ש' כחוט של a wall ... which is cracked lengthwise; a. fr.—ערב ש' crosswise, v. ערב.

שתי, **שתי** ch. same. Targ. Lev. XIII, 48, sq.—Ab. Zar. 17^b, v. ערבא I.

שתייה, **שתייה** I, part. of שתייה.

Koh. XII, 11) ... משחלים לכל מקום כך ... כשם ששרשרי ... נכנסים as the roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body (Num. R. s. 14⁴ משרשרים).

Nif. שחל, **Hof. שחל** to be planted. Snh. l. c., v. supra. Lev. R. s. 10; Cant. R. to VIII, 6 (ref. to שחל, v. supra) from him was the dynasty of the house of David planted (procreated). Midr. Till. to Ps. IV מבר שבע ... שחל מבר שבע ... did David think that royalty would be planted from Bathsheba (that through her son the dynasty would be continued)?; a. e.

שחל, שחל ch. same. Taan. 23^a ... כי היכי דשחלי as my ancestors planted for me, so I plant for my son; Yalk. Ps. 880 ... שחלי. Ib. דשחל אנה הוא (read: דשחל) art thou he that planted it?; Taan. l. c. דשחל; a. e. — Part. pass. שחל; f. שחל; pl. שחל. Targ. Ez. XVII, 8; 10. Targ. Ps. XCII, 14; a. e. — V. שחל.

שחל m. (preced.) *set, plant*. — **Pl. שחל** שחל. Maasr. V, 1 מחר שחל if one takes plants out of his own garden to set them in his own, he is exempt from tithes; Tosef. ib. III, 8 שחל ed. Zuck. (Var. שחל). Ib. עטנין שחל sets or young herbs; Y. ib. V, beg. 51^c שחל וטנין. Ib. מה בין חטים מה בין שחל what is the difference between wheat (used for seed) and sets (with regard to tithes)? wheat is a finished object, sets are not; a. e.

שחל m. (preced.) *planter, gardener* (with the right of tenancy, v. אריס). B. Mets. 109^a ... שחל Rab Joseph had a certain gardener (on his farm). Ib.; B. Bath. 21^b ... שחל a primary teacher, a gardener, ... are all considered as forewarned (may be discharged without notice); a. fr.

שחל (b. h.; Shaf. of חחם; cmp. שחל) to unseal, open, esp. to bore a hole through a vessel in order to get wine out by means of a tube. Ab. Zar. V, 3, sq. שחל כרי שחל time sufficient to bore a hole, and close it again &c., v. נגב; a. e.

שחל ch. same. Part. pass. שחל; f. שחל. Y. Ab. Zar. V, 44^d שחל (not קולא) a pitcher of wine that shows traces of having been bored at.

שחל m. (preced.) *boring*. Tosef. Ab. Zar. VII (VIII), 13 שחל ed. Zuck. (oth. ed. שחל) would not the boring (for the sake of getting wine out) be recognized whether on the top or at the bottom?; Ab. Zar. 69^b שחל Ms. M. (Rashi שחל; early ed. שחל; later ed. שחל). Tosef. l. c. 14 שחל ed. Zuck. (Var. שחל; corr. acc.) if he can identify his seal and the spot and manner of his boring (Var. שחל the spot and manner of his closing up); a. e.

שחל m. (preced.) *one known to be skilled in boring and stealing wine*. Tosef. Ab. Zar. VII (VIII), 14 שחל יין

ed. Zuck. (oth. ed. שחל, corrupt, of שחל) if one deposited wine with a gentile who is known as an expert borer, it is forbidden &c. (v. נכף).

שחל, שחל (b. h.; sec. r. of שחל, Ges. Thes. s. v.), with, or sub. שחל, to urinate. Bekh. 44^b שחל מים needed to make water, and forewent it. Sabb. 67^b (a superstitious custom) שחל מים who urinates before her pot that it may boil quickly; a. fr.

שחל ch., Af. שחל same. B. Bath. 19^b (ref. to I Kings XIV, 10) שחל מירי דרכיה לאשחל בקירי וכ' (some ed. שחל) even a being which is wont to urinate against the wall I shall not leave to him: that means a dog. Bekh. 44^b; a. e.

שחל m. (preced.) *urine*. Bekh. 44^b שחל אחד מוציא ש' וכ' one channel discharges urine, and another &c.

שחל, v. שחל.

שחל, שחל (Shaf. of שחל; cmp. Assy. tappû, Del. Assy. Handw. p. 712) to join, combine, attach; to form a partnership. Y. Taan. II, 65^d שחל ... שחל the Lord combined his great name with Israel's (ישראל). Ib. שחל I will have my great name bound up with theirs, that they may live. Snh. 63^a שחל שם שמים וכ' he who combines the name of God with something else (imparting divine honor to God and a material object at the same time) will be uprooted from the world; Succ. 45^b. Ib. שחל קא שחל Ms. M. (ed. שחל, corr. acc.) but (in saying, 'unto Yah and unto thee; O altar') does not one combine the name &c.? Ber. 63^a ... שחל כל השחל as for him who includes the name of God in the expression of his trouble (blesses God in his calamity), his means of support will be doubled. Ex. R. s. 42 (ref. to Ex. XXXII, 4) שחל אורו עמו (not שחל) they did not say, 'this (calf) is God', but 'these are thy gods', they combined Him and it; a. fr. — Part. pass. שחל. Y. Taan. l. c. שחל שחל ... שחל and what wilt thou do with thy great name (Josh. VII, 9), which is embodied in ours?; a. e.

Hithpa. שחל, Nithpa. שחל to be combined, to have a part in. [Succ. l. c., v. supra.] Gen. R. s. 99 שחל Benjamin, who had no part in the selling of Joseph. Tanh. Noah 13 (Satan said to Noah) שחל come and let us work together in this vineyard; a. e. — Esp. (Sabbath law) to form a fictitious partnership in an alley (מבוי) by depositing in it some food to the expense for which the inmates of the buildings concerned contribute, contrad. to laying an 'erub (שחל). Erub. 71^b שחל ... שחל the partnership in an alley is formed with wine, but if some wish to do it with bread, they may do so. Ib. שחל you must lay an 'erub for courts (by depositing a common object in one of the courts), and also form a partnership for the alley; א' שחל you may do the one or the other. Ib. III, 1 שחל בכל שחל ומשחל for 'erub or for skittuf; a. fr.

Hof. שָׁחַת *to be founded*. Ib. אִם אֵבֶן שֶׁחִיָּה שֶׁמִּמֶּנָּה ה' *if the wicked come and destroy the foundation stone (v. שָׁחַת II) from which the world was started &c.* Lev. R. s. 20; Yoma 54^b, v. שָׁחַת II; a. e.

Pu. שָׁחַת same. Snh. 26^b (play on שֶׁחִיָּה, Is. XXVIII,

דְּבָרִים שֶׁל הוֹדוּ שֶׁהָעוֹלָם *mere words, and yet the world is built upon them; Yalk. Ps. 653 שָׁחַת*.

Nif. שָׁחַת same. Tanh. K'doshim 10; Tosef. Yoma III (II), 6 (ed. Zuck. שָׁחַת, v. שָׁחַת II).

ת

ת Tav, the twenty-second letter of the alphabet.—It interchanges with ט, q. v.; dialectically with ש, e. g. שָׁחַת, Chald. שָׁחַר, Chald. שָׁחַר, a preformative letter for verbal nouns, e. g. תְּשַׁחֵּט, fr. שָׁחַט; an affirmative letter, e. g. תְּרַחֵם, fr. רָחַם. Secondary verbs are formed from such nouns, e. g. תְּרַחֵם, fr. רָחַם; תְּרַחֵם, fr. רָחַם; or from verbs, e. g. תְּרַחֵם, fr. רָחַם.

ת as numerical letter, *four hundred*; v. א.

ת I m. (b. h.; = תָּא, v. תָּא II; cmp. b. h. תָּא, cell, esp. *compartment back of the Holy of Holies*. Midd. IV, 7; Yoma 52^a.—Midd. IV, 2; a. fr.—B. Bath. 61^a an extension has three names: תָּא ... יַצִּיעַ *yatsi'a, tsel'a, ta*.—Pl. תָּא, Midr. Till. to Ps. XVIII, 28 דִּיהַ שְׁמֹן Joash was kept hidden in the compartments of the Temple.

ת II, imperat. of תָּא, q. v.

תָּא (b. h.; *Tafel of תָּא*) *to desire, have an appetite for; to want*. Ex. R. s. 1, beg. מִיִּרְחָ אֲבִירָה he wished for his father's death; Tanh. Sh'moth 1. Y. Snh. II, 20^a bot. ... שְׂאֵי מִתְּאֵבָהּ וְכִי ... שְׂאֵי מִתְּאֵבָהּ וְכִי thou didst desire something forbidden to thee, I will make thee desire something permitted to thee.—Yeb. 15^a תָּא, v. תָּא.

Hif. תָּא *to cause to desire*. Y. Snh. l. c., v. supra.

תָּא I ch. same. Targ. Ps. LXXXIV, 3.—Part. תָּא; f. תָּא &c. Targ. Ruth. I, 16. Targ. Hos. XIII, 5 תָּא (ed. Wil. תָּא).

ת II, v. תָּא I.

תָּא m. (תָּא) *desirous, longing for*. Y. Ned. IX, beg. 41^b וְכִי אֵלֶּה הוּא הַיֵּצֵר הָרָע the evil inclination has a desire only for what is forbidden; Y. Yoma VI, 43^d top תָּא. Tosef. Arakh. IV, 26 וְכִי הוּא (not תָּא) while he has an appetite for it. Y. Ber. VII, 11^a bot. מִדֵּה כִּי אִם man must bless God after he has eaten and is satisfied, how much more must he do so, when he is desirous to eat (and finds what he needs)!; (Bab. ib. 48^b רָעַב כִּי). Pes. 99^b כִּי כִּשְׂרוֹתָ ה' Ar. a. Ms. M. 2 (v. Rabb. D. S. a. l. note 5; ed. כִּשְׂרוֹתָ הוּא that he may enter the Sabbath with an appetite (for food). Yeb. 15^a תָּא (marg. corr. תָּא); Tosef. ib. I, 10 תָּא ed. Zuck. (Var. תָּא) I wish that I had &c. Mekb. Mishp. s. 20

א poor man in great need, contrad. to דָּל; a. e.—Pl. תָּא, Y. Taan. I, end, 64^d תָּא those who long to have children; (Bab. ib. 11^a תָּא).

תָּא, v. תָּא.

תָּא, v. תָּא.

תָּא m. (b. h.) *wild ox (?)*. Tosef. Kil. I, 9 תָּא זה ה' תָּא (שִׁיר דָּבָר) is the *t'o* of the Torah (Deut. XIV, 5). Ib. תָּא וְכִי בִירָא but the wise men say, *t'o* and wild ox are two different creatures. Hull. 80^a תָּא a subspecies of *t'o*.

תָּא m. (b. h. תָּא; v. תָּא II) *mark*.—Pl. תָּא, Koh. R. to XII, 7 (ed. Wil. תָּא, fr. תָּא, v. תָּא II. Lev. R. s. 18 תָּא הוּא הוּא he begins to mark out limits, (saying,) as far as such a place I can walk &c.; Koh. R. to XII, 5 תָּא תָּא.

תָּא, v. תָּא.

תָּא m. pl. (תָּא I) *those returning, coming*. Targ. Y. I Gen. XXI, 33.

תָּא f. (תָּא I) *desire*. Targ. O. Gen. III, 16 (ed. Vien. תָּא).

תָּא f. (b. h.; תָּא, v. תָּא I) *desire, appetite*. Midr. Till. to Ps. CXX עוֹשֶׂה רָצוֹן נֶפֶשׁ לְשֶׁעָה he satisfies the lust of his soul for the moment; עוֹשֶׂה רָצוֹן לְשֶׁעָה if he is worthy, thou grantest him the desire of his heart (without prayer), if he is not worthy, thou refusest him not the prayer of his lips. Sot. 47^a וְכִי הוּא הוּא his desire at least was to curse. Pirké d'R. El. ch. XXXVII תָּא הוּא he did not succeed in doing what he had desired to do. Tosef. Ber. V, 1; Y. Pes. X, beg. 37^b תָּא with an appetite for food, v. תָּא; [Bab. ib. 99^b כִּשְׂרוֹתָ, v. תָּא; Y. Succ. II, 53^a bot.; a. fr.—בִּשְׂרָה, v. תָּא.—Esp. *sexual desire*. Y. Meg. IV, 75^a תָּא מִכְּנִיס אֶרְבֶּה וּמוֹצִיָּה it (garlic) causes love to enter, and the sexual desire to come forth. Lev. R. s. 18; Koh. R. to XII, 5 (ref. to תָּא, ib.) תָּא this means the sexual desire. Gen. R. s. 85 תָּא ... הוּא the angel that is appointed over marital life. Ab. IV, 21 תָּא envy, voluptuousness, and ambition take man away from this world (accelerate his death); a. fr.

תאומני, v. תאומי.

תאום m. (b. h.; תאם) *twin*.—*Pl.* תאומים. Cant. R. to V, 2 (play on תאומי, ib.) 'הללו יחד' my twin sister, as in the case of twins, when one has a headache, the other feels it, so, as it were, does the Lord say, 'with him (Israel) am I in distress' (Ps. XCI, 15). Gen. R. s. 85; a. e.—Esp. *Gemini*, a constellation of the Zodiac. Pesik. R. s. 20 מזל ת' אדם (read: מזל אדם ת') man's planet is Gemini. Tanh. Ha'az. 1 [read:] כלומר כד' תאומי when man grows up, he becomes like the planet Gemini, that is to say, perfect &c.—Fem. תאומה. Cant. R. l. c., v. supra. Ib. תאומתי כבירול, v. תרומת. Gen. R. s. 22 קין ותאומתו Cain and his twin sister. Ib. יחידה וכן' an additional twin sister was born with Abel; a. e.—*Pl.* תאומות. Ib. הכל ושרי תאומותיו Abel and his two sisters born with him.—Transf. תאומות (from their shape) *molar teeth*. Bekh. VI, 4 (39^a) Ar. (Mish. ed. מתאומות; Bab. ed. תרומת).

תאורתו, Pesik. R. s. 40, read: תמורתו, v. תמורה.

תארת, Midr. Sam. ch. IX 'ריח ת' v. תרית.

תאב, v. תאב, תאב, תאב.

תאב, v. sub תאב, תאב, תאב.

תאב f. *tâla*, a species of palms (v. Löw, Pfl., p. 112); [Rashi: *young palm*].—*Pl.* תאב, תאב. B. Bath. 69^b one must write in the deed of sale, 'אב תאב' take possession of the palms, the *tâlin*, the shrubs (dwarf-palms), and the stone palms. Ib. 22^b sq. ליה הנהו ר"י הוה ליה תאב ... R. J. had *tâlê* ..., and the ravens came to drink the blood, and then got up and sat on the *tâlê* and ruined the dates. Sabb. 110^a תרתי תאב (Ms. M. תרתי(?); Ms. O. וירקלח. B. Kam. 92^a (Ms. H. רתלי; ed. Sone. a. oth. תחלי, v. Rabb. D. S. a. l. note 30); a. e.

תאלי, part. of תאלי.

תאלי a mnemotechnical formula, for לא תאכלו (Lev. XI, 11), אל תשקצו (ib. 43), and לא תטמאו (ib.), and אין לו (Deut. XIV, 10). Pes. 24^a bot. Ar. (missing in ed. a. Mss.).

תאם (b. h.; v. תאם) *to join, combine*.—Denom. תאום.

Hif. תאום (denom. of תאום) *to be twin-like, joined, adjoining*. Y. Ber. III, 6^b top מתאומות שתי דרכים (starting from, and leading to the same place), one long, but levitically clean, and the other short, but unclean; Y. Naz. VII, 56^a bot. Tosef. Sabb. III, 3 כירום המתאומות שתי דרכים adjoining stoves (perfectly alike); Sabb. 37^a; Y. ib. III, beg. 5^c; a. e.—Bekh. VI, 1 מתאומות (sub. שריתם) *molar teeth*, v. מתאום. Kel. II, 7 Ar., v. infra.—Part. pass. תאום; f. מתאומת *a) placed between*. Cant. R. to I, 13. בין ת' שוהא he (Abraham) was between the Divine Presence and the angel. Ib. to IV, 2; Yalk. ib. 988 וכן' they (the Israelites) were between &c. Cant. R. to IV, 4 בין תחלוקין וכן' they were placed

between the vanguard and the rear-guard.—*b) divided into two compartments*. Sifrê Deut. 357 as the branch is separated from the trunk, yet not detached (v. פסקה), so is Moses' grave divided off from the mountain and yet not entirely divided off, the valley being between them (to connect them); Yalk. ib. 963.—Kel. II, 7 קלמרים המתאומות ed. Dehr. (oth. ed. המתאומות, *Pa.*; Ar. המתאומות) an inkstand with two compartments, v. קלמרים.

תאנא, v. תאנא.

תאנא f. (b. h.) 1) *fig-tree; fig*. Cant. R. to VI, 2 רפה לה רפה לה' הו' ... רפה לה רפה לה' when the fig-tree is plucked in due time, it is good for it and good for the fig; Gen. R. s. 62; Koh. R. to V, 11. Ib.; Y. Ber. II, 5^c top הו' בעל הו' the owner of the fig-tree knows when it is time to pluck it (God knows when it is time to call the righteous away). Gen. R. l. c. תחת ת' אחר הו' were wont to rise early and sit down under a certain fig-tree to study; ib. תאנא הו' the one benefit that you conferred upon me by sitting and studying under my fig-tree, you have now taken away; Yalk. ib. 110; a. fr.—*Pl.* תאנא, תאנא *figs*. Y. Ber. l. c. תאנא תאנא, v. תאנא. B. Mets. VII, 4. Ber. 41^b קוצצי ת' if figs and grapes are placed before diners during the meal. Ib. VI, 8. Ib. 44^a קוצצי ת' fig-cutters; a. fr.—2) ת' pr. n. pl. 'En-T'enah, near Sepphoris. Koh. R. to III, 2.

תאני, v. תאני.

תאנא = h. תאנא. Targ. Prov. XXVII, 18. Targ. Hos. IX, 10. Ib. II, 14 תאנא (fr. תאנא); a. fr.—Y. Ber. II, 5^c top מרא ת' the owner of the fig-tree; a. fr.—*Pl.* תאנא, תאנא, תאנא. Targ. Num. XIII, 23. Ib. XX, 5; a. fr.—Lev. R. s. 25 לטון יומין עבדיו ת' in due time they bore figs; ib. פיריהון and these figs are the fruit of them (the trees which I planted); Koh. R. to II, 20; a. fr.

תאר, v. תאר.

תאר, *Pi.* תאר (denom. of תאר) *to shape; to give a fine appearance to, improve*. Num. R. s. 10¹⁰ תאר תאר cutting his hair improves his appearance, and makes him handsome.—Part. pass. מתאר. Pirké d'R. El. ch. XI היה מו' ברמית וכן' was formed in the image of God.

תב *to give*, v. תב.

תבא, *Hif.* תבא (Tafel of בוא; emp. מתבא) *to put into, fit, combine*. Gen. R. s. 31 (expl. תבא) because with it they fitted (the timber, they used this cubit measure for buildings); Yalk. ib. 53. [The fem. gender in מתבאות may be accounted for by the frequent use of the mixed plural for mechanics, e.g. תבאות, גרסאות.]

תבב, *Pa.* תבב, תבב (reduplic. of תבב; emp. תבב) *[to move to and fro,] to saw, cut*. Targ. Ez. XXXV, 5 (h. text ותגר). Targ. Jer. XVIII, 21. Targ. II Sam. XXIII, 8; 18 (h. text ער). Targ. Is. XIV, 23; a. fr.

תִּבְיָה, תִּבְיָה (b. h. תבה; Egyptian; v., however, תבא)

1) *ship, ark, chest*. Gen. R. s. 31 (play on קים, Gen. VI, 14) אף תִּבְיָתְךָ וכו' as birds (v. קן) make the leper clean, so does thy ark cleanse thee. Ib. על שם תִּבְיָתוֹ של (it is called *t'biḳin*) from the measures of Noah's ark. Y. Erub. V, 22^c bot. כד ... ישראל how did the Israelites march in the desert? ... like a chest (forming a square), opp. כקורה like a beam (in columns). Men. 94^b כמין ד' פרוצה (the shape of the show-bread was) that of an open chest (without a lid and with a level bottom), opp. כמין ספינה רוקדה like a rocking ship (with a curved bottom). Sifra M'tsor'a, Zab., Par. 1, ch. II תִּבְיָת הַבָּלְנִים the bathers' chest. Tosef. Kel. B. Mets. X, 1, sq.; a. fr.—*Pl.* תִּבְיָת. Midr. Till. to Ps. I היה צריך לעשות ד' הרבה he would have been obliged to build many arks. Y. Sot. VIII, beg. 22^b שדיו עשרין ד' (the Egyptians) were arrayed in squares.—Esp. *the chest in the synagogue containing the scrolls of the Pentateuch*. Sot. 38^b, v. פסק. Taan. II, 1 מוציאין את הד' וכו' (at prayer meetings) they bring the chest out to the open place of the town, and put ashes of wood on the chest &c. Meg. III, 1 בה"כ ... בני העיר if the citizens of a township sell ... a synagogue, they may buy (for the money) a book chest; if they sell a chest, they may buy book wrappers; a. fr.—עבר לפני הד' to go before the chest, to act as reader of prayers. Ber. 34^a וכו' שירד לפני הד' who recited the prayers in the presence of &c. Ib. V, 3 העיבר לפני הד' if a reader makes a mistake (reads heretical formulas), another person must pass before the chest in his place. Ib. 4. Ib. 34^a צריך לסרב הד' he that is asked to read the prayers &c., v. קרב. Taan. II, 2 מורידין לפני הד' we depute as reader (on fast days) an old man &c.; a. v. fr.—2) *word*. Men. 30^b בת ד' a word of two letters. Sabb. 104^a they did not know ד' which (of the two forms of the letters מנצפ"ך) were to be employed in the middle of a word, and which at the end; a. fr.—*Pl.* תִּבְיָתוֹ. Hull. 64^b ד' ... דפסק (v. Rabb. D. S. a. l. note 40) where the scribe divides them into two words; ib. 65^a. Y. Meg. I, 71^c bot. תִּבְיָתוֹ; a. e.

תְּבוּאָה f. (b. h.; בוא) [that which is brought in,] grain, provision. Ned. 55^a, v. צלל II. Ib. תְּבוּאָה אחד ותְּבוּאָת וכו' *t'buah* is one thing (refers only to the five kinds of grain), and *t'buath sadeh* is another thing (refers to all gatherings of the field). Peah VI, 9 סאה ד' עקורה וכו' a S'ah of plucked grain (forgotten in the field), and one of unplucked (standing) grain. Ib. 10 שנתנה לשדה grain cut for fodder (v. שנה II). B. Mets. 59^a בוד' וכו' a man should always take care to have grain in his house, ד' שאין מריבה for no strife is more frequent in the house than that about grain. Men. 103^b הלוקח ד' he who buys grain from year to year; (Y. Sabb. VIII, 11^a bot. דמים). Tem. 16^a ד' אשה when a woman has no provision in the house, she clamors at once; a. fr.

תְּבִינָה f. (b. h.; בין) understanding. Ber. 17^a לבך תְּבִינָה may thy heart reason with understanding. Ib. 19^b

'there is no wisdom, or understanding, or counsel against the Lord' (Prov. XXI, 30), i. e. worldly considerations may have no weight when the law of God is to be observed; Erub. 63^a; a. e.

תְּבוּסָה f. (בוס, v. Ez. XVI, 22) 1) *weltering*; דם ד' the blood flowing out of a dying body, which is partly live blood (levitically clean) and partly dead blood (levitically unclean), *mixed blood*. Ohol. II, 2 רביעית דם ורביעית דם ד' one fourth (of a Log) of blood (of a dead body), and one fourth of mixed blood (make unclean). Ib. III, 5 דם ד' ודמו ד' what is *dam t'busah*? The blood of a dead body of which one eighth (of a Log) flowed out while it was yet alive, and one eighth after death; ib. דם ד' ודמו ד' what is *dam t'busah*? The blood of an impaled body which flowed uninterruptedly (v. שחח) &c. Tosef. Meg. I, 10 דם ד' וכו' there is no legal difference between the blood of a dead man and that of a dying man, except &c.; Tosef. Ohol. IV, 12; a. e.—2) *pressing, the ground which is pressed by a body in the grave*, and which is considered the dead man's property. Naz. IX, 3 (64^b) נטלו ואח' תְּבוּסָתוֹ (Bab. ed. תְּבוּסָתוֹ; Y. ed. תְּבוּסָתוֹ) if one finds in his field a body in the usual position of a buried man, the first time, he may remove it with the ground which it occupies (for burial in another place); ואח' תְּבוּסָתוֹ (Bab. ed. תְּבוּסָתוֹ; Y. ed. תְּבוּסָתוֹ) if he finds two, he may still remove them and their ground; Ohol. XVI, 3 דם ד' B. Bath. 101^b sq. חב' Ms. H. a. Ar. (ed. רפ) Y. ib. V, beg. 15^a, expl. up to three fingers' lengths of the ground, as far as the serial secretion penetrates. Naz. 65^a אין לו ד' has no right of *t'busah* (*t'fusah*), i. e. the ground does not belong to the body. Ib. ויבמה שיעור ד' how large is the quantity of the dead man's ground?; a. e.

תְּבוּעָה v. תבוע.

תְּבוּרָא v. תבירא.

תְּבוּרָתָא v. תבירתא.

תְּבוּרָתָא v. תבירתא.

תְּבוּרָתָא v. תבירתא.

תְּבוּרָתָא f. (תביר) asking, summons. Shebu. 41^b בשעת ד' at the time when the creditor asks for payment. Keth. 57^b משעת ד' from the time he summons her, or she summons him to make ready for the wedding. Tosef. ib. V, 1, בשעת ד' Y. ib. V, 29^d בשעת ד' (read: בוד', or בשעת ד').

תְּבוּרָתָא f. (תביר) *Thebaic cubit* (supposed to be the royal cubit of the Egyptians). Gen. R. s. 31 (ref. מדה הראשונה, II Chr. III, 3) למה היא (תבירתא) קורא אותה אמה ד' וכו' why is this cubit called *t'biḳin*? Because they fitted with it (v. תבא); (oth. opin.) after Noah's ark (*tebah*); Yalk. ib. 53.

תְּבוּרָתָא to break, v. תביר.

תְּבוּרָתָא I m. (preced.) 1) *break, fracture*. Targ. Y. Lev. XXI, 19 (O. תביר).—2) *breach, misfortune*.

רָבַן, *Pi. רָבַן* (denom. of רָבַן) 1) *to mix with straw, knead.* Men. 21^a ורבונו; Ar. ed. Koh. תבניחו; Yalk. Lev.

454 יִתְבַּנְהוּ, v. תָּבַן. — 2) *to dung with straw*. Cant. R. to I, 1 [read:] תָּבַן לֹא נוֹבֵל וְלֹא תָּבַן II.

תָּבַן, Pa. תָּבַן same.

Ithpa. תָּבַן *to be dunged with straw*. B. Mets. 103^b בעינא דריתתין לי ארעאי I want my field manured with stubble (therefore I object to plucking the grain instead of cutting it).

תָּבַן m. (preced.) *mixed with straw*. Targ. Ez. XIII, 10, sq.

תָּבַן m. (preced. wds.) *carrier of straw for dung*.—Pl. תָּבָנִים Cant. R. to I, 1, v. זָבַל.

תָּבַן m. (b. h.; cmp. בִּינָה III, בִּינָה II) *straw*. Gen. R. s. 83, end וְהָיָה דָּרָה וְהָיָה דָּרָה, stubble, and chaff disputed &c.; Cant. R. to VII, 3. Midr. Till. to Ps. II לֵי אֵין אֹמֵר לֵי וְכ' אֵין אֹמֵר לֵי כִמָּה מִשְׁפָּלוֹת שֶׁל דָּר' וְכ' he does not ask him, how many basketfuls of straw, or how many bundles of straw dost thou bring into the storehouse? &c. B. Mets. VI, 5. B. Kam. III, 3 וְכ' הַמְצִיא אֶת תָּבָנוֹ if one puts his straw and his stubble out on the public road to form dung; Tosef. ib. II, 7; a. fr.

תָּבָנָה, תָּבָנָה ch. same. Targ. Ex. V, 7. Targ. Job XXI, 18; a. fr.—Ned. 50^a הָיוּ גָנוּ בִּי דָּרָה (not גָּנוּ בִּי דָּרָה) (R. Akiba and his wife) slept on straw. Ib. וְכ' הָיוּ לִי פִּרְיָא דָּרָה give me some straw, for my wife has given birth &c. Hull. 52^a, v. בָּזָא; a. fr.

תָּבָנִית f. (b. h.; בָּנָה) *build, shape, model*. Tosef. Sabb. XI, (XII), 8 הַחֹבֵב ... כֹּהֵן הַמִּקְרֵשׁ he who traces something like the shape of writing on a hide; Y. ib. XII, 13^d, v. רָשָׁם. Keth. 8^a תָּבָנִיתוֹ הָיָה בְּצִלְמוֹ בְּצִלְמוֹ דְּמִוּת תָּבָנִיתוֹ who created man in his image, in the image of the likeness of his form; a. e.

תָּבַע (v. תָּבַע I) 1) *to search*. Lev. R. s. 6, end שְׂאִיבִי 1) *to search*. Lev. R. s. 6, end וְהָלַךְ לְחַבְּרוֹתָיו ... who lost his son, and went in search of him among graves; (Yalk. Is. 281 לבקשו) Ib. שֶׁל דְּרָכָן דְּרָכָן it is the way of the dead to search among the living &c.—2) *to ask, claim, summon*. Keth. V, 2 וְכ' מִשְׁתַּבְּחָהּ הַבֶּלֶל to a maiden we allow twelve months from the time that her intended husband claims her, to prepare her outfit. Nidd. 66^a תָּבַעָהּ לִינְשָׁא when they ask her to make ready for the wedding, and she is satisfied (to do so at once); Yeb. 37^b. Keth. 64^a תָּבַעָהּ if she demands her marital rights. Erub. 100^b וְכ' הָיָה בְּהָרָהּ הָאִשָּׁה הַזֹּאת the woman asks for gratification in her heart, and the man with his mouth. Shebu. 40^b וְכ' הָיָה בְּהָרָהּ הָאִשָּׁה הַזֹּאת the legal presumption is that nobody will sue a neighbor, unless he has some claim against him. Pesik. Bahod., p. 104^a, sq. אֲנִי חוֹבֵב בָּהּ I shall propose marriage to her, v. אֶלְיָהּ. Sifré Deut. 16 (ref. to Deut. I, 16) צְדִיק בְּצִדְקוֹ חוֹבֵב וּמִבְּרִיא רִאיוֹהּ the righteous in his righteousness claims and offers evidence, i. e. the judge must not be guided by his moral conviction or by the reputation of the claimant, but by evidence only. Midr. Till. to Ps. VII כֹּל הַחוֹבֵב אֶת עֲצֻמוֹ וְכ' (prob. to be read: הַחוֹבֵב אֶת עַלְבוֹנוֹ) he who asks (God) to resent

the insult offered to him will not be punished for it; a. fr.—[Tanh. ed. Bub. Balak 18 וְהָיָה; Yalk. Num. 766 וְהָיָה, v. תָּבַע II.]—Part. pass. תָּבֻעָה; f. תָּבֻעָה. Keth. 57^b בְּגֵרָה דְּרִיּוֹרָה if she is of age, she is considered as having been asked to prepare for the wedding; כֹּהֵן דְּרִיּוֹרָה as the maiden that has been asked (to whom twelve months are allowed); כֹּהֵן דְּרִיּוֹרָה as the widow that has been asked (to whom one month only is allowed).

Nif. תָּבֻעָה *to be asked, appealed to; to consent, submit*. Y. Shek. I, 45^d bot. וְהָיָה וְהָיָה תָּבֻעָה they are appealed to for the golden calf, and they contribute; for the sanctuary, and they contribute. Sot. 11^b; Yalk. Ex. 164 וְהָיָה תָּבֻעָה ... וְהָיָה he proposed to them a sinful act, and they refused. Ib. 286 בְּחֻרָה וְכ' the nations of the world were asked to receive the Law, in order not to give them an excuse for saying, וְהָיָה תָּבֻעָה we had been asked, we might have accepted it &c.; a. e.

תָּבַע ch. same, *to ask, demand; to inquire, search* (corresp. to h. דָּרַשׁ a. בָּקַשׁ). Targ. Jud. VI, 29. Targ. Ps. XXVII, 8. Targ. Job XXXIX, 8 Ms. (ed. בעי). Targ. Deut. XXII, 2. Targ. Gen. IX, 5 (Y. also וְהָיָה); a. fr.—Keth. 42^b bot. כִּי קָא דָּר' קָאָה קָאָה when he claimed, he claimed the fine. Ib. 43^a וְכ' וְהָיָה ... וְהָיָה ch. Y. Sabb. X, 12^c bot. בְּאִתְרִיחָהּ רַבִּי שְׁלֵחַ רַבִּי Rabbī sent and proposed to his (R. Eleazar's) widow. Hag. 15^a ... אֲשֶׁכַּח he met a harlot and asked her; a. fr.

Ithpe. תָּבֻעָה *to be searched, investigated*. Targ. Esth. II, 23 (ed. Vien. תָּבֻעָה).

תָּבִיקוֹן, v. תָּבִיקוֹן.

תָּבַר, v. תָּבַר.

תָּבַר I, תָּבַר = h. שָׁבַר, *to break*. Targ. Gen. XIX, 9. Targ. Jer. XIX, 10; a. fr.—Part. pass. תָּבֻרָה; f. תָּבֻרָה; pl. תָּבֻרָה. Targ. Ps. XXXI, 13. Targ. Jer. II, 13; a. fr.; v. תָּבֻרָה II.—B. Kam. 10^b כְּהָדִי דְּסִמְרִין בְּהָדִי (not כְּהָדִי דְּסִמְרִין) while he leaned on them, he broke (the bench).

Pa. תָּבַר same. Targ. Ex. IX, 25 (ed. Vien. תָּבַר; Y. תָּבַר). Targ. Ps. XXIX, 5 Ms. (ed. תָּבַר Af.). Targ. Ex. XXIII, 24. Targ. Jer. I, 17; a. fr.—Yoma 78^b מִתְּבַר מִתְּבַר breaking of vessels (as a child's pleasure). Ib. וְהָיָה לְהוֹ ... (v. Rabb. D. S. a. l. note 100) bought defective vessels for his children, and they broke them, v. תָּבַר; a. e.—[Y. Sabb. VII, 10^a bot. מִתְּבַר בְּצִדְרִיא, read: מִתְּבַר בְּצִדְרִיא, v. צִדְרִיא II.]

Ithpa. תָּבֻרָה, *Ithpe.* תָּבֻרָה, *to be broken*. Targ. Jon. I, 4. Targ. Ex. XXII, 9 (Y. ed. Vien. תָּבֻרָה). Ib. 12 (h. text וְהָיָה). Targ. Jer. XXIII, 9. Targ. Prov. XIV, 28 (h. text וְהָיָה); a. fr.—Ber. 22^a, v. תָּבֻרָה. B. Kam. I. c. תָּבֻרָה לא יִתְבַּר if without him (sitting on it), it would not have been broken. Ib. בְּלֹא אִתְּוֹ הָיָה מִתְּבַר וְכ' without him, it would have broken down after two hours; a. e.

תָּבַר, **תָּבַרָה**, **תָּבַרָה** m. (preced.) 1) *break, fracture; breach, misfortune*. Targ. Lev. XXIV, 20. Targ. O. ib. XXI, 19, v. תָּבַר. Targ. Job VI, 21; a. fr.—Ta'an. 31^a מִלֵּךְ לֵיחַ לֵיחַ יוֹמִי וְיָקִיר לֵיחַ יוֹמִי and it is called the day of breaking the axe; Lam. R. introd. (R. Z'era).—2) *contradiction*.

Gen. R. s. 30 אָה דאָס דאָס this, too, is no contradiction of the rule; Esth. R. to II, 5 תִּבְרָה. Sabb. 92^b; B. Kam. 47^b, a. fr. מִי שֶׁשָּׁנָה זֶה וְכִי there is a contradiction (between the two clauses of the Mishnah); he that taught the one &c., v. עֲנֵה I; [R. Hānanel: *excommunication* (v. infra), meant as an imprecation].—3) *refutation, answer*. Kidd. 74^b (in Hebr. dict.) מִצִּירָה תִּבְרָה (Var. in Ar. s. v. מִצִּירָה) if this be so, its refutation is taken from what is next to it.—4) = h. שׁוֹכֵר, *receipt*. B. Bath. 173^a דְּכָרִיב ... וְנָחֵז ר' let us see in whose name the receipt is written.—5) *pl. תִּבְרָה* = h. שְׁבָרִים (v. שָׁבַר) *the broken sounds of the Shofar* on proclaiming the excommunication of a person. M. Kat. 17^b חֲבָרִי וְכִי... רַשִּׁי Rashi (ed. incorr. חֲבָרָה) why is the blowing of the Shofar at excommunications called *tabré* (breaks)? ... They break down high houses.

פִּתְרָה m. (preced. wds.) *breaking*; **דְּגֵרְמִי** bone-breaker, *butcher's block*. Bets. 11^a.

תַּבְרָא, v. **פְּבֵרָה**.

טַבְרִיָּא, v. טַבְרִיָּיתָּ, Y. Shek. III, 47^c top, read: **תַּבְרִיָּיתָּ**.

תְּבָרָתָא f. (v. תְּבָרָא) 1) *contradiction*, *refutation*, *answer*. Ab. Zar. 2^b וְעַל דָּא תְּבָרְתוּחוּ וכו' and the answer given them on this plea is: why would you not accept (the Law when it was offered you)?—2) = *receipt*. Keth. 56^a דִּילמָא מִירְכֵס ה' וכו' the receipt on account may get lost, and he (the creditor) may produce the note and collect the whole amount.

תבש"ט, a mnemonical sign for תָּרִיר (constant, daily), חֻלְהָ (obligatory), שָׁבָר (suspending the Sabbath), and טְמֵאָה (disregard of levitical uncleanness). Men. 51^a (Ms. M. written out in full, v. Rabb. D.S.a.l. note; Ar. תבש"ט, v. Rashi); Yalk. Lev. 486 תבש"ט (corr. acc.).

תבשיל m. (בָּשַׁל) *broth, dish*. Gen. R. s. 63 הוא אדם he (Esau) is red, and his dish is red. Sabb. 119^a קָנַח; v. חֲקִירָה ד' — תבשילין the Sabbath dish. — Pes. X, 3. Taan. IV, 7; a. fr. — עֲרֹוּב ד' עֲרֹוּב v. עֲרֹוּב ד'

תַּבְשִׁילִּיָּא, תַּבְשִׁילִּי ch. same. Targ. Gen. XXV, 34. Targ. Job VI, 6. Targ. Jud. VI, 19, sq. (h. text מֶרֶק); a. e.—Sabb. 129^a רַחְחֵי a broth of milt; Hull. 111^a. Keth. 61^a רַחְחֵי a dish of mushrooms. R. Hash. 21^a, v. בָּסִיס. a. e.—Ber. 62^a; Hag. 5^b, v. שֶׁשֶּׁם II.—*Pl.* תַּבְשִׁילִּיָּא, תַּבְשִׁילִּי. Targ. Gen. XXVII, 7; 14; 17. Targ. Y. ib. XXV, 29; a. e.

תַּאֲגִינָה, **תַּאֲגִינָה** m. (v. אֲגִינָה s. v. אֲגִינָה, a. אֲגִינָה, עגב, עגב) 1) *crown*. Targ. Cant. III, 11 (some ed. תַּאֲגִינָה, תַּאֲגִינָה). Targ. II Esth. II, 17 (ed. Vien. תַּאֲגִינָה); a. e.—Snh. 105^a, v. הוֹצֵץ. Ab. I, 13, v. שֶׁמֶשׁ. Gitt. 57^a שקליה קיסר לתאגינה וכו' the Caesar took off his crown and put it on the ground. Meg. 6^b וכו' תלת מאה מלכין שקרידי ת' וכו' Ms. M. three hundred crowned kings &c., a. e.—2) *crownlet on letters*. Men. 29^b מ"ט why has the letter ת' a crownlet?; Yalk. Gen. 19. Sabb. 104^a וכו' תגינה דקו"ף מ"ט why is the

crownlet of the *Kof* turned towards the *Resh*?—*Pl.* תָּנִיךְ, תָּנִיךְ. Targ. Esth. I, 3.—Treat. Sof'rim IX, 1 'ב' וּבְרֵשִׁית ... ת' the Beth of *b'reshith* (Gen. I, 1) requires four crownlets.

תַּחֲמִיל f. (גמל = גאל) *pollution, filth*. Targ. Is. IV, 4
תַּחֲמִיל constr.

תַּיָּוֵן, תַּנְאָרָא m. (v. תַּנְאָר) *traveller, merchant*.—Pl. constr. תַּנְאָרִי, תַּיָּוֵנִי. Targ. II Esth. X, 1 יָמָא ד' תַּנְאָרִי sea-merchants (h. text אֲרִי חֲרִים).

תַּגְרָא, תַּגְרָא m. (גַּר, v. III) *staff, crutch*. Targ. Esth. IV, 11; V, 2, a. e. (h. text שְׂרִיטָה). Targ. Ps. XXIII, 4 תַּגְרָא ed. Lag. (ed. Wil. תַּגְרָא, not תַּגְרָא; some ed. תַּגְרָא; h. text שְׂרִיטָה). — B. Mets. 21^b סֵבִי דְהוֹלִי אִתִּי Ms. R. 3 (v. Rabb. D. S. a. l. note 7; ed. אִתִּיגְרָא, v. מֵלֵשׁ h.; Taan. 6^b אִתִּי Ms. M. 2 v. Rabb. D. S. a. l. note 400; ed. אִתִּיגְרָא). — [Bekh. 9^a שְׂרִיטָהוּ בֵּרַךְ, v. אִתִּיגְרָא.]

תגרות, Targ. Prov. XXVII, 26 ed. Wil., v. תגרות.

בֵּן תַּ', תַּגְלָא pr. n. m. *Ben Tagla*. Koh.R. to XII, 12
סֵפֶר בֵּן ה' the Book of B. T. (an apocryphal book); v.
לְעֵנָה I.

תַּגְלִיחַת f. *shearing, hair-cutting*. Meg. I, 7 (8^b)
 there is no difference between a
 leper declared clean after being locked up for trial, and
 one declared unclean (and cured), except the cutting of
 the hair and the bird sacrifices (Lev. XIV, 2-8). Y. ib.
 71^b bot. וְכִּי אֵת שְׂרָא שְׂטֵחַן ד' וְכִי he that requires hair-cutting
 must also bring a sacrifice &c. Ab. Zar. I, 3 וְזָקֵן
 בְּלִיחָהּ. Lam. R. to II, 13 (play on צִיּוֹן, ib.)
 sons that are distinguished by
 laws concerning circumcision, hair-cutting (Lev. XIX, 27)
 and show-fringes; a. e.

שְׂחִיבָרִי: משל... שְׂחִיבָרִי וְעֶשְׂאִי וְכ' Ex. R. s. 37 תָּגֵר, read: (תָּגֵר I) as in the case of the friend of a king whom the latter *invested with the belt* (knighted, v. Sm. Ant. Engl. ed.³ s. v. Cingulum) and made Protector.

יָסַר (sec. r. of גָּוַר) *to travel about; to trade* (= h. סָוַר).
Targ. Y. Gen. XLII, 34. Targ. Y. Deut. XXI, 14 (v. infra).

Ihpa. אִתְּהֵי, *Ihpe.* אִתְּהֵי same. Targ. II Esth. VIII, 13. Targ. O. Deut. I. c. תִּתְּהֵי ed. Berl. (ed. Vient. תִּתְּהֵי; Y. תִּתְּהֵי *Pe.*; h. text רחמנא). Targ. O. ib. XXIV, 7.—Transf. to *make profit, to be benefited* (cmp. אִתְּהֵי II, III). Ab. Zar. 2^b אִתְּהֵי אִתְּהֵי should they have profited (by their disobedience)? if so, the sinner would be rewarded; B. Kam. 38^a (not אִתְּהֵי); Yalk. Hab. 563. Yeb. 92^b אִתְּהֵי should he profit (by his disregard of the law)? if so &c. Y. Ter. IV, 42^d bot. מִתְּהֵי לִיהּ he gains four quarters (of a Kab); a. e.

תָּנַח m. (preced.) travelling merchant, vendor. B. Mets.
IV, 4 אֵין אוֹנְאָה לָּךְ the law of overreaching (**אוֹנְיָה**) does
not apply to a merchant, opp. הוֹרִישׁ a private person;
expl. ib. 51^a סָפֶסֶר בָּהּ, v. סָפֶסֶר. ib. אוֹנְאָה אֵינוֹ מֵאֵר
מֵאַר אֵין לָךְ אוֹנְאָה אֵינוֹ מֵאֵר **'onaah** does not apply to a merchant' means, that the

regulations concerning *onaah* do not apply to him, and he may withdraw from the purchase even if the difference is less than the law prescribes. Ib. 52^a; Tosef. ib. III, 19, v. תָּגֵר. B. Mets. IV, 12; a. fr.—Pl. תָּגֵרִים. B. Bath. 75^a (ref. to Job XL, 30) וְרֹאשׁ כְּנַעֲנִים אֵלֶּה הֵם by *k'na'anim* merchants are meant. B. Mets. IV, 3 תָּגֵרִי the vendors of Lydda. Pes. 50^b, a. e. סִימָטָה v. סִימָטָה I. Ib. וְתָגֵרֵיהֶן they (the writers of sacred books &c.), and the traders to whom they sell, and the traders to whom the traders sell; Tosef. Bicc. II, 15. Pes. 116^a, v. תָּגֵרֵךְ II. Erub. 55^a (ed. Sonc. תָּגֵרֵיךְ); Yalk. Deut. 940; a. fr.

תָּגֵר, תִּגְרָה ch. same. Targ. Koh. V, 9. Targ. Gen. XXXVIII, 2 (h. text כְּנַעֲנִי). Targ. Prov. XXXI, 14 (not כְּנַעֲנִי מִנֵּן); a. e.—Pes. 50^a (ref. to Zech. XIV, 21) וְכַנְעֲנִי מִנֵּן and whence do we know that *k'na'ani* means tradesman? (Answ. ref. to Gen. XXXVIII, 2, v. supra). B. Bath. 90^a, a. e.; v. תָּגֵר; a. fr.—Pl. תָּגֵרִים, תִּגְרָה, תָּגֵרִי. Targ. Ez. XVII, 4. Targ. Ps. LXVIII, 28. Targ. I Kings X, 15. Targ. O. Gen. XXXVII, 28. Targ. Y. ib. XXV, 3 (h. text אֲשׁוּרִים, v. אֲמִשְׁתָּרִין); a. e.—Gen. R. s. 61 (ref. to Gen. I. c.) וְכִּי ... אֲנִי although they translate (these proper nouns) and say, traders &c., they still mean chieftains; a. e.

תִּגְרָה, תָּגֵר m. (v. תִּגְרָה *Hithpa.*) *heat, jealousy, partiality*; תָּגֵר [to cry out, 'it is partiality'] to reproach, complain of injustice. Y. Ber. V, 9^c top; Y. Meg. IV, 75^c top כְּקִרָא בְּקִרָא it is as if he reflected on God's dealings, (saying,) over the bird's nest thy mercies extend, but over this man (myself) they do not extend; (Ber. 33^b וְכִי הוֹשֵׁתוֹ הוֹשֵׁתוֹ he throws jealousy among God's creatures). Gen. R. s. 40 וְלֹא הִקְפִּיד וְלֹא קִרָא he did not reproach (God), nor did he lose his temper; ib. s. 92. Ib. s. 17 צַפָּה God foresaw that he (Adam) would reproach (God) on her account (Gen. III, 12), therefore he did not create her until he (Adam) asked for her; a. e.

תָּגֵר, תִּגְרָה I m. (preced.) *strife, contest, complaint*. Targ. Prov. XV, 18. Ib. XXVI, 20. Targ. Y. Deut. XXV, 1. Targ. Prov. VI, 14, v. תָּגֵר; a. fr.—Sabb. 130^a, v. תָּגֵר. Snh. 7^a כִּי חִוּיָן ... רֹאשֵׁי לֹדֶה תָּגֵר Taan. 22^a וְכִי חִוּיָן ... רֹאשֵׁי לֹדֶה תָּגֵר when we see two men quarrel. Yeb. 100^a וְכִי חִוּיָן I used to decide the man's case first; שְׂרִינָה תָּגֵר דַּתְהוֹרָה now I decide the woman's case first. B. Mets. 59^a, v. תָּגֵר; Yalk. Ps. 888 (not תִּגְרָה); a. e.

תִּגְרָה, תָּגֵר II m. *crutch, staff*, v. תִּגְרָה.

תָּגֵר, תִּגְרָה m. (cmp. תִּגְרָה) *ditch, channel*. Bekh. 9^a וְכִי חִוּיָן ... רֹאשֵׁי לֹדֶה תָּגֵר (some ed. תִּגְרָה); Rashi בְּתִגְרָה, cmp. תִּגְרָה; Var. in Rashi בְּתִגְרָה, read: בְּתִגְרָה they poured them into a ditch (Rashi: *vessel, cask*; v., however, Tosaf. a. l.).

תָּגֵר, תִּגְרָה ch.

תִּגְרָה, תָּגֵר m. (preced.) *business, trade*. Targ. Zech. XIV, 21.

תִּגְרָה, תָּגֵר v. תִּגְרָה.

תִּגְרָה, תָּגֵר f. (preced. art.) *business, merchant*

disc. Targ. Prov. III, 14 (h. text סֹדֵר). Ib. XXXI, 18. Ib. XVII, 16 (ed. Wil. תִּגְרָה; h. text מִדִּיר). Ib. XXVII, 26 (ed. Wil. רֹגֵר, corr. acc.).

תִּגְרָה, תָּגֵר h.

תִּגְרָה, תָּגֵר m. (v. תִּגְרָה I) *quarrelsome man*. Targ. Prov. XXII, 10 (h. text מִדִּיר, sub. אִישׁ). Ib. XXVI, 21.—Fem. תִּגְרָה, תָּגֵר. Ib. XXI, 9 (ed. Wil. T.).

תִּגְרָה, תָּגֵר f. = תִּגְרָה I. Targ. Ps. XXXI, 21 תִּגְרָה Ms. (ed. רֹגֵר ...). Ib. XXXV, 1 תִּגְרָה Ms. (ed. תִּגְרָה; ed. Wil. תִּגְרָה).

תִּגְרָה, תָּגֵר m. = h. שֶׁד, *breast*.—Pl. תִּגְרָה, תִּגְרָה, תִּגְרָה. Targ. Y. I, II Gen. XLIX, 25 (ed. Vien. תִּגְרָה). Targ. Ps. CIII, 2 ed. Lag. (missing in ed. Wil.). Targ. II Chr. V, 9. Targ. Job III, 11 (12; ed. Wil. תִּגְרָה; some ed. תִּגְרָה, corr. acc.). Targ. Cant. VIII, 1 (ed. Lag. a. oth. תִּגְרָה); a. e.

תִּגְרָה, תָּגֵר pr. n. m. *Taddai* (Thaddaeus). Y. Kil. I, 27^b לְעֹדֵר אֲלֵיכֶם Y. Sabb. III, 5^d bot. Mekh. B'shall, Shir., s. 1 תִּגְרָה; Tanh. B'shall. 11 תִּגְרָה בֵּן חֲדָרִי, read: תִּגְרָה; Yalk. Ex. 242 אֲלֵיכֶם בֵּן חֲדָרִי (corr. acc.); Sabb. 123^a.—Ib. 38^b רִי.

תִּגְרָה, תָּגֵר m. (דִּיר, cmp. דִּיר) [*flow*], *kindness, liberality*. Targ. Prov. V, 19 (ed. Lag. תִּגְרָה).

תִּגְרָה, תָּגֵר Targ. Prov. XX, 25 some ed.; ed. Lag. a. oth. תִּגְרָה, read: תִּגְרָה, v. תִּגְרָה.

תִּגְרָה, תָּגֵר Midr. Till. to Ps. IX, 20 מַעֲשֵׂה ה' שְׁלֹחַ (Var. in ed. Bub. note: תִּגְרָה, תִּגְרָה, תִּגְרָה, תִּגְרָה); Yalk. ib. 645 מַעֲשֵׂה ה' שְׁלֹחַ (some ed. תִּגְרָה) read: מַעֲשֵׂה ה' שְׁלֹחַ (θεωρησις) be thou made the oracle consulted by them (v. Sm. Ant. s. v. Theoroi).

תִּגְרָה, תָּגֵר v. תִּגְרָה.

תִּגְרָה, תָּגֵר v. תִּגְרָה.

תִּגְרָה, תָּגֵר m. (תָּגֵר) = תָּגֵר, *stationary, constant, regular*. Pes. 114^a וְכִי חִוּיָן ... רֹאשֵׁי לֹדֶה תָּגֵר to say the blessing over wine is a constant duty, but the blessing over the day (festival) is not a constant (only a periodical) duty: where there is a constant duty and one not constant, the constant duty has the precedence; Tosef. ib. X, 3; Tosef. Ber. VI (V), 1; Y. ib. VIII, beg. 11^d. Zeb. X, 1 כִּל הָרָא מִתְבָּרֵךְ וְכִי חִוּיָן that which is more constant than another thing has the precedence over the other thing: the daily offering precedes the Musaf, the Sabbath Musaf precedes that of the New Moon &c.; a. fr.—Pl. תִּגְרָה. Y. Taan. II, 65^d bot. כִּי חִוּיָן ... רֹאשֵׁי לֹדֶה because they are constantly on duty.—תִּגְרָה (adv.) *steadily*. Tosef. Qhol. XVI, 8; Tosef. Par. IV (III), 7, v. תִּגְרָה II.

תִּגְרָה, תָּגֵר c. ch. same; (also as noun) *permanency*. Targ. Num. XXVIII, 3; 6; 10. Ib. IV, 7; a. fr.—(Adv.) *steadily, constantly*. Targ. Ex. XXVII, 20. Targ. Lev. XXIV, 3; a. e.—Targ. Hab. I, 17 בֹּת.

תְּדִירָה, v. תְּדִיר.

תְּדַדְדָא *Ben Taddal*, a fictitious name (for some foolish babbler). Hull. 134^a (in reply to שוּנָה אני בלשון יריר אלא תשנה אותה אל בלשון בן ד' (אותה Ms. R. 2 חזן v. Rabb. D. S. a. l. note 90) teach it in nobody's but Ben Taddal's name; [Ar. עַדְלָה = בן עַדְלָה = stammerer; Var. עַדְלָה, v. Koh. Ar. Compl. s. v. עַדְלָה].

תְּדִמְרוֹר (תְּדִמְרוֹד) *pr. n. pl. (b. h. תְּדִמְרוֹר) Tadmor (Tarmod) = Palmyra*, in an oasis of the Syrian desert. Targ. I Kings IX, 18; II Chr. VIII, 4 (ed. Lag. תְּדִמְרוֹר).—Y. Yeb. I, 3^a bot.; Y. Kidd. IV, 65^d top ח' גִּירִי proselytes from T.; Nidd. 56^b מִתְּדִמְרוֹר גִּירִים מִתְּדִמְרוֹר we may admit proselytes from Tarmod; Yeb. 16^b. Ib. 17^a ח' פְּסוּלֵי דִתְּדִמְרוֹר those of blemished descent from T. Ib. תְּדִמְרוֹר דִּי יִינִי מִתְּדִמְרוֹר from hell to T., v. גִּנְדָּר I. Gen. R. s. 56 (ref. to Gen. XXII, 17) שֶׁל ד' ... אֲשֶׁרֵינוּ ... של ד' 'the gate of its enemies', that is T.; happy he who sees the downfall of T., which was a partner &c., v. שִׁיחָתָה; Y. Taan. IV, 69^b ח' דָּרָה; Lam. R. to II, 2; Yalk. Gen. 102; a. e.—Denom. h. תְּדִמְרוֹר, תְּדִמְרוֹר; pl. תְּדִמְרוֹרִים, תְּדִמְרוֹרִים; Y. Yeb. I. c.; Bab. ib. 16^a. Sabb. 31^a; Ab. d'R. N. ch. XV; a. e.—Fem. תְּדִמְרוֹרִית. Tosef. Naz. IV, 10 ed. Zuck. (Var. תְּדִמְרוֹרִית, corr. acc.).—Ch. תְּדִמְרוֹרָה, תְּדִמְרוֹרָה; pl. תְּדִמְרוֹרָה, תְּדִמְרוֹרָה. Sabb. 21^b תְּדִמְרוֹרֵי תְּדִמְרוֹר Palmyreans, dealers in kindling material.

תְּדִירָה, תְּדִירָה, v. תְּדִיר.

תְּדִירָה, v. תְּדִיר.

תְּדִירָה, תְּדִירָה, v. תְּדִיר.

תְּדִירָה, v. תְּדִיר.

תְּדִירָה, v. תְּדִיר.

תְּדִירָה *m. (b. h.; Friedr. Del. Proleg., p. 113) deep, depth, interior of the earth.* Gen. R. s. 2 (ref. to Gen. I, 2) 'the deep', that is the wicked (Roman) empire which is unfathomable as the deep; מה ד' דָּוָה as the deep cannot be searched out, so the wicked &c. Y. Hag. II, 77^c וְמָה לְמַשָּׁה מִן דָּוָה ... what is above the heavens, and what is beneath the deep. Snh. 97^b, v. נִקְבָּה; a. fr.—קְבֵר דָּוָה a grave in the depth, i. e. a covered up uncleanness discovered. Y. Naz. IX, 57^d top ח' דָּוָה what is a grave of the depth (in a legal sense)? A corpse buried in stubble, straw, earth, or pebbles, but if buried in water &c., it does not make a grave of the depth (does not make unclean that which was above it before discovery). Ib. ח' דָּוָה a grave of the depth is one that nobody remembers to have existed; a. fr.—Pl. תְּדִירָה. Mekh. B'shall., Shir., s. 5, v. עֲשׂוּנִיתָ; a. e.

תְּדִירָה *ch. same.* Targ. Gen. I, 2. Ib. VII, 11. Targ. Ps. XLIII, 8; a. fr.—Taan. 25^b I saw Ridia (v. רִידָא) ... יְקִירָה בֵּין ד' תְּדִירָה ל' עֵלְמָה

lower depth (of the earth), and the upper depth (of the heavens); ל' עֵלְמָה ל' to the upper *thom* he said, distil thy waters; to the lower depth he said, let thy waters spring forth. Succ. 53^a, v. קָפָא; a. fr.—Pl. תְּדִירָה, תְּדִירָה, Targ. Deut. VIII, 7. Targ. Ex. XV, 5; 8; a. fr.

תְּדִירָה *f. (תְּדִירָה) bethinking one's self, regret.* Ex. R. s. 43, end (ref. to וְהָנֵחָם, Ex. XXXII, 12) חָזַח ח' מִצִּירָה let reconsideration take place before thee. Sifre Deut. 326 יֵשׁ ד' לִפְנֵי when God punishes Israel, he, as it were, regrets it, as we read (Deut. XXXII, 36) &c.; וְאֵין נִחְמָה אֵלָּה ד' and the root נִחְמָה means 'to bethink one's self.' Y. Ned. IX, beg. 41^b ח' דָּוָה is not regret (of a vow) like a novel (unforeseen) circumstance (v. נִזְכָּר, s. v. רָכַל; a. e.

תְּדִירָה (תְּדִירָה) *(שְׂמָה) [to stand still,] 1) to gaze, be astonished; to be confounded, be waste.* Gen. R. s. 2, beg., v. בְּרָאָה. Ib., end יֵשׁב וְהוֹחָה ... once R. S. b. Z. sat gazing (deep in thought, absent-minded). Taan. 6^b ח' דָּוָה מִקּוֹם מִשָּׁה the place where the rain fell became waste (through destructive showers); a. e.—2) to pause, bethink one's self, regret. Y. Taan. III, 66^c bot. וְח' שְׂבִירָה three things God created, and regretted that he had created them. Ib. I, 65^b bot. אִם יֵאמַר לָךְ אֵלִים ... בֵּן אֵלִים אֲנִי (ref. to Num. XXIII, 19) if a man says to thee, I am a God, he lies; (if he says,) I am the son of man, he shall regret it; (and if he says,) I will rise to heaven, he says, but he shall not fulfill it. Y. Ned. I, 36^d bot. [read:] מִכִּיּוֹן ... סוֹפוֹ לְחַחֵת מִכִּיּוֹן שְׂוִיָּה דָּוָה when one vows in rashness, he will finally regret it, and when he does regret, his sacrifices are like slaughtering profane beasts in the Temple court. Kidd. 40^b ח' דָּוָה על הַרְאֵשׁוֹת when he is sorry for his good deeds in the past; Y. Peah I, 16^b top. Num. R. s. 10, beg. ח' דָּוָה על הַרְאֵשׁוֹת (not דָּוָה; ed. Wil. בְּרָחָה) when he (the wicked) regrets his doings in the past. Ex. R. s. 20² ח' דָּוָה הַמּוֹכֵר דָּוָה the seller was sorry; a. fr.

תְּדִירָה (תְּדִירָה) *ch. same, 1) to gaze, be astonished, be waste.*—Part. תְּדִירָה; f. תְּדִירָה. Targ. Y. Gen. I, 2. Targ. Y. II Ex. XII, 42; a. e.—Erub. 66^a ח' דָּוָה בְּרַחֲמֵי בְּרַחֲמֵי R. El. marvelled at it. Ib. ח' אֶלְמָר דָּוָה בִּרְחָה אֵינְשֵׁי the Nehardeans were astonished at it. Pes. 50^b ח' דָּוָה בְּרַחֲמֵי בְּרַחֲמֵי fr. people gaze at him with ill-will (Ms. M. בְּרַחֲמֵי fr. v. חִיבֵי רַחֲמֵי עַלְךָ ... תְּדִירָה עַלְךָ וְכ' Nidd. 66^a ח' דָּוָה III; a. e.—2) to pause, regret, repent. Targ. Y. Lev. V, 5; 24. Targ. Cant. V, 5. Targ. Y. Ex. XIII, 17. Targ. Prov. XX, 25 (ed. חֲרִיָּה, תְּדִירָה, corr. acc.).—Y. Hall. II, beg. 58^b ח' דָּוָה מִן דְּנִפְקֵי תְּדִירָה דָּוָה אֶמְרִית וְכ' when I was gone, I was sorry that I had not said to him &c. Y. Sabb. I, 3^b bot. ח' דָּוָה he began to bethink himself (of what he had done). Ned. 21^b ח' דָּוָה dost thou now regret (that thou hast vowed)? Y. lib. IX, 41^b bot. ח' דָּוָה R. J. offered an opening (for the purpose of absolving from a vow), and he (the vower) expressed his regret; [read:] ח' דָּוָה אֲנִי דָּוָה וְאִילֵּי דָּוָה but if he were not sorry for his vow, would he have come (before the teacher for

absolution)?; a. e.—3) to smell. Keth. 105^a, v. אֲמַבְרָא. B. Bath. 22^a וְכִי תִהְיֶה וְכִי תִקְנָא, v. תִּקְנָא.

תְּהִיָּה f. (preced.) 1) *regret*. Targ. Y. II Gen. VI, 6 (Ar. תְּהִיָּה).—2) *astonishment*. Erub. 66^a וְכִי מֵאֵר ח' דִּר' וְכִי (ed. Sonc. תְּהִיָּה; Ar. תְּהִיָּה) why this marvelling of R. El? **תְּהִיָּה**, v. next w.

תְּהִלָּה f. (b. h.; תְּהִלָּה) *praise, song*. Pes. 117^a בעשרה ... the Book of Psalms contains ten expressions for praise: *niststuah* ... *thillah* &c. Ber. 4^b כל האומר ח' ב'ר' ... he who recites the Praise of David (Ps. OXLV) three times a day &c. Taan. 16^b (ref. to Nehem. IX, 5) על כל ברכה וברכה חן לו ח' after every benediction give him praise (close with חן כבוד וְכִי; a. e.—Pl. תְּהִלָּה; תְּהִלָּה, Mekh. B'shall, Shir., s. 8 (ref. to Ex. XV, 12) ח' לא מעבשיו אלא מעולם נורא ח' not from now is he fearful in praises (i. e. נורא is not meant as participle present), but from eternity was he &c.—Esp. תְּהִלָּה (ספר), תְּהִלָּה; contr. תְּהִלָּה, תְּהִלָּה the Book of Psalms. Pes. l. c. B. Bath. 14^b sq. דוד כתב ס' ח' על ידו וְכִי David composed the Book of Psalms through the agency of ten elders ..., and of the three sons of Korah. Gen. R. s. 68 ... חמשה the fifteen 'songs of the ascents' in the Psalms; ib. s. 74. Y. Sabb. XVI, 15^c bot. ב'ר' ... ח' the one hundred and forty-five psalms in the Psalms correspond to the years of Jacob; Treat. Sof'rim ch. XVI, 17 ח' בספר ח' I was meditating over the *Agadah* on the Psalms; Y. Kil. IX, 32^b bot.; Y. Keth. XIII, 35^a bot. אשגוריה (עניני בכל ספר ח' אגדה through the whole 'Book of Psalms, an Agadah.'—Chald. תְּהִלָּה, Pes. l. c. ח' דבר רב וְכִי I saw a copy of the Psalms of the house of R. ... in which Halleluiah was written in the middle of a chapter (psalm).—[תְּהִלָּה, תְּהִלָּה, pl. of תְּהִלָּה, q. v.]

תְּהִלָּה, Targ. Y. I Deut. XXXII, 36, v. חֲדָה ch.

תְּהִלָּה f. (b. h. תְּהִלָּה pl.; תְּהִלָּה) *per- verseness*. Sifré Deut. 320; Yalk. ib. 945 (ref. to Deut. XXXII, 20) ח' אלא דור תְּהִלָּה it does not say, 'a generation of perverseness' (in the singular); but, 'a generation of perversenesses' &c.

תְּהִלָּה ch. same. Targ. Prov. XXIII, 33.—Pl. תְּהִלָּה. Ib. II, 12 Ms. (ed. תְּהִלָּה; ed. Wil. תְּהִלָּה, some ed. תְּהִלָּה, corr. acc.).

תְּהִלָּה, v. next w.

תְּהִלָּה m. (preced. art.) *perverse man*.—Pl. תְּהִלָּה. Targ. Y. II Deut. XXXII, 20 (ed. Vien. תְּהִלָּה, corr. acc.).

תְּהִלָּה f. (preced.) 1) *perverseness*. Targ. Prov. I, 32 Ms., v. תְּהִלָּה.—2) *destruction*. Targ. Y. Deut. XXIX, 22, v. תְּהִלָּה.

תְּהִי I (imperat. pl. of תְּהִי) *come ye*. B. Bath. 22^a ח' וְכִי

וְכִי go, and come again in the morning; a. e.—[Y. Sot. VII, end 22^a תְּהִי, v. מִיבֵל]

תְּהִי II = תְּהִי, *again, furthermore*. Targ. Y. Gen. XXVI, 21. Targ. Y. II Lev. XXII, 27.—Ber. 12^b ... וְכִי but let him say this verse (Num. XXIV, 9), and no more. Gitt. 56^a וְכִי אֵין מִלְכָּא אֵין וְכִי furthermore, if I am a king, why didst thou not come ere this? Ned. 16^a וְכִי and he said, I will eat, I will eat, and added, I swear &c. Ib. וְכִי and in addition thereto he said &c. Erub. 103^b, v. מִיבֵל; a. fr.

תְּהִי, v. תְּהִי.

תְּהִי I m. (v. תְּהִי I) *compartment, cell*. Targ. Ez. XL, 7; 12; a. e.—Pl. תְּהִי, תְּהִי. Ib. 10; 12; a. e.

תְּהִי II = ח' תְּהִי, *mark*. Targ. Ez. IX, 4.

תְּהִי III, v. תְּהִי.

תְּהִי f. (b. h. תְּהִי; אֵין) [1] (b. h.) *occasion*.—2) *grief*. Gen. R. s. 19; Yalk. ib. 27, v. עֵלָה.

תְּהִי pr. n. pl. *Tavakh*. B. Kam. 104^b (Rashi a. Ms. R. Bath. 77^b Ms. M. (ed. חוּךְ). Nidd. 33^b (v. Neub. Géogr. p. 398).

תְּהִי m. (b. h.; denom. of תְּהִי) *look, appearance, countenance; attribute*. Snh. 100^a (play on תְּהִי, Ez. XLVII, 12) לְהוֹרֵא לְהוֹרֵא פָּנִים שֶׁל בְּעַל הַפֶּה for brightening the countenance of the speakers. Pirké d'R. El. ch. XLVIII וְכִי מִלֵּאךְ ... הָאֵל ... רָאוּ Moses' parents saw that he looked like an angel of God.—Y. Ber. V, 9^a bot., v. תְּהִי. Y. Sabb. VI, 7^d bot. כְּלִי כְּלִי עֲלֵיהֶן ח' when they bear the attribute of (are classified among) vessels; Y. Bet. I, end, 61^a; (Bab. ib. 10^a כְּלִי כְּלִי Y. Sabb. VIII, end, 11^c כְּלִי כְּלִי it does not pass by the name of a vessel; a. e.—Pl. תְּהִי. Cant. R. to I, 10 (play on תְּהִי, ib.) וְכִי with two countenances, with two brothers, Moses and Aaron, who looked at each other in friendliness, each rejoicing in the other's greatness.

תְּהִי I = ח' תְּהִי, 1) to go back, return, do again. Targ. Gen. XIV, 7. Targ. O. ib. XVIII, 10 מִיָּחָב אֵיחָב ed. Berl. (ed. Vien. תְּהִי, a. v. fr.—Part. תְּהִי, תְּהִי; fr. which a verb תְּהִי, תְּהִי. Targ. Ez. XXXV, 7. Targ. I Sam. XXVII, 9. Targ. Y. Gen. VIII, 3; a. fr.—Usually תְּהִי, תְּהִי; f. תְּהִי, תְּהִי, תְּהִי, תְּהִי, תְּהִי, תְּהִי. Targ. Am. IX, 1. Targ. I Sam. VII, 3. Targ. Gen. l. c.; a. fr.—2) to restore, v. infra.—3) [to go back on.] to bethink one's self, regret. Targ. O. a. Y. I Gen. VI, 6. Ib. 7. Targ. O. Ex. XXXII, 14; a. fr.

תְּהִי 1) to lead back, turn; to give back, restore; to recompense. Targ. Jer. XXXII, 44. Targ. Ps. XIX, 8. Targ. Num. XXV, 11. Targ. Ex. XXII, 25. Targ. O. Num. V, 7 (Y. ed. Vien. תְּהִי Fe.); a. fr.—Part. pass. תְּהִי. Targ. O. ib. 8 (ed. Vien. תְּהִי; Y. תְּהִי (I)).—

תֹּדָה f. = h. תֹּדָה, *thanksgiving, thank-offering.*

Targ. Jer. XXX, 19. Targ. Lev. VII, 12; a. fr.—Pl. תורן, תורן, תורן. Targ. Ps. LVI, 13. Targ. II Chr. XXIX, 31.

תורן, v. תורן.

תורן, תורן (comp. תורן) 1) *to be perplexed; to fear, be anxious* (corresp. to h. תורן). Targ. O. Gen. XXVII, 33. Targ. Job XXXVII, 1 ירורו (ed. Lag. ירורו; some ed. ירורו Pa.). Targ. Jer. XXXVI, 24 (h. text פחד). Targ. Y. Num. XXXIII, 24. Targ. Koh. IV, 16 תורו ed. Lag. (ed. Vien. תורו, read תורו). Targ. O. Deut. XXVIII, 66, sq. תורו ed. Berl. (ed. Vien. תורו). Targ. Esth. V, 14 לצפרא ר' (ed. Vien. תורו Pa.) waited anxiously for the morning; a. fr.—Tanh. Emor 10 תורו כולי תורו all the people were perplexed (marvelled); Yalk. Mic. 554 תורו העולם (corr. acc.).—2) *to shudder, be disgusted*. Pes. 50^b תורו ביה אינשי Ms. M. people are disgusted with it (dislike the occupation), v. תורן.

Pa. תורן, תורן same, v. supra.

Af. תורן to disgust. Targ. Ps. LXXVIII, 41 תורן תורן ed. Wil. (ed. Lag. תורן תורן, corr. acc.).

תורן, תורן m. (preced.) *anxiety*.—Pl. תורן, תורן. Sabb. 152^a (ref. to תורן, Koh. XII, 5) תורן Ms. M. (ed. ed. תורן, some ed. תורן, v. infra; Ag. Hatt. תורן) his heart is full of fears; Yalk. Koh. 989 תורן it (the road) becomes for him full of terrors.

תורן, תורן, תורן ch. same, 1) *anxiety, terror; disgust*. Targ. O. Gen. XXVII, 33 (some ed. תורן). Targ. Ps. LXXVIII, 41, v. תורן.—2) (of a building) *threatening condition, indications of dilapidation*. B. Bath. 3^b תורן תורן they notice signs of ruin on it.—3) *mishap*. B. Mets. 73^a תורן לא וכו' (not תורן, v. Rabb. D. S. a. l. note 300) since a mishap may befall it (and the buyer must take the risk), the transaction has not the appearance of an advance of money for a consideration (of usury, v. תורן I); Rashi: *cause for regret*.—[Koh. R. to I, 7, v. תורן].

תורן, תורן m. (b. h.; תורן) *waste, desolation; vanity, idleness*. Snh. 97^a תורן שני אלפים ר' וכו' the world was waste &c. Ib. 26^b, v. תורן II. Gen. R. s. 2 (ref. to Gen. I, 2) תורן זה קין this refers to Cain who wanted to reduce the world to waste and desolation; a. fr.

תורן, תורן m. ch. (v. תורן 2) *regret*. Targ. Y. Ex. XXXII, 12. Ib. 14. Targ. Y. II Gen. VI, 6 Ar. (ed. תורן). Targ. Y. I Deut. XXXII, 36 תורן (read תורן); a. e.

תורן, תורן f. (v. תורן) *regret, regrettable thing, mistake*. Gen. R. s. 27 תורן ר' (Rashi) it was my mistake that I created him below (as a terrestrial being); Yalk. ib. 47 תורן.

תורן, תורן f. (תורן) *perplexity, terror*. Targ. Deut. XXVIII, 67.

תורן m., pl. תורן, v. תורן.

תורן, תורן, תורן, v. תורן.

תורן, v. תורן.

תורן, v. תורן.—[Koh. R. to I, 7, v. תורן.]

תורן, תורן, v. sub תורן.

תורן m. (dial. for תורן) = *overflow, inundation*. Gen. R. s. 13 תורן (Rashi): כמין ר' (ed. Leips. תורן, corr. acc.) as from an overflowing river; נהר בבבל ושמו תורן (not בבבל) there is a river (or canal) in Babylonia which is named Tuvay, and why is it named T.? Because it comes back and inundates once in forty years; Koh. R. to I, 7 תורן (corr. acc.).

תורן, v. תורן.

תורן, תורן m. (b. h.) *middle*. Num. R. s. 14⁹ תורן תורן corresponding to the two middle pillars which he (Samson) pulled down. Y. Erub. V, 22^c תורן the Middle Gate, name of a Temple gate.—V. תורן.

תורן Pi. (denom. of preced.) *to divide in the middle, to halve*. Y. Ber. I, 2^d bot. (expl. תורן Jud. VII, 19) סופה של שנייה וראשה של שלישית (ש) תורן תורן it means the latter part of the second and the first part of the third watch, which divide the night in half; Lam. R. to II, 18.—Part. pass. תורן; f. תורן being between. Ib. introd. (R. Josh. 2) (ref. to Ez. XXI, 26) תורן בין שני ר' which lies between two roads (where two roads meet), one leading to &c.; Koh. R. to XII, 7 תורן שני ר' (corr. acc.); Yalk. Ez. 361.

תורן c. pl. (תורן) *fearing, afraid of*. Targ. Y. Deut. XXVIII, 66.

תורן, תורן m. (= תורן; v. תורן I, a. תורן I) *cell, chamber*. Targ. I Kings XXII, 25; Targ. II Chr. XVIII, 24; a. fr.—Pl. תורן, תורן, תורן. Targ. O. Deut. XXXII, 25. Targ. Job XXXI, 33 תורן לבי Ms. Var. (h. text תורן; v. תורן).—Nidd. 20^b תורן יחביתו ב' לבאי יחביתו Rashi (ed. תורן) you Jews seem to sit in the inner chambers of men's hearts (of the heart).

תורן, v. תורן.

תורן, v. תורן.

תורן, pl. of תורן I, q. v.

תורן, v. תורן.

תורן, תורן m. (תורן) [*beginning to ripen*], *early ripe or half-ripe date*. Gitt. 89^a, v. תורן. Hag. 15^b תורן דיינו דאמר אינשי [Ms. M. תורן, v. תורן]; (Ar. תורן, v. תורן) that is what people say, when thou findest an early date, eat

the inside and throw away the peel (or the kernel); אמרי they say in the west, eat the date &c. (v. Rabb. D. S. a. l. note 30)].—Pl. תוֹחֵלִי, v. next w.

תוֹחֵלָה m. (preced.) *beginning to ripen, half-ripe*. Hag. 15^b, v. preced.—Pl. תוֹחֵלְתִּי. M. Kat. 10^b ר' ת' (Ms. M. תוֹחֵלִי) unripe dates. B. Mets. 89^a; Yalk. Deut. 938.

תוֹחֵלָה f. (b. h.; תָּחַל; 1) *hope, expectation; that which may be looked for, good, use*. Y. Pes. VI, beg. 33^a אפשר ר' possibly something good can come from him (may be he can enlighten us). Ib. אמרנו שיש ממנו ר' we have said that a good thing may be expected of thee. Ib. כבר אמרנו אם יש ר' מבבלי we have said, can we expect anything of a Babylonian? Num. R. s. 215 אין ר' nothing of consequence can come of him, he cannot beget &c. Ib. וכי יש בו ר' is there any good in it (can the golden calf produce any effect)? Midr. Till. to Ps. XXXVII, 2 תוֹחֵלָתָם הֵם תוֹחֵלָתָם what good there is in them is mere grass (cmp. Is. XL, 6). Yalk. Job 909; Gen. R. s. 27 (ref. to Gen. VI, 5) לא היתה בהם ר' from sunrise to sunset they achieved nothing good; Yalk. ib. 47. Ib. 35, v. תוֹשֵׁעָתָה. Num. R. s. 208 אין בו ר' אם יבוא if he (Balaam) will be ready to go with us, he will succeed, but if he should delay even one hour, he will be of no use; a. e.—2) (homilet.) *prayer* (as if from תָּחַל). Ber. 32^b; 55^a ש' ר' כל המאריך he who makes long prayer and speculates on it (v. עֵין h.) comes to sickness of heart, for it is said (Prov. XIII, 12) a prolonged prayer makes the heart sick; Yalk. Prov. 950; Yalk. Deut. 854.

תוֹחֵלְתִּי, v. תוֹחֵלִי.

תוֹטָא pr. n. m. *Tutay*, a Tanna. Kidd. 16^b.

תוֹטִינִי, v. next w.

תוֹטָנִי pr. n. m. *Bar-Tutani*, an Amora. Sabb. 71^a (Ms. M. תוֹטָנִי); Ker. 4^b תוֹטָנִי; ib. 12^b תוֹטָנִי.

תוֹ (b. h. (?); sec. r. of תוֹ II), *Pi. תוֹ to mark*. Lev. R. s. 18 מְתוֹתָם תוֹ (ed. Wil. מתוֹתָם, v. תוֹ II).

תוֹכְמִידָה, v. תוֹכְמִידָה.

תוֹךְ, v. תוֹךְ, a. תוֹךְ II.

תוֹךְ, *Pi. תוֹךְ*, v. תוֹךְ.

תוֹךְ I *tokh*, the sound of boiling. Ber. 39^a ... ירִיב it stands on the stove and makes *tokh tokh* (boils thoroughly); Erub. 29^a. Pes. 74^a ר' קוריוו ר' R. J. called it (the kid roasted with its loose pieces inside) *tokh tokh* (boiled); v., however, תוֹכְבָּרָה.

תוֹךְ II m. (b. h. תוֹךְ, constr. תוֹךְ) 1) *middle, inside, receptacle*. Kel. XXVII, 1 כל שאין לוֹ ר' earthen vessels which have no inside (receptacle), have no back, i. e. their back is not susceptible of levitical uncleanness. Ib. XXV, 2. Ib. 4 לא נשְׂמָא ר' if the outside of a vessel has become unclean, its inside is not affected

thereby. Yoma 72^b, v. בָּר I; a. fr.—Pl. תוֹכֹחַ. Gitt. 20^a ת' (prep.) *in, into, within*. Nidd. 45^b within the period (during the year of developing puberty); B. Bath. 155^b. Ib. 5^a פרעתיך ב'ר' I paid thee within my appointed time (before the debt was due). Dem. VII, 5 ב'ר' in his house. Kil. I, 8 ל'ר' האבטיה immediately from, through, because of. Ber. V, 1 מ'ר' in a mood of humility, v. בּוֹקֵר. Ib. 31^a לא מ'ר' דין ו' you must not rise for prayer immediately after giving judgment, or after an undecided discussion &c. Ib. מ'ר' מ'ר' שלא לשמה Pes. 50^b מ'ר' ש' because he cannot make oath, he must pay. Bets. 12^a, a. e. מ'ר' ש' since carrying for an immediate need (on the Holy Day) has once been permitted, it has also been permitted for a less immediate need; a. v. fr.

תוֹךְ to press, make to suffer, punish, v. תוֹכֵךְ I.

תוֹכָה m. (תוֹכָה) *pressure, grief*. Targ. Prov. XIX, 19 ed. Lag. (ed. Wil. תוֹכָה; oth. ed. תוֹכָה). Ib. XXI, 11 (ed. Wil. תוֹכָה).

תוֹכְבָּרָה, v. תוֹכְבָּרָה.

תוֹכָה f. (v. תוֹךְ II, a. תוֹכָה) *pressure, emphatic expression*; (adv., cmp. תוֹכָה) *exactly, only*. Y. Keth. I, 25^d this is the law only when the seduction took place in Sepphoris itself.

תוֹכְחָה, v. תוֹכְחָה ch.

תוֹכְחָתָה f. (b. h.; תוֹכָה) *reproof, admonition, threat of punishment*. Arakh. 16^b ... שמקבל ר' I wonder whether in this generation there is one that accepts admonition; Sifra K'dosch., Par. 2, ch. IV. Arakh. l. c. עד היכן ר' how far must you go in reproving your neighbor (Lev. XIX, 17)? Until he strikes you. Lev. R. s. 27 (ref. to Is. I, 18) זו תשיבה וזו ר' is this an argument, and this a threat?; Tanh. Emor 10; Yalk. Mic. 554. Hag. 4^b (ref. to Gen. XLV, 3) ר' של בשר ודם כך ר' if the rebuke of a human being has such an effect, how much greater ought to be the effect of God's rebuke!; a. fr.—Pl. תוֹכְחוֹתָם. Tam. 28^a ו' let man love reproofs, for as long as reproofs are in the world, ease of mind comes upon the world, good, and blessing &c. Deut. R. s. 1 ו' ר' the rebukes (threats of punishment) should have been pronounced through Balaam, and the blessings through Moses; ib. let Moses who loves them rebuke them, and Balaam who hates them, bless them in order that the blessings and the rebukes be made certain in Israel's hand; Yalk. ib. 795. Deut. R. l. c. רואים ר' וקבלו עליהם תוֹכְחוֹתָהּ ו' rebukes, thou must bless them; a. fr.

תוֹכְחָתָה, **תוֹכְחָה**, **תוֹכָה** ch. same. Targ. Mic. VI, 2.—Sabb. 152^a תוֹכְחָה Ms. M. (ed. תוֹכְחָה), v. תוֹכְחָה II. Gen. R. s. 52 (ref. to Gen. XX, 16 שְׁלִיחַ).

גבירה גכ' this man's (thy) reproof is already with him (thee, that thou didst not clothe thy wife honorably) &c.; Yalk. ib. 91 (not גביר).

תוכיחא, תוכחא, תוכחא, v. preced. wds.

תוכיחא, v. תוכיחא.

תוכיחא, Y. Shebi. IV, 35^b bot. אין תוכיחא, v. תוכיחא.

תוכיחא m. (תכל) confidence, trust. Targ. Prov. XIV, 26 (h. text מחסא).

תוכיחא, Pesik. R. s. 23, a corrupt, emended in ed. Fr.: תוכיחא, v. תוכיחא.

תולאנא, v. תולאנא.

תולבנא, v. next w.

תולבנא pr. n. pl. *Tulbānē*, on the upper Euphrates (v. S. Funk *Juden in Babyl.*, p. 13, note 2). Kidd. 71^b עד 'תולבנא Babylonia extends (for genealogical purposes) as far as Fort (the fortified ford of) T. Meg. 6^a אקרא דה' (Ms. F. עקרא דהולבנא, v. Rabb. D. S. a. l. note 100); Keth. 112^a עד מקום... ואיוו זו תולבנא Gen. R. s. 16 as far (east) as where the Euphrates runs, there is the land of Israel; and what place is this? It is *T'rbānāh* (?).

תולדא f. (b. h.; תלד) 1) *birth, procreation, offspring*.—*Pl.* תולדא Gen. R. s. 12 שלש ד'... שלש דברים הללו... the following three things form the real creations of the world, and each of them delayed three days, and then produced offspring: the earth &c. Ib. יש... כלל ישר' all things have origins (mentioned in the Bible), heaven and earth have origins &c. Ib. כל מי שיש לו ד' whatever has an origin, dies and decays, is created, but does not create, but that which has no origin does not die &c. Num. R. s. 14¹² בעה שדעמיר ד' during the time of his begetting children. Y. Sot. VIII, 22^c bot. שלישי ל' he was the third in the order of birth, and the fourth in the order of accession; a. fr.—2) *secondary act, subspecies*, opp. אב or עיקר II. Y. Sabb. II, 5^a bot. תולדא שחיטה עיקר וחבורה ד' (forbidden on the Sabbath), and wounding is the secondary act. B. Kam. 2^a קרי לה ד' an act which was essential at the building of the Tabernacle is called *ab*, and one which was not essential, is called *toladah*; a. fr.—*Pl.* as *ab*. Ib. מרקחא אבוח דאיכא ד' since the Mishnah speaks of main damages, we must conclude that there are also secondary ones; תולדא תיבא ביה וכו' are their subspecies subject to the same laws or not? Sabb. 2^b הני אבוח ד'... here (Sabb. I, 1) where the main subject is the Sabbath, the Mishnah specifies the main act and the secondary acts, &c.; Shebu. 5^a; a. fr.

תולדא f. (preced.) 1) *birth*. Targ. II Esth. III, 3 (ed. Lag. תולד; ed. Vien. תולד).—2) *descent, kinship*. Targ. Esth. II, 10 (ed. Vien. תולד; ed. Lag. תולד); Targ. II Esth. ib. תולדא ed. Vien. (oth. ed. תולדא; ed. Lag. תולדא).

תולדא f. (preced.) 1) *she that bore, mother*. Targ. Prov. XXIII, 25.—2) *generations, history*. Targ. Gen. II, 4. Ib. V, 1; a. fr.—3) *kinship*, v. preced.

תולאנא, v. תולאנא.

תולסין, Sifre Deut. 81, v. קולסין.

תולע c. (b. h.; תלע, *Tafel* of לעע, v. לעע; v. Del. Proleg., p. 113) *worm*.—*Pl.* תולעים Sot. 35^a וכו' יוצאות וכו' worms came out of their tongues &c.; Yalk. Num. 745. Tanh. T'sav. 11 קלאנין של ד' v. קולנין Yalk. Prov. 935; a. e.

תולעא m. (לעב) *sneer, scorn, lasciviousness*. Targ. Ps. LXXXIX, 4 (ed. Wil. תול). Targ. Is. XXVIII, 11. Targ. Ez. XXXIII, 31. Targ. Jer. LI, 18; a. e.

תולעת, תולעת f. (b. h.) = תולע. B. Mets. 83^b, v. רמח. B. Bath. 17^a רמח וכו' רמח... over seven persons no kind of worms had power. Midr. Till. to Ps. XXII, 7 as the worm has (for its defense) nothing but its mouth, so Israel has nothing but the prayer of his mouth; ib. ed. Bub. מעקרה... מעקרה (not מחקרה, מחקרה) as the worm uproots the tree, so Israelites, through their mouth and their prayer, undo evil decrees &c. Midd. II, 5 וכו' ד'... wood in which a worm was found was unfit for the altar; a. e.—משכן של (ד) scarlet-dyed (yarn). Midr. Till. l. c. a. e.—ש' a tabernacle of scarlet yarn. Num. R. s. 4¹³. Par. III, 10 שני ד' a. e.

תולעא m. (preced.) *scarlet-colored*. Sabb. 110^b אחלא (תולעא) scarlet-colored aloes; Gitt. 69^b תולעא (תולעא) Ab. Zar. 28^b תולעא (Rashi a. Ms. M. תולעא).

תולעא f. = h. תולעא. Targ. O. Deut. XXVIII, 39. Targ. Jon. IV, 7.

תולשמי, v. תולשמי.

תולחא, תולחא, v. תולחא.

תום m. (b. h.; תום; *simplicity, integrity*). Pesik. R. s. 21 בשבועתם בחזקתם ושבונו של לוי עומד גלו... it is revealed and known before thee that all the tribes shall fail to abide by their oath in rectitude, and that the tribe of Levi shall stand by its rectitude. Midr. Till. to Ps. VII, 9 כחמיני, v. עקממיני, a. e.—Esp. תולחא לפי חומו to talk in one's simplicity, to make a statement in ignorance of its legal bearing. Yeb. 121^b when the gentile makes an incidental statement (not as formal testimony). B. Kam. 114^b רינוק חומו... a child talking in his innocence said, I and my mother were captives &c. Gitt. 28^b כל מ' ל' ד' ד' חומו מהימני ליה whenever a gentile makes an informal statement, we believe him (act on it as evidence); a. fr.—*Pl.* תולחא, in connection with *Urim and Tummin* in the high priest's breastplate (v. אור I). Yoma 73^b שמשלימין את דבריהן את ד' they are named

Tummim, because they complete their words (what they predict comes to pass); Y. ib. VII, end, 44^a שון מתימין ^ע 'ה שון מתימין ^ע v. תמם. Sot. IX, 12; a. fr.

תוס I m. = h. שום, *garlic*. Y. Ter. VIII, 46^a שון מתימין ^ע had ground garlic prepared in his house. Y. Sabb. VII, 10^a bot. 'ה הון ששון ^ע he that grinds garlic (on the Sabbath). Gitt. 69^a 'ה יחירא ^ע a single-headed garlic plant. Sabb. 140^a, v. שושפא. a. fr.—Pl. תומי, תומי. Targ. Num. XI, 5.

תומא II m. (= תומא; cmp. תומי) *fringe*.—Pl. תומי. B. Mets. 60^b למרמי ^ע (Ms. H. למערב תומי), v. סרבלא.

תומא m. = h. תום, *simplicity*. Targ. II Sam. XV, 11.—Pl. תומי, תומי. Targ. Ex. XXVIII, 30 (O. ed. Vien. תם). Targ. Deut. XXXIII, 8; a. e.

תומי, תומי, Bekh. 44^a Rashi, v. תומי.

תומן m. (Chaldaism; v. תומי) *Toman*, one eighth of a Kab. Y. Sot. I, 17^a ו' ו' ו' ו' a Rob'a (one fourth of a Kab), and a T., and a half-T., and an Ukhla; Bab. ib. 8^b (corr. acc.); B. Bath. 89^b, sq.; a. e.

תומניא, תומניא, v. תומני.

תומניה, v. next w.

תומנתא f. = h. תומן, *Tomanta*, one eighth of a Kab. Y. Sabb. VIII, 11^a bot.; Y. Pes. X, 37^c bot., v. תומני; Y. Shek. III, 47^c top תומנתא (corr. acc.). Pes. 109^a תומניתא (Rashi תומנתא; Rashb. תומניתא; Ms. M. 1 קומניתא, read: תומ; Ms. M. 2 תומניתא) the old T. which was kept in Tiberias.

תומר, v. תמר II.

תומרתא, תומרתא, v. תמרתא.

תון, v. תון.

תון I = תון, ye; v. תון.

תון II, come ye, v. תון I.

תונא m. (תני I) *repetition, confirmation*. B. Mets. 3^a; a. e., v. תנא.

תונבא m. (תנב to become rigid, Brockelm. Lex. Syr.) *stupor, loss of sensation*. Targ. Job XXXIII, 20.—Yoma 83^a תונבא ^ע the stupor seized him (so that he does not feel the lack of food). Nidd. 37^b ליה ^ע it is merely stupor that seized her (so that she feels no pain).

תונבא, v. תונבא.

תונבתא, תונבתא, v. תונבתא.

תונבתא, v. תונבתא.

תונבא m. (תני I) *tale*. Targ. Job XIII, 17 תונבא ed. Lag. (ed. Wil. תונבא; Ms. תונבא).—V. תונבא.

תוסברית, תוסברית, v. sub תוסברית.

תוספתא m. (תוס) 1) *one who uses the vowel letters freely, who writes plene*, opp. *בצירה*. Ab. Zar. 9^b, v. בצר.—2) *Tos'faah*, surname of one Raba or Rabbah; [Neub. Géogr. p. 332: of Thospia, capital of the Armenian district Thospitis]. Yeb. 80^b; Ber. 50^a; Sabb. 95^a; M. Kat. 4^a.

תוספתא f. (תוס) 1) *addition, increase*. Gen. R. s. 22 (ref. to Gen. IV, 2) לעיבור ^ע 'ה לליתא ולא ^ע 'ה 'she bore again' means an additional birth, but not an additional pregnancy (Abel having been conceived simultaneously with Cain). Ib. s. 61 ו' ו' ו' ו' what God adds is more than the original; ו' ו' ו' Cain was the original, and Abel, because he was an addition . . ., was born himself and two twin sisters with him. Y. Ter. IV, 42^d תרומה ^ע 'ה an addition to the minimal quantity of T'rumah. Ib. bot. שון ^ע ו' ו' ו' v. פתח. Y. Bicc. I, end, 64^b ו' ו' ו' ו' the addition to the normal quantity of first fruits to be offered. Y. Keth. VI, 30^d top 'ה (sub. כתובה) the additional jointure beyond the legally prescribed sum; Bab. ib. 90^a. Y. Meg. I, 70^d bot. ו' ו' ו' is the first Adar the addition (the intercalated month), or is it the second Adar?; a. fr.—Esp. *the time added to, and given the character of a festive day* (v. Yoma 81^b ו' ו' ו' you must begin the Holy Day some time before its lawful beginning and end some time after its lawful end). Yoma 81^a מלאכה ^ע 'ה for disregarding the addition by doing a labor which is prohibited on the festive day; ו' ו' ערירי ^ע 'ה for disregarding the additional time for fasting (by eating); ו' ו' מלאכה ^ע 'ה that he be warned concerning the additional time during which he must abstain from labor; a. e.—2) *Tosefeth (Tosefta)*, a collection of oral laws (Mishnahs) outside of the regular Mishnah. Y. Hor. III, end, 48^c (ref. to Prov. XVI, 11) 'לי זה ו' 'balance', that is the Biblical text, 'scales', that is the Mishnah, 'judgment', that is the Talmud, 'the Lord's', that is the Tosefeth. Ib. (ref. to Koh. VI, 2) ו' ו' ו' ו' 'riches', that is the Biblical text, 'goods', the *halakhoth*, and 'glory', the Tosefeth; Koh. R. to VI, 2 תוספתא ^ע Yalk. ib. 972 ו' ו' ו' M. Kat. 3^b; a. e.—Pl. תוספתא. Cant. R. to VI, 9 ו' ו' ו' and handmaids without number (ib. 8), there is no end of Tosafoth. Y. Peah. II, 17^a bot. . . אין למדין ו' ו' we derive no practical decisions from the *halakhoth* . . ., or the Tosafoth, but only from the Talmud. Lev. R. s. 30 (ref. to Ps. XVI, 11) ו' ו' ו' we are satisfied with five joys, the Scripture, the Mishnah, the Talmud, the Toseftas, and the Agadoth. Koh. R. to V, 8 ו' ו' the Tosafoth of the house of Rabbi; ו' ו' the T. of R. Nathan; a. e.—[In Talmudic literature: *Tosafoth*, annotations to the Talmud, mostly by French scholars, *Tosafists*.]

תוספתא ch. same, esp. *the Tosefta* (v. preced.); also *a paragraph of the Tosefta*. Koh. R. to VI, 2 ו' ו' one knowing the Tosefta; Yalk. ib. 972, v. preced. Gen. R. s. 16. Y. Sabb. VIII, 11^a bot., a. e. ערירקא ^ע 'ה a tradition in an old Tosefta; a. fr.—[Y. Ber. III, 6^b ו' ו' שמעון דר' v. תוספתא].—*Tosefta*, name of an extant collection of Mishnah under the redaction of R. Hiyya and R. Oshaya.

הויסקפא, תויסקפא f. (סקפא I; cmp. עזילא) *what is brought about, disposition, destiny*. Targ. II Chr. X, 15 (h. text נסכה). Ib. XXII, 7 הויסקפא constr. (h. text רבוסה).—2) *cause, pretext, occasion*. Targ. Jud. XIV, 4 (h. text רמנה).—Pl. הויסקפא Targ. Job XXXVII, 12 (ed. Wil. הויסקפא sing.; h. text מסכות).—V. תסקופא.

הועבא, תועבא, v. next wds.

הועבא f. (b. h.; רעב, Barth Et. St. p. 28; cmp., however, עבירה) *that which is repulsive, abomination*. Ber. 23^a ח' הפלותו (fr. Prov. XXVIII, 9) his prayer is an abomination (unacceptable). Lev. R. s. 27 (ref. to Is. XLI, 24) 'וכ' מאורחא ח' שכתוב בה ... מאורחא ח' of which it is said (Ex. XXXII, 8) 'they have made themselves a molten image'—of that abomination (that class of animals) bring ye an offering &c.; Tanh. Emor 11. Nidd. 70^a; Yeb. 11^b (ref. to Deut. XXIV, 4) ואין ח' בניה הועבין she (the divorced woman remarried after having been another man's wife) is an abomination, but her children are not abominations (her daughters may be married by priests); Kidd. 77^a הועבנים Y. Yeb. IV, 6^b bot. ח' רחמיה ח' ואין הוולד ח'. Tem. 29^b; a. fr.

הועבא, תועבא, v. next w.

הועיבתא, תועיבתא c. f. ch. same. Targ. Is. XLI, 24. Ib. XLIV, 19 (ed. Wil. הועיבתא). Targ. O. Lev. XVIII, 22 הועיבתא ed. Berl. (ed. Vien. הועיבתא, read: הועיבתא); a. fr.—Pl. הועיבתא, הועיבתא, הועיבתא. Targ. Ez. VIII, 6; 13. Ib. VI, 11. Targ. O. Deut. XXXII, 16 ed. Berl. (oth. ed. הועיבתא, הועיבתא); a. fr.

הועלתא f. (רעל) *profit, use*. Midr. Till. to Ps. XXXVII (ref. to Is. XIV, 3) וכ' ואין לי מהם ח' (ed. Bub. since I deal kindly with the wicked who provoke me, and of whom I have no profit, how much more with thee &c. Gen. R. s. 22 ולא מצא בהם ח' no good was found in them; Yalk. ib. 35 ח' ח' ח' v. הועלתא.

הועל I, v. תעל.

הועל II m. (העל II) *spittle*. Keth. 61^b שראי ח' שראי ח' as the spittle gathers in the mouth, eject it.

הועל m. (b. h. הועל; h. תועל) *knock* timbrel. Gen. R. s. 23, v. געס; a. e.—Pl. הועלים. Pirké d'R. El. ch. XLII; Yalk. Ex. 253 (ref. to Ex. XV, 20) whence did the Israelites get timbrels and dancing choruses in the desert? והחזיקו להם ח' והחזיקו להם ח' but the righteous were trustful and knew that God would perform miracles and mighty deeds for them at the going forth from Egypt, so they prepared for themselves timbrels and choruses. Midr. Till. to Ps. LII (ref. to Koh. V, 5) 'and undo the work of thy hand', ח' ח' ח' this refers to the timbrels (with which Miriam led); a. e.

הועל, תועל ch. same. Targ. Ex. XV, 20 (Y. ed. Vien. הועלים).—Pl. הועלים, הועלים, הועלים. Ib. (Y. ed. Vien. הועלים). Targ. Ps. CL, 4 (ed. Wil. הועלים); a. fr.

הועל, תועל f., v. next w.

הועל m. pl. constr. (b. h. תועלים; אפה) a sort of *pastry* (Talm. תועלים). Men. 50^b (expl. רועלי, Lev. VI, 14) תועלים they shall be baked so as to look nice (i. e. well baked and then fried, v. טועל); (oth. opin.) תועלים נא they shall be baked when half done (v. טועל II, i. e. fried and then baked); (oth. opin.) תועלים רבה they shall be baked several times; (Var. רבה soft, with an admixture of oil; v. Rabb. D. S. a. l. note 60); Y. Shek. VII, 50^d תועלים נא (read: תועל); תועלים soft pastry; תועלים נא a nice-looking pastry; Yalk. Lev. 488 תועל נא (read: תועל); תועלים נא the high priest brings his initiation offering, but not in the morning, before his initiation.

הועל f. *pastry*, v. preced.

הועל, Tosef. Kel. B. Bath. II, 7 ed. Zuck. (oth. ed. תועלים, תועלים, תועלים).

הועל = טועל, q. v.

הועל pr. n., 'the Valley of Beth-Tofeth'. Num. R. s. 18²²; (Koh. R. to V, 8 טועל; Yalk. ib. 972 נטועל; Lev. R. s. 22 שופרי; Gen. R. s. 10 טועל; Tanh. Huck. 1 ביה כרובא, ed. Bub. טועל).

הועל f. (b. h.; רעא) *issue, mode, species* (v. הועל).—Pl. הועל. Ker. III, 10 ח' חרבה ח' the law concerning the menstruant, in connection with which there are not many modes and many sin-offerings; שבו ח' חרבה לחטאות ח' the Sabbath law which has many modes &c.; Y. Sabb. VII, 9^a, sq.; Ker. 17^a ח' חרבה לחטאות ח' many issues for many sin-offerings. Midr. Till. to Ps. LV, 14 (expl. מידעי, ib.) ח' ח' ח' who taught me the issues of understanding; a. e.

הועל, v. תועל.

הועל, תועל m. (b. h.; תועל) *strength, power*. Mekh. B'shall. s. 6 (ref. to Ex. XIV, 25) ח' ח' ח' means its strength. Meg. 19^a (ref. to Esth. IX, 29) ח' ח' ח' the whole strength' refers to the power of Ahasverus (as described in the first chapters of Esther); ח' ח' ח' the power of Mordecai (beginning with II, 5); ח' ח' ח' Haman's power (beginning with III, 1); ח' ח' ח' the strength of the wonderful salvation (beginning with VI, 1). Gen. R. s. 16, beg. (ref. to Job XIV, 20) ח' ח' ח' the power which God gave Adam was to be for ever. Ib. s. 100 ח' ח' ח' the height of mourning is on the third day (after burial); Y. M. Kat. III, 82^b bot. ח' ח' ח' the height of mourning lasts only three days; a. e.—Snh. 19^b ח' ח' ח' an achievement of strength (self-control) was with Boaz a humble (plain) act. Sifré Deut. 323 (ref. to Deut. XXXII, 31) ח' ח' ח' the power which thou givest us is not like the power which thou givest them (the gentiles); ח' ח' ח' when thou givest them the power, they deal with us with cruelty &c.; a. e.

הועל ch. same, 1) *strength, power*. Targ. Hag. II, 22 ח' ח' constr. Targ. O. Gen. XLIX, 24 *Omnipotence*, Al-

תִּרְגְּמָנָא, a. תִּרְגָּמָא, v. תִּרְגָּמָא, תִּרְגְּמָא

תורגמינא, v. תורגמנא.

תורגמן m. (תרגמן) = interpreter, speaker.

Meg. 16^a, v. תורגמן. Macc. 1, 9 מפי דת' the Sanhedrin must not learn the evidence through an interpreter (but must understand the witnesses' own language). Ex. R. s. 3 (expl. לפה, Ex. IV, 16) לר' he shall be the spokesman; a. e.—Esp. a) the translator (into Chaldaic or Greek) of the Biblical portion read at services. Meg. 23^b (Ms. M. מר); a. fr.—b) = מוֹרֵא, q. v. Pes. 117^a ר' ת' משכיל superscribed *maskil* is one pronounced by a speaker. M. Kat. 21^a ור' דשמיע ור' ... לר' and he (being in mourning) whispered to R. H. b. A., and the latter to the speaker, and the speaker pronounced it to the audience. Y. Meg. IV, 75^a bot. Ib. c top; a. fr.

תורגמנא ch. same. Targ. II Esth. VII, 5.—[Targ.

Ps. VII, 1 ed. Ven., v. תורגמנא.—Gen. R. s. 51 ר' תורגמנא (corr. acc.) Ezekiah the T.; a. e.—Pl. תורגמנא. Y. Hall. IV, 60^a bot. (expl. תורגמנא, v. תורגמנא (corr. acc.) the speakers (sons of R. Hiyya).

תורגמסר m. (תורגמסר with affirmative ארנא, a.

ארגא) floss.—Pl. תורגמסין. Targ. I Kings V, 23 ed. Lag. (ed. Wil. תורגמסין, corr. acc.); Targ. II Chr. II, 15.

תורה f. (b. h.; תורה) 1) teaching, law, esp. (ר' ת' the

Law of Moses, Pentateuch; in gen. the Jewish law, Religion. Ber. 5^a (ref. to Ex. XXIV, 12) ור' ת' torah means the Pentateuch, 'and the mitsvah' means the Mishnah, 'which I have written' means the Phrophets and Hagiographa &c. Ib. כל דעוסק בת' ור' he that is engaged in the study of the Law &c., v. ברל. Ib. 6^a רינא holding court is also considered a religious act, opp. שלמא בעלמא mere preservation of peace. Ib. 31^a שקרוב לשונם ללשון Pes. 87^b ר' ת' because their (the Babylonians') language comes near the language of the Torah, Meg. 3^a, a. fr. תלמוד ר' (abbrev. ת' ת' the study of the Law. Ned. 81^a חזקו ר' ת' take heed of the children of the poor, for from them the Law goes forth; a. v. fr.—Gen. R. s. 9, a. fr. בהורר' in R. Meir's (annotated) copy of the Law. Y. Bicc. III, 65^c bot. אין תורה עומדת לפני בנה the Torah does not rise before her son, i. e. he that is engaged in the study of the Law need not rise when a scholar passes. Sot. 47^b ור' ת' the Law goes around begging for students.—ספר ר' ת' v. שבעל פה, ר' ת' שבכתב.—כמה ר' יש לכם Sabb. 31^a חזקו ר' ת' how many laws have you? Sot. l. c. ונעשרת חזקו ר' ת' differences increased in Israel, and the Law became like two laws; a. e.—2) definition, designation; character, nature. Bets. 10^a חזקו ר' ת' because it bears the denomination of an utensil (v. תורגמסר). B. Mets. 62^a חזקו ר' ת' it came into his possession as a trust; ib. חזקו ר' ת' as a sold object. Kidd. 50^b חזקו ר' ת' he had not come down to any form of betrothal (had not done anything to intimate his intention of betrothal); a. fr.

*תורגמסר m. (תורגמסר, cmp. רב) (festival of) fructification

(Dionysia). Y. Ab. Zar. II, 41^b (expl. תורגמסר, a reading for their (the gentiles') festival of fructification, when they carry the larger idol to the smaller (v. Hastings Dict. Bible, s. v. Dionysia); ib. he that reads *tarbut* understands the word to mean their festival &c. [Mus. emends תורגמסר, v. next w.]

תורגמסר m. (θόρυβος) uproar; (in the sense of θο-

ρυσσισ) a turbulent person, rioter. Tanh. ed. Bub., Vayera 17 (ref. to שכלול, Ps. LVIII, 9, play on כלל שחשכולה ... כך ר' ת' שערור במדינה כל מי שנמצא עמו נשטף (not תורגמסר, not מזה) as a freshet sweeps all that it finds with it, so it is with a rioter who rises in a city: whoever is found with him, is swept away (arrested and punished) with him; ... למה שחזקו ר' ת' and when he is dead, he faces no more the sun (his body is not exhibited for public honors); why? Because he was a rioter; Yalk. Ps. 776 תורגמסר (corr. acc.).

תורגמסין, v. תורגמסר.

תורגמסר, v. תורגמסר.

תורגמסין, v. תורגמסר.

תורגמסר f. (= תורגמסר, dimin. of תורגמסר) the least form

or aspect of. Men. 75^b ר' ת' רחמנא עליהו (Ms. R. תורגמסר; Ms. C. תורגמסר; v. Rabb. D. S. a. l. note 400) provided they still have some semblance of bread (not altogether reduced to a pap); Ber. 37^b.

תורגמסר m. (θύρμος) lupine. Kil. I, 3; Tosef. ib. I, 2

(Var. תורגמסר). T'bul Yom I, 4. Tanh. ed. Bub., B'midb. 27; Yalk. Num. 695 (ref. to Prov. XXII, 22, by ref. to Ber. 35^b ור' ת' לא יאמר (כל חנהנה ... גזל ור' ת' this refers to the lupine that is brought in with the dessert; one should not say, I have nuts and dates before me, I will say the blessing over them, and disregard the lupine; a. fr.—Pl. תורגמסין. Makhsh. IV, 6 (Mish. ed. תורגמסין, תורגמסין; ed. Dehr. 7 תורגמסין).

תורגמסר, v. תורגמסר.

תורגמסר, v. תורגמסר, תורגמסר, תורגמסר.

תורגמסר, v. תורגמסר, תורגמסר, תורגמסר.

תורגמסר, Yalk. Deut. 929; Sifre ib. 218 (added in ed.

Fr.), a gloss to מורה שוטה, prob. to be read מורון in Greek *moron* (accus. of μωρός; v. מורה II, III, a. מורוס).

תורגמסר, v. תורגמסר.

תורגמסר m. (a denomin. of θερμαί, thermae) bath-

keeper or attendant. Y. Maas. Sh. I, 52^d top מורה ר' ת' if one has small coins (v. תורגמסר), ... he may use them for the redemption of second tithes, in the same manner as they are good to be used for the bather (v. Tosef. ib. I, 4). Y. Ber. II, 4^c top ער

‘וכ’ (תרימוסר) (Chald. form; ed. Krot. ‘תרימוסר’) until he came to the stand of Jacob the bather he kept the T’fillin on; Pesik. R. s. 22 תורמוסא עד יעקר תורמוסא (corr. acc.).

תורן m. (b. h. תורן; תור, cmp. אספריא [espying pole, v. Is. XXX, 17, mast, yard. B. Bath. V, 1, expl. ib. 73^a איסקריא Gen. R. s. 83 for a ship they make ‘וכ’ ממקום אחד the mast of material taken from one place, and the rudders of material from another place; Yalk. ib. 140; Yalk. Ez. 367; Yalk. Chr. 1073 (by ref. to Ez. XXVII, 5, sq.). Midr. Till. to Ps. XLVI ‘וכ’ הספינה the Lord raised them as the mast of a ship is raised, and thus we read (Num. XXVI, 10), and they were like a flag (נס); ed. Bub. ונכס; Yalk. Num. 773 ‘וכ’ נמצאו בני עומדין כח’; Yalk. Ps. 614; a. e.

תורנא ch. same. Targ. Is. XXXIII, 23.—Lev. R. s. 12; Esth. R. introd. to s. 5, v. קבניטא; a. e.—Pl. תורן. Targ. Ez. XXVII, 5.

תורנגלא, v. תרנגולא II.

תורניתא f. (denom. of תורן) [wood used for masts,] pine (Löw, Pf. 388: cypress). B. Bath. 80^b; R. Hash. 23^a (expl. שטה, Is. XLI, 19). Gitt. 57^a שחלי ר’ כי הוה when a boy was born, they planted a cedar, when a girl, a pine.

תורנא, v. תרנא.

תורעמחא, תורעמוחא, תורעמא f. (I רעם) com-motion, excitement, murmuring, rebellion. Targ. Ps. XIX, 4 תורעמחא Ms. (ed. תורעמחא). Targ. O. Ex. XVI, 12 תורעמחא constr. (ed. Vien. תורעמחא; Y. תורעמחא. Ib. 7, sq. תורעמחא ed. Berl. (ed. Vien. תורעמחא; Y. תורעמחא). Targ. Num. XIV, 27; a. fr.—V. תורעמחא.

תורעחא, v. תרעחא.

תורף, v. תורפה.

תורף m. (תרף = תרה; cmp. תירפא) that which makes a debt collectable from real estate, mortgage; trans. that passage in a document which makes it binding, e. g., in due bills, the last line stating the date of execution; in a letter of divorce, the names and especially the phrase אחר טופס (opp. טופס q. v.). B. Mets. 7^b אחר טופס if (of those finding a due bill) one holds the *tofes* (upper portion), and the other the *toref* (the lower portion), the one gets the *tofes*, and the other the *toref*; expl. ib. לרמי וכ’ a share in proportion to the value of a document without date (a personal debt) and of one with a date (mortgage). Y. Gitt. V, 47^b top לא הספיק לכתוב תורפו וכ’ he had not yet written the execution of the sale, when &c. Ib. III, beg. 44^c כתב תרפו בטופס if he filled out the blank (v. טופס); ib. II, 44^b bot. תרפו, a. טרפו. Bab. ib. 21^b רדא provided he left the place for the *loref* (the last line) blank (to be filled out after the writing sheet is detached). Ib. אין כוחבין ר’ וכ’ you must not

write the *loref* (on material affixed to the ground), for fear that (if this be allowed) he may also have it signed (before detaching it); וכ’ כחב לו but if he wrote the *loref* and detached the sheet afterward &c.; a. fr.

תורפא I ch. same; trans. valid claim, obligation. Naz. 10^b if a man, seeing his cow broken down, said, ‘I will be an abstainer from wine, לא עמדה if she [or that she] will not stand up’, and she stood up of herself, וכ’ סברי תורפיה והיא גברא משום אוקמה וכ’ the Shammaites say, the claim against this man rests upon his putting her up with his own hand, and now he has not put her up, i. e. he meant to say, I will be a Nazirite, if I do not raise her, and as he did not raise her, he is bound to be a Nazirite; and the Hillelites say the claim against this man rests upon her lying, and now she has gotten up, i. e. he meant to say that he would be a Nazirite, if she did not stand up, and now that she is up, he is not bound to be a Nazirite.

תורפא II, תר’ m. = next w.; בית ר’ pudenda. Targ. Y. Deut. XXVIII, 57. Targ. Y. Num. XXV, 8.

תורפה f. (תרף) 1) decay, filth. Ter. VIII, 8 היהא (התורף) if it (the jar of unclean wine) was lying in a neglected place, he must put it in a decent place.—Trans. obscenity; מקום בית ר’ תורפה, מקום ר’ (התורף) בבית ר’ (Ms. M. התורף; Ar. מקום. Targ. Sabb. 64^b בבית ר’ (התורף). Nidd. VIII, 1 ברת ר’ a. e.—Tanh. Vayetsé 12 (expl. תרפה) works of filth, works of uncleanness.—2) (cmp. תרפה) weakness. Shebu. 16^a מפני ר’ (התורפה) because it was the weak point of Jerusalem, and could easily be captured.

תורפחא f. (preced.) disgrace. Targ. Ps. XLIV, 14 (some ed. תורפחא pl.; Ar. תרפחא; h. text קלס).

תורקין, v. תרקין.

תורקין m. (θωράκιον) parapet, tower. Targ. Prov. VII, 6 ed. Lag. (Ms. תורקין, perh. תורקין (fr. דוק); ed. Wil. חרכין; h. text אשכנ).

תורקלינא, v. תורקלינא, Lev. R. s. 16 תורקלינא.

תורחא I f. cow, v. תורא II.

תורחא II, תורחא, תורחא pr. n. m. (Johanan) ben Torta, a Tannai. Y. Taan. IV, 68^d bot.; Lam. R. to II, 2. Num. R. s. 7⁹; Tosef. Men. XIII, 22. אמר רמא (describing the origin of the name) תורחא he said, if a cow that has no speech and no mind recognized her Creator, should I whom my Maker has created in his image ... not go and acknowledge my Creator? He went and became a Jew, and studied and grew efficient in the Law, and they named him Johanan ben T. (son of a cow); and to this day our teachers quote Hälakhah in his name.

תורחא ב’ ת’ pr. n. pl. Be Toratha in Babylonia

lark, Lewys. Zool. p. 181). Hull. 62^b (Ms. M. חולש; Ar. חולש, חולש; v. Rabb. D. S. a. l. note). Snh. 108^a; Yalk. Gen. 50 חולש.

תַּחַת, *pl.* תַּחֲתֵי prep. (contr. of תַּחְתּוֹ) *under, beneath; in the place of.* Targ. Y. I Num. XXV, 1.—Y. Ab. Zar. II, 41^d bot. תַּחֲתֵיהָ ... שָׁנְפָה the river has swept away this (thy) piece of meat and brought another piece in its stead.—[Ib. אַחֲרֵי הָרֶחַק, אַחֲרֵי הָרֶחַק; read: אַחֲרֵיהֶּם, אַחֲרֵיהֶּם (fr. מֵרַר it dropped it).—Hull, 7^b מִתַּחַת כִּיכֵי וְכ' (not מִתַּחְתּוֹ) from under the feet of &c. B. Bath. 73^b מִתַּחֲתֵיהֶם ... נִגְרִי rivers of fat flew under them. Zeb. 54^b מִתַּחַת יְדֵי מִתַּחֲתֵיהָ (the altar), and then took it away; a. fr.

חרול *m. mulberry; mulberry tree.* Bekh. 8^a... חרול the cat goes with young fifty days, and corresponding to it the mulberry (ripens its fruit fifty days after blossoming). Sabb. 67^b של חרול the chip of a mulberry tree; a. e.—*Pl. חרול, חרולות mulberries.* Tosef. Ter. IV, 5. Tosef. Pes. I, 10. Sabb. 144^a חרולות ורמנונים mulberries and pomegranates, which are usually not pressed for their juice. Gen. R. s. 22. Maasr. I, 2; a. fr.

תירח ch. same.—*Pl.* תירח. Y. Ned. VI, 39^d. Y. Orl.
60^c bot.

הַתְּשִׁיבָה, הַתְּשִׁיבָה f. (שָׁבַר) *praise*.—*Pl.* הַתְּשִׁיבָה. Ber. 3^b בְּשִׁירָוֹתָיו וְה' until midnight he (David) was engaged in the study of the Law, and henceforward in songs and praises. Pes. 117^a כָּל חֻשָׁה הַמְּדֻרָה וְה' (some ed. תְּשִׁיבָה) all praises in the Book of Psalms are composed by David. Meg. 12^b וְה' וְה' when the Israelites eat and drink, they begin (their conversations) with words of the Law and words (songs) of praises, but the nations . . . with words of frivolity; a. fr.

תֹּחֶבֶת m. (contr. of תַּחֲבֵת; תַּחֲבֵת) 1) *inserted, fixed*.—*Fem.* תֹּחֶבֶת. Sabb. VI, 5 (64b), v. שֶׁן.—2) *tight cover, sheet, (comp. לִרְחִיץ) layer*. Hull. 49b קרום וינקלם ח"ו an even layer of fat covered with a membrane and easily peeled; Tosef. ib. IX, 14.—[Y. Sabb. VI, 7d תוֹחֶבֶת, read: תוֹחֶבֶת; v. צִבְצִיץ II.]

I ch. same, sheet, shirt.
Targ. O. Ex. XXII, 26 (ed. Berl. תַּד; Y. II חותביתא ונפלא fem.; h. text שמלה).—Sabb. 145^b הַחֻצְתָּא my shirt (dress), v. חֻצָּא.—*Pl.* חֻצְתָּא. Keth. 67^a רַבִּי מְכַסֵּי ד' sheets manufactured in Be Mikhshé.

I m. **תּוֹחֶבָה**, **II תּוֹחֶבָא**, **תּוֹחַב** = ה. **תּוֹשֵׁב**.
settler, immigrant. Targ. Gen. XXIII, 4 (Y. ed. **תּוֹחַב**).
Targ. Ex. XII, 45; a. fr.—Lev. R. s. 17, end; Lam. R. introd.
(R. Josh. i.), v. בְּרִיּוֹ II.—**Pl.** **תּוֹחֶבִין** (Targ. Lev.
XXV, 23. Ib. 45 (ed. Vien. O. חֲבוֹ; Y. פּוֹחֵ); a. fr.

תְּרִיבָּהּ III, תְּרִיבָּהּ II f. (חז"ב, *Ithpol.*) 1) *restoration, recompense*. Y. Shebi. IV, end, 35^e תְּרִיבָּהּ עַד כִּדּוֹן אֵינָהּ 'וכ' would that be right? there is still retribution (justice) in the world to come.—2) *answer, refutation*. Y. Shebu. III, 34^e top וְכ' לֹא אֲשַׁכַּח ה' 'וכ' as long as R. Ba bar M. lived, we found no answer; after his death we found an answer.

הַתְּחִיבָה f. (תִּחְב) *settlement of the immigrant, temporary residence, sojourn*. Targ. Gen. XXXVII, 1. Ib. XVII, 8. Ib. XLVII, 9 (ed. Vien. O. הַתְּחִיבָה, read: תִּחְ; Y. תִּחְ); a. fr.—Targ. Ez. XVI, 3 הַתְּחִיבָה (h. text מִתְחִיב).

תורה, v. תורה.

תושלמי m. *tushlami*, name of a bird; (Tartarian

תחרי m. pl. (תחרי) *droppings, wool that is shed when sheep are washed.* B. Mets. 68^b (Ms. R. 2 תחרי, Ms. Alf. תחרי, corr. acc.; v. Rabb. D. S. a. l. note 5).

תחרי m. pl. (= תחרי; III; cmp. שרשרת) *coupings, animals tied together two by two.* Sabb. 53^b, v. לבב.

תחרינית f. (= תחרינית, reduplic. of תחרי) [one in the habit of espying, sniffing like a dog,] *one whose sense of smell is defective.* B. Bath. 146^a they told a man 'אשרו ו' (אשרו ו' (תחרינית; Ms. H. תחרי) that his (intended) wife was a 'sniffer'; he went after her ... to test her &c.

תחזית f. (תחזית) *shaking, perturbation* (v. P. Sm. 4416 s. v. תחזית) *demon of restlessness, epilepsy, madness.* Pesik. Par., p. 40^a, sq.; Pesik. R. s. 14; Num. R. s. 19^a; Tanh. Huck. 8 'ד' (corr. acc.); ed. Bub. 26. Y. Yoma VIII, 45^b top 'ד' עולה עליו (corr. acc.) the demon 't'zazith enters into him (the mad dog). Gen. R. s. 12 'ד' ו' (ש' ד' ו' God causes the demon 't'zazith to enter into her (the hind), and she knocks &c. (v. תחזית); Yalk. Ps. 862; Midr. Sam. ch. IX ריח תחזית (corr. acc.); a. e.

תחזיטא, a corrupt. of תחזיטא m. (ταξιδωτης) *sergeant, commissary.* Koh. R. to VII, 26 [read:] בחזיטא v. תחזיטא.

תחב (Ar. תחב) (v. תחב) [to hide,] *to insert, stick, dip.* Y. Kil. I, 27^b bot. 'ד' תחב בשפוד ו' he may stick up (the fruits in the store room) with a spit or a knife, and take them out; Y. Sabb. III, 5^d bot. Ib. XVII, 16^b top 'ד' תחב to stick something on it. Bab. ib. 123^a תחב, v. תחב. Yoma 82^a, v. כוש I. Kil. I, 8 'ד' תחב ו' you must not stick the shoot of a vine into a melon (on the tree) that the latter may throw its juice into it. Tosef. Hag. III, 12 'ד' תחב ... בכוש ו' he picks the cake up with a reed or a chip; Y. ib. III, 79^b בשפוד ... תחב (not משפוד); a. fr.—Part. pass. תחב; f. תחב &c. Yeb. 116^b 'ד' תחב ב' a piece of a corpse of the size of an olive stuck (hidden) in the bottom of the ship. Ohol. XVI, 2 'ד' תחב in the wall. Ib. I, 3. Mikv. X, 8 'ד' תחב ב' an arrow sticking in a human body. Ohol. III, 4 'ד' תחב ב' if they were stuck in by human hands; a. e.—V. תחב.

תחבולת f. (b. h.; תחבולת; pl. תחבולות) *band, council, esp. company of intriguers.* Ab. Zar. 18^b (ref. to bad company; Ps. I, 1) 'ד' תחבולת who never sat in bad company; Yalk. Ps. 613.—[2] (תחבולת) *bundles.* Shn. 42^a (ref. to 'ד' תחבולת, Prov. XXIV, 6) תחבולות ... במי אתה מוצא Ms. M. with whom wilt thou find the fight for the Law? With him in whose hand are bundles of laws of the Mishnah. Lev. R. s. 21 (ref. to Prov. I. c.) 'ד' תחבולות של עבירות ו' if thou hast done bundles of sins, undo them by bundles of good deeds.—[3] (cmp. תחבולת, Jon. I, 6) *steering.* Ib., a. e. בקבריתא referred that verse (Prov. I. c.) to a ship captain.]

תחב m. (תחב) *a shoot used for inoculation.*—Pl. תחב. Tosef. Shebi. I, 9 'ד' תחב בתחב ו' (Var. ed.

Zuck. תחב, some ed. תחב, corr. acc.) (in the Sabbatical year) you must not hang shoots on a fig tree, nor inoculate &c.; Y. ib. IV, 35^b bot. 'ד' תחב (corr. acc.), expl. ib. 'ד' תחב one gets a shoot of a fig tree, slaps (the barren tree), and suspends it on it, and says, this one bears, and thou dost not.

תחב f. name of a bird. Hull. 63^a וקר ... תחב (Ms. R. 2 תחב, v. Rabb. D. S. a. l. note 10) in the west (Palestine) they punish for eating it (them) (the תחב), and they call it תחב (call them תחב).

תחב, v. תחב.

תחום m. (cmp. תחום) [surrounded, marked place,] *dominion, area, district, border, limits.* Tosef. Shebi. IV, 9, a. fr. 'ד' תחום in the district of Tyre. Ib. 11 'ד' תחום the border lines of Palestine (with regard to agricultural laws) are &c.; (Y. ib. VI, 36^c top תחום pl.)—Y. Ber. VIII, 12^c top (ref. to Gen. I, 8) 'ד' תחום ... לאור ו' to the light he said, the day be thy dominion, to the darkness he said, the night be thy dominion; Gen. R. s. 3; Yalk. Job 924. Gen. R. s. 6 'ד' תחום על דר שניכם בתחום ו' because it (the moon) trespassed on its neighbor's (the sun's) dominion; Yalk. ib. 8; a. fr.—Esp. 'ד' תחום the (marked off) area around a town or place within which it is permitted to move on the Sabbath (based on Ex. XVI, 29), *Sabbath limits* (two thousand cubits in every direction). Erub. IV, 3. Ib. III, 4. Ib. 51^b 'ד' תחום ו' and the rich man may go (on Friday) beyond the Sabbath district and say, this be my resting point (שבת). Hag. 15^a 'ד' תחום עד כאן ו' here the Sabbath limits end (you dare not go beyond). Ab. Zar. 8^b 'ד' תחום the town in which an ordination takes place, shall be destroyed; and the Sabbath district (around it) in which an ordination is held, shall be laid waste; a. fr.—Pl. תחום. Ib. 'ד' תחום שבת ו' he went and sat down (to ordain scholars) between two mountains, and between two large towns, between two Sabbath districts (in an area belonging to neither town), between Usha &c. Erub. I. c. 'ד' תחום ו' when he has two houses with two Sabbath distances between them. Ib. 44^b 'ד' תחום if the limits which the scholars assigned to him (to travel on the Sabbath for public necessities) overlapped his own (ordinary) Sabbath limits. Ib., a. e. 'ד' תחום the law concerning Sabbath limits is Biblical; ib. 36^a 'ד' תחום is a rabbinical enactment.—Y. Shebi. I. c., v. supra; a. v. fr.—[Tosef. Shebi. I, 9 תחום, תחום, v. תחום.]

תחום ch. same. Targ. Josh. XVIII, 20. Targ. Num. XXXIV, 3. Targ. Ex. X, 14; a. fr.—Y. Ber. V, 9^a 'ד' תחום נפיק ליה לבר מח' רשבת ו' the Sabbath limit, and did not know it; a. fr.—B. Kam. 20^a 'ד' תחום לא דרית ו' (our w. omitted in Ms. R., v. Rabb. D. S. a. l. note 90) thou wast not with us last night within a Sabbath limit; [oth. opin. at the place assigned for scholars' meetings, the school house].—Pl. תחום, תחום.

Targ. Is. XXVIII, 25. Targ. Ps. CIV, 25. Targ. Num. XXXIV, 2, sq.; a. fr.—Erub. 35^b; 36^a, v. preced.

תַּחֲוֵי, *pl.* **תַּחֲוֵי** = **תַּחַת**, *under, beneath, in place of*. Targ. Ps. X, 7. Targ. Y. Ex. XIX, 17. Targ. O. ib. X, 23. Targ. Gen. XXXVI, 33. Targ. O. ib. II, 21; a. fr.—Y. Sabb. IV, 7^a top **תַּחֲוֵי** רשיכוני וכו'... **תַּחֲוֵי** have in mind to put them under your heads, and you may move them (on the Sabbath); Y. Bets. V, beg. 62^d. Y. Snh. I, 18^b top **תַּחֲוֵי** לדיקלא וכו'... **תַּחֲוֵי** לדיקלא... get me a person to go up the tree (to work) in my place, and I will judge your case; a. fr.—Contr. **תַּחַת**.

תַּחֲוֵי, *v.* **תַּחֲוֵי**.

תַּחֲוֵי, *v.* **תַּחֲוֵי**.

תַּחַת, *v.* **תַּחֲוֵי**.

תַּחֲוֵי, *revival* (**תַּחֲוֵי**) (*revival*) (*חַיָּה*) (*resurrection of the dead*); also (*עולם הבא*) (*hereafter*). Snh. X, 1 **תַּחֲוֵי** מן התורה he who says, the resurrection of the dead is not intimated in the Torah. Kidd. 39^b **תַּחֲוֵי** תלוייה בה **תַּחֲוֵי**... שאין **תַּחֲוֵי** תלוייה בה **תַּחֲוֵי** there is no command in the Torah accompanied by a promise of reward to which resurrection is not appended (which does not allude to reward in the hereafter); a. fr.

תַּחֲוֵי, *ch. same*. Targ. Ps. LXVIII, 10 Ms. (ed. **תַּחֲוֵי**). Targ. Y. II Gen. XIX, 26 **תַּחֲוֵי**.

תַּחֲוֵי, *v.* preced. wds.

תַּחֲוֵי, *v.* **תַּחֲוֵי**.

תַּחֲוֵי, *m. pl. (?) tahim, name of an affection of the abdomen brought on through sorcery*. Ber. 62^a (in an incantation) **תַּחֲוֵי** לא לי לא לי לא **תַּחֲוֵי** not on me, not on me, no *tahim* and no *tahim* &c.

תַּחֲוֵי, *v.* **תַּחֲוֵי**.

תַּחֲוֵי, *m. (b. h.?) counsellor, lawyer*. Midr. Sam. ch. XXV **תַּחֲוֵי** ראש וכו' **תַּחֲוֵי** did Joab the lawyer, chief of the captains, make such a mistake?; Y. Macc. II, 31^d bot. **תַּחֲוֵי** ראש וכו' **תַּחֲוֵי** is it possible that Joab of whom it is written (II Sam. XXIII, 8), lawyer &c.; Tanh. Masé 12; Num. R. s. 23¹³.

תַּחֲוֵי, *Hif.* **תַּחֲוֵי** (*denom. of תַּחֲוֵי*) *to begin*. Sabb. I, 2 **תַּחֲוֵי** וכו' **תַּחֲוֵי** but if they have commenced (doing so), they need not discontinue. Gen. R. s. 85 **תַּחֲוֵי** כל מי שדוה **תַּחֲוֵי** he that begins a good deed and does not finish it &c.; Deut. R. s. 8. Ib. **תַּחֲוֵי** Moses began a good deed when he took Joseph's bones with him. Gen. R. s. 26 **תַּחֲוֵי** ה' **תַּחֲוֵי** the Lord has begun to bless thee (by giving thee a daughter); a. v. fr.

תַּחֲוֵי, *ch. same*. Targ. Job I, 13.—B. Bath. 14^b **תַּחֲוֵי** לא **תַּחֲוֵי** with evil we do not begin, i. e. in arranging Biblical books we do not place first a book containing evil prophecies. Ber. 21^b **תַּחֲוֵי**

he had not begun to say his prayers. Pes. 105^a **תַּחֲוֵי** לא **תַּחֲוֵי** we must not begin a meal, opp. פסק; a. v. fr.

תַּחֲוֵי, *v.* **תַּחֲוֵי**.

תַּחֲוֵי, *f. (b. h.; Hif.) beginning, start, first stage*. Naz. 31^a **תַּחֲוֵי** הקדש the primary stage of consecration, i. e. the consecrated object itself, opp. טהרה the secondary consecration, i. e. the exchange. B. Bath. 128^a **תַּחֲוֵי**, *v.* **תַּחֲוֵי**; a. v. fr.—Esp. (sub. **תַּחֲוֵי**) *first degree of uncleanness* (*v.* **תַּחֲוֵי**). Zab. V, 1 **תַּחֲוֵי**... **תַּחֲוֵי** makes eatables and liquors unclean in the first degree, opp. **תַּחֲוֵי**. Yad. III, 1 **תַּחֲוֵי** כל **תַּחֲוֵי** ידיים **תַּחֲוֵי** hands (touching an unclean object) become unclean in the first degree under all conditions. Tosef. Toh. II, 4. Ib. I, 4 **תַּחֲוֵי** **תַּחֲוֵי** is unclean in the first degree with regard to consecrated things (sacrificial meat &c.); a. fr.—Pl. **תַּחֲוֵי**, *Yad. I. c.; Hull. 33^b; a. fr.—Esp. (sub. **תַּחֲוֵי**) *beginning, before, first*. Ber. II, 2 **תַּחֲוֵי**... **תַּחֲוֵי** **תַּחֲוֵי** he must say the benediction over it before and after eating. Ib. **תַּחֲוֵי** **תַּחֲוֵי** before eating he must say &c.; a. fr.—**תַּחֲוֵי** *from the beginning, originally, in olden times*. Pes. 116^a **תַּחֲוֵי** **תַּחֲוֵי** our forefathers in olden times were idolaters; a. e.—**תַּחֲוֵי** *in the start, directly, opp. **תַּחֲוֵי***. Hull. 2^a, v. **תַּחֲוֵי**. Erub. 34^b **תַּחֲוֵי** **תַּחֲוֵי** he may directly dig out, and take; Bets. IV, 3, v. **תַּחֲוֵי**; a. fr.—**תַּחֲוֵי** *at first*. Gen. R. s. 49; a. fr.*

תַּחֲוֵי, *m. pl. (b. h.; תַּחֲוֵי) diseases*. Y. Sot. III, 19^a **תַּחֲוֵי** **תַּחֲוֵי** she will die of evil diseases.

תַּחֲוֵי, *m. pl. (Pales of תַּחֲוֵי, v. תַּחֲוֵי) = next w., cress*. Y. Taan. IV, 69^a bot.; Lam. R. to II, 2, v. **תַּחֲוֵי**. Y. Ab. Zar. II, 40^d; Y. Sabb. XIX, 14^d **תַּחֲוֵי** **תַּחֲוֵי** allowed to grind cress on the Sabbath and put it in old wine (a remedy for colic, v. **תַּחֲוֵי**).

תַּחֲוֵי, *m. pl. = h. תַּחֲוֵי*. B. Mets. 107^a **תַּחֲוֵי** **תַּחֲוֵי** to take cress that grows among flax is not considered robbery. Sabb. 109^b **תַּחֲוֵי** (*fem.*) white cress (pepperwort?). Ib. 140^a **תַּחֲוֵי** is good to mix with cress; a. fr.

תַּחֲוֵי, *pr. n. m. Tahifa, name of several Amoraim*. Y. Ber. I, 2^d bot. (ed. **תַּחֲוֵי**, corr. acc.). Y. Peah IV, end, 18^c **תַּחֲוֵי**. Keth. 8^a; a. fr.—Y. Taan. II, beg. 65^a **תַּחֲוֵי** **תַּחֲוֵי** of Caesarea; (Bab. ib. 15^b **תַּחֲוֵי** קיסריה). Y. R. Hash. IV, 59^c bot. Y. Sot. V, end, 20^d; (B. Bath. 15^b **תַּחֲוֵי** **תַּחֲוֵי**). Y. Ned. I, 36^d bot.; a. e.—V. Fr. M'bo, p. 130^a sq.

תַּחֲוֵי, *v.* **תַּחֲוֵי**.

תַּחֲוֵי, *Pi. תַּחֲוֵי (denom. of תַּחֲוֵי) to mark the limits of, form landmarks*. B. Bath. 56^a, v. **תַּחֲוֵי**. II. Pesik. Aniya, p. 137^b **תַּחֲוֵי**... **תַּחֲוֵי** in this world they form landmarks with stones or cistus shrubs, but in the latter days they shall form landmarks with precious stones &c.; Yalk. Is. 339; Midr. Till. to Ps. LXXXVII.

תָּחָם ch., Pa. תָּחָם; Af. תָּחָם same. Targ. O. Deut. XIX, 14 תַּחֲתוֹנִיּוֹ ed. Berl. (ed. Vien. תָּח, corr. acc.); Y. תַּחֲתוֹנִי (not תָּח). Targ. Ex. XIX, 12; 23; a. e.—Part. תָּחָם; f. תַּחֲתוֹנָה; pl. תַּחֲתוֹנִים forming borders, cords. Targ. Ex. XXVIII, 14; 22; XXXIX, 15 (h. text מגבלות, גבלה).

תַּחֲמֻדָּה f. (חמד) *desirability, delight*. Targ. II Esth. I, 1 גברא דה (= ארש חמדוה, Dan. X, 11).

תַּחֲמוּדָה m. (preced.) *desire, lust*. Targ. Y. I Deut. IX, 22 (h. text תַּחֲמוּדָה).—Pl. תַּחֲמוּדִיָּה, constr. תַּחֲמוּדִי. Targ. Y. II ib. קבריא דה (read: דה). Targ. Mic. VII, 3 (h. text דהוה).

תַּחֲמִין, **כַּפַּר תָּחֲמִין** pr. n. pl. *K'far Tahamin*. Y. Taan. I, end, 64^d; Y. Keth. II, 26^d.

תַּחֲנוּנָה, **תַּחֲנוּן** f. (b. h.; תָּחַן) *prayer for grace*. Yalk. Deut. 811; Yalk. Sam. 157, v. תַּחֲנוּן. Y. Ber. IV, 8^a תַּחֲנוּנֵינוּ, מִתַּחֲנוּנֵינוּ II; a. e.

תַּחֲנוּנִים m., pl. (b. h.; preced.) *prayers, supplications for grace*. Deut. R. s. 2, v. תַּחֲנוּנֵינוּ. Ab. II, 13, v. תַּחֲנוּן. Ab. Zar. 5^a (ref. to Lev. XXVI, 3) תַּחֲנוּן אֵין אִם אֵלָא לְשׁוֹן (ref. to Lev. XXVI, 3) B. Hash. 17^a; Pes. 118^b (ref. to Ps. CXVI, 1) קוֹל תַּחֲנוּנֵי אֵין אִם אֵלָא לְשׁוֹן when am I beloved before thee? When thou hearest the voice of my supplications. Y. Ber. IV, 7^d bot. וְיִדְּחוּ דְּבָרֵינוּ ה' and let our words be (words of) supplications before thee, i. e. truly devotional; a. fr.

תַּחֲנוּנָה ch., pl. תַּחֲנוּנֵינוּ same. Targ. Y. Num. XXXI, 8. Targ. Prov. XVIII, 23; a. e.

תַּחֲנָה v. תַּחֲנָה.

תַּחֲפָנִס, **תַּחֲפָנִס** (b. h.) pr. n. pl. *Tahpanhes, Tahpenes* in Egypt (Daphnæ in Pelusium). Targ. Is. XXX, 4 (h. text תַּחֲפָנִס). Targ. Jer. XLIV, 1; a. e.—Pesik. Vayhi, p. 63^b (ref. to T. תַּחֲפָנִס) T., that is Hunpanias (?); Pesik. R. s. 17 תַּחֲפָנִס דְּרִפְרִיס (?).

תַּחֲרוּ v. תַּחֲרוּ.

תַּחֲרוּת f. (תָּרָה) *heat, rivalry, contention*. Y. Ber. III, 6^b מִשְׁרָבָה דְּה' בְּצִיפּוֹרִין וְכ' when rivalry (between the families) increased in Sepphoris, they arranged that the families should pass by, and the mourners stand. Tosef. Sabb. XIII (XIV), 4; Y. ib. XVI, 15^b bot. סַפְרֵי מִינֵין שְׁמִיטָלִין וְכ' the heretical books which cast enmity, and strife, and dissensions between Israel and their father in heaven. Y. Yeb. IV, 5^d top בְּאִדְּחִין שְׂכָר לְאִדְּחִין (not בְּאִדְּחִין) by strife between brothers (the yabam and his brother's spurious son), the brothers (the yabam's heirs) profit, v. יִשְׁפִּיחוּ. Lev. R. s. 9; Deut. R. s. 5 וְלֹא... וְכ' if the heavenly creatures that have no jealousy, or hatred, or strife need peace &c. Yalk. Num. 773 שְׂכָר וְכ' that there be no strife among the tribes; a. fr.

תַּחֲרוּתָה, **תַּחֲרוּתָה** ch. same. Targ. Hab. I, 3. Targ. Is. LVIII, 4.

תַּחֲשׁ m. (b. h.) *tahash*, an animal the hide of which

was used to cover the Tabernacle. Sabb. 28^b בְּרִיחַ... תַּחֲשׁ the *tahash* of the Mosaic days was a creature of its own kind, and the scholars could not decide whether it belonged to the class of *b'hemah* (domestic animals) or of *hayah* (beasts); Num. R. s. 6³. Yeb. 102^b; a. e.—Pl. תַּחֲשִׁים. Sabb. 28^a עֲרִירוֹת דְּה' skins of *tahash*. Y. ib. II, 4^d bot.; Koh. R. to I, 9, אֶלְשִׁינִן, a. אֶלְשִׁינִן.

תַּחֲשׁוּן (imperat. Pa. of a verb תַּחֲשׁ, with suffix ין; Tafel of תַּחֲשׁ) *silence them*. Gen. R. s. 57, end; Yalk. ib. 102, end; v. תַּחֲשׁוּן.

תַּחַת (b. h.; תַּחַת) *under, beneath, in place of, instead of*. Peah VII, 3 הַגֶּפֶן וְכ' תַּחַת he who places a basket under a vine when cutting grapes, robs the poor. Tosef. Dem. VI, 4 תַּחַתִּי בְּמִקְוֵי דְּה' in my place, v. אֲצִיר. Gen. R. s. 18 תַּחַת מִתַּח דְּה' from under a carob tree; a. v. fr.

תַּחַתָּה, **תַּחַתָּה** ch. same; *downward*. Targ. O. Deut. XXVIII, 13; 43.—Pes. 74^b פִּימָה לְה' with the mouth (open side) downward.—V. תַּחֲתוֹת.

תַּחַתָּה m. (preced.) *nethermost, lower*. Targ. Josh. XV, 19; Targ. Jud. I, 15.—Fem. תַּחַתָּה. Targ. Prov. XV, 24 (ed. Wil. תַּחַתָּה).

תַּחֲתוֹן m. (b. h.) same. Snh. VIII, 1 וְכָן דְּה' וְכָן דְּה'—Pl. תַּחֲתוֹנִים. Gen. R. s. 4 וְכָן דְּה' וְכָן דְּה' the lower heavens and the higher heavens of heavens. Ib. תַּחֲתוֹנִים וְכ'... על דְּה' the upper waters exceed the lower by &c.; a. fr.—Esp. תַּחֲתוֹן דְּה' the lower creatures, *earthly things*, opp. to תַּחֲתוֹנִים דְּה' the heavenly things. Ib. s. 8 בְּרִיא אִדְּחִין וְכָן דְּה' I will create him (man) so that he should partake of the nature of the heavenly and of the earthly creatures; Lev. R. s. 9, v. תַּחֲתוֹן. Tanh. Huck. 8 תַּחֲתוֹן וְכָן דְּה' the heavenly and the earthly creatures are of thy creation, and thou referrest to the authority of a human being?; a. fr.—Fem. תַּחֲתוֹנָה. Tosef. B. Bath. III, 2; Y. ib. XIV, 14^c bot., v. תַּחֲתוֹנִים; a. e.—עַל דְּה'—Pl. תַּחֲתוֹנוֹת. Sabb. 82^a שִׁינֵי דְּה' שיניו, v. שִׁין; a. e.

תַּחֲתוֹנִיּוֹת f. pl. (preced.) *abdominal troubles, piles &c.* Ned. 22^a. Keth. 10^b. Sabb. 81^a; Ber. 55^a; a. fr.

תַּחֲתִיּוֹת m., pl. תַּחֲתִיּוֹת (b. h.; preced.) *lowest compartments*. Gen. R. s. 31 (ref. to Gen. VI, 16) תַּחֲתִיּוֹת דְּה' the nether rooms were for dung; Snh. 108^b; a. e.—V. תַּחֲתִיּוֹת.

תַּחֲתִים m. pl. (?) (preced. wds.) *tahtim*, name of an affection of the abdomen brought on by sorcery. Ber. 62^a, v. תַּחֲתִים.

תַּחֲתִית f. (b. h.; preced. wds.) *bottom, foot; the frame in which an anvil is set*. Kel. XVII, 17 הַצִּיפּוֹרִין תַּחֲתִית הַבַּיִת שֶׁל הַבְּלָטִים of the blacksmiths'; Tosef. ib. B. Mets. VII, 10 צִיפּוֹרִית. Num. R. s. 18⁴ וְכָל דְּה' וְכָל דְּה' and they were swallowed up in the nethermost of the nether world.

תחיתתא, v. תחיתתא.

תחיתתא (v. תחיתתא), *thou shalt be, be thou.* Y. Sot. VII, end, 22^a [read:] ... וְהָיָה לָהּ לְחֹרֵרִי פְרוּכָתָא כִּד ... וְהָיָה לָהּ לְחֹרֵרִי פְרוּכָתָא כִּד ... when there is only one scroll on hand, thou must roll it up (v. תחיתתא) behind the curtain; when there are two, thou must carry away one, and bring in the other; Y. Meg. IV, 75^b bot. תחיתתא (corr. acc.); Y. Yoma VII, 44^b top תחיתתא (corr. acc.).

תחיתתא, תחיתתא m. (תחיתתא) *desire, appetite; to satisfy the appetite.* Hull. 84^a (ref. to Deut. XIV, 26, תחיתתא) למדה 'אלה ... the Torah here teaches a sanitary rule, that man should not eat meat unless he has special appetite for it; Tosef. Arakh. IV, 26. Pes. 120^a (in Chald. dict.) 'תחיתתא when he eats with appetite (when he begins the meal); a. e.—Esp. (with ref. to forbidden food) 'לח' on account of an irresistible appetite, opp. להכעיס, v. מוכר. Shh. 27^a לח' ... מוכר a non-conformist who eats unslaughtered meat merely to satisfy his appetite (because it is cheaper than the slaughtered, Rashi); a. fr.

תחיתתא, v. תחיתתא.

תחיתתא, תחיתתא f. root of crowfoot (*Ranunculus*), used as spice, but considered poisonous for beasts. T'bul Yom I, 5 תחיתתא (ed. Dehr. תחיתתא; Maim.: 'some say, *tiah* is the root of *asafetida*'). Ukts. III, 5 (ed. Dehr. תחיתתא); Y. Hag. III, 79^c (not 'תחיתתא'). Sifré Deut. 107. Hull. 58^b תחיתתא (Ms. M. תחיתתא; Ms. R. 2 תחיתתא, v. Rabb. D.S. a. l. note) if he made a beast swallow crowfoot; Tosef. ib. III (IV), 19; a. e.

תחיתתא, v. תחיתתא.

תחיתתא, תחיתתא m. (variously perverted) (*θέατρον*) *theater, show, spectacle.* Gen. R. s. 87 וְהָיָה יוֹם הַתְּחִיטָה (not תחיתתא) it was spectacle day, and all went to see (the show), but he (Joseph) did not go; Cant. R. to I, 1, תחיתתא; Pesik. R. s. 6 וְהָיָה יוֹם הַתְּחִיטָה (not תחיתתא) a day of theatre and circus performances. Cant. R. l. c. תחיתתא the show day for the Nile festival, v. תחיתתא. Y. Ab. Zar. I, 40^a וְהָיָה יוֹם הַתְּחִיטָה to go to theatre is forbidden on account of idolatry (which is practiced in it); Tosef. ib. II, 5 תחיתתא ed. Zuck. (Var. תחיתתא, read: תחיתתא pl.). Y. ib. l. c. וְהָיָה יוֹם הַתְּחִיטָה to go to a theatre and cry out (to vote for a broken down gladiator &c.), if it is for the public benefit, is permitted. Ex. R. s. 51, end תחיתתא he saw that they were collecting for the erection of a theatre. Y. Taan. II, 64^a bot. תחיתתא, v. תחיתתא; a. e.—Pl. תחיתתא, תחיתתא Meg. 8^a וְהָיָה יוֹם הַתְּחִיטָה theatres and circuses. Tanh. ed. Bub., Sh'moth 6 (ref. to Ex. I, 7) שְׂחֵמְלָא בְּהִי תְּחִיטָה the theatres and circuses were full of them; Yalk. Ex. 162. Ab. Zar. 18^b וְהָיָה יוֹם הַתְּחִיטָה (Ms. M. תחיתתא) you must not go to the gentile theatres and circuses, because &c., v. תחיתתא. Y. Ber. IV, 7^d ... מודה I thank thee ... that thou hast given me my share with those sitting in the schools

and synagogues, and hast not given me my share in the theatres and circuses; a. fr.

תחיתתא, v. תחיתתא II.

תחיתתא, v. תחיתתא.

תחיתתא, Pa. תחיתתא; Af. תחיתתא, v. תחיתתא.

תחיתתא, Targ. Koh. IV, 12 some ed., v. תחיתתא.

תחיתתא, v. תחיתתא. [Koh. R. to I, 7 תחיתתא, v. תחיתתא.]

תחיתתא, תחיתתא m. (תחיתתא) *breaking, shattering.* Targ. Is. XXX, 14. Targ. II Sam. V, 20; Targ. I Chr. XIV, 11.

תחיתתא, תחיתתא f. = h. תחיתתא, chest, box; ark. Targ.

Ex. II, 3; 5 (O. ed. Berl. תחיתתא) Targ. Gen. VI, 14; 16; a. e.—Keth. 106^a וְהָיָה עֵבֶר ה' וְהָיָה עֵבֶר ה' he made a box, and sat (in it) before him (Elijah), until he had finished his teaching. Y. Ber. V, 9^c וְהָיָה עֵבֶר ה' אֶת הַקּוֹמִי אֶת הַקּוֹמִי a man passed before the ark (recited the prayers, v. תחיתתא). Y. Kidd. I, 61^b top; Y. Peah I, 15^c top וְהָיָה מִפְתָּח דְּרֵי הַקֶּבֶץ the key of the box (containing the jewel) was on his father's finger; a. e.

תחיתתא, v. תחיתתא.

תחיתתא, תחיתתא, v. תחיתתא.

תחיתתא, v. sub תחיתתא.

תחיתתא, v. תחיתתא.

תחיתתא, v. תחיתתא.

תחיתתא, תחיתתא, v. תחיתתא.

תחיתתא, v. תחיתתא.

תחיתתא, v. תחיתתא.

תחיתתא, תחיתתא, v. תחיתתא.

תחיתתא, v. תחיתתא.

תחיתתא, v. תחיתתא.

תחיתתא, תחיתתא m. (b. h.; תחיתתא) 1) mark; 2) the letter Tav.

Sabb. 55^a (ref. to Ez. IX, 4) וְהָיָה יוֹם הַתְּחִיטָה ... וְהָיָה יוֹם הַתְּחִיטָה go and make on the foreheads of the righteous a mark (Tav) with ink; and on the foreheads of the wicked a mark (Tav) with blood. Ib. וְהָיָה יוֹם הַתְּחִיטָה ... מֵאלֶף עַד ה' those are the men that fulfilled the Law from Alef to Tav. Ib. וְהָיָה יוֹם הַתְּחִיטָה and why a Tav? Ib. וְהָיָה יוֹם הַתְּחִיטָה the Tav is the last letter in God's seal (אמרה). Ib. 104^a וְהָיָה יוֹם הַתְּחִיטָה Tav intimates truth; a. fr.

תחיתתא, תחיתתא f. (תחיתתא) 1) vomit. Targ.

Prov. XXVI, 11 תחיתתא (Ms. תחיתתא).—2) return. Targ. Job XXIV, 23 (ed. Lag. תחיתתא).—Esp. = h. תחיתתא return to God, repentance. Targ. Jer. XXXIII, 6 (ed. Wil. תחיתתא). Targ. Cant. V, 5; a. fr.—Taan. 23^b וְהָיָה יוֹם הַתְּחִיטָה I prayed that they might die, but she prayed that they might return in repentance (Ber. 10^a תחיתתא).—3) answer, reply, refutation, argument. a. e.—V. תחיתתא.—Targ. Jer. XII, 5. Targ. Job XXXII, 3; 5; a. e.—B. Mets. 16^a

v. sub. תִּילְתָן, תִּילְתוּתָא, תִּילְתוּל, תִּילְתָא
תל, תל.

הַיִּנְיָא, v. הַיִּנְיָא, pl. הַיִּנְיָא

תִּיקָא ch. same. Targ. Job XX, 25 מִתִּיקָה (Ms. מִתִּיקָא, corr. acc.). Targ. Y. Num. XXXI, 8 (ed. Vien. תִּיקָן, corr. acc.). Targ. Lam. III, 13 (*quiver*).

תִּיקָא (תִּיקָא), תִּירָחָא, תִּירָחָא, תִּיקָא m. (contraction of תִּירָחָא; v. תִּירָחָא; comp. Arab. *wakay*) 1) *railing, gallery*. Targ. O. Deut. XXII, 8 (Y. תִּירָחָא גִּירָפִין; h. text מעקה). Targ. I Kings VI, 10 תִּיקָא (h. text רִצִּיעַ).—2) *trnsf. safety, place to stand on or lean against*. Targ. Y. Lev. XXVI, 37 תִּיקָא לְמִיקָא (h. text תְּקוּמָה).

תִּיקָא = תִּיקָא, v. תִּיקָא ch.

תִּיקָא m. pl. (תִּיקָא, apocope of תִּיקָא; comp. תִּיקָא door posts (comp. Syr. קִימָא P. Sm. 3533). Targ. Y. Deut. VI, 9 (ed. Vien. תִּיקָא); XI, 20; Targ. Cant. VIII, 3 (ed. Vien. תִּיקָא corr. acc.).

תִּיקָא, Y. Dem. III, beg. 23^b כְּדִי תִּיקָא, read: תִּיקָא, v. תִּיקָא.

תִּיקָא, v. תִּיקָא, תִּיקָא.

תִּיקָא m. (תִּיקָא) 1) *preparation, esp. making fruits available by separating the tithes, the priest's share &c.* Y. Dem. III, beg. 23^b כְּדִי תִּיקָא (not תִּיקָא) we give a quantity large enough for him to separate the tithe, i. e. we give him a larger quantity, so that after deducting the gifts he should have as much as is due to him; a. e.—2) *establishment, institution; amendment, making right*. Gitt. IV, 2, a. fr. מפני ד' העולם for the sake of the social order. Succ. V, 2 גדול ג' גדול and they introduced a great improvement there; ib. גדול ג' מאי ד' גדול what was that great improvement? ... The woman's compartment was open, and they put a railing around it &c. Tosef. Naz. V, 2 ד' הדבר וכ' the way to set the thing right, the proper way is &c.; Y. ib. II, end, 52^b תִּיקָא על שם שלא ... כְּתִיקָא בא"י because I did not separate one Hallah in Palestine as was proper; Cant. R. to I, 6 כְּתִיקָא; ib. כְּתִיקָא ... על שלא because I did not keep one Holy Day in Palestine as I ought to have &c. Pesik. R. s. 28 כְּתִיקָא ... שאין עושים ... כְּתִיקָא my children do not observe the festivals according to their institution, as they were commanded &c. Meg. 2^a כְּתִיקָא בומן שהשנים כְּתִיקָא when the seasons of the year were as they ought to be (when the calendar was regulated by the court), and Israel dwelt in their land; a. fr.—סִפְרִים ד' the emendations of Biblical phrases introduced by the Sof'rim (v. סִפְרִים) to obviate apparently irreverent expressions. Tanh. B'shall. 16 [where the text is largely interpolated]. Gen. R. s. 49 (ref. to Gen. XVIII, 22) כְּתִיקָא ד' this is a Soferic emendation (for, 'and the Lord stood yet before Abraham'), for the Shechinah waited for Abraham; Midr. Till. to Ps. XVIII; (Lev. R. s. 11 כְּתִיקָא); a. fr.—[A list of these emendations is to be found in Tanh. l. c.; Sifre Num. 84; Mekh. B'shall., Shir., s. 6; Yalk. Ex. 247; v. esp. Frensdorff, Ochlah W'ochlah, p. 113.]

תִּיקָא ch. same, *preparation, order, arrangement; equipment, adornment*. Targ. O. Ex. XXVIII, 8 (h. text אֶפְרֹחַ). Targ. Is. XXX, 22. Targ. Ex. XXXIII, 6 תִּיקָא (h. text עֲרִי). Targ. Jer. II, 32. Targ. II Chr. XXIV, 13

(h. text מִחֲנֹת). Targ. Ps. IX, 5 Ms. (ed. פִּירְעָנֹת; h. text משפּט; a. fr.—Pl. תִּיקָנִין. Targ. Jer. IV, 30. Targ. Deut. XXII, 5; a. e.

תִּיקָא, v. תִּיקָא.

תִּיקָא, v. תִּיקָא.

תִּיקָא, v. תִּיקָא.

תִּיקָא, v. תִּיקָא.

תִּיקָא, v. תִּיקָא.

תִּיקָא, v. תִּיקָא.

תִּיקָא m. (תִּיקָא II) *wakefulness*. Meg. 18^b, a. e., v. תִּיקָא.

תִּיקָא, Tosef. Bets. IV, 10 הכלים את הכלים ed. Zuck., a corrupt and misplaced dittography of וְאֵין מִדְּהִין וְאֵין מִדְּהִין את הכלים בְּתִירָא.

תִּירָחָא, Midr. Till. to Ps. LXXXV כֹּס ד' read with ed. Bub. תִּירָחָא = טִירָחָא Tiberian glass cup (v. Nidd. 21^a).

תִּירָחָא, v. תִּירָחָא.

תִּירָחָא, v. תִּירָחָא.

תִּירָחָא m. pl. (תִּירָחָא) *being sent away, divorce*. Targ. Lam. I, 1. Targ. Y. Deut. XXIV, 1; 3.—Gitt. IX, 3, v. תִּירָחָא. Ib. 85^b וְלִירָחָא לִירָחָא and he must prolong the Vav in *tirukhin* ..., lest it be read &c., v. תִּירָחָא.

תִּירָחָא, v. תִּירָחָא.

תִּירָחָא m. pl. (ῥῥῥῥῥῥ) *door with its posts, frames &c.* Targ. Ez. XXVII, 6.

תִּירָחָא m. (תִּירָחָא) *rebellion*. Sabb. 32^a, v. תִּירָחָא; Yalk. Gen. 31 (not תִּירָחָא).

תִּירָחָא m. (תִּירָחָא) *straightness, uprightness*. Targ. Ps. XCVI, 10. Ib. CXI, 8.

תִּירָחָא, v. תִּירָחָא.

תִּירָחָא m. (b. h.; יִירָשׁ Ges.; comp. however, יִירָשׁ *juice, must, wine*. Tosef. Ned. IV, 3 וְיִירָשׁ בִּירָן ... וְיִירָשׁ מִן הַדֵּשׁ that vows abstinence from *tirosh* is forbidden all kinds of sweet juice, but is permitted (fermented) wine; Y. ib. VII, 40^b bot. תִּירָחָא אִירָא וְיִירָשׁ ... תִּירָחָא כְּמִין דָּאִמֵּר this is according to him who says, that in vows we follow the ordinary usage, but according to him who says that we must be guided by Biblical usage, the Bible calls it (wine) *tirosh*; 'thy *tirosh*' (Deut. XI, 14) means wine; (quot. from) Sifre Deut. 42. Ib. מִלָּא תִירָחָא (read 'דִּירָא' 'thy wine', that means in abundance. Pesik. Asser, p. 100^a (ref. to Deut. XIV, 22, a. Hos. II, 11) אִם תִּירָחָא if you do good, it is thy must, if not, it is my must; Yalk. Deut. 897; a. e.

תִּירָחָא, Y. Ter. X, 47^b תִּירָחָא (ed. Krot. תִּירָחָא), v. תִּירָחָא.

תכנין. v. תכנין.

תכיל, v. תכיל.

תכיל m. (תכל) 1) *trust, confidence*. Targ. Ps. XVI, 9
Ar. (ed. לרוחצן).—2) part. of תכל.

תכילתא, v. תכילתא.

תכור, תכור, תכור m. (תכה) [*seizing, overpowering*].
בחכיה שלו suddenly, unawares. Targ. O. Num. VI, 9
(ed. Vien. בחכה; Y. בחכיה; h. text פרחא). Targ. Job
I, 15. Targ. Is. XXX, 13. Targ. Y. II Deut. IV, 42; a. e.

תכיפה f. (תכה) [*junction, fastening*]. 1) *stitch or knot*. Kil. IX, 10 איזה ה' אחזק if one fastens two pieces
together with only one stitch; Men. 39^a; Sabb. 54^a;
a. fr.—2) *immediate sequence*.—Pl. תכיפיה. Y. Ber. I, 2^d bot.
putting on of hands must be immediately followed by
slaughtering &c.; Bab. ib. 42^a; Deut. R. s. 2¹⁰; Yalk. Gen. 130
תכפוח; a. e.; v. תכה.

תקי I m. (v. חוד) [*to press between*]. 1) *to squeeze, press*;
(h. text) *to annoy; to fine*. Targ. Prov. XVII, 26 למתק.—
V. תקא. תקא *to twist, twine*; v. תקא.

Ithpoli *to be pressed, come to grief*. Ib. XXII, 3
Levita (ed. Wil. וחסרין אינון; ed. Lag. חרסאני אנון (?);
h. text נעשו).

תקי II m. (preced.) t'khakh, a worm in silk. Sabb.
90^a דשירא ה' the worm in silk is called t'khakh.

תקי m. (b. h.; preced. wds.); pl. תקבים *middle, mean*;
ה' a man of medium wealth, of some means. Lev.
R. s. 34 (ref. to Ps. XXIX, 13) רש זה שהוא רש בחורה ואיש
'poor' means poor of knowledge, and the 'man of
means', that is he who has learned one or two orders
(of the Mishnah); עמד רש עם איש ה' ו' the ignorant
comes to the scholarly man, saying, teach me &c.; רש
'poor' means poor of possessions, and 'the man of means', that is he
who works with success; עמד רש עם איש ה' ו' the poor man
comes to the successful man &c.; Yalk. ib. 665 איש
ה' he who is of medium wealth (v. Tem. 16^a; Ex. R. s. 31¹⁴).

תכל (v. תכל) [*to be whole*], *to confide, be confident*.
Targ. Ps. IX, 11 ויחבבון Ms. a. Ar. (ed. ויסחבון, corr. acc.;
h. text ויבטון). Targ. Prov. XIV, 32 תכלי (ed. Wil. תכלי;
h. text תכלי). Ib. XXVIII, 26 תכלי Ms. (ed. תכלי; ed. Wil.
תכל; h. text תכלי). Ib. XXXI, 11; a. e.—Y. Keth. VI, 30^d
(דמועדיא) let one trust that the Lord of the festive season lives, i. e. let the managers of
the charities advance or borrow the money, trusting that
the charity fund will be replenished at the festive season.

תכול, תכיל, תכיל 1) = h. שכל, *to be bereft, childless*.
Targ. O. Gen. XLIII, 14 תכולית חכולית ed. Berl. (ed. Vien.
אחכולית; Y. II תכולית). Targ. O. ib. XXVII, 45 תכולית
ed. Berl. (ed. Vien. תכולית). Targ. I Sam. XV, 33. Targ.
II Sam. XVII, 8 תכול ed. Vien. I (ed. Wil. תכול; h. text שכול).

Targ. Is. XLIX, 21; a. fr.—2) = h. שכל *to finish, consume, bereave*. Targ. Ps. XXXV, 12 למחול נפשי Ms. (ed. לנפשי).
Targ. Y. II Gen. XLII, 36 תכולתון ed. Vien. (oth. ed. תכול Pa.).

Pa. תכול *to consume, make childless*. Targ. Y. II Deut.
XXXII, 22 תכולה (ed. Vien. תכולה; h. text אכל). Targ. Jer.
XV, 7. Ib. L, 9; a. e.

Af. תכול 1) same. Targ. I Sam. XV, 33 תכולה (not
'אח'). Targ. Y. Deut. XXXII, 32 (ed. Vien. Pa.; h. text
אחשלה); a. e.—Part. pass. תכול. Targ. Hos. XIII, 8; a. e.—
2) *to give premature birth, cast before the time*. Targ.
O. Gen. XXXI, 38 (Y. תכול). Targ. Cant. IV, 2. Targ.
Mal. III, 11; a. e.

Ithpe. תכול, תכול, תכול *to be bereft, made childless*.
Targ. Gen. XLIII, 14, v. supra. Targ. Y. ib. XXVII, 45; a. e.

תכל m., תכלא c. (preced.) *bereft, childless*.
Targ. II Sam. XVII, 8, v. preced. Targ. O. ed. Berl. Ex.
XXIII, 26 (ed. Vien. a. oth. תכולא; Y. ed. Vien. תכולא);
a. e.—Pes. 70^b אבין תכולא (Ms. M. 2 אבין תכולא) Abin the
childless (surname of רבין); Hull. 110^a. Sabb. 151^b (Rashi
'חריב', v. תוירא I, II).

תכל I m. (preced.) 1) *bereavement*. Targ.
Is. XLVII, 9 (ed. Ven. I תכלי).—Sabb. 151^b, v. תוירא II.—
Pl. תכלי. M. Kat. 28^a ה' רבה שחין ה' in the family
of Rabbah occurred sixty deaths.—2) *abortion*. Keth. 62^a
ה' דמלפא Ar. (not דמלפא; ed. תכלי, pl.), v. ברה.

תכל II m. (preced.) *consumption, ruin, decay*.
Ber. 56^a I saw in my dream that decay had seized two of my fingers. Ib. בכוחו ה' נפל ה' בכולהו I saw in my dream that decay (through moths, v. תפק II) has seized all the silk garments (of the royal wardrobe). Hull. 64^b for it (the drop of blood on the yolk of an egg) spreads decay over the whole of it.—Pl. תכלי. B. Kam. 92^b ו' sixty decays (pains) &c., v. תכל.

תכל III m. = h. תכלה, *purple-blue wool*. Targ. Ex.
XXV, 4 (ed. Berl. תכל). Ib. XXVIII, 8. Targ. Y. ib. 28.
Targ. Y. Num. XV, 38; a. fr.—V. תכלתא.

תכלא, תכלא, Sifre Deut. 234; Yalk. ib. 933, prob.
to be read: תינולה, v. תינולה.

תכלי f. = תכל *bereavement*. Targ. Is. XLVII, 8
(ed. Lag. תכל, corr. acc.). Ib. 9 ed. Ven. I (oth. ed. תכל).

תכלית f. (b. h.; תכלה) 1) *end, destruction*. Num. R. s. 18¹²
(מחלוקת) and some say (the ה' חלילה ו' intimates *takhliith*, that is, it brings destruction &c.—
2) *end, object, perfection*. Ber. 17^a ה' חכמה תשובה ו' the end of wisdom is repentance and good deeds, lest a man study ... and treat his father with contempt &c.

תכלית f. (b. h.) *purple-shell, a bluish or cerulean dye, purple-blue wool*; esp. the purple-blue thread used for the show-fringes. Sot. 46^b ה' היא לוז שצובעין בה ה' that is the city of Luz where they dye the t'kheleth (v. לוז I).

Men. IV, 1, v. עֲבָב. Ib. 38^a לֵבָן לָהּ it is proper to take the white thread first and then the blue. Ib.^b טְלִיתָא שְׂבֻלָּה ה' מִדֵּי וְכ' גִּירָדָם. Num. R. s. 18³ טְלִיתָא שְׂבֻלָּה ה' מִדֵּי וְכ' גִּירָדָם. Num. R. s. 18³ if a cloak is made entirely of blue wool, is it exempt from show-fringes? Ib. טְלִיתָא שְׂבֻלָּה ה' אֵינָהּ וְכ' a cloak entirely of blue wool does not release (is insufficient for compliance with the law), and four threads are sufficient?; a. v. fr.

תְּכֵלֶתָא ch. same. Targ. O. Num. XV, 38. Targ. Ex. XXVIII, 37; a. fr.—V. תְּכֵלֶתָא III.—Men. 42^b הָא גִבְרָא וְכ' how do you dye the blue wool for the show-fringes? Ib. 39^a sq. כֹּלָה ה' וְרִמִּי לָהּ וְכ' a man wore a cloak all of blue wool, and had show-threads of blue wool, but they were entirely plaited (leaving no fringes); ה' גְּלִימָא לֹא יֵאָר ה' the cloak is becoming, but the show-fringe is not becoming (is not according to prescription); a. e.—Trnsf. the choice of purity of descent. Gen. R. s. 37, end חֶבֶל יִמָּא ה' רִבְבֵל וְכ' the Sea District (v. תְּכֵלֶתָא) is the choice of Babylonia &c.; Kidd. 72^a; Y. ib. IV, 65^d top.

תָּכֵן (v. כֵּן a. כֵּן), Pa. תָּכֵן (= b. h. תָּכֵן) to fasten, establish, arrange. Targ. Ps. CVII, 36 Ms. (ed. אַרְחִינִי; h. text כֵּן). Ib. LXXVIII, 20 ed. Lag. (ed. Wil. יִרְחֵן). Targ. Job XV, 35 (ed. Wil. מִתְּכֵינִי Af.; Ms. מִתְּכֵינִי, some ed. מִתְּכֵינִי, corr. acc.).

Af. תָּכֵן same. Targ. Is. XLVIII, 5 Bxt. (some ed. אַרְחִינִי, corr. acc.; ed. Wil. אַרְחִינִי, corr. acc.; h. text תָּכֵן).—V. תָּכֵן.

תִּכְסֵּם (cmp. כָּסַם) to crush, stamp. Targ. Prov. VI, 13 (h. text מִלֵּל, v. מִלֵּל II).

תִּכְסִּים = תְּכֵסִּים. Gen. R. s. 8; Yalk. Ps. 834, v. אֶלְטִיבִיסִיָּה.

***תִּכְסָּפוֹת** f. (transpos. of תִּכְסָּפִית; v. תִּכְסָּפִית) band of oppressors, band of demons. Ber. 51^a שֶׁל מַלְאָכִי ה' ... של מלאכי ה' a band of demons, and some say, a 'cluster' of angels of destruction, v. אִיִּשְׁתְּגִלְיָהּ; [Var. lect., v. Rabb. D. S. a. 1.]

תִּתְּבֵן (v. תִּתְּבֵן) 1) to seize, join, bring into close contact. Kil. IX, 10 תִּתְּבֵן, v. תִּתְּבֵן. Y. Ber. I, 2^d bot. מִי שְׁהוּא ה' תִּתְּבֵן he that performs the acts of putting on the hand and of slaughtering in immediate succession (usu. תִּתְּבֵן).—2) to seize, catch, overtake. Taan. 13^b תִּתְּבֵן וְכ' אֶבְלִי, v. אֶבְלִי; M. Kat. 17^b; a. e.

Hif. תִּתְּבֵן same, to join. Gen. R. s. 67 (ref. to Is. LXIII, 16) and where is Isaac? ... אִתְּבֵן לְאַבְרָהָם he who said to him (Esau), decree persecutions over him,—wouldst thou join him to (include him with) the patriarchs?

תִּתְּבֵן ch. same. Targ. Ps. XL, 13 Ms. a. ed. Genua (ed. אִתְּבֵן תִּתְּבֵן גְּאוּלָּה).—Y. Ber. I, 2^d bot. אִתְּבֵן תִּתְּבֵן גְּאוּלָּה וְכ' I recited the G'ullah and the T'fillah in immediate succession (v. תִּתְּבֵן).

תִּתְּבֵן m. (preced.) immediate succession; (adv.) immediately after. Y. Ber. I, 2^d bot. ה' לְשִׁיחָה וְכ' the benediction (over bread) should immediately follow the washing of the hands; Bab. ib. 42^a; a. fr.

תִּתְּבֵן, v. תִּתְּבֵן.

תִּתְּבֵן m. (b. h.; עֲבָב) 1) bundle, roll, volume. Y. Sabb. XV, 15^c שֶׁל בְּרִכְוָה ה' a volume containing formulas of benedictions; Treat. Sof. rim XV, 4 (not שְׂבֻלָּה); (Tosef. Sabb. XIII (XV), 4 טוּמִיס). B. Mets. I, 8 שְׂבֻלָּה ה' של שטרות three documents rolled up together, expl. ib. 20^b שְׂבֻלָּה ה' tied together; a. e.—2) wrap, cloak, esp. pl. תִּתְּבֵן ה' תִּתְּבֵן ה' dead man's wrap, shroud. Kil. IX, 4 תִּתְּבֵן ה' the dead man's garments ... are not subject to the laws concerning mixed material. Y. ib. IX, 32^b תִּתְּבֵן ה' אל תִּתְּבֵן ה' do not bury me with many garments; Y. Keth. XII, 35^a top; Gen. R. s. 100. Maas. Sh. V, 12 (ref. to Deut. XXVI, 14) לֹא לִקְחָרִי I did not buy a coffin or shrouds with it &c.; Sifré Deut. 303; a. e.

תִּתְּבֵן ch. same, cloak, garment.—Pl. תִּתְּבֵן. Targ. Ez. XXVII, 16. Targ. Y. Deut. XXVI, 14.—Y. B. Bath. II, 13^b bot. עָרַד לִיהָ prepared his shroud.

תִּתְּבֵן, v. תִּתְּבֵן.

תִּתְּבֵן m. (קֶשֶׁט = קֶשֶׁט) ornament, decoration; toilet article. Y. Ned. IX, end, 41^c, v. יִתְּבֵן. Keth. 48^a. Sabb. 63^b ... ה' שְׂבֻלָּה ה' any piece of jewelry, however small, is susceptible of uncleanness. Tosef. Sabb. VIII (IX), 33 אֶם לֹא ה' if the eye paint is used for cosmetic purposes; (Sabb. 80^a לִקְשֵׁט); a. fr.—Pl. תִּתְּבֵן. B. Bath. 60^b ... עוֹשָׂה ה' a woman may do all her cosmetic painting, but should leave some part undone (in memory of the destruction of the Temple). Sabb. VI, 4 לֵי ה' they (the arms) are man's ornaments (therefore one may wear them when going out on the Sabbath), opp. גִּנָּא. Y. Keth. VI, 30^d top תִּתְּבֵן לְשִׁיחָה if the wife brought him jewelry to be turned into coin, the Denar is charged to him for a Denar and a half; וְכ' לְשִׁיחָה if she brought him coined gold to be made into jewelry, the Denars are taken for their value; a. fr.

תִּתְּבֵן ch. same. Targ. Y. Ex. XXI, 10 (h. text כֶּסֶף).—Pl. תִּתְּבֵן. Targ. Ruth III, 3 (ed. Vien. תִּתְּבֵן).—Kidd. 31^b בְּעִינָא ה' I want jewelry (or toilet articles); a. e.

תִּתְּבֵן m. (v. תִּתְּבֵן II) a low table or stool in the form of a shield, tabouret. Sabb. 119^a דְּשִׁיחָה ה' דְּשִׁיחָה ה' (ed. Sonc. אֶרֶץ; Ms. M. דְּשִׁיחָה; Rashi quotes a Var. Ms. O. דְּשִׁיחָה) used to sit on an ivory stool (a teak stool) and fan the fire (for the Sabbath meals). Ib. 129^a שְׂבֻלָּה ה' split a teak stool for him (to start a fire on his day of blood-letting); a. e.—Pl. תִּתְּבֵן. Bekh. 31^a ה' wretched four hundred stools for them. Keth. 77^b תִּתְּבֵן פִּיזָא (corr. acc.) was seated (in heaven) on thirteen gold stools; a. e.

תל m. (b. h.; תלל; cmp. תלל 1) *hill, mound*. Meg. 14^a **תל** one had a mound in his field, and another had a trench. Ib. תלל **תל** sell me thy mound (to fill up my trench). Ber. 30^a; Cant. R. to IV, 4, v. פה. Ib. to V, 11 **תל** they can ruin a world and make it a mound (ruin); a. fr.—*Pl.* תלים, תלן, תל. Men. 29^b **תל** (later ed. 'תלית' (תלית' I; Tanh. B'resh. 1; Erub. 21^b. Cant. R. l. c. דן **תל** they are piles on piles (of ideas), v. קרין h.; a. e.—2) (cmp. סלסל *lock, curl*.—*Pl.* as ab. Num. R. s. 10⁷ **תל** מסודרות **תל**; Y. Ned. I, 38^d bot. **תל**, v. קרנאות; (Bab. ib. 9^b, a. e. תלחלים; a. e. **תל**—[תלחלה, v. תלחלים] psalms, v. תלחלים; ארזא, v. תלחלים]

תל ch. same, *mound, ruins*. Targ. Deut. XIII, 17. Targ. Jer. XLIX, 2; a. e.—Ber. 58^b ... ביהא (Ms. M. (נפל ליה כה) the house in which ... now lies in ruins (lies like a ruin).

תל, **תל**, v. תלי.

תל m. [hanging on the tree,] *squirrel*. Sabb. 28^a; Yalk. Ex. 364.

תל m. (preced.) *hook*. Sabb. 140^b **תל** מ. Ms. M. (ed. תלל) a hook to suspend meat; תלל hook for fish (Rashi: *string* of meat &c.).

תל f. (b. h.; תל; *weariness, trouble*.—*Pl.* תללות. Num. R. s. 10² **תל** מרוב **תל** ... the mind of the Israelites loses its intelligence on account of the many troubles that they (the gentiles) make for them.

תל, v. תלי.

תל, v. תלל II.

תל, v. תלל.

תל pr. n. pl. *Talbush*. Yoma 10^a; Sot. 34^b (ref. to תלל, Num. XIII, 22) **תל** חלמי בנה **תל** (Ar. תלמיש) Talmi built Talbush (Talbish; prob. meant for Ptolemais, the later name for Accho, v. תלמי I, II).

תל I (v. next w.) *to be white*. Sabb. 152^a **תל** the mountain is covered with snow (my hair is white).

Pa.* **תל to whiten, wash (wheat). Y. Pes. III, 30^a top דורר **תל** (ומחלה) allowed the millers to put a Tetarton of water to every Modius of wheat, and wash it four times; [Korb. Edah: **תל** swing it, fr. תלל; perh. to be read: במשנה, v. תלל].

תל II, **תל** m. = h. **תל**, *snow; cold, chill*. Targ. Ps. LI, 9. Ib. LXVIII, 15; a. fr.—Taan. 3^b **תל** מ. snow on the mountains is as good as five rains on the ground. Snh. 18^b ימור **תל** ... אם in the morning the ox nearly dies from cold. Gitt. 87^b **תל** as a remedy for chills. Ib. **תל** they made him lie on the snow; a. e.

תל, v. תלל.

תל, v. תלי.

תל, v. תלל.

תל m. (תלל) 1) *hanger, handle, cord, chain*. Sabb.

VIII, 2 (78^a) **תל** גמי כורי לעשות **תל** Ar. a. Mish. ed. Pes. (v. Rabb. D. S. a. l. note 400; ed. תלל) as much reed grass as is required for the making of a hanger for a sieve &c. Edny. III, 9; Kel. XII, 6; Tosef. ib. B. Mets. II, 12 **תל** המגררות **תל** the chain on which the strigils in the bathhouse are suspended. Kel. XV, 4 **תל** מקל **תל** the handle of the constable's staff. Ib. **תל** שחור whatever is made for suspending or handling is not susceptible of uncleanness; a. fr.—*Pl.* תלל, תלל, תלל. Ib. **תל** ... תלל כל התללים ... תלל. Ib. **תל** (תלל) ed. Dehr. (Bab. ed. תלל; Mish. ed. תלל) all hangers or handles are clean except those of &c.; Tosef. ib. B. Mets. V, 6 תלל.—2) *hanging down, letting hang down*. Yalk. Ps. 624, v. תלל; [Pesik. Shek., p. 10^b; Midr. Till. to Ps. III; Yalk. Ex. 365 ראש **תל** lifting up the head, removal of the head].—3) *interlinear writing*. Tosef. Gitt. IX (VII), 8 **תל** ... שטר a document which has an erasure or an interlinear insertion in its body (essential portion, v. תלל) is unlawful; Y. ib. IX, 50^c תלל (corr. acc.).

תל m. wart, v. תלל.

תל m. (v. תל) *mound, ruins*.—*Pl.* תלל. Lev. R. s. 5, a. e., v. תלל.

תל, v. next w.

תל f. (preced. art.) *mound, hill*. Lev. R. s. 19 **תל** (11) by comparison to a mound of earth (that was to be levelled) &c.; Cant. R. l. c. בתלל (corr. acc.); Yalk. ib. 989 (not ודא); Midr. Sam. ch. V (not בתלל). Tosef. Ohol. XVI, 1 **תל** ודא **תל** (not ודא) and what is called a mound (with regard to levitical uncleanness)? A mound of earth by the side of a trench.—*Pl.* תלל. Ohol. XVI, 3 **תל** הקרובות **תל** mounds which are near a town or a road; Keth. 20^b; Tosef. Ohol. l. c. (not תלל). Y. Naz. VII, 56^c top. Cant. R. l. c., v. supra.

תל, v. תלי.

תל 1) *to tear apart*, v. תלל II.—2) *to fall apart*, v. infra.

Ithpe. **תל** to fall apart. Hull. 53^b **תל** ... דורר **תל** Ms. R. (v. Rabb. D. S. a. l. note 400; Ar. תלל; ed. תלל) when they lifted the lung up, it crumbled and fell in pieces.

תל m. (preced.) *piece*.—*Pl.* תלל. Hull. 53^b **תל** (Ar. תלל), v. preced.

תל (b. h.; cmp. תלל) 1) *to swing, raise; to suspend, hang*. Y. Sot. I, 16^d bot. (ref. to Gen. XXXVIII, 14) **תל** עיניה בפתח **תל** she raised her eyes to the gate to which all eyes look hopefully; Y. Keth. XIII, beg. 35^c; Gen. R. s. 85 **תל** ... תלל (not שחלה). B. Mets. 58^b **תל** לא **תל** עיניו על **תל** one must not hang his eyes on a purchase (look as if he wanted to buy), when he has

no money; (Pes. 112^b על הצמוד v. מִקְחוּ. Gen. R. s. 98 וַיֵּלֶךְ יוֹסֵף בָּרִי שִׂיתְלָה עֵינָיו in order that he (Joseph) might lift up his eyes and look at them (the Egyptian women). Snh. VI, 4 נָשִׁים וְכ' ה' וְהָא... did not Simon b. Sh. hang women in Ashkelon? Ib. כִּיצַד חֻלִּין אֲחֻזָּה how is the hanging (of the convict stoned to death) done? Ib. וְהוֹלָה ... and one person hangs him as the butchers suspend animals, and he is taken down at once. Ib. 46^b וְהָלְאָהּ צִוָּה the king gave the order, and they hanged him. Sabb. XX, 1 חֻלִּין וְכ' מִשְׁמָרָה. Y. Taan. IV, 69^b top תְּלוּן (strike out) (חָלוּ), v. גִּרְרוּם; a. fr.—Trnsf. to *hang on*; to *attach*, *assign*. B. Bath. 109^b, v. קָלְקָלָה. Nidd. IX, 3 הָרָה זֶה הָרָה she may trace (the bloodstain) to her (the woman to whom she had lent the garment). Ib. 4 זוּ וְחֻלּוֹת each of them may assign the cause of the stain to the other. Ib. VIII, 2 לְתוֹלָה ... וחולה and she may assign the cause to anything that she may possibly assign it to; a. fr.—Part. pass. תְּלוּיָה; f. תְּלוּיָה; pl. תְּלוּיָהִים. תְּלוּיָהוּ. Sabb. I. c. בשבֹּה לָהּ נוֹתֵינָךְ you may pour wine into the suspended strainer on the Sabbath. Y. Gitt. VII, 48^c bot. בוּ שְׁהִנְשְׁמָה ה' בַּחוּקָה שהנשמה ה' בחוקה under the presumption that the soul was yet attached to him (that he was still of a sane mind). Hull. 135^a בוּ שְׁהִנְשְׁמָה ה' a limb on which life depends, a vital organ. Snh. 97^b וְכ' וְאַיִן הִדְבֵּר ה' ואין הדבר ה' and the thing (redemption) depends &c., v. קָץ. Gen. R. s. 85 בוּ שְׁכָל הַיְיִנוּם to which all eyes are lifted up, v. supra. Kidd. 39^b ה' הַחַיִּים ה' החיים v. תְּלוּיָה. Ib. I, 9 בִּארְצָה ה' מצוה שהיא ה' a command which is made dependent on the land (of Israel, to which the Biblical text attaches living in Palestine as a condition). Hag. I, 8 בְּשִׁעְרָה ה' בְּחֻרְרִים ה' בחררים ה', v. Cant. R. to III, 4, v. עִירִי; a. fr.—(2) to hold in suspense, leave undecided, leave in doubt; to be suspended. Yoma VIII, 8 וְעַל הַחֲמוּרֹת הָיָא ועל החמורות הוא as to heavy sins, he (who repents) is in suspense (will neither be punished nor acquitted), until the Day of Atonement comes and brings forgiveness. Tanh. Sh'moth 20 וְכִשְׁנֵי חֹלָה עַל הַטָּמֵא וְכ' when I suspend judgment for a man's sins, I am called El Shadday. Sot. III, 4 הִיהָה חֹלָה לָהּ ... אם if she (the Soṭah) has any merit, it will create suspension of punishment for her; וְכ' וְכֹחַ חֹלָה שָׁנָה אחת וְכ' some merits create a suspension of one year, some of two &c. Ib. 5 וְכֹחַ חֹלָה בְּמִים וְכ' אין כוח חולה במים and testing waters merit causes no suspension. Pes. I, 4 וְחֻלִּין לֹא תִמְשֹׁךְ ... וְחֻלִּין לֹא אוכלין you may eat (leavened bread on the eve of Passover) to four hours of the day, and hold it in suspense during the fifth hour, and burn it &c. Ib. 5 חֻלִּין לֹא אוכלין וְכ' they held it in suspense: they did not eat it, nor did they burn it; a. fr.—Part. pass. as ab. Ib. 7 וְעַל הַטָּמֵא וְכ' concerning T'rumah in suspense (under suspicion of uncleanness) and such as is surely unclean. Nidd. 60^a טָהוֹר וְכ' a clean person and one under doubt of uncleanness; a. fr.—אִשָּׁם—אִשָּׁם.

Nif. תָּהָל to be hanged. Snh. VI, 4 ואיש תָּהָל ואין האשה תָּהָל a man (stoned to death) is hanged, but a woman must not be hanged. Ib. תָּהָלִין ... כל all persons that are put to death by stoning are afterwards hanged. Y. Taan. IV, 67^d להיתָּהָל בוה, v. תָּהָל. Pes. 112^a דיתָּהָל, v. דיתָּהָל למה ... להחלות ביה כ' אִילָן, a fr.—Lam. R. to IV, 22

were divine visitations created to be movable (to be taken from one and put on another)? (As we say,) they have a house to go to (with ref. to Lam. i. c. a. Deut. VII, 15).

Hif. הִתְחַל, הִתְחַלָּה *to swing*. Gen. R. s. 22 מִתְחַלָּה בְּעִקְבֵּי; Yalk. Prov. 961 מִתְחַלָּה, v. עֶקֶב.

חַלָּץ, חָלַץ ch. same, to lift up; to suspend, hang; to be hanged. [Targ. Y. Ex. II, 16 Ar. (ed. Vienn. חָלַץ; h. text חָלַץ) Targ. Jer. X, 12. Targ. Y. Gen. XXXVIII, 25. Ib. XLIX, 22. Targ. II Chr. XX, 12. Targ. Ez. XV, 3. Targ. O. Deut. XXVIII, 66. Targ. Prov. XIII, 12 (ed. Lag. חָלַץ); a. fr.—Part. pass. חָלֵץ; f. חָלִיצָה; pl. חָלִיצִין. Targ. Y. Deut. I. c. Ib. XXVII, 14 Ar. (ed. רמא; h. text חָלַץ); a. fr.—Y. Sot. I, 17^a top וְאַחַר חָלִיצִים וְכ' this man (thy husband) feeds and sustains thee, and thou liftest thy eyes up to another man? Keth. 71^b [read:] חָלִיצִנָּה, v. קִרְשֻׁנָּה. Yeb. 39^b וְרַחֲמָנָא בְרִידָךְ ת' the law makes it dependent on thee (leaves thee the choice). Cant. R. to V, 14 מִיִּלְחָה, v. עֲקָבָה. Ab. Zar. 7^b חָלִיצָה, v. אֶשְׁתֵּלָה. Keth. 2^a וְכ' he hangs that which has been distinctly taught on that which has not been taught, i. e. draws a conclusion from the unknown to the known; B. Bath. 134^b; a. fr.—Y. Bicc. III, 65^c bot. אֶתְרֵי חֲלִי אֶתְרֵי an elevated place. Y. Succ. V, 55^b bot. כָּל דַּחְלֵי מֵאָה וְכ' a column a hundred cubits high requires a base of thirty-three. Gitt. 37^b ח' לִירֵה עָד וְכ' he must look up to him, until he says so (that he gives him the money, although he is not bound to pay it); [Rashi: and he is suspended (tortured) until &c.]. B. Bath. 47^b חָלִיצִיָּהּ וְחִיָּין וְכ' if they suspended (tortured) him, and he agreed to sell, the sale is valid; ib. 48^b (not חָלִיצִיָּהּ; B. Kam. 62^a חָלִיצִיָּהּ. Lam. R. to III, 65 (play on חָלַץ, ib.) כָּל אֲלוֹת וְכ' (some vers. חָלַץ h.) force them through suffering, and bring upon them all the curses &c.—Y. Kil. IX, 32^b top חָלַץ לִין יוֹמָא וְכ' the day remained suspended for them (the sun did not set), until every one of them reached his home; Y. Keth. XII, 35^a חָלַץ (corr. acc., or חָלַץ).—[Pesik. Par., p. 37^b וְחָלִין, read: וְחָלִין, v. חָלַץ II.]

Ithpe. אִתְּפִי *to be hanged.* Targ. II Esth. II, 23.

תָּלָא m. (preced.) *hook, string* (for suspending). Sabb. 140^b, v. תָּלָא. Hull. 59^a דְּלִיבִיבָה ת' מִזְעָקָר ת' the cord on which his heart hangs (the pericardium) will break.

אָדער ^b 46 Snh. *suspension, hanging*. 1) (תָּהָרָה) f. תְּלִיָּה 'one ties (the body of the stoned culprit to the pole), and one unties, in order to comply formally with the command of hanging (Deut. XXI, 22).— 2) *suspense, doubt*. Y. Yoma VI, 43^c top קָבְעוּ הַבָּאָה קָבְעוּ וְהָאֵתָּה שְׁלֵמָה וְהָאֵתָּה שְׁלֵמָה 'and shall make it a sin-offering' (Lev. XVI, 9), the text declares it a sin-offering even during the suspense, so that it cannot be removed from its designation (by a subsequent event); קָבְעוּ בָּהּ שִׁדְדוּהָ וְכִי' the text puts it in suspense (makes its designation dependent on a condition), that it be matched with its fellow (and it loses its sacred character if the fellow goat is unavailable). Y. Hag. I, end, 76^d לְחֹלֶה וְאֵת לְשֹׁרֶק אִם בָּאָה ... תְּחִלָּה וְאֵת לְשֹׁרֶק אִם בָּאָה ... if a case (of Trumah) comes before thee, and thou dost not know whether to declare it doubtful

(תליר) or to condemn it to be burnt, be rather inclined to condemn than to declare doubtful; Y. Sot. VIII, beg. 22^b.

תליל m., **תלילא** c. (v. תליל) *lifted up, exalted; suspended; high, fortified*. Targ. Ps. VIII, 2 (ed. Wil. תליל); 8 (ed. Wil. תליל). Targ. I Chr. XXI, 16; a. e.—**תלילא**, תלילין; תלילין. Targ. Y. Deut. XXVIII, 52 (h. text 'בצור'). Targ. Y. II ib. III, 5. Targ. Y. Ex. I, 11; a. e.

תלילות, v. תלילית.

תליתסרי, תליתסר *thirteen*, v. תלת.

תליתסר f. (תלש) *tearing up, plucking; being detached, loose*. Y. Sabb. IX, 11^d bot.; Y. Ab. Zar. III, 43^b top 'וב' a building has had a time when its material was loose, a cave has never had such a time. Sabb. 73^b בכך 'אין דרך' this is not the ordinary way of plucking (dates). Y. ib. VII, 10^c top גיזורה היא תליתסר plucking it is in this case a form of shearing.

תליתא, v. next w.—[Yalk. Ex. 182 חליתא, v. תלתא.]

תליתא, תליתאי, תליתאי m. (תלת) 1) *third*. Targ. Gen. II, 14. Ib. I, 13 (ed. Vien. תלת...); a. fr.—Lam. R. to I, 1 רבתי 'וב' he took the third bird, and placed it between his two daughters. Ib. 'הא מילא' this is the third thing (I had to do); a. fr.—**תליתא**. **תליתא**, תליתא, תליתא v. לישן 'ר'. Targ. Y. Gen. I, 16; a. e.—**Fem.** תליתא, תליתא, תליתא. Targ. Ez. XXI, 19. Targ. I Kings XVIII, 1 (ed. Wil. תליתא, corr. acc.). Targ. Num. II, 24; a. fr.—Lam. R. l. c. (חרא) (הרא) the third time; a. e.—2) *threefold*. Sabb. 88^a 'אחרא' who gave the threefold Law (v. תליתא) to the threefold people (Priests, Levites, and Israelites) through a third-born (Moses) in the third month.

תליתאי *thirty*, v. תלת.

תלם, תלם *Hif. תלם (denom. of תלם) to furrow, leave a ridge*. Gen. R. s. 31 'והיה תלם תלם' and it (the R'em) left furrows in the water as far as from Tiberias to Susitha; Yalk. Job 926 מסתלם (corr. acc.).

תלם m. (b. h.) *ridge, furrow*. Macc. III, 9 (21^b) 'אחד' one may plough only one furrow, and be guilty of eight sins (v. תלם); Pes. 47^a. Gen. R. s. 67 [read:] 'אחד' (v. Matt. K. a. l.) even a common man will not plough a ridge within a ridge, and will prophets plough &c. (i. e. mistrust their own previsions)?; Yalk. ib. 116 (corr. acc.); a. e.—**Pl.** תלמי, תלמי. Kil. II, 6, a. e., v. תלמי. Yoma 10^a תלמי, תלמי his name was Talmi (Num. XIII, 22), because he made the ground full of ridges (with his steps); Sot. 34^b; Num. R. s. 16¹¹. Ruth R. to I, 19, v. תלמי; Yalk. ib. 601 תלמי as deep as the furrows made after the rainy season; a. e.

תלמא, תלמא I ch. same. Targ. Job XXXI, 10. Targ. Ps. CXXVI, 6 'ורעי חורן מן' ed. Lag. (missing in ed. Wil.) eating the young green of the balk.—**Pl.** תלמא, תלמא. Targ. Job XXXI, 38.

תלמא, תלמא II m. (Assyr. talimu, Del. Assyr. Handw., p. 707) *twin*.

תלמי, תלמי. Targ. Y. I, II Gen. XLIX, 5 'אחיו' twin-brothers (alike in character).

תלמוד m. (למד) *teaching, lesson; learning, study*. Shebu. 40^b 'ערוך הוא בפיו' it is a ready teaching in the mouth of R. J.: this opinion is Admon's. B. Mets. 33^b; Ab. IV, 13 'ושגגתו' be careful in teaching, for an error in teaching &c., v. זורן. Meg. 27^a 'אין למדן הלכה לא מפיו' B. Bath. 130^b 'למד' Mss. (ed. by censor's change, v. Rabb. D. S. a. l. note; Rashb. גמרא) we derive no rule of practice from a teacher's remark or from a practical case, unless it is said, this is the rule for practice; Nidd. 7^b (ed. גמרא). Y. Gitt. VII, 48^d top 'צריך' the letter of divorce is valid, but the thing requires (further) study. Y. Hor. III, 48^b top 'כשריה' when he owes part of his learning to one (his father), and part to the other (his teacher); a. fr.—**תלמוד**, תלמוד—Esp. a) *Talmud* (v. תלמוד) verbal communication, oral study, opp. to תלמוד. Ib. top 'מן' at all times run after the Mishnah rather than after the Talmud; B. Mets. 33^a (ed. גמרא, v. Rabb. D. S. a. l. note 4). Ib. 'אין לך' Ms. M. (ed. גמרא) as to studying Talmud, there is no more meritorious occupation than this, v. תלמוד; a. fr.—V. ש"ס.—b) *derivation from Biblical intimations*. B. Kam. 104^b 'יש' there is a Biblical text bearing on the subject before us; I said, 'ושמריה' yesh talmud, and I meant to say (that it can be derived) from the expletive expression of the texts.—**תלמוד** (abbrev. ת"ל) there is a teaching in the Scriptural text to intimate, the text reads (may be read). Pes. 21^b (ref. to Deut. XIV, 21) 'לגר' in the text you learn only that you may give it to the sojourner and sell it to the stranger: how will you prove that you may sell it to the sojourner? Read the text, to the sojourner... thou mayest give it away or sell it; how will you prove that you may give it away to the gentile? Read the text, thou mayest give it away... or sell it to the gentile. Ib. 24^a (ref. to Ex. XXIX, 34) 'לא יאכל' it was not necessary to say, 'it shall not be eaten', and what is intimated by saying, 'it shall not be eaten'? If you cannot apply it to the law in the case, since it is said, 'and thou shalt burn &c.', apply it to all forbidden things &c. (v. תלמוד); a. v. fr.—**Pl.** תלמוד (fem.). Cant. R. to V, 11, v. תלמוד.

תלמודא ch. same. Targ. Cant. I, 2 ed. Lag. (ed. גמרא, by censor's change, v. preced.).—B. Mets. 33^b כול' Ms. H. (ed. גמרא; v. Rabb. D. S. a. l. note 5) all left the Mishnah and ran after the Talmud. Snh. 59^b 'ומאי' and how do you derive that from the Scriptural text? Men. 78^a. M. Kat. 3^b 'ולא ידענא מאי' and I do not know what is meant by talmuda (ש"ס) and what by tosefeth; a. fr.

תלמודא, Midr. Till. to Ps. XIII, 5 ed. Bub., v. תלמודא.

תלמודא, v. תלמודא.

תלמי I (b. h.) pr. n. m. *Talmi*, one of the giants (Anakim). Yoma 13^a; Sot. 34^b, a. e., v. תלם, a. תלמי.

Nif. נִחַשׁ to be plucked, detached. Mikv. V, 6 גַּל גַּל if a wave was detached (was thrown on the shore, and its connection with the sea severed); Tosef. ib. IV, 5. Y. Hag. I, 76^e וְכִּי שֶׁתִּחַשֶׁה... אִם when thou seest Palestinian

townships torn away from their places (their inhabitants driven out), know that they failed to maintain teachers &c.; Lam. R. introd. (R. Abba 2) תלמידיהם; a. fr.

תָּלַשׁ ch. same. Targ. Y. I Num. XV, 32, sq. (h. text מִקְשָׁשׁ, v. preced.). Targ. Y. Ex. XIX, 17; a. e.—Y. Snh. VII, end, 25^d בה' אֶתְרוֹמִי מִתְּלַשׁ he appeared to pluck it (the seed he had planted); a. e.

Pa. פקדון... מתפשט בשעריהן Y. Kidd. I, 61^c tell your wives, when they stand over the dead, that they should not tear their hair, lest they make a bald spot (Dent. XIV, 1).

הוֹשֵׁלָמִי v. תְּלֹשָׁמִי

תַּלְסָר, v. תַּלְשָׁר.

תִּלְתָּ (denom. of next w.) 1) *to divide into three parts*. Targ. Dent. XIX, 3.—2) *to do a third time*. Targ. I Kings XVIII, 34.—*Part. pass.* **תִּלְתָּה**; f. **תִּלְתָּהּ**; pl. **תִּלְתָּיהֶן** *divided into three, having three stories*. Targ. Ez. XLII, 3; 6 (not **תִּלְתָּ**).

Ithpa. אִתְּפִיּוֹת, *Ithpe.* אִתְּפִּיּוֹת to be done a third time.
Targ. Y. Deut. XXVII, 26.

תֵּלָחַ f., **תְּלָחָא**, **תִּלְחָה** m. = h. שלש, three; 'כח' as
the third (day &c.). Targ. O. Gen. XV, פְּתָחָה ed. Berl.
(oth. ed. תִּלְחָה, read תְּלָחָא); Targ. Y. ib. בר חלח שנין (h.
text משלש). Targ. Num. XII, 4. Ib. XXIX, 3; a. v. fr.—
Sabb. 87^a כח' (sub. בשבט) on the third day of the week.
Ib. 36^a ה' מלא וכו' מגי' ר'. שגרי. Meg. 6^b ה' מאה וכו' v.
תליסר, ח' עשרה, ח' עשר, (הלחא) חלה עשר—Targ.
Gen. XIV, 4; a. fr.—Ber. 4^a בבוראה דה' וכ' קנאת. Keth. 67^b
... חליסר שנין whom he had not seen for thirteen
years. Y. Kil. IX, 32^b לסוף חלה עשרתיי וכ' at the end of
thirteen years and thirty days; a. fr.—Pl. תִּלְחין thirty.
Targ. Gen. V, 3; a. v. fr.—Sabb. 98^b. Y. Kil. i. c. אינון יומיא
לסוף ... לתלתיהו all these thirteen days. Ib. תלתיהו; ib. יומייא
יומייא, v. supra; Y. Keth. XII, 35^a bot. תלתיהו; ib. תלתיהו.
Y. Shebi. IX, 38^d bot. תלתים thirty years; a. fr.

תִּלְתָּה, תִּלְתָּי m. (preced.) 1) a third part. Targ. II Kings XI, 5. Targ. II Sam. XVIII, 2; a. fr.—Targ. Y. Deut. VI, 9; XI, 20 הוֹלֵחָה (ed. Vien. הוֹלֵחָה). Targ. Ps. LXXX, 6 חַמֶּר דְּרִמְעֵן הוֹלֵחָה Ms. (ed. רִמְעֵן הוֹלֵחָה) wine a third part of which are tears.—2) having reached one-third of the full growth. Y. Or. I, 61^a top תִּלְתֵּיהֶנּוּ וְכוּ'. —Esp. עֲגֻלָּה א' a third-grown calf; oth. [wrong] opin.: in its third year, going on three; oth. opin. third-born, fat. [Targ. O. Gen. XV, 9, v. תִּלְתָּה].—Sabb. 136^a בִּירְמָא ד' שְׁנֵינָה א' *'egla tilta* on its seventh day. Snh. 65^b; 67^b, v. בר י. Yalk. Ex. 182 הִלְחָה (corr. acc.). Erub. 63^a (v. Rashi); a. fr.

הַלְלָהּ, v. הִלְחָא.

תִּיל', תִּלְתִּיל m. (תִּלְתִּיל, v. תִּלְתִּיל) wart. Bekh. 40^b
 but (if there is no bone in it,) then it
 is a mere wart.—*Pl.* תִּלְתִּיל, תִּלְתִּיל. Ib. בעלי הד' ו' (ed.)

תְּחִלָּתָם) those with warts, if human beings, are unfit (for priesthood), if beasts, are fit (for the altar); *ib.* VII, 6 (45^b) Rashi (ed. רד"ק). Tosef. Neg. II, 12 תְּחִלָּתָם. — [Y. Erub. II, 20^b תְּחִלָּתָם עֶשֶׂר תְּחִלָּתָם, read: תְּחִלָּתָם, v. תְּחִלָּתָם.]

תלת, v. next w.

תִּלְתָּיִת f. = תִּלְתָּא 2, *third-born*, or *third-grown*. Targ. Jer. XLVIII, 34 (ed. Wil. תִּלְתָּיִת; ed. Lag. תִּלְתָּא, corr. acc.); Targ. Is. XV, 5 (ed. Lag. תִּלְתָּא; h. text שלשית).

תְּלִי, תְּלִי, תְּלִי f. constr. תְּלִיחָא. Targ. Num. XV, 6, sq. lb. XXVIII, 14. Targ. Ez. XLVI, 14; a. e. — Pl. תְּלִיחָא. Y. Erub. II, 20^b, v. תְּלִיחָא.

שָׁלֹשׁ f., constr. שְׁלֹשָׁה (שָׁלֹשׁ) *sum of three*. Targ. O. Gen. XXXVIII, 24 (ed. Vien. שָׁלֹשׁ). Targ. I Sam. XX, 19 (ed. Wil. שָׁלֹשׁ).

תִּלְתָּי m. (תִּלְתָּה) (*by the tierce, large measure*. Targ. Ps. LXXX, 6; v. תִּלְתָּא).

v. חלח, חלחיך, חלתיים

פִּלְהוּת, v. פִּלְהוּת.

הַלֵּחַ, v. פִּלְטִיחִי

תַּלְפִּסְיוֹם v. תַּלְתְּכִים

תִּלְתָּל m., pl. **תִּלְתָּלִים** (b. h.; תִּלְתָּל) 1) *curls, locks*. Ned. 9^b, a. e., v. קוֹצוֹת; (Num. R. s. 10⁷ חֲלִים חֲלִים; Y. Ned. I, 36^d bot. חֲלִי חֲלִים, v. תִּלְתָּל).—2) (v. תִּלְתָּל) *mounds, piles*. Lev. R. s. 19, beg. (ref. to Cant. V, 11) בְּמִי הֵן (the strokes on the top of letters in the Torah contain) piles (of ideas): by whom are they upheld? By him who studies morning and evening, v. תִּלְתָּל II. Ib. תִּלְתָּלִי, v. קוֹץ I; Midr. Sam. ch. V חֲלִי חֲלִי (corr. acc.); a. e.—3) *warts*. תִּלְתָּלִים.

תְּלֵלָן, תְּלֵלָן m. (= תְּלֵלָן, v. preced.) [*curly plant*,] *fenu grec.* [Asaph quoted in Löw Pfl., p. 316, has תְּלֵלָן.] Mekh. Mishp., s. 13; a. e., יְלֵלָן II. Kil. II, 5. Ter. X, 6; Tosef. ib. VIII, 2. 1b. X, 4 תְּלֵלָן של הרומה וכו' a decoction of fenugreek seeds . . . with which a priest's daughter has washed her hair (v. Löw Pfl., p. 317); a. fr.

תַּלְסָר, v. תַּלְתָּסָר

תָּמֵךְ I m. (b. h.; תָּמֵךְ) 1) *perfect, unblemished*. Tem. 7^b
 (opp. מִסֵּךְ (בעל מוסר); B. Kam. 12^b; (Maas. Sh. I, 2 תָּמֵךְ); a. fr.—
Fem. תָּמֵךְ. Sabb. 103^b, v. קָדוֹשׁ. Succ. 37^a, v. לְקַדְּשָׁהּ.
 Tanh. Emor 18 (ref. to לְקַדְּשָׁהּ, Lev. XXIII, 40) בְּלִקְדָּשָׁהּ
 'ואתה תמך' by a real (honest) purchase: thou darest not
 steal (a Lulab), and stand with it (before God) &c.; a. e.—
 2) *simple, innocent, artless*. Mekh. Bo, s. 18 ... אֲרֵבָה
 'ואתה תמך' there are four characters in children (as
 regards their attitude towards religious ceremonies): one
 is wise, and one is simple &c.; (Yalk. Ex. 225 טִיפֵּשׁ);
 a. e.—3) (law) *an innocuous animal, one that did injury*

for the first time, or before warning had been given, opp. מוֹדָר (v. Ex. XXI, 28-36). B. Kam. I, 4 'הרם משלם וכו' the *tam* pays half-damage from the sale of its own body. Ib. II, 4 'משיחורו וכו' when is an animal called *tam*? ... When it shows its regret for three days, i.e. when it has done an injury and does not repeat it for three days afterwards; ib. (another opin.) 'והם כל שיהיו וכו' *tam* is one which does not gore when children touch it; a. v. fr.—*Pl. תמים*. Ib. I, 4 'תמים חמשה ד' וכו' there are five classes of *tammin*, i. e. an animal is considered a *tam* with regard to five classes of damages (so as to require legal warning): with regard to goring, striking &c.; a. e.

תם II = *h. שם, there*, esp. (in Talmūd Babli) in *Palestine*. Hull. 59^b (in Hebr. dict.) 'שלחו מתם וכו' they sent word from Palestine: the practice is in agreement with &c. Bets. 4^b; a. fr.—*V. תמים*, *תמים*.

תם, v. תום.

תמא, v. תומא.

תמא, name of a bird, v. תימא.

תמא, v. תימא.

תמד m. (עמר, v. עמירא; cmp. תמיד) *husks and stalks of (pressed) grapes, steeped in water, used as an inferior wine* (lora, vinum operarium, v. Sm. Ant. s. v. Vinum), or as *vinegar*. Maas. Sh. I, 3 'עד שלא חתמין וכו' *tamad* before fermentation must not be bought with tithe-money; Hull. I, 7; Y. Maas. V, 52^a top. Tosef. Dem. I, 2 'הר' in former years the vinegar of Judæa was free from tithes, because it was presumably made from *tamad*; Y. ib. I, 21^d top 'הרי מביאין מן תמד they used to produce (their vinegar) from *tamad* (grape shells); Pes. 42^b 'הר' אלא מן תמד. Ib. 'הר' and does R. J. hold the opinion that *t.* is not subject to tithes? Yalk. Num. 710 'הר' vinegar made of grape shells; a. e.—Denom.:

תמד to put water on pomace or lees. Maas. V, 6 'ומצא כרד מדורו וכו' if one makes pomace wine, putting water on by measure, and finds (after pressing) the same quantity, he is exempt from giving tithes; Pes. 42^b, v. תומא II. B. Bath. 97^a גשמים (Ms. R. שהתמד) when they used rain water to make *tamad*; Hull. 87^b (by analogy from B. Bath. l. c.) 'הר' (שהתמד) when they diluted blood with rain water.

Nif. תמד to be infused, poured on. B. Bath. l. c. 'הר' when the infusion came of itself (rain water fell upon it); Hull. l. c. שתמד מאליהם.

תמדיוטוס, v. תדיוטוס.

תמה (שם) [to stand still,] to be astonished, amazed; to wonder; to be undecided. Pesik. R. addit., s. 1 'והבריות תומקיהם לומר וכו' and men wondered, saying, is such a thing possible? Ib. 'הר' תומקיהם אתם תומקיהם על דור המגדל אתם תומקיהם. Yalk. Ex. 166 the tower: has not such a thing occurred &c.? Yalk. Ex. 166

and they wondered exceedingly. Pesik. Hahod., p. 43^a 'וישב ויחמק בלבו וכו' Abraham sat and was undecided in his heart, saying, which shall I choose?; Gen. R. s. 44. Ib. s. 12 'תמה לו ויטמך king a king that rebuked his servant, and he stood there confounded. Ib. 'תמה אני וכו' I wonder how great men ... could disagree on &c. Yeb. 96^b 'תמה אני לא וכו' I should wonder, if this synagogue did not become an idolatrous temple. Arakh. 16^b 'תמהני יש וכו' I wonder if there is in this generation &c. Pes. VI, 2 'אלו תמה על וכו' I wonder at that. Y. ib. 33^b bot. 'תמהני היאך וכו' I wonder how R. El. could accept such an answer. Yalk. Ex. 202 'תמה על עצמה היאך וכו' wonder at the very thing, why should leavened matter be forbidden &c.; Pes. 28^b 'תמה על עצמך (corr. acc.); a. fr.

Hif. תמה 1) same. Gen. R. s. 98 'תמהני לך וכו' you wonder at that? if you were to see ... דיה לכם (not לתמה) you would wonder still more. Pesik. R. s. 28 'תמהני (not מתמהני); a. e.—2) to create astonishment, act strangely. Men. 40^a 'תמהני מן המהמיה I am one of those who make people wonder at their strange conduct; (Ms. M. Hof. of those wondered at).—3) to love miracles, invent miracles. Yalk. Num. 764 'תמהני מן המהמיה art thou, too, of the inventors of miracles?

Hof. תמה to be wondered at, v. supra.

תמה ch. same, 1) to wonder &c. Targ. Gen. XLIII, 33. Targ. Y. ib. XVII, 17 (h. text ויחזק). Targ. Y. I ib. XVIII, 12 (II דרייך). Targ. Y. ib. 15. Targ. Ez. XXXII, 10; a. e.—Part. תמה; f. תמה. Targ. II Esth. I, 2 'תמה וכו'—2) to be astonishing. Gen. R. s. 94 'הר' אביר לי ... והר' תמה the elder of the Jews told me something, and that is astonishing; [perh. to be read 'תמה, v. תמה].

Af. תמה 1) same. Targ. II Esth. l. c. Ib. 'תמהני (some ed. תמהני, *Ithpe.*); a. e.—2) to express astonishment, query. Zeb. 113^a 'תמהני תמה קרא the text (Ez. XXII, 24) expresses a query: thou, land of Israel! art thou not cleansed &c.?

תמה, v. תימה.

תמה m. (b. h.; preced. wds.) *astonishment, hesitation*. Gen. R. s. 50 (ref. to Gen. XIX, 16) [read:] 'הר' 'תמה אחר וכו' hesitation after hesitation; he (Lot) said, what shall I choose (to take along)? silver &c.; Yalk. ib. 84.

תמה f. (preced.) *amazement, confusion*. Gen. R. s. 31, beg. (ref. to Ez. VII, 11) 'לא מיהני ולא ממיהני ולא (ממיהני) I want none of them, none of their wealth and none of their confusion; Yalk. Ez. 345 (corr. acc.).—[Hull. 51^b תמהה Ar., v. תימהה.]

תמד, v. תמד.

תמוזין m., **תמוזין** f. pl. (תמה) *dwellers in desolation, desert beasts*. Targ. Is. XIII, 22 (h. text אריות). Ib. XXXIV, 14 (h. text ציידים); Targ. Jer. L, 39. [Kimhi to Ez. VIII, 14 quotes fr. Targ. Is. l. c.: תמוזין, adding that the majority of versions have תמוזין.]

תַּמְז m. (b. h. name of a deity) *Tammuz*, the fourth month of the Hebrew calendar, of twenty-nine days, varying between the ninth of June and the sixth of August. Targ. II Esth. III, 7. Targ. Cant. I, 7. Targ. Y. Gen. VIII, 5; a. e.—Taan. IV, 6 (26^a) בשבעה ... המשה בשרבסר five things (misfortunes) happened to our ancestors on the seventeenth of Tammuz. Ib. 28^b בשירבסר on the seventeenth of Tammuz he (Moses) descended, and came down and broke the tablets; a. fr.—תקופת ה', תקופה.

תַּמְזָא pr. n. (preced.) *Tammuza*, *Tammuz*, name of a deity (corresp. to Adonis of the Greeks). Targ. Ez. VIII, 14.

תַּמְזָן v. תַּמְזִין.

תַּמְזָנָה f. 1) (b. h.; cmp. תַּמְזָן II) *form, shape*. Mekh. Yithro, s. 6 (ref. to Ex. XX, 4) ... לא יעשה לו גלופה [יכול] לא יעשה I may think (from the word תַּמְזָנָה) that one must not make for himself a carved figure, but may make a block: therefore the text says, 'nor any shape.'—2) substitute of תַּמְזָנָה, v. next art.

תַּמְזָנָה Y. Shek. III, 47^c top, v. תַּמְזָנָה.

תַּמְזָפָה *t'mufah*, a fictitious substitute of תַּמְזָנָה (v. תַּמְזָנָה). Y. Ned. I, 36^c bot. תַּמְזָפָה תַּמְזָנָה (יִתְנִי) (not תַּמְזָנָה) if we had taken up *t'murah* (as a subject for verbal substitutes in vows), we should have used *t'mufah*, *t'munah*, *t'mukah*.

תַּמְזָקָה v. preced.

תַּמְזָר v. תַּמְזִיר.

תַּמְזָרָא v. תַּמְזָרָא.

תַּמְזָרָה f. (b. h.; מִזְרָה) *exchange, substitution*. Snh. 22^a לכל יש' there is a substitute for every thing (every loss can be retrieved), except for the wife of one's youth. Ned. 20^b בני ר' children begotten in exchange, e. g. if a man has two wives, and has connection with one mistaking her for the other. Pesik. R. s. 40 שם תַּמְזָרָה (not תַּמְזָרָה) a substitute of Shem (as priest).—Esp. *exchange of one sacrificial animal for another* (Lev. XXVII, 10), *that for which an animal is exchanged*. Tem. I, 1 בבירה ו' so the change is valid only when made on the owner's premises. Ib. 2 (ref. to Lev. I. c.) מִזְרָה מִזְרָה מִזְרָה as 'it' refers to one, so its exchange can be only one. Ib. II, 3 ואין ה' עושה ה' that for which it is exchanged cannot effect another exchange (does not affect the status of another animal exchanged for it). Ib. I, 5 עושה ה' the animal's child (born after the mother was dedicated) makes exchange (affects the status of one exchanged for it). Bekh. 15^b תַּמְזָרָה בעלי מומין that which is exchanged for blemished animals. Ib. 61^a טעות מעשר ר' a mistake in counting the tenth animal for tithes is an exchange, i. e. the animal marked as the tenth by mistake is sacred. Ib. המורה מעשר מזה that which has been marked as the tenth by mistake must be put to death (cannot be used); a. fr.—*תַּמְזָרָה*. Tem. III, 1 תַּמְזָרָה אלו ... these are the sacred animals

whose embryos and whose exchanges are of the same sacred character as themselves. Esth. R. to I, 1 (expl. תַּמְזָרָה של אבותיהן) the exchanges (hostages) of their fathers, v. עָרַב I; a. fr.—*T'murah*, name of a treatise, of the Order of Kodashim, of Mishnah, Tosefta, and Talmud Babli.

תַּמְזָרָה v. תַּמְזָרָה.

תַּמְזָרָה f. (denom. of תַּמְזָרָה) 1) *unblemished condition, integrity*. Men. 6^a; Kidd. 24^b, a. e. וזכרה, v. תַּמְזָרָה. B. Kam. 39^b תַּמְזָרָה, v. תַּמְזָרָה.—2) *the legal status of an animal that did injury for the first time* (v. תַּמְזָרָה I, 2). Ib. 45^b that limb of an animal about which no warning has been given, whereas this has been done about another limb. Ib. במקומה עומדה צר ה' the legal condition of the *tam* remains unaltered concerning that limb (so that the animal in the case is legally half a *mu'ad* (מִזְדָּר) and half a *tam*); a. e.

תַּמְזָרָה f. (b. h.; מִזְרָה) [death; sub. בַּה,] *an animal on the point of death*.—Pl. תַּמְזָרָה. Kidd. 21^b sq. (applied to the law concerning the captive woman, as a concession to human appetites, Deut. XXI, 10 sq.) מִזְרָה ... בשר ה' allow Israelites to eat the flesh of animals on the point of death but ritually slaughtered, rather than eat of carcasses unslaughtered; Treat. S'mah. ch. VII.

תַּמְזָרָה c. (denom. of מִזְרָה) 1) *a plate for various dishes or portions, tray*. Kel. XVI, 1, v. מִזְרָה. Ned. IV, 4 אכל לא מן ה' he may eat at the same table with him, but not from the same plate; מִזְרָה מן ה' but he may eat with him from a plate which goes back to the host (each time a guest is served). Maasr. I, 7 נותן ... ו' he may put the oil on the cake (תַּמְזָרָה) or on the plate. Y. B. Mets. VIII, end, 11^d תַּמְזָרָה (pl.) lend me thy plate and dine with me; a. fr.—Esp. *tamhuy, charity plate, daily distributed food collected from contributors, soup-kitchen*, contrad. to תַּמְזָרָה, q. v. Peah VIII, 7 לא יטול מן ה' he who has the means for two meals, must not accept support from the *tamhuy*. B. Bath. 8^b ה' נגבירה בשלשה ו' the *tamhuy* is collected under the supervision of three persons, and distributed by three persons, for the mode of its collection and distribution is the same; לַעֲנִי חֶטְלוֹם ו' the *t.* is for all poor people wherever they may come from, the *kuppah* for the town poor only. Pes. X, 1 אפילו even if he is supported from the *t.*; Y. ib. 37^b bot.; a. fr.—*תַּמְזָרָה*. Y. Ter. VIII, 45^d top. Ker. 12^b ה' (מִזְרָקִין) (not מִזְרָקִין) trays form a separation, i. e. if one eats two half-olive sizes of forbidden food from two different plates, they are not counted together as one olive-size; Sabb. 71^a; Y. ib. VII, 9^b; a. fr.—2) (from its shape) *the partition in a wagon for freight or baggage*, Maim.; (a cavity in the yoke, R. S.).—Pl. תַּמְזָרָה. Kel. XIV, 4.

תַּמִּיד m. (b. h.; contr. of תַּמִּיד) *constant, daily practice*; esp. (sub. קָרְבַּן) *the daily burnt-offering*. (Num. XXVIII, 3). Pes. V, 1 נשחט ו' the afternoon *tamid*

is (ordinarily) slaughtered at eight and a half hours of the day. Taan. IV, 6 ובטל הו'... the daily offerings ceased (when Jerusalem was besieged); a. v. fr.—*Pl.* תמידים. Ber. 10^b (ref. to II Kings IV, 9 הקריב תמיד) 'if one entertains a scholar in his house, the Scripture accounts it to him as if he offered daily sacrifices. Y. Pes. VI, beg. 33^a וכ' דאמר מאה ה' he who says, a hundred regular sacrifices supersede the Sabbath during one year, refers to the daily burnt-offerings; he who says two hundred, refers to the daily burnt-offerings and the Musaf sacrifices of the Sabbaths &c.; a. fr.—*Tamid*, name of a treatise, of the Order of Kodashim, of the Mishnah, Tosefta, and Talmud Babil.

תמידא ch. same. Targ. Y. II Gen. XLIX, 27. Targ. Koh. X, 16; a. e.

תמידה v. תמה.

תמידה m. (תמה) *astonishment, wonder, marvel*. Hull. 75^b כל מילתא דת' anything abnormal people are likely to remember.—[Yalk. Ex. 166, v. next w.]—*Pl.* תמידה. Hull. l. c. וכ' two simultaneous abnormal phenomena people will remember.—[תמידה f., v. תמה.]

תמידה f. (תמה) *astonishment*. Yalk. Ex. 166 ויחמדו (ed. תמידה), v. תמה.

תמים m. (b. h.; תמים) *without physical blemish; perfect; upright*. Zeb. 116^a ביה ח' כחיה ביה ... ח' might not Noah himself have had an organic defect? (It cannot be, for) it is written of him, he was perfect (Gen. VI, 9); ברכיו ח' but may this not mean, perfect in his ways of life? Bekh. IV, 1 (26^b) בין ח' ביה (Bab. ed. תמים) whether unblemished or blemished; a. fr.—*Pl.* תמים. Zeb. VIII, 8. Tem. III, 5 אם ח' when they appear unblemished. Y. Yoma VII, end, 44^c שבעה שחיו ישראל ח' היו מכוונין וכ' (not 'שבע') when the Israelites were perfect (God-fearing), they (the Urim and Tummim) directed their way. Gen. R. s. 44, beg. (ref. to Ps. XVIII, 31) וכ' אם דרכיו ח' if his ways are perfect, how much more is he perfect himself!; (Yalk. Sam. 161 (אם דרכיו תמים וכ' a. fr.—*Fem.* תמידה. Hull. 11^a ח' because the Law (Lev. III, 9) says *t'mimah* (whole); a. e.—*Pl.* תמידה. Men. 66^a (ref. to Lev. XXIII, 15) שבתות ח' when you begin to count from the evening. Pesik. Ha'omer, p. 69^b, a. e., v. ישוע; a. e.

תמיםא ch. same. Targ. Y. II Lev. XXII, 27 (Jacob). Targ. II Esth. I, 2; a. e.—*Pl.* תמידה. Targ. Prov. XIII, 6. Ib. XXVIII, 10; a. e.

תמידות f. (preced. wds.) 1) *completeness, integrity*. B. Kam. 39^b (expl. בתמידות, ib.) ח' the animal remains (to its owner) in its completeness, we do not diminish it (by hypothecating it for the half-fine for damage done).—2) *moral integrity, simplicity, frankness*. Lev. R. s. 11 (ref. to Ps. XVIII, 26) בשעה שבה ח' when he (Abraham, Moses) came with frank-

ness, the Lord dealt with him in frankness, opp. עקמניה; Midr. Till. to Ps. l. c.; Yalk. Sam. 161. Midr. Till. to Ps. I as the Lord was a shield to Araham who walked before him in sincerity, so he is a shield to whosoever walks before him in sincerity; a. e.

תמידותא ch. same, *integrity*. Targ. Prov. X, 9. Ib. XI, 3. Targ. II Esth. VIII, 13; a. e.

תמידת m. (תמיד) *the eighth*. Targ. II Esth. I, 1. Targ. Lev. XXII, 27; a. fr.—*Fem.* תמידתא. Ib. XXV, 22 (ed. Targ. תמידת).

תמיד Bekh. 44^a, v. תמיד.

תמידות f. pl. (v. תמיד) *the pillars supporting the framework of a lantern* (v. Sm. Ant. s. v. Laterna). Tosef. Kel. B. Mets. II, 6.

תמיד (b. h.; emp. ביד) [to lie under.] *to support; [to make to lie under.] to rest upon, lay upon, press*. Midr. Till. to Ps. XVI, 5 (ref. to תומיד, ib.) ח' חזקתא דת' this lot (martyrdom) was laid on me at Sinai; Yalk. ib. 667. Num. R. s. 13³ (ref. to Prov. XXIX, 23) ח' חזקתא דת' the Lord rested his glory upon it (Sinai), and on it he gave the Law. Pesik. R. s. 3 ידו ח' (Joseph) held up Jacob's hand to remove it &c.; a. e.

תמיד ch., Pa. תמיד same. Targ. Prov. V, 5 מחמקן Ms. (מסמכן).

תמידא v. next w.

תמידה f. name of a bitter herb, a kind of chervil. Pes. II, 6 (39^a) Y. ed. a. Ms. M. (Mish. a. Bab. ed. תמידה); expl. Y. ib. 29^c top גננדין; Bab. ib. 39^a תמידה (expl. in Rashi: *marrubium, hoarhound*).

תמידתא ch. same, v. preced.

תמיד = תמידה, *yesterday*. Targ. I Sam. XX, 27. Targ. II Sam. III, 17; a. e.

תמיד pr. n. m. *Ben T'malyon*. Meil. 17^b; Yalk. Lev. 537.—V. תמיד.

תמיד m. (θεμέλιος, sub. λίθος) *foundation stone, foundation*. Y'lamd. to Num. XXIII, 9, quot. in Ar. ח' חזקתא דת' digged deeper and deeper, seeking to lay a foundation.—*Pl.* תמידים. Gen. R. s. 3 לידע דאך הוא קובע ח' (Ar. sing.) to find out where to lay the foundations; Yalk. ib. 4. Y. Snh. X, 29^a bot. ח' חזקתא דת' when David went to dig for the foundation of the Temple. Y. Sot. VI, beg. 20^b מילה ח' (prob. to be read: תמידים, θεμελιωσις) a thing (rumor) without foundation. Y. Keth. V, 29^c bot. ח' חזקתא דת' the thing itself has no foundation, and the Rabbis built upon it and went up &c.; a. e.

תָּמַתְּ (b. h.; v. תָּמַת) [*to join, be joined,*] *to be whole, finished, perfect; to end, be gone.* Bekh. 44^a שָׁמַתְּ, v. תָּמַתְּ. Gen. R. s. 94 (ref. to תָּמַתְּ, II Sam. XX, 18) עַד כָּאן תָּמַתְּ are the words of the Lord so far gone (to be ignored)?; Midr. Sam. ch. XXXII 'עַל כֵּן תָּמַתְּ וְכ' (corr. acc.). Sabb. 55^a תָּמַתְּ זִכְרוֹת אֲבוֹתָ the protecting influence of the fathers has ceased. Ber. 57^a תָּמַתְּ חֲמוֹתָיִם בְּחֻלּוֹם חֲמוֹתָיִם if one sees dates in his dream, his sins are ended (forgiven); a. fr.—Cant. R. to V, 2 תָּמַתְּ תָּמַתְּ וְכ' *tammathi*, read *tammothi*, I am complete, for they attached themselves &c., v. *infra*.

Pi. תָּמַם *to complete, fulfill.* Snh. 39^b לְתָמַם, v. תָּמַם I. *Hif.* תְּמַמִּים, 1) תָּמַם *to make perfect.* Y. Yoma VII, end, 44^c וְכָל הַתְּמַמִּים שֶׁהָיוּ לְפָנֵיהֶם וְכָל הַתְּמַמִּים שֶׁהָיוּ לְפָנֵיהֶם they are called Tummim, because they perfect the way before them. Ned. 32^a לוֹ אִם יִתְמַם עַצְמוֹ שְׂעָרָה עֹמְדָה לוֹ if one perfects himself (tries to be perfect), time will stand by him (he will succeed in life, with ref. to Gen. XVII, 1, a. 4).— 2) (denom. of תָּמַם) *to be upright, frank.* Ib. הַתְּמַמִּים עֲבוּ (denom. of תָּמַם) *to be upright, frank.* Ib. הַתְּמַמִּים עֲבוּ if one perfects himself (tries to be upright), God will deal uprightly with him (with ref. to II Sam. XXII, 26); Yalk. Sam. 161; a. e.

Nif. נִתְּחַם, נִתְּחַם; *Nithpa.* נִתְּחַם (comp. שָׁלַם) *to be joined; to ally one's self.* Ex. R. s. 2 (ref. to חֲסִידֵי, Cant. V, 2) בִּסְרִי שֶׁנִּתְּחַם עִמִּי they attached themselves to me at Sinai and said (Ex. XXIV, 7), all that &c.; Cant. R. l. c. (v. supra) שֶׁנִּתְּחַם (or שֶׁנִּתְּחַם); Pesik. Hahod., p. 47^a שֶׁנִּתְּחַם; Pesik. R. s. 15 שֶׁנִּתְּחַם (corr. acc.).

רַבָּן (v. רַבָּה II) *there*. Targ. Gen. II, 8. Ib. III, 23; a. fr.—B. Mets. 84^b רַבָּן אֲמַרְיָן רַבָּן *there* (in Babylonia) they say &c. Snh. 103^a, v. קַבְלָהּ. Y. B. Bath. II, beg. 13^b יִרְדֵּי רַבָּן *the millstones there* (Babylonian millstones); a. fr.

תִּמְנָחָה, תִּמְנָחָה, תִּמְנָחָה. (b. h.) pr. n. pl. *Timnah*.
 Sot. 10^a (ref. to Jud. XIV, 1, a. Gen. XXXVIII, 13) חָדָא ד' there was only one Timnah: for him that came from the one side it was 'going down', for him that came from the other side, it was 'going up'; Gen. R. s. 85 תִּמְנָחָה וְכ' Yalk. ib. 145 חָדָא תִּמְנָחָה הוּא (corr. acc.); Yalk. Jud. 69 תִּמְנָחָה וְכ' Num. R. s. 9²⁴ חָדָא תִּמְנָחָה אֶחָד (some ed. שְׁתֵּי ת' הִיוּ אֶחָד. תִּמְנָחָה, תִּמְנָחָה, תִּמְנָחָה. Ib. חָדָא תִּמְנָחָה וְכ' there were two Timnahs, one mentioned in connection with Judah, &c.; Gen. R. l. c. תִּמְנָחָה; Sot. l. c. תִּמְנָחָה; Yalk. Gen. l. c.; Yalk. Jud. l. c.

תַּמְנִיָּה f., תַּמְנִיָּה m. = h. תְּמַנָּה, *eight*. Targ. Gen. V, 4, 7. Targ. Ps. XII, 1 (ed. Wil. תַּמְנִיָּה, corr. acc.); a. fr.—Ber. 4^b אַמֵּין ח' (or אַלפֵּין) the eightfold acrosticon (Ps. CXIX). Y. Dem. V, 24^d top מִן דְּחוֹ' וְכ' מְנַפֵּל, v. תַּחֲבִי, v. תַּחֲבִי; a. fr.—Pl. תַּמְנִיָּה, תַּמְנִיָּה, תַּמְנִיָּה, תַּמְנִיָּה, *eighty*. Targ. Gen. V, 25, sq.; a. fr.—Y. Snh. VI, 23^c bot. שְׁנַיִם חֲמִישִׁים *eighty women*; גּוֹבְרִין ח' *eighty men*; Y. Hag. II, 77^d bot.; a. e.—תַּמְנִיָּה, תַּמְנִיָּה, תַּמְנִיָּה, תַּמְנִיָּה, *eighteen*. Targ. Gen. XIV, 14 (O. ed. *Leb*. תַּמְנִיָּה, תַּמְנִיָּה). Targ. Y. Deut. XVII, 17. Targ. Y. Num. XIX, 3; a. fr.—תַּמְנִיָּה *the eighteenth*. Targ. I Chr. XXIV, 15.

הוֹמֵנְהָא v. רַמְנִיָּה

הַמִּנִּי v, הַמִּנִּי סִרִּי, הַמִּנִּי סִרְאָה, הַמִּנִּי סִר

תַּמְרִיחָא f. = h. תַּמְרִיחָא, name of an (eight-stringed) musical instrument. Targ. I Chr. XV, 21 (v. Targ. Ps. XII, 1).

הַמִּנְחָה, הַמִּנְחָה, v. הַמִּנְחָה.

הַמִּנָּה, v. הַמִּנָּה, הַמִּנָּה, הַמִּנָּה.

תַּמְצִיחַ, v. next w.

הַמְצִיטָה f. (מָצָה) *that which is squeezed out, remnant, drain, juice*. Ker. V.1 דם הוֹרַח the last blood oozing through the cut of a vein. Ib. 22^a מִפְּנֵי דֵם הוֹרַח ... יִצֵּא דֵם הוֹרַח which is the blood ... with which life escapes? That which gushes forth in a jet, to the exclusion of the last blood, because that runs gently. Tosef. Makhsh. III, 13 הַמְצִיטָה בֶּשֶׂר meat-juice. Y. Ber. I, 2^c bot. כּוֹר הַרְקָב of the juice (moisture or drippings) of a field of the capacity of a Kor of seed is enough to water a field of the capacity of a Tarkab &c., v. פֶּדֶשׁ II; Gen. R. s. 15; Taan. 10^a. Ib. וְכָל הָעוֹלָם כּוֹלֵי מֵרָחֵק אֶרֶץ יִשְׂרָאֵל ... וְכָל הָעוֹלָם כּוֹלֵי מֵרָחֵק אֶרֶץ יִשְׂרָאֵל ... and the rest of the world by the drain (that remains in the clouds). Ib. כּוֹל הָעוֹלָם כּוֹלֵי מֵרָחֵק אֶרֶץ יִשְׂרָאֵל the whole world is watered by the drains of Eden; a. fr. — Y. Sot. IX, end, 24^c he was called Kīttunta (v. קִיטְטִינְטָא), because he was the drain (last and least) of the righteous and pious; Mish. ib. IX, 15 Y. ed. (17) הַמְצִיטָה (קִשְׁטִינְטָא, קִשְׁטִינְטָא). — Pl. הַמְצִיטָה. Y. M. Kat. I, beg. 80^a מֵרָחֵק דְּרִיפְּתֵי מַיָּא drippings of rain gathered in pools; expl. פֶּסְקוֹ גְּשָׁמִים וְכ' when the rains have ceased, and the mountains are trickling (v. תְּצִיץ); Tosef. Mikv. I, 13 מִי הַמְצִיטָה.

תָּמַר, *Pi*, תָּמַר (denom. of תָּמַר) to rise straight up.
Yoma 28^b מְתַקֵּן כְּמִקְלָה the light-column
of the moon rises straight up like a stick; opp. מִפְצִיעַ
(v. פָּצַע; Y. ib. III, beg. 40^b. Bab. ib. 38^a מִתְרַם
of the frankincense prepared by those (of
the house of Abtinas) went straight up &c.; Cant. R. to
I, 14 מְתַקֵּן; Y. Shek. V, 49^a top; Tosef. Yoma II, 6. Tanh.
T'sav. 15 מְתַקֵּן עֵנַן הַקְּשֵׁת מִתְרַם וְכ' (on the Day
of Atonement) the cloud of the incense rose straight
up . . . , he knew that Israel's sins were forgiven. Gen.
R. s. 45 אֵלֵיהֶם יִצְאִים וְיִתְחַמְּרִים וְכ' thorns are
not sown . . . , but grow forth of themselves and rise high
up, but wheat &c.; Yalk. ib. 79 (corr. acc.). Keth. 111^b
וְכ' עֲתִידָה חֲסֵה שְׂחָמֶר כְּרָקֵל in the latter days wheat
shall sprout forth and rise like palms on mountain
tops; a. e.

אָמַר I (b. h.) pr. n. f. *Tamar*, 1) Judah's daughter-in-law. Meg. IV, 10 (25^a) נִקְרָא וּמִיִּהְרֹגִים the story of *Tamar* (Gen. XXXVIII) is read (in the synagogue) and translated. Gen. R. s. 92 (ref. to Gen. XLIV, 16) מִה נֶאֱמַר what have we to say to my lord (for our justification) about the story of *Tamar*, what to speak about the story of *Bilhah* (Gen. XXXV, 22)? Ib. s. 85;

a. fr.—2) *Absalom's sister*. Meg. 25^b וְכִי מַעֲשֵׂה אֲמֹנֹן וְחָ' וְכִי the story of Amnon and Tamar (II Sam. XIII) may be read and translated. Ab. V, 16 אֲהֵבָה אֲמֹנֹן וְחָ' Amnon's love of T. Snh. 21^a; a. e.—3) a woman that informed against the Rabbis before Roman authorities. Y. Meg. III, 74^a bot., v. תְּמָרִירִים.

תָּמַר II m. (b. h.; cmp. II אָמַר *palm*; *date-palm*; *fruit of the date-palm, date*. Succ. 45^b; Meg. 14^a, v. לָב. Ib. (ref. to Jud. IV, 5) תָּמַר תָּחַח הִיא why did she hold her sessions under a palm-tree? Midr. Till. to Ps. XCII, 16 (ref. to ib. 13) וְכִי מִדֵּי הָרִי וְהָאֵרֶז as the palm and the cedar are higher than all other trees, so Israel is &c.; וְכִי מִדֵּי הָרִי אֵי you may think, as the palm and the cedar when uprooted from their places (transplanted) do not grow new shoots, so Israel does &c.; a. fr.—Pl. תְּמָרִים *dates*. Ter. XI, 2 דֶּבֶשׁ הָרִי date honey. Ib. 3; a. fr.

תָּמַר, תָּמַרָא, תָּמַר ch. same. Targ. Cant. II, 12.—Lev. R. s. 12; a. e.—Pl. תְּמָרָא, תְּמָרִין, תְּמָרִי, תְּמָרִי. Targ. II Chr. XXXI, 5. Targ. Y. Deut. VIII, 8.—Ber. 38^a דִּבְשָׁה דָּתָא date-honey. [Ib. חֲמִירִי שֶׁל חֲרוּמָה, read with Ms. M. גִּרְעִינִין דָּתָא Y. Ab. Zar. II, 40^d.] תְּמָרִים שֶׁל חֲרוּמָה date-stones. Sabb. 110^b פֶּרְסִיָּה (fem.) Persian dates; a. fr.—בר תְּמָרִי pr. n. m. Bar-Tamré. Hull. 110^a בר רָמִי Rami bar Tamré, also called Bar-Dikḥulē (cmp. תְּמָרִי).—Cant. R. to VII, 9 אֲבֹן בֵּר הָרִי quot. in Levy Talm. Dict. (ed. חֲסִדִּי).

תָּמַר f. = תָּמַר, *palm*; *date*. Dem. I, 1, v. תָּמַר. Tanḥ. B'midb. 15; Num. R. s. 3, beg. Midr. Till. to Ps. XCII; a. fr.—Pl. תְּמָרוֹת. Succ. 32^b שְׁנֵי תָּמָרִים רִשׁוֹ two palms grow in the valley of Ben-Hinnom (Gehenna) with smoke rising between them &c.; Erub. 19^a; a. e.—Trnsf. a *fruit-like excrescence on leaves, berry*. Succ. 33^a.—Pl. as ab. Maasr. IV, 6. Tosef. Shebi. II, 2.

תָּמַרָא, תָּמַר f. (b. h. pl.; v. תְּמָר) (smoke) column. Ber. 43^a מִשְׁחַעֲלָה תְּמָרָא when the smoke column of incense rises. Hull. 112^a מִשְׁחַעֲלָה חֲמִירָא when the smoke of meat on coals rises.—Pl. תְּמָרוֹת *bare hyssop stalks*. Par. XI, 7 (Maim. reads תְּמָרוֹת *seed-capsules*, v. preced.); Tosef. ib. XI(X), 6. Ib. 7 לֹא חֲנִיצוֹ כָּל עֵינָר תָּמָרִים *yon'koth* are undeveloped capsules, *timroth* are stalks that have not blossomed at all; (oth. opin.) וְכִי תְּמָרוֹת *timroth* are undeveloped capsules &c.

תְּמָרוּקָא m. (מָרָק) *anointing*. Targ. Y. Lev. XVI, 29; Num. XXIX, 7 (ed. Vien. תְּמָרוֹן).—Pl. תְּמָרוּקִין. Targ. Y. Lev. XXIII, 27.

תְּמָרוּרִים m. pl. (b. h.; מָרָר) *bitterness*; trnsf. *hostility*. Y. Meg. III, 74^a bot. (in a secret letter) בְּתִמְרוּרֵיהָ תָּמַר Tamar is *tamrurim* (bitterness), she abides in her bitterness, and we tried to sweeten her (by bribe), but in vain has the smelter smelted (gold could not buy her).

תְּמָרִי, v. תְּמָרִי.

תְּמָרָא, תְּמָרִי, v. תְּמָרִי.

תְּמָרָא, תְּמָרִי, v. תְּמָרִי.

תְּמָרָא, תְּמָרִי f. = h. תְּמָרָא. Y. Bets. V, 63^a top בְּהֵיכָל הָרִי I came by the way of that crooked palm (I was on that palm, and came down). Lev. R. s. 12 מִתְּמָרָא הָרִי the fruit of the date palm is called date (fruit and tree are designated by forms of the same root). Cant. R. to VII, 9, v. אֶלְפָּנָא.—אֶלְפָּנָא pr. n. pl. K'far T'marta. Tosef. Hull. III (IV), 23; Hull. 62^a שְׁבִירָה K. T. in Judaea. Meg. 16^b שִׁילָא אֵישׁ כִּי הָרִי שִׁילָא Ms. M. (ed. תְּמָרִי); Lev. R. s. 24^b; Pesik. R. s. 15 תְּמָרָא; Esth. R. to II, 23.

תְּמָרָא, תְּמָרִי, v. תְּמָרִי.

תָּנַי m. (preced.) *teacher*, esp. *Tanna*, an authority quoted in Mishnah and Boraitha, contrad. to אֲמֹרָא. B. Mets. 3^a, a. fr. וְהָרִי וְהָרִי and the Tanna (of the Mishnah) is a confirmation (confirms what I say).—קָמָא, v. תָּנַי, קָמָא. בְּרָא (Ar. כל ה' בְּרָא וְכִי B. Bath. 93^b I ch. B. Bath. 93^b every later (Ar. outside) authority comes only to enlarge the sphere of the subject. Hull. 15^a, v. אֲמֹרָא; a. fr.—Sot. 22^a (prov.) וְכִי יֵדַע וְכִי a teacher teaches and knows not what he says (repeats verbatim what he has heard without understanding the subject).—Pl. תְּנָאִים (h. form, fr. תְּנָאִי, תְּנָאִי (fr. תְּנָאִי). Ib. מְבַלִּי עוֹלָם the Tannaim (repeaters) ruin the world, expl. שְׂמוֹרִין חֲלָכָה who give decisions based on traditions they have learned (without knowing their reasons and their application to practical cases).—Ber. 3^a מִדֵּי דְרָמָא דְרָמָא these contradictory opinions are the relations of two Tannaim in behalf of R. M. Snh. 33^a (expl. הִדְרִי וְכִי when two Tannaim or two Amoraim differ in their opinions, and it has never been decided which is to be adopted in practice. Ib. 63^a, a. fr. כִּי it depends on Tannaim, i. e. Tannaim differ on that point. Ber. 9^a וְהָרִי תָּנַי וְהָרִי and those teachers differ on the same principle as these do. Ib. 49^a וְכִי תָּנַי וְכִי and you ignore all these Tannaim and Amoraim, and act according to Rab's opinion?; a. v. fr.—V. תְּנָאִי.

תְּנָאִי, תְּנָאִי, pl. תְּנָאִי, v. preced.

תְּנָאִי m. = next w., *stipulation, agreement, condition*. Targ. Y. Num. XXII, 4. Targ. Y. Ex. IV, 24; a. e.—Gitt. 75^a לֹא כִפְלִיהָ לְתְּנָאִיהָ he did not double his stipulation, did not stipulate what is to take place in the case of fulfillment of his condition, and what in the case of non-fulfillment; a. e.—Pl. תְּנָאִי, תְּנָאִי. Keth. 19^b קִיִּימוּ וְכִי תְּנָאִי go and fulfill your conditions, and then go to law. Gitt. l. c. וְכִי תְּנָאִי whence do we derive all the rules about stipulations; a. e.

תְּנָאִי, תְּנָאִי m. (תְּנָאִי) [alternative,] *stipulation, condition, agreement*. Keth. 19^b הָיוּ דְּבִרְתֵּי תְּנָאִי if witnesses say, the transaction to which we have testified was made dependent on a (verbal) condition (and we do not know

that it has been fulfilled). Ib. או דילמא ה' מילתא וכו' or is a statement concerning a condition something different (from a statement concerning a trust, v. אמנה)? Ib. עד ה' ... אינו ה' if one of the witnesses says, there was a condition, and the other says, there was none. Kidd. III, 4 כל ה' שאינו ... אינו ה' a stipulation of conditions which is not like the stipulations concerning the sons of Gad and Reuben (stating both alternatives, Num. XXXII, 20-23; 29-30) is not valid. Ib. 61^a, sq. כפול ה' a double stipulation, an agreement stating both alternatives and their eventual consequences. Gitt. 75^a קודם למעשה ה' the condition (in the agreement) preceding the act (e.g. 'if such and such a thing is done, this shall be thy letter of divorce', not, 'this shall be thy letter of divorce, if such and such a thing is done'). Ib. ברבר אחר ומעשה וכו' if the condition concerns one thing, and the consequence another thing (e.g. if you go with your brethren to conquer, you shall have the trans-Jordanic lands); ib. הכא אחר ומעשה ברבר רר' whereas in this case ('this shall be thy letter of divorce on condition that thou wilt return to me the paper on which the letter of divorce is written') condition and consequence concern the same thing. Keth. IX, 1 תנאי בטל ... תנאי בטל if one makes a stipulation which is contrary to what is written in the Torah, his stipulation is void; Y. ib. 32^d bot. במין ב' גוף אבל ב' this refers only to a condition concerning one's person (personal rights or duties), but as to a condition concerning money (monetary rights or claims), the agreement (waiving the claim) is valid; Y. Kidd. I, 59^c גוף תנאי ib. תנאי. Ib. בספר ... אפשר ה' a condition which he may finally fulfill (depending upon himself). Ex. R. s. 21, v. infra; a. fr.—Pl. תנאים, תנאים, תנאים. Y. B. Bath. V, beg. 15^a ב' תנאי ירושמי; B. Kam. 80^b, a. e., ירושמי. Gen. R. s. 5 ה' תנאי ה' the Lord (at creation) made stipulations with the sea, that it should be divided before Israel, as it is written (Ex. XIV, 27), 'and the sea returned ... to its former condition (לְאִיִּהוּ עֲמוֹ לְאִיִּהוּ) to the stipulations which &c.; Ex. R. s. 21 שהתנאי עמו to the condition which I stipulated with it. Y. Sot. VII, beg. 21^b וכו' (we administer the oath to thee) according to the conditions in our mind, not according to the conditions (mental reservations) in thy mind. Ib. לשבועות יש ה' that people should not say, mental reservations in oaths are permissible. Y. Kidd. I, 58^c שבו קידש ב' בתנאים שבו קידש he betrothed her by the stipulations in the document (although the material on which it was written was forbidden for use), opp. בגופו with the object itself; a. fr.

תנאי, תנאי m. = תנאי. Y. Peah VII, 20^a איזה תנאי תנאי reads ... and another Tannai reads &c. Y. Kidd. I, 59^c bot. כהדיון ה' וכו' and this opinion of Bar P. follows that of the Tannai who taught &c. Ib. לאמה מה מקיים הדיון ה' how does this Tannai account for the word *amah*?; a. fr.—Pl. תנאים, תנאים (v. תנאי). Ib. אינו ה' there are two opinions of Tannaim about it; a. fr.

תנאי, v. תנאי.

תנאי m. (תנאי) *beaming forth*. Targ. Job XLI, 10 (h. text (חול)).

תנאי f. (b. h.; תנאי) *flow*. Y. Ber. V, end, 9^d עשו וכו' ... if a man's lips (in prayer) produce a flow (if he speaks fluently), his prayers are heard (with ref. to Is. LVII, 19).

תנאי, v. תנאי.

תנאי, v. תנאי.

תנאי, v. תנאי.

תנאי m. = תנאי. Cant. R. to III, 6; Pesik. Ul'kah, p. 179^a, v. תנאי.

תנאי m. (infin. Pa. of תנאי I) *teaching or studying* (*Mishnah*). Taan. 24^a sq. בתנאי ... כל ה' במשום ה' ... כל ה' (כוליה) as to studying the Mishnah, we are their superiors, for in the years of R. J. all study was limited to N'zikin (v. נזיקין), whereas we teach &c.; Snh. 106^b וכו' כוליה ה' (emended in Ms. K. v. Rabb. D. S. a. l. note 400); Ber. 20^a some ed. תנאי (v. Rabb. D. S. a. l. note 30).—[Ib. 49^a, v. תנאי].

תנאי m. pl. (תנאי II) *sharp speech, by-word*. Targ. Y. Deut. XXVIII, 37 (h. text שנינה).

תנאי f. (b. h.; תנאי II) *slumber*. Ber. 60^b (in a night prayer) וכו' המפיל ... וכו' who causes the bands of sleep to fall upon my eyes, and slumber on my eye-lids; ib. (in a morning prayer) וכו' המעביר ... וכו' who causes the bands of sleep to pass away from my eyes, and slumber from my eye-lids. Yalk. Ex. 287, v. שליש; (Mekh. Yithro, Bahod., s. 6 תנאי); a. e.

תנאי f. (b. h.; תנאי) *swinging, shaking, waving*. Succ. 38^a שריר ה' swinging the 'Omer is one of the dispensable acts (v. שריר). Men. 93^b (ref. to Lev. XIV, 21) וכו' ה' does the swinging of the sacrifice effect atonement? is it not the blood &c.? Ib. IX, 9. Num. R. s. 9³⁸; a. fr.—Pesik. Ha'omer, p. 71^a (ref. to Is. XXX, 32) וכו' יש מלחמה ה' באיחו הדור וכו' will there be wars of swinging (weapons) in that generation? Say, it refers to the swinging of the 'Omer; Pesik. R. s. 18; Yalk. Is. 302.—Pl. תנאי. Men. 94^a וכו' ה' the text has 'swinging' but not 'swingings'; a. e.

תנאי, Lam. R. to I, 5 וכו', a dittography of מטרופולין, v. מטרופולין.

תנאי m. (b. h.) *oven*. Kel. V, 3, v. תנאי. Ib. 4, sq. Ib. 10 תנאי של עכנאי, v. עכנאי; B. Mets. 59^b; a. v. fr.—Pl. תנאי, תנאי. Kel. V, 4 תנאי כפר סגנה ... תנאי a conflagration took place in the oven factory of K'far Signah. Ib. 2; a. e.

תנאי (sec. r. of תנאי; cmp. תנאי) *to be at ease*.

Hif. הַתְנִיחַ to set at ease. Snh. 30^b שֶׁהִתְנִיחָהּ (Ms. M. שְׁתַּחֲוֶה, v. Rabb. D. S. a. l. note), v. נִיחַ h.

תַּנְחָה, *Ithpa. אֶתְנַחֵה, Ithpe. אֶתְנַחֵה, אֶתְנַחֵה, v. חָנַח, to sigh, v. חָנַח, v. חָנַח.*

תַּנְחִיחִים pr. n. m. *Tanhum*, name of several Amoraim. Sabb. 30^a.—Y. Yeb. X, 11^b. Y. Taan. I, 63^d top אֲרֵיכָא ר' תַּנְחִי; Y. Ber. V, 9^b top ר' תַּנְחִי (א. חֲנוּמָא).—Ib. IV, 7^d bot. בר ר' תַּנְחִי; a. others (v. Fr. M'bo, p. 130^b, sq.).—Tanh. Huck. 4 בר ר' תַּנְחִי (v. Bub. introd. to Tanh. p. 62).

תַּנְחִיחָא (v. preced.) pr. n. m. *Tanhuma*, name of one or several Amoraim. Y. Ber. I, 2^b bot. Y. Shek. VI, 49^d bot.; a. e. (v. Fr. M'bo, p. 131^a, sq.).—Gen. R. s. 1; a. fr. (v. Buber introd. to Tanh., p. 62).—*Midrash Tanhuma*, v. מִדְרַשׁ תַּנְחִי.

תַּנְחִיחוֹתָא, v. תַּנְחִיחוֹתָא.

תַּנְחִיחוֹתָא m. pl. (נְחָם) *consolation*. Ber. II, 7 ר' תַּנְחִיחֵהוּ ... קָבַל עָלָיו when his slave Tabi died, he accepted condolence for him. Keth. 10^b ר' של חבל R. G. offered this man a vain consolation; B. Bath. 16^b. Ab. Zar. 16^b ר' תַּנְחִיחֵהוּ ... וְלֹא קִיבַל ר' תַּנְחִיחֵהוּ (not עליו) his disciples came to console him, but he would accept no consolation; Yalk. Prov. 937; Yalk. Mic. 551. Ab. d'R. N. ch. XXX ר' תַּנְחִיחֵהוּ אֲבָלִים comforting the mourners, visiting the sick, and deeds of kindness bring good into the world. Pesik. B. s. 29-30 ר' תַּנְחִיחֵהוּ וְקָבַל כֹּס ר' תַּנְחִיחֵהוּ stand up and accept the cup of consolation; ib. כֹּס תַּנְחִיחוֹתָא; ib. תַּנְחִיחוֹתָא תַּנְחִיחוֹתָא thy consolations are given back to thee (I will not accept them); a. fr.

תַּנְחִיחוֹתָא f. ch. same. Targ. Job VI, 10 (Ms. תַּנְחִיחוֹתָא Hebraism). Targ. Ps. CXIX, 50 (Ms. תַּנְחִיחוֹתָא pl.); a. e.—*Pl. תַּנְחִיחוֹתָא*. Targ. Job XXI, 2 (ed. Wil. 'תַּנְחִיחוֹתָא'). Targ. Is. LXVI, 11; a. e.

תַּנְחִיחוֹתָא, v. תַּנְחִיחוֹתָא.

תַּנְחִיחֵהוּ (b. h.; v. תַּנְחִיחֵהוּ) *[to repeat,] to tell*.

Pl. תַּנְחִיחֵהוּ same. Gen. R. s. 6 (ref. to Ps. L, 6) ... לְעֵדִיד in the future the heavens shall tell the righteousness which the Lord does to his world. Yalk. Jer. 277 וְיִרְיָה מְחַנֵּה נְסִים וְכִי וְיִרְיָה מְחַנֵּה נְסִים וְכִי he told the wonders that happened to him &c.; (Ber. 13^a מִסְפָּר). Midr. Till. to Ps. CXVIII, 14 לֹא לִי לְחַוֹּת כָּל יוֹם is it not my duty to tell all the wonders &c.; a. e.

Hif. תַּנְחִיחֵהוּ to stipulate, agree, make a condition. B. Bath. 8^b לְהַתְנִיחַ ... רִשְׁאֵי the residents of a town have a right to stipulate measures, prices of food, and wages of laborers. Keth. IX, 1 עַל מֶה שְׂכָרוֹ וְכִי because he made an agreement contrary to what is written in the Law; וְכִי הַתְנִיחָה עַל וְכִי. Erub. III, 5 מִתְנָה אִם אִם a man may lay his Erub (v. עִירוב) on condition and say, if gentiles come &c. Ib. 36^b אִם אִם no man can lay down conditions for two alternatives together (so as to reserve to himself the choice in the event of both alternatives coming to pass); a. fr.—Part. pass. מִתְנָה; pl. מִתְנָה; Y. Keth. X,

end, 34^a; Y. B. Kam. IV, 4^b top הֵן שְׁוֹרִים כְּמִי in the case of oxen (of several owners, consecutively gored by the same ox) it is as if an agreement had been made beforehand.

תַּנְחִיחֵהוּ I, **תַּנְחִיחֵהוּ** ch. same, 1) *to repeat, do a second time*. Targ. IISam. XX, 10. Targ. ISam. XXVI, 8 (ed. Wil. אֲשֶׁר). Targ. I Kings XVIII, 34. Targ. Job XXIX, 22 (ed. Wil. Pa.). Targ. Prov. XXVI, 11 רְחֹמַי ed. Lag. (ed. Wil. רְחֹמַי); a. e.—2) *to tell, relate; to teach*. Targ. Ps. L, 6. Ib. XLIX, 14 (Ms. Pa.). Ib. CXLVII, 19. Targ. Y. Deut. V, 5 לְמַתְנָה (ed. Vien. לְמַתְנָה Ithpe.); a. fr.—Esp. (denom. of מַתְנִיחָה) *to teach or study Mishnah or Boraitha*; in gen. *to report a tradition, teach, study*. Erub. 36^b וְכִי אִם אִם our Mishnah is no authority, as it is contradicted by what Ayo teaches, for Ayo taught &c. Yoma 27^b וְכִי אִם אִם but we have not so learned in the Mishnah! Ib. ... הֵן הֵן the Mishnah speaks of that which, if neglected, can be remedied; that which cannot be remedied it does not mention. Sabb. 2^a הֵן הֵן there (in the Mishnah, Shebu. I, 1) we read &c. Ib. 4^b הֵן הֵן why does the Mishnah here read ... and there &c.? Ber. 8^b הֵן הֵן we are taught in the Mishnah &c. Ib. 2^a מִתְנִיחָה v. קָאָר. Ib. כְּדִתְנִיחָה as it is stated (in the Boraitha). Yoma 26^a לְכַתְנִיחָה (the word *peder* is needed) to intimate the law taught in the Boraitha. Ib. וְכִי אִם but has it not been taught &c.; ib. 28^a, a. fr.—Ber. 28^a, a. fr. וְכִי אִם and so it has been taught.—Y. Hall. II, 58^c וְכִי ר' יונה R. Jonah taught (and adopted) the opinion of R. S. b. J.—Y. Kidd. I, 58^c bot. לִמָּא there (in a Mishnah) we read &c. Meg. 24^b לִמָּא shall we say that we are here taught that which the Rabbis have taught &c. (i. e. is this a confirmation of what &c.)?—Ber. 13^a, a. fr. רַבִּי (abbrev. 'ר') the Rabbis have taught (introducing a discussion); a. v. fr.—[In Talm. Babli הֵן refers to Mishnah, וְכִי to Boraitha.]

Pa. תַּנְחִיחֵהוּ 1) to change. Targ. Job XIV, 20.—2) *to tell, relate; to teach*. Targ. Y. Gen. XXII, 20. Ib. XXXII, 6. Targ. Ps. XXX, 10 תַּנְחִיחֵהוּ ed. Lag. (Ms. אֲשֶׁר רִיחֵהוּ; ed. Wil. הוֹדִיעֵהוּ; oth. ed. הוֹדִיעֵהוּ, corr. acc.). Targ. II Chr. IX, 2; a. fr.—Ber. 49^a וְכִי אִם I have not learned the benediction over food, and shall I teach (Mishnah)?

Af. תַּנְחִיחֵהוּ 1) to stipulate, agree, make a condition. Targ. Y. Ex. IV, 24.—Keth. 3^a וְכִי אִם because he ought to have made it a condition (not to count so common an obstacle as the absence of a ferry), and he did not make it, he has to take the consequences. Shebu. 11^b וְכִי אִם וְכִי אִם did the court establish a general law (that dead sacrificial animals need not be redeemed,) and stipulate that it must be redeemed for the value of its skin?; a. e.—2) *to relate, teach*. Ber. 8^b וְכִי אִם some one quoted that opinion of R. A. bar H. with reference to what has been taught, 'R. S. b. Y. says &c.' Keth. 17^a sq. אֲבָל וְכִי אִם this has been said concerning the funeral of one who was versed in Bible and a student of

תְּסִילָה ch. same. Targ. Y. Gen. XV, 9 (h. text גִּזְלָה).—
תְּסִילָהּ Targ. Y. I Deut. XXXII, 11 (ed. Vien. חֲסִילָהּ,
 corr. acc.).

תסיסה f. (next w.) *bubbling, beginning fermentation*.

Ab. Zar. 30^b וכי יכמה תסיסתו וכי how long does its bubbling last (is fresh wine in its first stage of fermentation, so as to keep off snakes)? Three days.

תסס (onomatop.) [to hiss,] 1) *to bubble, boil, ferment*.

Ab. Zar. 30^b ויין תסס wine in its first stage of fermentation does not come under the law concerning liquids left uncovered (גילוי); Y. Ter. VIII, 45^d sq.; Tosef. ib. VII, 15. Ib. וכמה תסס וכי and how long is it in that inceptive stage? &c., v. preced. Y. Taan. IV, 69^a bot; Lam. R. introd. (R. Josh. 2); (Snh. 96^b; Gitt. 57^b מרחת); a. fr.—2) *to spurt*. Cant. R. to III, 6 הצור החחילה he put his finger on the rock, and it began to spurt fire; Gen. R. s. 77 (corr. acc.); Yalk. ib. 132 החחילה החחילה (corr. acc.).—3) *to cause spurting or sparkling*. Tosef. Sabb. VI (VII), 10 החחילה חחילה (not) חחילה חחילה (corr. acc.).—ed. Zuckerm. החחילה חחילה (corr. acc.) if one strikes a brand against the wall, and says, 'here it is', he is guilty of a superstitious practice (v. אמורי), but if he does it for the sake of the sparks, it is permissible.

תסס ch. same, *to bubble*. Lam. to I, 1 רבתי (מאניס) רבתי (7) חדר מאניס רבתי, v. דבסימא תסיס.

תספורת, תספורת f. (ספר) 1) *hair-cutting*. Sabb. 9^b

התספורת, v. תספורת. Ib. בן אלעשה the hair-cutting of the style of Ben Elashah (clipping); Ned. 51^a ודרינו ת' the style of the high priest's hair-cutting; Snh. 22^b, v. לגלגניתי. M. Kat. 14^b אבל אסור בת' a mourner is forbidden to have his hair cut; a. e.—2) (sub. *gardener's shears*. Bets. 34^a בתי' שלו' בתי' you must not trim vegetables (on the Holy Day) with the shears with which they are cut in the garden.

תספורת, תספורת ch. same. Snh. 22^b; Ned. 51^b, v. לגלגניתי.

תספורת, תספורת m. (ספק) 1) *divine disposition, destiny*.—Pl. תספורת, תספורת. Targ. Ps. LXVI, 5 (h. text עלילתו). Ib. LXXVII, 13 תספורת נסיון ed. Lag. (ed. Wil. נסך, corr. acc.; h. text 'עלילתו').—2) *machination, intrigue; false accusation*. Pl. as ab. Targ. Ez. XXIV, 12 (h. text תאנים). Targ. O. Deut. XXII, 14; 17 תספורת ed. Berl. (h. text עלילתו).

תספורת m. pl. (preced.) *intrigues, false charges*. Yalk.

Deut. 95^a לו נסחפו לו (not) נסחפו לו; some ed. תספורת) false charges were turned against him (Aaron); v. סקפה. a. סקפניסא.

תעל, v. תעל.

תעל, v. תעל.

תעל (b. h.; v. תעל, comp. תעל) *to feel nauseous, to loathe*. [Midr. Till. to Ps. VII עצמו את עצמו, v. תעל.]

Pl. תעל, תעל 1) *to loathe, abominate*. Sabb. 104^a (play

on א"ת לו אהור' ה' אהור' me (the Lord) he loathes, shall I have desire for him?—2) *to declare an abomination, to forbid*. Ab. Zar. 66^a (ref. to Deut. XIV, 3) כל שתעבבתי whatever I have declared an abomination for thee (whatever I have forbidden thee) comes under the category of 'thou shalt not eat' (all kinds of forbidden food come under the same category, hence can be combined to make up the legal quantity); Hull. 114^b כל שתעבבתי whatever I have forbidden thee, it is forbidden to eat (even if the text does not say explicitly, 'thou shalt not eat'); Yalk. Deut. 891; a. e.—Part. pass. תעבב, תעבב. Cant. R. to II, 14, v. תעבב.

תעב ch. same.

Af. תעבב to act abominably. Targ. Ez. XVI, 52.

תעבב m. (v. תעבב Hithpa.) = h. תעבב, *anger*. Targ. Is. IX, 18. Ib. XIII, 9.

תעל, v. תעל.

תעל, v. תעל.

תעל (b. h.; v. תעל) [to move to and fro,] *to be lost, go astray; to err*. B. Kam. 81^b הורוא חבירו תועל וכי (not) תועל (שחט) and so also he who has himself lost his way may &c.; Tosef. B. Mets. II, 28 ת' (a. טעה). Gen. R. s. 65 (play on תועל, Gen. XXVII, 12) כמל' כחל' וכחל' וכחל' as one dead, as one going astray, and as one worshipping idols; Yalk. ib. 115 כחל' וכחל' Ned. 51^a (play on תועל) thou (who committest it) losest thy senses through it; a. e.

Hif. תעל to lead astray. Snh. 55^a ... מה אילנות if in the case of trees (that have been worshipped) ... the Law says, destroy, burn, and exterminate: how much more does this apply to a man who leads his neighbor from the way of life to the way of death!; Yalk. Lev. 624 תועל מדרך וכי (differ. in Sifra K'dosh. Par. 4, ch. X). Lam. R. introd. (R. Joh. 1) תועל ונביא ... שחטו אורי וכי the false prophets ..., who led me astray from the way of life &c.; a. e.

תעל ch. same. Targ. Ps. CXIX, 116; 176. Targ. Job XV, 31; a. fr.

Af. תעל to lead astray. Targ. Ps. CVII, 40 Ms. (ed. 'אש'). Targ. Job XII, 24 מרע' (some ed. ורע', corr. acc.); a. e.

תעל, v. תעל.

תעל, תעל, תעל m. = h. תעל, jackal; fox. Koh. R. to V, 8 'וכי' saw a fox lying dead &c. Meg. 16^b, v. תעל. Nidd. 65^b; Yoma 43^b, v. תעל. Koh. R. to I, 3; Lev. R. s. 28 תעל, v. תעל; a. e.—Pl. תעל, תעל, תעל. Targ. Ps. LXIII, 11. Targ. Ez. XIII, 4; a. e.—Y. Shebi. IX, 39^a top תעל ... שאל' תעל lions are before thee, and thou askest the foxes (great scholars are present, and thou askest me)? Hag. 14^a (play on תעל, Is. III, 4) בתי' תעל foxes, sons of foxes; a. e.

תַּעֲלֶה I f. (תָּעַל) 1) *going up, bringing up*. Pesik. R. s. 20 אַיִן לוֹתָּ שָׁמָּה תֵּאמַר lest you say, when one has gone down to the nether world, there is no coming up for him.—[2) (b. h.) *growth of flesh, healing*.]

תַּעֲלָה II (b. h.; עָלָה) [*going round*,] *grove, channel, mould*. B. Bath. 16^a (ref. to Job XXXVIII, 25) מִזֵּי מִשְׁמֵם מִזֵּי מִשְׁמֵם B. Bath. 16^a (ref. to Job XXXVIII, 25) מִזֵּי מִשְׁמֵם מִזֵּי מִשְׁמֵם what proof is there that *l'alah* means frame? (Answ. ref. to I Kings XVIII, 32).

תַּעֲלֹמָה m. (v. עֲלָם II) *secrecy, darkness*. Targ. Job XXVIII, 11.

תַּעֲלוּמָה f. (b. h. תַּעֲלֻמָּה) same; 'חֲלוֹן חֹשֶׁךְ' *window of darkness*, name of one of the stations of the sun (v. Targ. Job XXVIII, 11). Pirké d'R. El. ch. VI.

תענוג m. (b. h.; צנוג) *enjoyment, pleasure, luxury*. Y. Ber. II, 5^b רהיצה של ת' a bath for pleasure; שאינה ת' an ordinary cleansing bath. Y. Yoma VIII, 44^d, a. e. ת' סוכה שהיא של ת' luxurious ointing of the body; שאינה ת' common ointing. Y. Sabb. XIV, 14^c אם לך if you drink it for the enjoyment of it, contrad. to לרפואה as a medicine. Erub. 54^a (from Ben Sira) וכל שאין בשאול ת' וכ' there is no pleasure in the nether world, and no delay for death. Pesik. R. s. 23, end לא אלא לך' the Sabbath has been given to man for enjoyment. Taan. 12^b; a. fr.

תַּעֲנִיתָ v. תַּעֲנִי

יִרְדּוּ f. (b. h.; יָרַד II) *affliction, fast*. Taan. 12^b יִרְדּוּ an individual that vowed to fast. Ib. יִרְדּוּ a private fast-day; צִיבּוּר ת' public fast. Ib. צִיבּוּר ת' שְׂמָא ת' צִיבּוּר may-be he vowed a fast with the restrictions of a public fast. Ib. לִוּיָּהּ אִם תִּשְׁבְּרֵהּ יוֹמָהּ one may borrow his fast and pay it, i. e. one may break his private fast, and make up for it on another day. Ib. תָּלוּם ת' a fast on account of a bad dream. Ib.; Sabb. 11^a יִרְדּוּ ת' רַבָּה ת' לִוּיָּהּ אִם תִּשְׁבְּרֵהּ יוֹמָהּ fasting is as good to avert a bad dream as fire to consume flax. Taan. 11^a נִקְרָא חוֹשֵׁשׁ בֵּהּ הַיּוֹשֵׁב he that fasts for self-affliction is called a sinner; a. v. fr.—*Pl. תִּשְׁבְּרֵהּ*. Ib. I, 4 הַיּוֹשֵׁב שְׁלֹשָׁה יָמִים מֵחֶשְׁבָּן ת' when the seventeenth day of Marheshvan comes, and no rain has fallen, the select begin to observe three fast-days. Ib. 5 יִרְדּוּ ת' אֵין ת' הַיּוֹשֵׁב שְׁלֹשָׁה יָמִים ת' the court decrees three fast-days; a. fr.—*Tā āniyoth*, *Tā āniyoth*, name of a treatise, of the Order of Mo'ed, of Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

תַּעֲנִי, תַּעֲנִיָּה ch. same. Targ. Joel I, 14. Targ. Is. LVIII, 3; 6; a. e.—Taan. 12^b **בִּה' יִרְיֵנָה** I am fasting. Ib. **לְבִי ת'** **דָּוָה קָא הֲוֵינָן** do we not see Rabbis go to the fast-meeting with their shoes on? Ib. **לְיִרְיֵב ד' לֵת'** let him fast for having fasted (on the Sabbath). Midr. Till. to Ps. XVII, end **אֵהָא בִּה' עַד וִכ'** I will fast until I finish &c.; a. fr.—**תַּעֲנִיָּה, תַּעֲנִיָּה**. Y. Taan. II, 65^a bot. **לֵית אִינֵן ד' ... לֵית אִינֵן ד'** those fast-meetings which we hold are no fasts, because no Nasi is with us; ib.^b bot.; a. e.

תֵּצֵק (Tafel of צֵק) to be narrow.

Ithpe. אִתְּפֶה, אִתְּפֶה 1) *to be small, reduced.* Targ. Prov. XXIV, 10.—2) *to be distressed.* Targ. Job XXXVI, 16.

תָּעַר (Tafel of עֵוֶר) *to be awake.*

Pi. תִּירֵץ *to awaken, stir up.* Midr. Till. to Ps. LX, 5
(ref. to תִּירֵץ וְיִשְׁכַּח עֲלֵה וְיִשְׁכַּח עֲלֵה וְיִשְׁכַּח עֲלֵה)
wine which stirs the world up to loosen the yoke of
the Law.

תָּעַר ch. same.

Pa. **הָיָה לוֹ בְּרִי מִתְעוֹרָה** *to waken*. Y. Bets. V, 65^a bot. **אָרַב** he went and wanted to wake up (the people) early on a Sabbath morning, and knocked at the gate.—**וְהָיָה לוֹ בְּרִי מִתְעוֹרָה** II.

תֶּזֶר m. (b. h.; עָרָה I) 1) (omp. גִּלְחָה) razor. Macc. III, 5
 בַּח' he is not guilty (of violating the law
 of Lev. XIX, 27), unless he takes it off with a razor. Ib.
 21^a זֶה הוּא הַכֵּצֶד גִּלְחוֹת what cutting is that with which
 destruction (of the hair-root) is connected? That which
 is done with the razor. Num. R. s. 10¹⁰; a. fr.—2) sheath.
 Y. M. Kat. III, 83^c חוּזְרָה לְתֵכְרָה ... לְאַחֵר after twelve
 months it (the sword of death) returns to its sheath;
 (Gen. R. s. 100 לְכִרְתָּהּ). Gen. R. s. 93 לְשׁוּלֶפֶה מִתְעַרָּה
 אָחֻז Judah seized his sword to draw it out of its sheath,
 but it would not be drawn; a. e.

תַּיְרִיבוֹת f. (ערב) *mixture, combination*. Y. Kil. VIII, 31^a top **אֵת אִסוּר בְּתַיְרִיבוֹתָן** (not איסור) thou art forbidden to wear them (wool and linen) when they are mixed (woven together). Y. Hall. II, end, 58^d **דָּבָר שֶׁהוּא מִקְפֵּיד** דָּבָר שֶׁהוּא מִקְפֵּיד **עַל תַּיְרִיבוֹתוֹ** a thing about the mixing of which he is particular (which he does not care to have mixed with something else). Pes. 30^a **עַל יְדֵי ה'** in a mixture, opp. **בְּיַחֲדָה** in its natural state; a. fr.—*Pl.* **תַּיְרִיבוֹת**. Y. Shek. VI, 50^a top **ה' מֵי מִזֵּי** mixed waters (not pure well water). Y. Yoma I, 38^d bot. **מִפְּנֵי ה'** to avoid mixing up (of the moneys); (Y. Shek. VI, end, 50^b *sing.*); a. e.

הִתְחַנֵּן (b. h.; cmp. **הָתַח**) [*to move to and fro,*] *to sport, trifle.* Mekh. Bo, s. 13 וַתִּחְנַנְהֶם בָּהֶן ... וַתִּחְנַנְהֶם they (the dogs) dragged their first-born out of their graves and sported with them; Pesik. Vayhi, p. 65^a; Yalk. Ex. 186 וּמִתְחַנְּנִין (corr. acc.). Midr. Prov. to X, 17 (ref. to מַחֲזִיק ib.) a scholar that neglects the words of the Law is to be considered as one that trifles with him who spoke and the world arose; Yalk. Prov. 946.

ח. v. ח.פ.ח.

תַּפְּא, תַּפֵּא, v. תֹּפֶה, תֹּפֵה.

תפארות, Tosef. Kel. B. Bath. III, 1 ed. Zuck., v.
תפירות.

תפארת f. (b.h.; פָּאָר) 1) *crown, top.* Hull. 131^a, sq. שלֹא
חִיטּוֹל תְּפַאֲרֹתָי, v. פָּאָר.—2) *glory.* Y. Ber. I, 8^d top כֵּךְ
ה' גְּדוּלוֹה ... כֵּךְ ה' thine is the greatness, thine the power,
thine the glory. Lev. R. s. 19 וְתִפְאַרְתּוֹ וְכֻשְׁדֵּי הַבַּיִת
הַזֶּה וְכֻשְׁדֵּי הַבַּיִת הַזֶּה וְכֻשְׁדֵּי הַבַּיִת הַזֶּה the house of our holiness
and of our glory. Mekh. B'shall.,

s. 2 ו' ו' ו' and give song, and praise, and greatness, and glory to him &c. Ib. s. 1 תפארתם their (the Egyptians') pride; a. e.

תפאחה pr. n. f. *T'fathah*. Gitt. 63^b נפאחה... ההיא a woman was named N'fathah, and witnesses (authorized to write a letter of divorce) wrote T.

תפדיי pr. n. m. *Tafday*, an Amora. Gen. R. s. 8 ed. Theodor (Var. תפדיי). Ib. s. 14 (Var. תפדיי; ed. Wil. תפדיי).

תפני, v. תפח I, III.

תפן m. (b. h.; תפח I) [round.] 1) *apple; apple tree*. Kil. I, 4 וההדר ו' the apple and the crab-apple..., although resembling each other, are heterogeneous (פלגאיים). Cant. R. to VIII, 5 זה ערשה ו' as the apple tree brings forth fruit in Sivan, so the Law was given in Sivan. Ib. כל אילן... every other tree produces first its leaves, and then its fruit (buds), but the apple tree produces its buds first, and then its leaves; even so Israel advanced doing to hearing; Sabb. 88^a; Cant. R. to II, 3. Ib. זה אתה נותן בי איסור ו' (איסור) as the apple, for which you pay an Isar and whose scent you enjoy many times, so &c. Num. R. s. 19¹⁶ (expl. הר הר על גבי הר כר' קטן על גבי הר' גדול Num. XX, 22) דורר a hill upon a hill, like a small apple on a large apple; a. fr. — Pl. תפוחים. Cant. R. to II, 5 ההגדרה אלו תפוחים... that means the Hăgadhōth whose flavor and taste are like those of apples. Men. 28^b תפוחי הכרתים v. תפוחי; a. fr. — 2) (from its shape) a) עקב the fleshy part of the heel. Pesik. Par., p. 36^b תפוחי עקבו ו' the apple of Adam's heel outshone the globe of the sun; ib. Aḥārē, p. 170^a; Lev. R. s. 20; a. e. — b) pile, esp. the place on the altar where the ashes were piled up. Ab. Zar. IV, 8 ונותן לה' אע"פ... although the gentile may take grapes in his hand and put them on the pile. Tam. II, 2 ויהי' ו' החלו... they began to put the ashes on the *tappuah*, and the t. was in the centre of the altar, containing at times as much as &c.; Hull. 90^b. Ib. הוליצו לה' he takes it (the nervus ischiadicus) out, and throws it on the *tappuah*; a. e.

תפוחא ch. same. — Pl. תפוחין. Targ. Cant. VII, 9. Ib. II, 5.

***תפוס** m. (תפס) a piece of wood fastened to a saddle, which is grasped on mounting (Rashi). Erub. 27^a (ed. Sonc. תפוס, v. Rabb. D. S. a. l. note 9); Toset. Kel. B. Bath. II, 7 תופס ed. Zuck. (oth. ed. תופס; R. S. to Kel. XXIII, 2 תופס); v. תפית.

תפושת f. (תפס) 1) part. pass. of תפס, q. v. — 2) *seizing, possession; תפושת הבית that which belongs to the house, estate (before division among heirs)*. B. Bath. 137^b הבית... בה' הבית if brothers acquire an Ethrog out of the estate. Gen. R. s. 75 כלום מתפוסת אל תאמר... he took with him something that belonged to the (paternal) estate; a. e. — Esp. earth surrounding a buried corpse, which belongs to the dead, and must be taken along when transferred. Naz. IX, 3 (64^b), a. fr., v. תפוסה. — 3) *manipulation*, v. תפוסה.

תפית, v. תפח.

תפח I (Tafel of תפח) to be blown up, swell. Pes. III, 4 (48^b), v. תפח. Sabb. 91^a ותפחה... ו' if he carried out (on the Sabbath) the size of half a dried fig, intending to sow it, and it swelled (to the size of a whole fig) &c., v. צמק. Toset. Shebi. II, 14 שיתפח in order that it (the dung) may swell (or become moist, v. תפח III). Mikv. VII, 7 שיתפח דמים that the water may rise in volume. Num. R. s. 9²¹ ותפחה צוארה (not ותפח) and her throat shall swell. Y. Ter. II, 41^d תפח את הצמק אהרן רואה את הצמק כאילו ו' look upon the shrivelled fruit as if it were blown up (of full size). Ib. לתפוח, v. תפח; a. fr. — Part. pass. תפוח round and smooth. Y. Nidd. III, 50^d bot. ראשו ו' the head (of the embryo) is round and smooth as a lupine; כקרבן as a bird's maw.

תפח II = תפח I.

Pi. תפח to slap. Ab. Zar. IV, 10 (11) תפחה Y. ed., v. תפח I.

תפח III = תפח II, to drip, be moist. Toset. Shebi. II, 14, v. תפח I. B. Mets. 59^b Ms. R. 2, v. תפח II. — Part. pass. תפוח a) decaying. Sabb. 128^b top בשר ו' spoiled meat (Ms. M. תפח, v. Rabb. D. S. a. l. note). — b) languishing, faint (from starvation). Snh. 63^b ומוטל ו' שחיה ו' he found a child that was faint and lying prostrated on a dunghill; Sifra B'huck. Par. 2, ch. VI אחד מוצא שחיה מחור על כל טפוחי; ib. (insert ו' ומוטל ברעב שחיה מחור על כל טפוחי); Snh. I. c. תפוחי he (Elijah) went around visiting all those languishing from starvation; Yalk. Lev. 675; a. e.

תפח I ch. same. — Part. pass. תפוח, תפוחי. Sabb. 12^b 'תפוחי Ms. M. (ed. בתפוחי) to inquire after the health of (visit) a sick person.

תפח II, *Ithpe*, *אִתְּפַח* (v. תפח; cmp. נפש) to breathe, rest; to get well, recover. B. Mets. 30^b איתבנחו ו' he put the bundles down and rested. Ber. 46^a ו' אר מִתְּפַח מְטִינָה ו' if K. ... recovers, I will make a feast for &c. B. Mets. 87^a ו' ו' עד אלישע... דהליש ו' until Elisha's days nobody was ever sick and recovered; then Elisha came and prayed, and he recovered; (Ms. F. ו' אִתְּפַח) there was no such a thing as being sick and recovering; למיחלש ו' Elisha prayed for sickness and recovery; Yalk. Gen. 105.

תפח m. (תפח I) blown up, swollen (figs, dates &c.). Y. Ter. II, 41^d top לתפח דרך הצמק לתפוח what is blown up (is in its full size) is liable to shrink, but what is shrunk is not likely to swell again.

תפח, v. תפח.

תפי I, תפח to spit. Nidd. 42^a תפיתו ו' you all spit with the same spittle, your opinions are all traceable to the same source; Sabb. 99^b.

תפי II, תפח (denom. of תפח) to set on for cooking. Targ. II Kings IV, 38 (h. text שפח).

תפי = תפי, q. v.

תפי, תפח, תפח f. (v. preced.; cmp. χύτρα, 212

a. ὑποπόσιος) 1) *pot*; 'stove, fire-place. Ber. 39^a ירחיב 'וכ' it is placed on the stove and boils (v. חוה I). Sabb. 77^b ירחיב 'וכ' Ar. (ed. ארפי) they nest over the fire-place.—2) *hollow on the hearth where coals are put, cooking stove* (v. Sm. Ant.³ Engl. ed., s. v. Focus). Targ. Ps. CII, 4 (h. text מוקד).—Y. Sabb. III, beg., 5^c גירח 'וכ' the fire-place is cleared, and the dish put in; גירח 'וכ' (not גירח) clear the fire-place, and put three stones in. Y. Bets. IV, 62^c קומי יורה 'וכ' seemed to throw the kernels into the fire-place, but he threw them before the fire-place. Lev. R. s. 34 צפה 'וכ' saw a pot over the fire-place; Yalk. Is. 352 טפין. Pl. טפין. Targ. Y. Lev. XI, 35 (Bxt. טפין; h. text טפין). Targ. Y. Num. XXVI, 61 (not טפין).

תפילין, תפילי, תפילה, תפילה, תפילי. v. sub תפיל.

תפילי. v. תפילי.

תפוסה f. (תפס) 1) *seizing, taking hold, possession; grasp, manipulation*. Keth. 84^b top ר"ע 'וכ' and according to R. Akiba does possession have no legal effect at all? Hull. 44^a עד כדי תפוסה יד as much space as is covered by a grasp of the hand. Ned. V, 3 (46^a) אם יש לו בהן תפוסה יד (Y. ed. תפוסה) if he has an interest in them (the bath, or the wine or oil press which he has rented out); ib. 46^b וכמה יד וכ' and how large must that interest be? ... One-half, or one-third, or one-fourth. Ab. Zar. III, 5 מפיני מה ... שיש בה תפוסה יד ארס (Y. ed. תפוסה) why is it forbidden to make use of the wood of an Asherah (it being a natural object)? Because the hands of men had something to do with it (they planted it). Ib. 50^a לו שתי אהרן two stones (of a *mercuris*) within a grasp's distance (four cubits). Tosef. Hull. VIII, 5 לא שכולן 'ארה (שכולן) they forbid (two guests in an inn at the same table to eat, the one meat, and the other cheese) only when all of it is handled together; Hull. 107^b ארה סלקא דעהך you cannot mean really handled together (wrapped together); ארה but it means, with the appearance of belonging together. Tosef. Ter. III, 7 ארה כל בית הגירוחה תפ' ארה (רפי) the whole wine-press room may be considered one concern; יד כיצד נה ארה ... בזמן שכולן 'ארה וכ' there is one vat for two pits, or ..., as long as they are all worked at the same time, you may take T'rumah or tithes from one for the other; אין כולם 'ארה וכ' if they are not all worked at the same time, you cannot &c. Ib. ארה כל בית הבר 'ארה the whole oil press room may be considered one concern; a. fr.—Deut. R. s. 2 תפוסה קורצין v. תפוסה. Pl. תפוסה, תפוסה, תפוסה. Ab. Zar. 8^b שתי רומי וכ' Rome seized the empire (in the east), once in the days of queen Cleopatra, and once in the days of the Greeks. Ib. 50^a בשור 'ארה at a distance of two grasps (eight cubits), v. supra. Y. Ter. II, 41^b bot. שריו תפוסה ארה ... when he had intended to treat the wine in the press room as one concern, but reconsidered it in favor of two concerns; a. e.—2) *being taken, detention*. Num. R. s. 13¹⁸ שריו תפוסה ארה ... they examined their own deeds to find

out why the detention in Egypt had happened to them; a. e.—3) v. תפוסה.

תפירה f. (תפר) *sewing, seam*. Y. Meg. II, 73^a bot. they introduced a lenient practice with regard to sewing it (the scroll of Esther). Sabb. 75^a תפירות Pl. תפירות v. תפירות. Men. 35^b, v. תפירות. Sabb. XIII, 2 תפירות שתי 'וכ' he that sews two stitches; תפירות שריו ... שריו 'וכ' he that tears with the intention of sewing the pieces together to the length of two stitches; a. e. תפירות, v. תפירות.

תפית f. (תפה to join) *attachment, saddle, bandage*. Tosef. Kel. B. Bath. II, 7 שריו R. S. to Kel. XXIII, 2 (ed. תפוסה and the attachment to it (the saddle). Ib. וריו ... the Ashkelonian belt ... and the saddle (Kel. XXIII, 3 תפוסה של גמל). Kel. XXIII, 3 תפוסה של גמל the saddle of a sumpter-ass (consisting of a wooden frame).—Pl. תפיות. Tosef. l. c. שבצדדיו כל 'וכ' and all other attachments (straps &c.) hanging down the sides of the beast of burden.

תפל v. (תפל) 1) *to paste*. Tosef. Pes. V, 10 תופלין (v. תפל) you must not paste them over with potter's clay &c. (to take the hair off), v. תפל. —2) (comp. תפל) *to denounce, slander*. Sifr. Deut. I (play on תפל, Deut. I, 1) תפל על המן the frivolous words which they cast on the manna; Yalk. ib. 790 תפל על המן when they slandered the manna.

תפל ch. same.

תפלה to talk irreverently. Targ. O. Deut. I, 1 (h. text תפל, v. preced.; Y. I תפל).

תפל m. (preced.) 1) (b. h.) [*paste, viscous substance*], *tasteless matter, insipid, not salted*. Sabb. 128^a בשר 'וכ' raw fish. —2) *dependent, child*.—Pl. תפילין. Y. Shebi. VII, beg. 37^b, v. תפילין II; [perh. for *pastes, plasters*].—[Tosef. Sot. VI, 8 תפל על החפץ ed. Zuck., v. תפילה.]

תפלה f. (preced.) *tafla (child)*, a word introduced to derive the Galilean pronunciation, meant for תפל board. Erub. 53^b (ed. Sonc. תפלה).

תפלה, v. תפלה.

תפלה f. (תפל) [*mud, slime*], *frivolity, trivial cause; impropriety, indecency*. Ab. Zar. 63^b (in Chald. diet.) שפיר דמי anything to diminish folly (idolatry) is right. Ib. 64^a שפיר דמי (ואלו למעושי 'וכ' שפיר דמי) but in this case, as it serves to diminish folly (the sin of בלזאים), it is right. Tosef. Sot. VI, 8 תפלה על תפלהם (התפלה) it is impossible to understand their frivolous ways; אמר בנביאי שומרון 'וכ' ירושלים ... II, 14 (Lam. R. to II, 14) of the prophets of Samaria the word *tiflah* is used (Jer. XXIII, 13) ... and of the prophets of Jerusalem the word *tiflah (tafel)* is used (Lam. I. c.).

תפלה I f. (תפל) [*intercession, pleading*], *prayer, esp. T'fillah, the Prayer of Benedictions to be*

said three times every day, four times on the Sabbath and the festivals (v. מִנְחָה), and five times on the Day of Atonement and public fast-days (v. נְעִילָה). Taan. 2^a ומנלן ומהנך and whence do you prove that the mention of, and the prayer for rain must be inserted in the T'fillah? Ib. ה' the morning T'fillah, ה' the afternoon T'fillah &c. (v. respective determinants). Ib. 5^a בטול ... בשוב ... he that has a regular place for his prayers. Ib. 31^b לישב ... של ... that it is forbidden to sit down within four cubits distance from one in prayer; a. v. fr.—Ib. 5^a, a. fr. ה' שומע (abbrev. ש"ח) 'hearer of prayer', the fifteenth section of the Prayer of Benedictions which closes with, 'blessed be thou, O Lord, the hearer of prayer.'—Pl. ה'פלה, ה'פלה. Ib. 26^b ה' אבות חקנום Ib. prayers (T'filoth) have been instituted so as to correspond to the daily offerings. Sabb. 30^a ומהנך כמה ה' ever so many prayers and supplications; a. v. fr.

ה'פלה II f., sing. of ה'פלה, q. v.

ה'פלה f. = I. *difference of opinion*. Y. Shebi. I, 33^b ור"ש ורבנן this is a subject of difference between R. S. and the Rabbis. Y. Maasr. IV, beg. 51^a; a. fr.

ה'פלה f. (ה'פל; v. ה'פלה) *frivolity, trivialness; obscenity*. Y. Taan. IV, 68^d top, v. ה'פלה. Y. Shn. II, 20^a top; Y. M. Kat. III, 83^d top ה' קרע של ד' a wanton rent in a garment (without any religious significance); Bab. ib. 22^b. Num. R. s. 4²⁰ וכל העם ... ובנו עונה רברים של ד' all the people said Halleluiah after the reader, and his son spoke some frivolous words. Ib. s. 10³ ברברי ... עיבדי ה' when the gentiles eat and drink, they engage in indecent talk. Ruth R. to I, 14; Ex. R. s. 5, a. e. כל ה' נשקיה של ד' all kissing is of a frivolous nature, except the kiss of homage &c., v. נשקיה. Sot. III, 4 כל ה' מלמד ... מלמד he who teaches his daughter the Law, is like teaching her obscenity (because the laws concerning sexual aberrations may excite her sensuality). Ib. ור' אשה בקב ור' א' a woman prefers a Kab (scanty living) connected with license, to nine Kabs with the restrictions of chastity; Keth. 62^b; a. fr.

ה'פלה f. pl. ch. (v. ה'פל; cmp. Syr. indusium, Brockelm. p. 400) [*attachment, hangings*, cmp. טַּוּשְׁתָּה] T'fillin, the phylacteries tied on arm and head (Deut. VI, 8; XI, 18). Targ. Deut. VI, 8; XI, 18 (h. text שוטפת). Targ. Y. ib. XXVIII, 10. Targ. Y. I Ex. XXXIII, 23 קטור דתפילי איקר ו' (omit דברידא, a ditto-graphy of דברידא from Y. II) the knot of the T'fillin of the glory of my Shechinah (cmp. Ber. 6^a, quoted below); a. e.—Men. 35^b דה' ארפסין the strap of his T'fillin was broken. Ib. 3^a, v. מַעְבְּרָתָא. Ber. 6^a ה' דמי דמרי עלמא ו' what is written in the Lord's T'fillin? Y. Ber. II, 4^c bot. ה'פלה, ה'פלה; a. e.—Sing. תפלה, תפלה, תפלה. Targ. Y. Deut. XI, 18. Targ. Y. Ex. XIII, 9; a. e.

ה'פלה h. (adapt. from Ch.) same. Men. 35^a ה' that the capsules of the T'fillin must be quadrangular is a Mosaic tradition; Meg. 24^b. Ber. 6^a וברור עזי T'fillin on? (Answ. ref. to Is. LXII, 8) ה' אלו ה' and by his arm of strength', that is the T'fillin; and whence do you learn that the T'fillin are 'strength to Israel'? (Answ. ref. to Deut. XXVIII, 10) אלו ה' שבראש and all the peoples of the earth shall see that the name of the Lord is called upon thee, and fear thee', this refers to the T'fillin on the head; a. v. fr.—Sing. תפלה, תפלה. Men. IV, 1 ה' ארנה ו' the T'fillah on the arm does not interfere with that on the head (v. נַכְב). Meg. IV, 8 (24^b) ה' עגולה ו' he who makes the capsule of his T'fillah round exposes himself to danger (v. comment.) without fulfilling the law. Kel. XVIII, 8 כלם ה' the T'fillah (of the head) is considered as consisting of four articles (with regard to levitical cleanness); a. e.

תפנה, תפנה, v. תפנה.

תפנה ml. *delicacy; comfort, enjoyment*.—Pl. תפנה, תפנה. Tosef. Taan. III (II), 2 ו' ב' ... ולא not that they were allowed to indulge in delicacies, but they eat and drink as much as is required for the maintenance of &c.; Y. ib. I, 64^c top. Tanh. Mishp. 17 (ref. to Jer. III, 19) ... לתפנה של ב' as a father feels bound to provide for his daughter's enjoyments, so I provided for you; a. e.

תפנה ch. same.—Pl. תפנה. Targ. Lam. IV, 5. Targ. O. Deut. XXXIII, 24. Targ. Koh. II, 8. Targ. Zech. VII, 3; a. e.—Koh. R. to II, 8 (expl. ושרה ושרה ib.) ה' לתפנה all sorts of enjoyments.

תפנה f. same.—Pl. תפנה, v. preced.

תפנה, v. next w.

תפנה pr. n. pl. *Tafnith*, a border town [Hildesh. Beitr., p. 22: תפנה = תבניה = Tibnin; v. Fischer-Guthe Handkarte: Tibnin, Tabnith.]. Y. Shebi. VI, 36^c (ed. Krot. Tosef. Shebi. IV, 11 תפלה ed. Zuck. (Var. תפנה); (Sifre Deut. 51; Yalk. ib. 874 מירסא תפנה?).

תפשה, תפשה (b. h.; cmp. תפשה) *to seize, take hold on; to take effect*. Keth. 84^b ו' thou seizest property in behalf of a creditor when the debtor owes others, and R. J. has decided that he who seizes in behalf of a creditor when there are other claimants has not taken legal possession. Ib. top (his possession is effectual) when he has seized it during the decedent's life-time. Ab. Zar. 8^b (expl. ה' היום ש' ה' היום ש' ה' היום ש' the day when Rome took hold of the government (of the east, v. תפשה). Y. Taan. IV, 68^c top משה ה' ה' Moses held fast on them (the tablets). R. Hash. 4^b, a. fr. ה' ה' ה' hold to the latter expression, i. e. if an agreement contains two discrepant

clauses, the second is legally recognized; Tem. 26^a, a. e. ראשון ה'פסוק הראשון the first clause (of a vow) is legally recognized. Yeb. 10^b, a. fr. אין קרדושוין חופסין וכו' v. קריהש. Y. Dem. VI, 25^b וכ' חזקת מדה דדין וכו' justice takes hold on him &c., i. e. the full rigor of the law is applied against him &c. Num. R. s. 11¹ (ref. to Prov. III, 34) אלו הנזירים שחופשים עניה בעצמן וכו' that means the Nazarites who choose humility for themselves, who abstain from wine &c. Ib. 10^a והפגשם and arrested them, v. לקיף. Snh. 64^a מפני מולך why מה חפסה חורה לשון מולך the Biblical text choose the word *Molekh* (in place of idol in general)? Y. Ber. VII, 11^c top, a. e. הרופסין אזרוו him, take him to task, v. נקנן. Ab. Zar. 64^a מי חופסא רמיה וכו' how about money which was realized by the sale of an idol, in the hands of a gentile? does the idol hold its equivalent in gentile hands or not?, i. e. does the money in gentile hands retain its character as compensation for an idol, and is it thus forbidden to a Jew? Ex. R. s. 15²⁰ היה שלמה רופס Solomon controlled his mouth, in order not to speak before &c. Gen. R. s. 12 הלשון את חופסין כל... חופסין את הלשון all other letters catch the tongue (require an effort of the organs of speech), but this (the Hé) does not catch &c. (is merely a breathing sound).—Part. pass. הפוסט, הפושט, f. הפגישה, &c. a) (cmp. אחיו s. v. אחיו) holding. Y. Taan. I. c. בשפתיהם משה ר' בפתיהם Moses was holding two handbreadths (of the tablets). Ex. R. s. 46, beg. בלוחות וכו' היה ר' חיה he held the tablets, and would not believe that Israel had sinned. Sifra B'huck. Par. 2, ch. VIII וכו' חופסין holding to the deeds of their fathers, generation after generation; a. e.—b) seized, captured. Mekh. Mishp., s. 17 חפוסה the outraged woman, opp. מפותה the seduced.

Nif. נִתְּפַשׁ, to be seized, arrested; to have one's property seized; to be made responsible. Ex. R. s. 15¹⁸ בן ר' אבא a domestic servant who was seized for his employer's debt. Tosef. Hull. II, 24 מִיָּנִיחַ v. מִיָּנִיחָא. Ib. וְנִתְּפַשְׁתָּי עַל ר' אֲבָהוּ and therefore I was arrested on the suspicion of heresy. Ab. Zar. 17^b אֲלֵעֲדָא ר' אֲלֵעֲדָא when R. El. a. R. H. b. T. were arrested (by Roman officials, for rebellious conduct). Ib. אֲשֶׁרִיךְ שְׁנֵתְפַשְׁתָּ עַל ר' אֲבָהוּ happy art thou, for thou hast been arrested on one charge only, and woe me that I have been arrested on five charges. B. Bath. 16^b עֲצִירוֹ אֵין אֲדָם Ms. M. (ed. בשעת) no man is taken to account for what he speaks in his distress. Sabb. 33^b נִתְּפַשִׁים עַל חֲדָרֵי הָרֹר (die for the sins) of their generation. Y. Keth. XIII, 35^d כָּל הָאִישׁ לִי לִי in every case if one's property was seized for a neighbor's debt, the latter has to reimburse him; ib. אֵין לָךְ נ' וְאֵין לָךְ נ' in no case must he reimburse him, except in the case of *ammona* and head-tax; Y. B. Kam. X, end, 7^c; Y. Ned. IV, beg. 38^c. Deut. R. s. 2, beg. (prov.) חָדָר וְחָדָר וְחָדָר וְחָדָר וְחָדָר וְחָדָר וְחָדָר וְחָדָר וְחָדָר וְחָדָר take care that thou be not caught on the spot where thou speakest (held to thy word); a. fr.

Hif. הִפָּסְדוּ to cause to be seized, cause to take hold.
 Y. Succ. IV, 54^d top וְכִּי תִּרְאֶה שֶׁהִפָּסְדוּ הָהוּרָה לְשׁוֹן וְכִּי behold,
 the Law has made thee use the expression of endearment &c. Tem. 2^a בְּתוֹמְרָה הִכְלָה הַכֹּל בְּכָל הָאָדָמָה all persons can
 cause the seizure of the substitute together with the

original by exchanging a consecrated animal (v. **תְּמִנָּה**).
 Ib. 9^a שֶׁלֹּא יִשְׁחָטוּ בְּדָבָר שֶׁאֵינוֹ שֵׁנִי can one cause the seizure
 of a thing which is not his?; a. e.—[Ned. 11^b, sq. **מִתְּמִנָּה**,
 v. next w.]

Pi. תָּפַס, תִּפֵּשׁ (v. תִּפֹּס) to climb, rise. Gen. R. s. 66, end (ref. to Prov. XXX, 28) בְּאִיזוֹ זִכּוּת הַשְּׂמִמִּית תִּתְּפֶשֶׂת בִּזְכוּת כֹּ' for what merit does the spider (Esau-Rome) climb (rise to power)? For the merit of those hands (with which Esau nursed his father, by ref. to Gen. XXVII, 31); Yalk. ib. 115; Yalk. Prov. 963 תִּתְּפֶשֶׂת.

Pirel תִּירֶס, *Hithparel* הִתִּירֶס same. Y. Erub. V, 22^d top רואה אותו כי מִתִּירֶס וְעוֹלָה מִתִּירֶס (מֶשֶׁם) you look upon it (measure the distance for Sabbath purposes) as if one would climb up and climb down (the wady).

חָפַשׁ I, **חָפַשׁ** ch. same, *to seize, catch*. Targ. Ps. X, 9.

Targ. II Esth. III, 8; a. e.—Keth. 84^b קריביה... תפוס פרה *ib.* relatives of R. J. seized a cow that belonged to heirs, out of an alley; תפסוהו שפיר תפסוהו you have seized her legally; *ib.* תפסוהו. 1b. דתפסי חורא מיניה ... ההוא there was a cowherd for heirs (minors) from whom they (creditors) seized an ox; תפסנא ליה מחירם I took it when the father was yet living; a. fr.—*Part. pass.* תפס *holding*. B. Mets. 102^b הכא נמי תפס משום רוח because he is in possession; a. e. ת' קא here, too, he is in possession; a. e.

Af. אָהַפִּיס to cause to seize, to deposit with (as security).
 B. Bath. 174^a אֶתְפִּסָּה (not אֶתְפִּסָּה); ib.^b רֵאשִׁיתָה (not
 רֵאשִׁיתָה); Keth. 107^a צָרָה, v. צָרָה I.

Itpha. אִתְּפָּא, אִתְּפָּא; *Itphe.* אִתְּפָּא; 1) to be seized, arrested. Targ. Koh. XI, 4 (ed. Vien. מִתְּפָּס).—Tem. 26^b shall we say that *tahath* has the meaning of being arrested, i. e. if you say, this animal shall be *tahath* (in the place of) that animal, it becomes consecrated according to the law of exchange (תְּמִירָה)? Ib. לִישָׁנָא דִּתְּפָּסִי וְלִישָׁנָא דִּתְּפָּסִי *tahath* appears in the sense of being arrested and in the sense of redeeming; לִישָׁנָא דִּתְּפָּסִי דְּרֵחִיב וְכ' in the sense of being arrested, as we read (Lev. XIII, 23) &c. Ib. 27^a; a. e.—2) to be deposited. Keth. 107^b מִתְּפָּסִי v. לִישָׁנָא דִּתְּפָּסִי I.—3) to hold one's self, cling to. Ned. 11^b בְּרֵחִיבִי קָא he clings to the idea of permission, i. e. by saying, 'this thing be unto me like flesh of a peace-offering after the blood has been sprinkled', he proves that he means to emphasize the permission to enjoy the thing; בְּרֵחִיבִי קָא מִתְּפָּסִי וְכ' but in a case like this, when he puts down flesh of a peace-offering, and places some permitted food beside it, and says, 'this be like this': does he mean to refer to the original condition of the peace-offering &c.? (v. צִנְנָא). Ib. 12^a בְּרֵחִיבִי קָא he refers to the sacred character of a sacrifice; בְּרֵחִיבִי קָא מִתְּפָּסִי as if referring to something ritually forbidden (not to something made forbidden by consecration or vow). Ib. בְּרֵחִיבִי קָא מִתְּפָּסִי he refers to the original day (of his father's death). Naz. 22^b, v. צִנְנָא. Ib. 21^a בְּרֵחִיבִי קָא (in saying, 'and I') each refers to him that spoke immediately before him; מִתְּפָּסִי בְּרֵחִיבִי קָא they all refer to the first person; a. e.

תפס II (sec. r. of פִּירַס) *to break; to desecrate.* Targ.

Y. Deut. XXIII, 18 יח גרמיה וכו' ... no man ... shall desecrate himself &c.

Ithpa. תְּהָפַס *to be desecrated.* Targ. Job XV, 20 תְּהָפַס ed. Wil., v. פִּיִּם ch.

תָּפַח, or תָּהַךְ (b. h.) *to join, strike, knock.*—Denom. תָּהַךְ.

Polel תָּהַךְ *to strike the timbrel; to knock.* Pirké d'R. El. ch. XXXVIII, beg. [read:] נערות משחקות חוצה he brought playing girls outside of her (in front of her house) striking the timbrels; Yalk. Gen. 134 (not מְרוֹפֵפֶת).

תָּפַח I ch., *Polel* תָּהַךְ same. Targ. Ps. LXVIII, 26 תָּהַךְ (not פִּיִּן ...).

תָּפַח II *to spit,* v. תָּפַח I.

תְּפִקְדָּא, תְּפִקְדָּא, v. sub תְּפִקְדָּא.

תְּפִקְדָּא m. (תְּפִקְדָּא) 1 *command, charge; trust.*—*Pl.* תְּפִקְדָּא. Lev. R. s. 1, beg. (ref. to Ps. CIII, 20, sq.) עליונים because the celestial beings can stand by (always fulfill) the orders of the Lord, the text says, bless the Lord, ye all his hosts: but as to the earthly beings, who cannot (always) stand by the orders of the Lord, the text says, 'bless the Lord, ye his messengers'; Yalk. Ps. 860 תְּפִקְדָּא (*sing.*). Koh. R. to I, 4 דור ע"י שאינו עומד בתְּפִקְדָּאיו וכו' a generation of men, because it does not abide by the orders of the Lord, decays, but the earth, which does abide &c. Ib. (מעמדה) תְּפִקְדָּאיהּ וכו' the earth preserves her trusts (fruits preserved in the ground or by admixtures of earth). Y. Ber. V, 9^b top תְּפִקְדָּא v. next w.; a. e.—2 *visit, attendance, esp. copulation; 'thou to seek copulation, long for.* Gen. R. s. 13 תְּפִקְדָּא ... בשעה שהמטר when the rain falls (in the spring), the cattle ruts. Lev. R. s. 19, end מבקש אחה תְּפִקְדָּא ... thou hast sexual desires, and has Jechoniah none? Lam. R. to I, 4 הכל מבקשין תְּפִקְדָּאן all things have natural instincts (love their native climate); אפ"י ארזים מבקשין תְּפִקְדָּאן (love their native climate); even cedars have their instincts (love their native climate); תְּפִקְדָּאן אפ"י דרכים מבקשין תְּפִקְדָּאן (mourn when they are deserted); a. e.

תְּפִקְדָּא, תְּפִקְדָּא, תְּפִקְדָּא ch. same, *command, charge; trust.* Y. Taan. I, 63^d top תְּפִקְדָּא v. פִּלְטָא; Y. Ber. V, 9^b top תְּפִקְדָּא (h. pl.); Yalk. Kings 207.—*Pl.* תְּפִקְדָּא, תְּפִקְדָּא. Targ. Y. Deut. V, 28; a. e.

תְּפִקְדָּא, תְּפִקְדָּא, תְּפִקְדָּא f. same, *command.* Targ. Koh. X, 18, v. מִיִּכְתָּא. Targ. Deut. VI, 1. Targ. O. ib. V, 28. Targ. I Sam. XIII, 13; a. fr.

תְּפִקְדָּא, תְּפִקְדָּא pr. n. m. *Bar Tafkan.* Y. Keth. X, end, 34^a.

תָּפַח (b. h.) *to join; to sew, mend.* Men. 31^b ... קרע תָּפַח if a rent (in the column of a scroll) goes through two lines, one may mend it; if through three, you dare not mend it (but must insert a new column). Sabb. XIII, 2 על מנה לְתָפַח ... v. תָּהַךְ. Ib. 60^b תָּפַח if he fastened the leather shoe inside the sandal; a. fr.—Part. pass. תָּפֻּחַ; f. תְּפִיחָה; pl. תְּפִיחִים.

תָּפַח. Tosef. Toh. V, 1 טמא ח' ממה if it (spittle) fell into water, if it remains joined (cohesive), it is clean, opp. נמחה dissolved. Sabb. f. c.; Bets. I, 10 garments when sewed or unsewed. Ib. מנעל שאינו ח' a shoe the sole of which is not sewed on (though temporarily fastened with pegs); a. fr.

Nif. תָּפַח *to be sewed.* Kel. XX, 6 משיִתְּפַח Var. (ed. (ed. משיִתְּפַח) when the material for the curtain is sewed up; [Maim. reads משיִשְׁפַּח = משיִשְׁפַּח, expl. 'when he has given it its due length and width by sewing'; for dialectic interchange of ב and פ see תְּפִיחָה a. תְּפִיחָה, and תְּפִיחָה a. תְּפִיחָה].

תָּפַח ch. same. Men. 35^b מהו למיִתְּפַחיהּ וכו' how about sewing it and sticking the seam inside?; a. e.

תָּפַח, or תָּפַח m. (preced.) *seam.* Men. 35^a; Meg. 24^b אֶלְכָסְטִין (or תְּפִיחָה; Rashi בְּתִפְחָה וּבְאֶלְכָסְטִין Men. l. c. למקום הח' צריך the grooves (marking the division of the compartments of the T'fillin) must reach to where the seam (the border) sets in. Kel. XXIII, 1 מפני שהוא because the seam joins it (makes the stuffing and the cover one body). Ib. XXVIII, 1; a. e.

תָּפַח or תָּפַח ch. same. Men. 35^b לנאו ויערילי לחפירה; read: ויערילי לחפירה; v. תָּפַח. Asheri (תְּפִיחָה), v. תָּפַח.

תְּפִיחָה f. pl. (preced. wds.) *seams, borders.* Tosef. Kel. B. Bath. III, 1, v. תְּפִיחָה.

תְּפִיחָה, תְּפִיחָה, v. תְּפִיחָה.

תָּפַח, תָּפַח, v. תָּפַח.

תְּפִיחָה m. = פְּשִׁיחָה, *stripping.* B. Bath. 54^a אכלה תְּפִיחָה enjoyed the usufruct of a palm-tree in the way of thinning its branches (and using them).

תְּפִיחָה m. = פְּשִׁיחָה, *a plain thing, certainty.* Y. Hall. III, 59^b bot. לך וכו' if it is plain to thee that &c.

תָּפַח, v. תָּפַח.

תְּפִיחָה m. (b. h.) *symbolical name of Gehenna.* Erub. 19^a, v. פְּשִׁיחָה. Lam. R. to I, 9; a. e.

תְּפִיחָה m. (פִּתּוּחָה; emp. פִּתּוּחָה Pi. 3) *broken ground, a field full of cracks and lumps.* B. Bath. 36^a הרי לא תְּפִיחָה undisturbed possession of a *taftiha* gives no title.

תְּפִיחָה, v. תְּפִיחָה.

תְּפִיחָה f. (b. h.; תְּפִיחָה) *hope; term of time.* Y. Ber. IX, 13^b bot. מה אברה תקוהו ... כל זמן ... as long as a man lives, he has hope; when he dies, his hope is lost. Y. Naz. I, end, 51^e למיִדְרוּהוּ ה' הנותן he who sets a limit to his vow of nazariteship (even if it exceed a life time); a. e.

תְּפִיחָה, תְּפִיחָה, תְּפִיחָה f. (תְּפִיחָה II) *snare.* Targ. Koh. IX, 12. Targ. Prov. XXIX, 25 (ed. Wil. תְּפִיחָה).—V. תְּפִיחָה.

תְּפִיחָה, v. תְּפִיחָה ch.

תְּקוּמָה f. (b. h.; קים) *rising, preservation; existence; restoration*. Sabb. 66^b, v. אָבֵן. Ex. R. s. 31¹⁰ דְּרוּ אִימְרִים they (the gentiles) said that they (Israel) would not rise again, for the Lord has rejected them. Ib. s. 42 אֵין לָהֶם חַ' לְטוֹלָם if I leave Israel (to their fate) and go down the mountain, there will be no restoration for them forever; a. e.

תְּקוּמָה ch. same. Targ. O. Lev. XXVI, 37 ed. Berl. (Ms. II תְּקוּמָה; ed. סִיעֵרָה). Targ. Y. II Gen. XV, 12.

תְּקוּמָה, תְּקוּמָה, v. sub 'תִּקֵּן.

תְּקוּעָה, תְּקוּעָה (b. h.) pr. n. pl. *Tekoa*, near Bethlehem in Judæa. Men. VIII, 3 (85^b) ח' אֶלְפָּה לְשָׁנָה (Mish. ed. *Tekoa* was the first choice for oil (for the Temple); Tosef. ib. IX, 5. Tosef. Shebi. VII, 15. Tosef. Erub. VIII (V), 6; Sabb. 147^b; Erub. 91^a; Men. 72^a (v. Neub. Géogr. p. 128 sq.).

תְּקוּעָה m. (תָּקַע) *one that blows the Shofar*.—Pl. תְּקוּעָה. R. Hash. 30^a (twice) תְּקוּעָה... חִי הוּא מְסִיִּים... מִקֵּל ח' (not תְּקוּעָה בִּבְנָה לֹא שָׁמַע אִישׁ... v. Rabb. D. S. a. l. note) when the reader closed the Musaf prayers (on the New Year's day, v. תְּקוּעָה), one could not perceive (his own) voice in his ear on account of the noise made by those (individuals) who blew the Shofar (outside); [Rabb. D. S. a. l. quotes the second time: תְּקוּעָה דִּיהִירָא, Ms. M. תְּקוּעָה דִּיהִירָא, *the blowings of individuals*; owing to these variants glossators in later editions added דִּיהִירָא both times in brackets].

תְּקוּעָה m. (תְּקוּעָה) of *Tekoa*.—Pl. תְּקוּעָה. Y. B. Mets. X, beg. 12^c.

תְּקוּעָה, v. תְּקוּעָה.

תְּקוּעָה verb, v. תְּקוּעָה.

תְּקוּעָה m. (תְּקוּעָה) 1) *strength, power; help, protection*. Targ. Deut. VIII, 17 (O. ed. Vien. תְּקוּעָה). Targ. O. a. Y. I ib. XXXII, 15, v. צֶלֶה. Targ. O. Gen. XV, 1 (h. text מִגֵּן). Targ. Ex. XIII, 16. Targ. O. Deut. XXXIII, 29 ed. Berl. (ed. Vien. תְּקוּעָה); Y. I ib.; a. fr.—2) *attack*. Targ. Job XVI, 14 (h. text פָּרִץ).—V. תְּקוּעָה.

תְּקוּפָה f. (b. h.; קוּף) *turn, cycle*. Ber. 59^b בְּתְקוּפָתָהּ, v. תְּקוּפָה. R. Hash. 8^a (Tosaf. pl.); a. e.—Esp. *turn of the sun, solstice*; תְּקוּפָה חֲמִינָה *vernal equinox*; תְּקוּפָה קַיִט *summer solstice*; תְּקוּפָה חֲמִינָה *autumnal equinox*; תְּקוּפָה חֲמִינָה *winter solstice*. Erub. 56^a. Snh. 11^b; Tosef. ib. II, 2 ועַל ח'... וְעַל ח' we declare a leap-year for three reasons: on account of the spring crop, on account of the fruits of the trees, and on account of the solstice; a. fr.—Pl. תְּקוּפָה. Ab. III, 18 ח' the calculation of cycles (astronomy), v. תְּקוּפָה. Sabb. 75^a דִּירֵיעָה ח' וְזוֹלָתָהּ he who understands the science of cycles and planets and does not practice it; a. e.

תְּקוּלָה, v. תְּקוּלָה II.

תְּקוּלָה, v. תְּקוּלָה.

תְּקוּלָה m. (preced.) 1) *established, firm* (corresp. to h. תְּקוּלָה). Targ. Prov. IV, 18. Ib. XXIV, 3 (ed. Wil. תְּקוּלָה).

Ithpa. of תְּקוּלָה. Ib. XVI, 12. Targ. O. Gen. XLI, 32 (ed. Berl. תְּקוּלָה; ed. Vien. תְּקוּלָה; Y. תְּקוּלָה); a. fr.—2) *right, good* (corresp. to h. טוֹב, יָשָׁר). Targ. Gen. XIX, 8 (O. ed. Vien. תְּקוּלָה). Targ. O. ib. I, 31. Targ. Ex. XVIII, 17. Targ. II Sam. XVIII, 4 (ed. Wil. תְּקוּלָה); a. fr.—Pl. תְּקוּלָה, תְּקוּלָה, תְּקוּלָה. Targ. Ps. VII, 11 Ms. (ed. חֲרִיזִי). Targ. I Sam. XIX, 4. Targ. Zech. VIII, 4. Targ. Ps. XI, 7; a. fr.—Fem. תְּקוּלָה, תְּקוּלָה. Targ. Jer. XXXI, 8. Targ. I Sam. II, 24; a. fr.—Pl. תְּקוּלָה, תְּקוּלָה. Targ. Ez. XVIII, 25. Targ. Ps. CXIX, 5; a. fr.

תְּקִיעָה m. *the blowing of the Shofar*.—Pl. תְּקִיעָה, v. תְּקִיעָה.

תְּקִיעָה f. (תְּקַע) *blowing the Shofar*; esp. *t'ki'ah, a succession of connected notes* (v. תְּקַע I). R. Hash. 34^a, v. תְּקַע I. Ib. 30^a תְּקִיעָה ח' וְיִוֵּבֵל ח' *blowing on the New Year's day and in announcing the jubilee*. Ib. IV, 9 (33^b) שְׁלֹשׁ ח' (not תְּקִיעָה) the value of a *t'ki'ah* is equal to the length of three *tru'oth*; a. fr.—Pl. תְּקִיעָה. Ib. ח' סדר ח' the order of the blowing of the Shofar is this: three soundings, each consisting of three tunes (*t'ki'ah, tru'ah, t'ki'ah*). Ib. 34^a אַחַת וְאַחַת ח' לְכָל ח' two *t'ki'oth* for each sounding; וְשֶׁלֹשׁ ח' חֲרוּעִיהָ וְשֶׁל ח' three *tru'oth* and six *t'ki'oth* are sounded on the New Year's day. Ib. top ח' בַּחֲשֵׁעַ ח' חֲשֵׁעַ ח' if one sounded the nine tunes within nine hours during the day; a. fr.

תְּקִיעָה ch. same. Targ. Ps. CL, 3 ח' דְּשִׁיעָה (Ms. תְּקִיעָה).

תְּקִיעָה, תְּקִיעָה same; pl. תְּקִיעָה. Y. Succ. IV, 54^b bot. בְּשַׁבָּת ח' לֹא תַעֲבֹדוּ ח' (= יוֹמָא דְח') do not arrange the calendar so as to make the New Year's Day fall on a Sabbath; a. e.—Esp. *the prayers on the New Year interspersed with blowing the Shofar, the Musaf of the New Year's Day*. R. Hash. 30^a, v. תְּקִיעָה, v. תְּקִיעָה. Lev. R. s. 29 ח' בְּח' in the New Year's prayers composed by Rab; Tanh. Haaz. 4; Y. R. Hash. I, 57^a תְּקִיעָה (corr. acc.); Yalk. Num. 782; Pesik. Bahod., p. 150^a; Dirshu, p. 156^b; Y. Ab. Zar. I, 39^c top ח' רַב ח' רַב ח'; a. e.

תְּקִירָה, v. תְּקִירָה.

תְּקִירָה m. (b. h.; תְּקִירָה) *strong, powerful*. Sifré Deut. 307 ח' הַצֹּר הַזֶּה 'the rock' (Deut. XXXII, 4) means, the mighty; Yalk. ib. 942.—Fem. תְּקִירָה. Keth. 26^b; a. e.

תְּקִירָה, תְּקִירָה ch. same, *strong, mighty; protector; hard, stern, severe*. Targ. Deut. I, 28 (h. text חֲסִיד). Ib. XXXII, 15 (h. text צוֹר). Targ. Ps. XXVIII, 1. Ib. XXXVII, 35 (h. text עֲרִיץ). Targ. Is. XIX, 4 (h. text עֲרִיץ). Targ. O. Deut. XXVIII, 50 וְאִישׁ ח' (h. text פִּנִּים ח'); a. fr.—B. Mets. 64^a ח' הוּא ח' and if it is a hard-hearted man that is not likely to give presents; a. e.—Pl. תְּקִירָה, תְּקִירָה, תְּקִירָה. Targ. Ex. I, 9 (Y. ed. Vien. תְּקִירָה). Targ. Is. XIII, 11. Ib. X, 33 (h. text גְּבִירָה). Targ. Ez. III, 6 (h. text עֲמִיקָה; ib. 5 עֲמִיקָה). Ib. 7; a. fr.—Snh. 11^a sq. ח' בֵּין ח' Ms. F. (ed. תְּקִירָה, v. תְּקִירָה; Meg. 28^b; Taan. 23^b; a. e.—Fem. תְּקִירָה, תְּקִירָה. Targ. Ex. XIII, 9. Targ. Is. XXXIII, 9 (ed. Wil. ח' עֲלִידָה). Ib. XLVII, 7. Targ. Cant. VIII, 6; a. e.—Keth. 62^a; a. e.

Pi. תָּקַן same, 1) to straighten, mend, repair, set in order, prepare. Sifré Deut. 308 לְתָקְנִי אֶחָד one that had a crooked staff, and gave it to a mechanic to straighten it; תִּתְקַן בָּאֵשׁ he tries to straighten it by heat; Yalk. ib. 942. Shek. I, 1 מְתַקְּנִין אֶת הַדְּרָכִים וְכ' they put in repair the roads and the open places (stations) &c. Pesik. R. s. 28 מְתַקְּנִים אֶת הַמִּינִיּוֹת אֵיךְ הֵם מְתַקְּנִים (fix the dates of) the festivals; R. Hash. I, 4. Bets. 34^a אֵין מְתַקְּנִין אֶת אֵין מְתַקְּנִין אֶת הַשֵּׁפֶר וְכ' you must not prepare (chip) a spit or sharpen it (on the Holy Day). Ib. מְתַקְּנִין אֶת הַקִּיּוֹרִים וְכ' you may dress artichokes &c. Gitt. IV, 5 תִּתְקַן אֶת רַבּוֹ וְכ' you have made it right for his master but not for himself; a. fr.—Trnsf. to make things legally fit for use by giving the priestly dues. Bets. 34^b כִּבְרֵי וְתָקַן מִתְּחִלָּה if he transgressed (the law forbidding the separation of priestly

gifts on the Holy Day) and prepared it for use, it is prepared (the act is valid). Y. Dem. II, 23^c bot. ארז כל every one of them gives the priestly dues of his purchase as *d'mai* (v. רמאי). Tosef. ib. IV, 5 ורמאי if one gives the dues of what is sure to be untithed, as if it were *d'mai*; a. fr.—2) to establish, institute, introduce a legal measure, ordain. Sabb. 33^b תקנהו 'וכ' שווקים ו' III. Ib. bot. (ref. to Gen. XXXIII, 18) he introduced coinage for them. Meg. 4^a, a. e. משה ה' להם... שיהיו ו'... of discussing and studying the subject of the day &c. Sabb. 14^b 'וכ' כחובו ה'... Simon ben Shetai introduced the marriage contract (jointure) for the wife. Succ. V, 2, v. תיקון; a. v. fr.—Part. pass. מתקן; f. מהתקנה; pl. מתקנים a) properly prepared, proper, good, right. Bets. 34^b, v. supra. Erub. 32^a, a. e. ... חוקה the presumption is in favor of the Haber (חקר) that he will not let go out of his hands a thing not ritually prepared (tithed &c.). Tosef. Dem. IV, 8 הטבל if untithed and tithed things have been mixed up. Ib. VIII, 13 ופירותיו מקולקלין the tithes he separated are right, but his fruits are wrong (considered untithed). Ib. VI, 14 v. scrupulous guardsmen. Snh. 39^b 'וכ' כמח' שבהם ו' b) prepared, predestined, designated. Pesik. R. s. 27-28 דריית לוצרה הווי דריית Ib. דריית ... ער am I predestined for such trouble? Ib. דריית (not דריית) before yet the world was created, thou wast designated for this thing (the prophetic mission). Tanh. Ki Thissa 13 מבראשית ו' (Bezalel) was from the time of creation designated to make the Tabernacle; a. fr.

Hif. תתקן 1) to prepare, fit. Ab. II, 12 תתקן ללמוד ו' fit thyself to study the Law, for it does not come to thee by inheritance. Ib. IV, 16, v. פרוידור; a. e.—2) to ordain, establish a custom, innovate. Succ. 51^b תתקינו they ordained that the women should sit upstairs, and the men below. Shebi. X, 3, v. פרוידור. Y. R. Hash. IV, 59^b bot. תתקין על דבר חורה introduced a measure extending a Biblical law; מחקין על דבריהן extending a Rabbinical ordinance. Ber. IX, 5 תתקינו שיהיו ו' they ordained that they should say, 'from everlasting and unto everlasting'; a. fr.

Nif. תתקן 1) to be straightened, mended, improved. Koh. R. to I, 15 תתקן יכיל להתקן (or Hithpa.). v. עיר. Ber. 40^a תתקנו (or נתקנו) בדבר ... בו נתקנו (restored) by the same thing by which they were impaired (sinned); Snh. 70^b; a. e.

תקן ch. same, to be firm, stand (corresp. to b. h. פקן). Targ. Ps. XC, 17 תתקן ed. Ven. (Ms. תתקן; ed. Wil. תתקן). Targ. Prov. XXII, 18 תתקין (ed. Wil. תתקן). Targ. Ps. IX, 8. Ib. LXXIV, 16 Ms. (ed. Af.). Targ. Is. LXII, 7. Targ. II Sam. VII, 12; a. fr.—Part. pass. מתקן. Targ. Jud. XVI, 26 (not ...). Targ. Ps. LXXXIX, 38 (ed. Lag. מתקן Ithpa.); a. e.—2) to prepare, arrange, set in order; to improve, do a thing properly. Targ. Is. XL, 13 (h. text וכן) תתקן. Targ. O. Ex. XVI, 5. Targ. Prov. VI, 8. Targ. Ps. XI, 2; a. e.—[Targ. O. Deut.

XXII, 5, read with ed. Berl. תתקן.—Part. pass. as ab. Targ. Ez. XVI, 13 (not ...). Ib. XVIII, 12; a. fr.—Keth. 112^a bot. מתקן מוקליה repaired its offences (dangerous places on the road to Palestine); Yalk. Ps. 855. Tam. 27^b מתקין נפשך put thyself in order (regulate thy bowels). Sabb. 33^b איוול אמתקין מילתא I will go and remedy something (do something to benefit the community). Ib. אמתקין אמתקין is there anything that requires to be remedied? Zeb. 15^a אמתקין אמתקין it can be remedied. Ib. 76^b מתקין גברא when a person is to be made fit (restored from a disqualification), we make an exception; Men. 105^b. Keth. 85^a, a. fr. מתקין שריתך; v. עיר. a. fr.—Esp. to make fit for use by separating the priestly gifts. Gen. R. s. 60 מתקין אמתקין hast thou tithed those figs? Ib. אמתקין אמתקין (the barley)?; a. fr.—Part. pass. as ab. Ib. מתקין אמתקין ... דלא אמתקין is it possible that R. Z. should have eaten of them when they were not tithed?; a. fr.—3) to introduce, ordain, innovate, reform. Ber. 33^b לאו ו' מתקין אמתקין ... were it not that Moses had said them (the words, 'O God, great, mighty and terrible'), and the men of the Great Assembly had come and introduced them in the prayers, we could not dare to say them. Ib. אמתקין אמתקין eighteen benedictions they have ordained, nineteen they have not. Ib. 40^b אמתקין אמתקין a benediction which the Rabbis have not introduced. B. Bath. 90^b אמתקין אמתקין Rab Papa ... introduced a measure of three K'fizas. Ib. אמתקין אמתקין I have introduced a new measure; a. v. fr.

Af. תתקן 1) to establish. Targ. Prov. III, 19. Targ. Is. XXX, 33; a. e.—2) to prepare, arrange, set in order &c. (v. Pa.). Targ. Num. X, 33. Targ. Gen. XLIII, 16. Targ. Ex. XXX, 7; a. fr.—3) to introduce, ordain, innovate, reform. R. Hash. 34^a אמתקין אמתקין (read: אמת; Ms. M. תתקין Hebr.) R. A. introduced the custom in Caesarea of sounding one T'k'ah, three notes of Sh'barim, and one T'k'ah. Ib. אמתקין אמתקין what has he improved (what has he achieved with his ordinance)? Gitt. 86^a אמתקין אמתקין Rab Judah introduced the formula for the sale of slaves: 'this slave &c.' Y. Hag. I, 76^c אמתקין אמתקין לון ו' (or אמתקין, Pa.) R. Judah the Nasi sent out R. H. ... that they should pass the towns... to institute teachers of Bible and of Mishnah for them; Midr. Till. to Ps. CXXXVII; Lam. R. introd., beg. אמתקין אמתקין (or אמתקין) that they should go and improve (the education of) the towns in Palestine; a. fr.

Ithpa. תתקן אמתקין, אמתקין; Ithpe. תתקין אמתקין 1) to be established, confirmed; to be prepared, arranged. Targ. I Kings II, 46. Targ. Prov. XII, 19. Ib. XIX, 29 (ed. Wil. 'מת', part. pass. Pa.); a. fr.—2) to be prepared, dressed; to dress, adorn one's self. Targ. Hos. II, 15. Targ. II Esth. V, 1; a. fr.—3) to be instituted, ordained. B. Kam. 82^a אמתקין אמתקין ... אמתקין אמתקין introduced this? was it not introduced before that (by Moses)?; a. e.

תתקן, v. תתקן.

תתקן, v. תתקן, תתקן, תתקן.

תתקן f. תתקן 1) remedy. Hag. 5^a, v. מתקן. Ib. 15^a

as gold and glass vessels, even when they are broken, can be mended (remolten), so may a scholar, even if he has sinned, be restored (through repentance); Ab. d'R. N. ch. XXIV. Y. Sabb. IX, end, 12^b, v. עִלְמִיר; a. fr.—2) *arrangement, ordinance, improvement, measure for the public welfare, reform*. Keth. 10^a הוּאִיל וְתִקְנָה חֻבֵּמִים וְכ' since it (the K'thubah) is merely a Rabbinical ordinance, she can collect her jointure only from the worst land. Ib. בְּתִקְנָה, v. יָעַל. Gitt. IV, 6 we must not help captives to escape, הַשְּׁבִיִּין this regulation was made for the benefit of the (remaining) captives (who would be ill-treated after one escaped). Ib. V, 5 it has been decreed that if a joist is stolen and put into a building, the owner must accept the money for it, מִפְּנֵי תִקְנָה הַשְּׁבִיִּים as a measure for the benefit of repentant sinners. R. Hash. I, 4 מִפְּנֵי תִקְנָה קֶרֶבֶן in order to be able to regulate the sacrifices (for the New Year's day). B. Kam. 115^a, a. e. תִּקְנָה הַשּׁוֹק, v. שׁוֹק III. Y. R. Hash. IV, 59^b bot. וְיֵשׁ ה' אַחֵר ה' is there an ordinance after an ordinance, i. e. can a measure enacted by the Rabbis be extended by another enactment?; a. fr.—Pl. תִּקְנֹת. Bab. ib. 31^b וְכ' (אֲחֵר) this is one of the nine reforms introduced by R. J. ben Zaccai. B. Kam. 82^a עֲשֵׂה (עֲשֵׂה) Ezra made ten regulations: that reading from the Law should take place on Mondays and Thursdays &c. Men. 51^b וְכ' (שְׁנֵי) שְׁנֵי ה' (not שְׁנֵי) two reforms were introduced by the Rabbis &c. B. Mets. 112^b הֵנִי נִינְחוּ do you call these *hāllakhoth* (legal decisions)? these are reforms (changing the Biblical law). Ib. קְבוּעֹת ה' measures deserving to be perpetuated (to supersede the Biblical law); a. fr.

תִּקְנָה ch. same, 1) *remedy*. Targ. Y. Num. IV, 19.—Meg. 3^a מֵאֵי תִּקְנִיתָהּ וְכ' what is his remedy (what shall he do)? Let him read the Sh'm'a. Snh. 7^a ה' וְיֵשׁ ה' אַחֵר ה' and there would never be a remedy for them; לעולם and there would never be a remedy for them through repentance. Zeb. 78^a בְּרִיעֵהּ אֵת לֵהָא there is a remedy for it by letting it go to pasture; a. e.—2) *measure, ordinance, reform*. Meg. 2^a אַחֲרֵי רַבְּנֵי וְעָקְרוּ ה' אַחֲרֵי רַבְּנֵי will the Rabbis abolish an institution introduced by the men of the Great Assembly? Ib. בּוֹמֵן הוּא אֵפֶי' בּוֹמֵן הוּא this regulation is maintained even in our days (after the destruction of the Temple). B. Kam. 96^a וְכ' shall we introduce a measure for the benefit of a gentile (robber, as we do for the benefit of a repentant Jew)? B. Mets. 5^a sq. לֹא ה' הָאֵל ה' שְׁבוּעָה R. Nahman's oath of equity (v. הָרִשָּׁה) is a reform, and we do not introduce a reform for a reform, i. e. the Rabbinical ordinance that, when one of the litigants is unfit to make oath, the opponent must swear, applies only to cases in which the oath is required by Biblical law, but not to cases in which the oath is itself a Rabbinical requirement; Shebu. 41^a; 46^a; a. fr.

תִּקֵּץ (b. h.; emp. תִּקֵּץ) [to bring into contact, knock, insert,] 1) to drive a peg in, put up a tent; to fasten. Yalk. Cant. 981 הָלוֹא יִתְקַע חוֹרְרוֹ בְּלִבּוֹ וְכ' Oh that he would drive his law into our heart as in former days. Ex. R.

s. 17 Caleb is named Tekoa (I Chr. II, 24), שֶׁ' לָבוּ לֵאבִיר because he fastened his heart on his father in heaven. Yeb. 109^b הָלַכְהוּ לִדְבַר הוֹקֵץ he who nails himself to the matter of the law, i. e. confines himself to study, and is remiss in practical conduct; בְּרִינָה... הוֹקֵץ and I may explain, 'he who nails himself to the matter of the law' refers to a judge before whom a case comes, and he having learned a certain *hāllakhah* decides by analogy, while there is a greater scholar than he whom he fails to consult; a. e.—Part. pass. תִּקְוֶץ, *lodged, placed*. B. Mets. 85^b אֶצֶל מִי אֵתָּה ה' next to whom art thou placed (in heaven)? Y. Sot. IX, 23^c בְּלָבוּ ה' וְהִסְכִּין ה' with the knife sticking in his heart; a. e.—2) (emp. תִּקֵּץ) to shout, esp. to blow (a horn). B. Kam. 18^b וְהִסְכִּין ה' בִּלְבָבוֹ if a cock put his head into a glass vessel and crowded into it, and broke it; Kidd. 24^b. Ib. בָּאוּ ה' בָּאוּ ה' if one blew on a horn into a person's ear, and made him deaf; a. e.—Esp. a) to blow the Shofar at services; b) to sound the plain note (תִּקְוֶץ). R. Hash. III, 5 וְזִכְרֵיהֶם בְּשֶׁל זָכִירִים on New Year's day they blow on a ram's horn. Ib. 7 הוֹקֵץ הוֹקֵץ if one blows (the Shofar) into a pit &c. Ib. IV, 1 יוֹם טוֹב... הוֹקֵץ וְכ' when New Year fell on a Sabbath, they blew in the Temple, but not in the country. Ib. 8 מִלְּקוֹץ... מִלְּקוֹץ we do not prevent children from blowing the Shofar (on the Sabbath). Ib. 9 תִּקְוֶץ הַכֹּהֲנִים תִּקְוֶץ וְכ' I. Taan. II, 5 וְהוֹקֵץ וְהוֹקֵץ (the reader said,) sound the T'ki'ah, you priests, and they did so, (upon which he said,) He who has answered &c.; a. v. fr.—[3] to slap with the back of the hand. B. Kam. VIII, 6 (90^a) הוֹקֵץ הוֹקֵץ he who slaps his neighbor on the ear; oth. opin. who shouts into his neighbor's ear.] Hif. תִּקְוֶץ to cause to blow. R. Hash. IV, 7 הַשֵּׁנִי מִתְקַדֵּץ the second reader orders the blowing of the Shofar.

Nif. תִּקְוֶץ 1) to be driven in, be inserted. Yeb. 54^a וְכ' and his membrum was inserted.—2) to be lodged. Taan. 24^a שָׁכַן לִי לְדוֹר שָׁנִי בִּכְךָ Ms. M. (ed. ל') woe to the generation that is placed in such a (bad) position.

תִּקֵּץ ch. same, 1) to clap. Targ. Ps. XLVII, 2.—2) to sound, blow. Targ. I Chr. XXV, 5. Targ. Num. X, 3, sq.; a. fr. Ithe. תִּקֵּץ, תִּקֵּץ to be sounded. Targ. Is. XXVII, 13.

תִּקְוֶץ, תִּקְוֶץ, v. תִּקְוֶץ.

תִּקֵּץ (b. h.; emp. תִּקֵּץ) 1) to seize, overpower. Yeb. 54^a וְהוֹקֵץ הוֹקֵץ (not וְהוֹקֵץ) and his sister-in-law seized (forced) him. Ib. תִּקְוֶץ הוֹקֵץ gentiles seized him, and coupled them. B. Mets. 6^a בְּפִנֵּי ה' if one (of the two litigants) seized it (the object in dispute) in the presence of the court. Ib. תִּקְוֶץ כֶּהֱן if a priest seized it (the lamb of doubtful first birth). Ab. Zar. 23^a אֵלֶּי הוֹקֵץ his passion overpowers him. Midr. Till. to Ps. XIX, 14 (ref. to אֵתָּה ib., with play on אֵתָּה) אֵלֶּי הוֹקֵץ this refers to those who conquer sin; a. fr.—2) (with על) to rest heavily upon, be hard. Ab. III, 8 תִּקְוֶץ הוֹקֵץ if his study was too hard for him (and therefore he forgot again what he had learned); Men. 99^b; a. e.

תִּקֵּץ, תִּקֵּץ ch. same, 1) to seize, hold firmly. Targ.

Job XXVII, 6 תקפיה Ms. (ed. תקפיה). Ib. VIII, 15 תִּקְרֶה ed. Lag. (ed. Wil. תִּקְרֶה, corr. acc.; Ms. תִּקְרֶה *Ittof.*).—2) *to be strong, become powerful*. Targ. Ex. I, 7 (Y. ed. Vien. (תִּקְרֶה *Af.*). Ib. XIX, 19 (Y. ed. Wil. תִּקְרֶה, read: תִּקְרֶה). Targ. Gen. XLI, 57. Targ. O. Deut. XXXI, 6, sq. Targ. Jud. VII, 11 תִּקְרֶה ed. Lag. (ed. Wil. תִּקְרֶה, corr. acc.); a. fr.—3) *to be heavy, rest heavily upon, be hard*. Targ. O. Gen. XLVII, 20 (Y. תִּקְרֶה). Targ. I Sam. V, 7 (ed. Wil. תִּקְרֶה).—Gitt. 77^b לִיה עֲלֵמָא ת' ליה עֲלֵמָא heavy for him, i. e. he felt very ill (v. קָלִיל II). Kidd. 22^b לִיה עֲלֵמָא זוּרָא (or תִּקְרֶה) he saw that he was very sick; a. fr.—Ned. 91^a, v. infra.—4) (with רִגְזָא, or sub. רִגְזָא) *to be vehement, hot, excited*. Targ. Gen. XXX, 2. Targ. Ex. XXII, 23. Targ. Ps. XVIII, 8 לִיה ת'; Targ. II Sam. XXII, 8 רִגְזָא ת'. Targ. Jon. IV, 4; 9 תִּקְרֶה ed. Lag. (ed. Wil. תִּקְרֶה, a. fr.). (תִּקְרֶה). Targ. Gen. IV, 6 (Y. ed. Vien. תִּקְרֶה); a. fr.—Yeb. 63^b מִתְקַרְפָּא she is irascible, v. *Ithpe*.—Ned. 91^a גְּבֵרָא זִמְנִין דְּחִקְתָּ לָהּ מִן גְּבֵרָא sometimes she has a strong feeling against her husband; [oth. interpret.: she has a strong passion for another man].—4) *to get hot, ferment, get sour*. B. Mets. 64^a אִי תִקְפָּה בְּרִשְׁוֹתָא if it should get sour, it shall be considered in thy possession (it shall be thy loss). Ib. 83^a וְהִקְרַפְתִּי לֵהּ I bought three hundred barrels of wine for thee, and they turned sour; (v. Rabb. D. S. a. l. note 4) אַרְבַּע ... כִּי תִקְרַפִּי וכ' if four hundred barrels turn sour, this must have been rumored about; Yalk. Ex. 346 כִּי תִקְרַפִּי; Ber. 5^b (En Ya'āqob אִתְקַרְפָּה *Ithpe*); a. e.

Pa. תִּקְרֶה (cmp. חֲזַק) 1) *to strengthen; to repair; to harden (the heart of)*. Targ. Ps. CXLVII, 13. Targ. II Kings XII, 7; 9. Ib. 6 תִּקְרַפִּין (not תִּקְרֶה). Targ. Deut. I, 38. Targ. O. Ex. IV, 21 ed. Berl. (ed. Vien. *Af.*). Targ. Ps. LXXXIX, 41 (h. text 'פִּרְצִי'; a. fr.—2) *to seize, force*. Hag. 15^a תִּקְפִּיהָ he seized him and brought him to the school-house.—3) (v. תִּקְרֶה) *to be strong &c.*, v. supra.

Af. תִּקְרֶה 1) *to grow strong*. Targ. Y. Ex. I, 7 (v. supra); a. e.—2) *to strengthen, make strong, heavy; to harden*. Targ. Ps. CV, 24. Targ. I Kings XII, 10; 14. Targ. Jer. V, 3; a. fr.—Part. pass. מִתְקַרְפָּה. Targ. Is. XXX, 13.—3) *to seize, take hold of, to cause to seize*. Targ. Gen. XXI, 18. Targ. Ex. IV, 4. Ib. IX, 2; a. fr.—4) (scholastic term) [*to seize, stop*] *to raise an objection*. Hull. 43^a מִתְקַרְפָּה לָהּ וכ' R. A. objected to it; a. v. fr.

Ithpa. אִתְקַרְפָּה, *Ithpe.* אִתְקַרְפָּה, *Ittof.* אִתְקַרְפָּה 1) *to strengthen one's self, be strong; to make an effort*. Targ. Y. Deut. XXXI, 6, sq. Targ. II Chr. I, 1. Ib. XVIII, 34. Targ. Ps. CVI, 23 (some ed. *Af.* incorr.); a. fr.—2) *to be hardened*. Targ. Ex. VII, 13; a. e.—3) *to get sour*, v. supra.—[Targ. Y. Num. XXXVI, 7 חִתְּסָהּ, read: חִתְּסָהּ, v. חִתְּסָהּ I.]

תִּקְרֶה, תִּקְרַפָּה, v. תִּקְרַפָּה, תִּקְרֶה.

תִּקְרַפָּה, pl. תִּקְרַפִּין, v. תִּקְרֶה ch.

תִּקְרֶה f. (תִּקְרֶה II) *roofing, ceiling, joists*. B. Mets. X, 2, v. מִצְרִיבָה. Ib. 117^a כִּמְפַלְגִי ת' בְּחֻזָּא (read: בְּחֻזְקִי) they differ as to whether the cement is for strengthening the ceiling (or for levelling the upper floor). Y. ib. X, beg. 12^c הַחֲחֹתָן נִתָּן ת' וְלוֹחֲמִים the owner of the lower story must

furnish the joists and the boards. Ex. R. s. 1⁶ לְפִי שֶׁהֵם תִּקְרֶה הַעוֹלָם זֶה שֶׁמַּחֲקִין ת' וכ' because they (the tribes) are the ceiling of the world; he that arranges the joists properly puts the thick side of one beam by the thinner side of the other; Tanh. Sh'moth 3 תִּקְרֶהוּ שֶׁל עוֹלָם (not תִּקְרֶה); a. fr.

תִּקְרֶה, v. תִּקְרַפָּה.

תִּקְרֶה f. (תִּקְרֶה) *gift, offering*. Tosef. B. Bath. VI, 14; Hull. 94^a וְכ' וְכ' וְכ' וְכ' one must not overwhelm his guest with offers, when he knows that he will not accept; Y. Ab. Zar. I, 39^c bot. Bab. ib. 32^b עֲרָא ת' offering before an idol; a. e.

תִּקְרֶה, תִּקְרַפָּה ch. same. Targ. O. Gen. XXXII, 14 (ed. Vien. תִּקְרַפָּה). Targ. Jud. VI, 18. Targ. Y. Gen. XV, 9 תִּקְרֶהוּ תִּקְרֶהוּ my offering; a. fr.

תִּקְרֶה, v. תִּקְרַפָּה.

תִּקְרֶה, v. תִּקְרַפָּה.

תִּקְרֶה, v. תִּקְרַפָּה.

תִּקְרֶה m. = תִּקְרֶה I, ox. Targ. Esth. V, 14 תִּקְרֶה a (heated) copper ox; cmp. מִיֻּלָּא II.

תִּקְרֶה, v. תִּקְרַפָּה II.

תִּקְרֶה, v. תִּקְרַפָּה I, II.

תִּקְרֶה, תִּקְרַפָּה, v. תִּקְרַפָּה II.

תִּקְרֶה (תִּקְרֶה) m. (תִּקְרֶה) *fat, esp. = h. תִּקְרֶה, (forbidden) abdominal fat*. Targ. Lev. III, 3. Ib. 17 (Y. תִּקְרֶה; a. fr.—Bekh. 30^a תִּקְרֶה דִּמְעָא the fat of the flank (on the kidneys). Hull. 93^a, v. תִּקְרֶה. Ib. תִּקְרֶה מִשּׁוּם 'three (of the membranes) are forbidden as coming under the category of fat; a. fr.—Pl. תִּקְרֶה, תִּקְרַפָּה. Targ. Lev. VIII, 26. Targ. II Chr. VII, 7; a. fr.—Hull. 80^a שָׂרִי תִּקְרֶה permitted to eat their fat.

תִּקְרֶה, תִּקְרַפָּה pr. n. *Be-Tharbu*, name of a settlement near Pumb'ditha, and of a family. Yoma 77^b (v. Rabb. D. S. a. l. note 6). B. Kam. 23^b עִיזֵי דְבֵרִי ת' וכ' (Ms. H. תִּקְרֶה) the goats of Be-T. did damage &c.

תִּקְרֶה f. pl. (תִּקְרֶה, v. תִּקְרַפָּה) *mixtures*. Lam. R. to I, 2 הִיוּ מִקוֹל ח' הִיוּ מִקוֹל ח' Ar. s. v. תִּקְרֶה (differ. in ed.) their voice did not spread on account of the confused sounds of the day.

תִּקְרֶה, תִּקְרַפָּה, v. תִּקְרַפָּה.

תִּקְרֶה f. (b. h.; תִּקְרֶה) 1) *growth, education, rearing*. B. Kam. 16^b בְּנֵי ח' tamed animals. Ib. אֲרִי ח' a tamed lion.—Esp. תִּקְרֶה ח' *bad manners, depravity; degenerate child*. Nidd. X, 8 ח' ח' ח' this is mischievous conduct. Hag. 15^a ח' ח' ח' after he (Elisha ben Abuya) had become an infidel. Ex. R. s. 1, beg (ref. to Gen. XXI, 11) ח' ח' ח' (Abraham was displeased because of his son) because of his depravity. Ib. כֵּל

ר' when a man refrains from chastising his son, the latter will in the end turn to mischief. Ib. ללמוד ממנו ר' to learn bad manner from him. Ib. ר' a degenerate child in a man's house is worse than the war of Gog and Magog. Gen. R. s. 28 ר' a king that gave his son in charge of a pedagogue, and he led him to a bad life; a. fr.—2) *fructification*. Y. Ab. Zar. II, 41^b, v. תורִיב.

תַּרְבִּיתָא, תַּרְבִּיתָא ch. same, *training, manner*. Targ. Y. Gen. XXI, 12 נפק מִתַּרְבִּיתָא has gone out of (abandoned) thy teaching.—Gen. R. s. 28 בישא ל' be that man's name blotted out, for he has led my son to a bad life.

תַּרְבִּינָא, v. sub תורִיב.

תַּרְבִּינָא, v. תרִיב II.

תַּרְבִּיצָא m. = h. תרִיב, 1) *garden near the house* (cultivated by sprinkling). M. Kat. 6^b שרי לתרִיבצי the house garden during the festive week. B. Bath. 7^a מר סבר ת' got for his share the garden. Ib. 67^a מר סבר ת' משמע Ms. F. a. Rashi (ed. תרִיבצי) one says, by *darta* the court was meant, v. תרִיבצי; a. e.—2) *hall, esp. school-hall*. Targ. I Chr. II, 55.—Men. 82^b ובה' אמור ו' and in the school-hall they said &c. (v. Halévy, Doroth, 1897, p. 226). Ber. 57^a (v. Rashi).—Pl. תרִיבצי. Taan. 6^b, v. בור I ch.

תַּרְבִּיתָא f. (b. h.; רִבָּה) *increase, profit, interest*. B. Mets. V, 1 איזוהו ר' what kind of interest is called *tarbith*?, v. רִבָּה. Ib. 60^b וזיטברא דאיכא נשך בלא ת' am I to understand that there may be *neshekh* (receiving more than loaned) without *tarbith* (profit)? Ib. ו'... ו' and in such a case there is *neshekh*..., but no *tarbith*, because he has no profit, having loaned him a *Danka* and received a *Danka*; a. fr.

תַּרְבִּיץ I (Taf. of רִבֵּץ) *to sprinkle*. M. Kat. 6^b לתרִיבצי, v. תרִיבצי.

תַּרְבִּיץ II m. (רִבֵּץ) 1) *garden at the house* (cultivated by sprinkling), *court*. B. Bath. 98^b, v. קִנְיִינִי.—Trnsf. ת' תרִיבצי the wide part of the gullet. Hull. 43^b, sq. Ms. M. (ed. תרִיבצי).—2) *hall, academy*. Tanh. Thazr. 9 ירדו לבבל ת' ועשו ת' לחוריה they went down to Babylonia (with Jehoniah) and prepared a teaching place for the Law; Yalk. Kings 231 תרִיבצי.

תַּרְבִּיצָא, v. תרִיבצי.

תַּרְבִּיבָנָה, v. תרִיבצי.

תַּרְבִּיבָנָה, v. תרִיבצי.

תַּרְבִּינָא (denom. of תרִיב) 1) *to give oranges to eat*. Y. Maasr. II, 50^a bot. תרִיבצי (ed. Krot. Targum), v. תרִיבצי. 2) *to make bright*. Erub. 53^b (in enigmatic speech) תרִיבצי Ms. M. a. Ar. (ed. תרִיבצי Chaldaism) make the coals bright, v. תרִיבצי.

תַּרְגָּם m. (תַּרְגָּם) *interpretation, translation, version*, esp. *Targum*, the Chaldaic (Aramaic) versions of the

Scriptures. Meg. 3^a של חוריה ו' the translation of the Torah was composed by Onkelos the proselyte from the mouth (by direction) of R. El. and R. Joshua; ת' של נביאים the translation of the prophets was made by Jonathan ben Uzziel from the mouth of Haggai &c. Ib. ויעור בקש לגלות ו' and he wanted furthermore to reveal the rendition of the Hagiographa. Ib. מפורש זה ת' if היו כתובין ת' ו' Tosef. Sabb. XIII (XIV), 2; Sabb. 115^a ת' or in any other language; ib. ויבדו ספר איוב ת' and had in his hand the Book of Job in Targum. Ib. שכתבו ת' Aramaic Biblical passages written in Hebrew translation, or Hebrew passages written in Aramaic. Ib. שכתורה ת' Aramaic words in the Pentateuch (Y'gar Sahādutha, Gen. XXXI, 47). Kidd. 49^a דירן ת' our (the authorized Babylonian) Targum. Ber. 8^a bot., v. שנינים. Yad. IV, 5 ת' שבעזרא ו' the Aramaic passages in Ezra &c.; a. fr.

תַּרְגָּמָא ch. same, 1) *loud speech*. Targ. Ps. VII, 1 ת' (תרגומא; ed. Lag. תרִיבצי; Regia תרִיבצי; ed. Ven. תרִיבצי) a shout (song) of thanksgiving (h. text שגיון).—2) *translation, version*. Meg. 3^a ת' דהאי קרא ו' but for the Aramaic rendering of that verse (Zech. XII, 11) we should never have known what it means; a. fr.

תַּרְגָּמָא, v. next w.

תַּרְגָּמָא (or תַּרְגָּמָא) m. (a popular adaptation of תַּרְגָּמָא, v. preced. art.) [that which comes after the meal, as the interpretation is read after reading from the original,] *dessert*. Tosef. Ber. IV, 4 (Var. תרִיבצי). Y. Pes. X, beg. 37^b תרִיבצי; a. e.; v. תַּרְגָּמָא.

תַּרְגָּם, תַּרְגָּם (late b. h.; רִגַם *to speak aloud*, Assy.) *to deliver, proclaim* (v. Ezra IV, 7). Lev. R. s. 9 (ref. to Prov. XIV, 9 ליליך ו') that fool proclaims his guilt with his own mouth and says, am I not bound to bring a sin-offering &c.?—Esp. a) *to explain, interpret*, act as an Amora (v. תַּרְגָּמָא); b) (at public service) *to translate orally (in Aramaic) what has been read from the Scriptures in the original*. Y. Bicc. III, 65^d top ת' ר' R. Jacob ... (having to act as an Amora to an ignorant teacher) interpreted (the verse Hab. II, 19) &c. Y. Succ. V, 55^b bot. מהו מפקיעין ת' ר' ... ממשילים what is *mafshi'in*? R. H. (as Amora) before R. J. explained it by the word *mafshilim* (v. תַּרְגָּם). B. Bath. 88^a תַּרְגָּמָא I and the lion in our company (a great scholar) have explained it; (Snh. 8^b; Sabb. 111^b תַּרְגָּמָא Chald.). Ib. 53^a ו' תַּרְגָּמָא it is right, and so did Aryokh (Samuel) teach it (as Amora) in Babylonia. Kidd. 49^a; Tosef. Meg. IV (III), 41 תַּרְגָּם ו' Meg. IV, 6 ומחרוזת קטן a minor may read from the Law and translate; a. fr.

Hithpa. תַּרְגָּם, תַּרְגָּם *to be translated, interpreted*. Ib. 10 תַּרְגָּם; Tosef. ib. IV (III), 31 תַּרְגָּם, v. תַּרְגָּם; a. e.

תַּרְגָּם ch. same, 1) *to read* (after reciting from the Pentateuch). Targ. II Esth. III, 8 ומתרגמין ת' כנביאיהון they read from their books (the Pentateuch) and recite (as Haftarah, v. תַּרְגָּם) from their prophets.—

2) to interpret, translate, explain. Sabb. 111^b; Snh. 8^b, v. preced. Sabb. 10^b וְכִי דִמְתַּרְגְּמִין וְכִי דִמְתַּרְגְּמִין v. דִּמְתַּרְגְּמִין Ib. 28^a, v. סְכָלָא Ib. 64^a. R. Hash. 33^b. Gitt. 68^a (ref. to שְׂרָה וְשָׂרָה here (in Babylonia) they translate it &c. Hull. 80^a, v. תוֹרְגְלָא Keth. 110^a ... תַּרְגְּמָה R. N., developing the opinion of R. Sh., explained it &c.; Sabb. 52^b; a. fr.

תַּרְגְּמָנָא, Y. Hall. IV, 60^a bot., v. תַּרְגְּמָנָא.

*תַּרְגָּן (a compound of תַּרְגָּן, based on a homiletical play on וְהַרְגֵנוּ v. Shebu. 47^b, a. e., quot. s. v. תַּרְגָּן I) to espy the fault of. Targ. Y. Deut. I, 22 וְהַרְגֵנוּ (read: וְהַרְגֵנוּ); h. text וְהַרְגֵנוּ, v. Sot. 34^b; Targ. Y. I ib. 24 וְהַרְגֵנוּ ed. Vien. (read: וְהַרְגֵנוּ; oth. ed. וְהַרְגֵנוּ; h. text וְהַרְגֵנוּ).

תַּרְדֵּן m. (cmp. תַּרְדֵּן) a species of beet (bletum). Tosef. Kil. I, 11; Y. ib. I, 27^a bot. תַּרְדֵּן (R. S. to Kil. I, 4 תַּרְדֵּן); Tosef. ib. II, 15; a. e. — Pl. תַּרְדֵּן, תַּרְדֵּן. Erub. 28^b bot. (interch. with תַּרְדֵּן). Kil. I, 3 תַּרְדֵּן וְהַרְגֵנוּ beet and garden-orach are not heterogeneous; Y. ib. 27^a (not תַּרְדֵּן). Y. Ter. XI, 47^d bot. Ber. 44^b. Ib. 57^b. Y. Pes. X, 37^d top בתַּרְדֵּן (ed. Pietrkow בְּתַרְדֵּן; P'neh Mosheh בְּתַרְדֵּן); a. e.

תַּרְדָּא I ch. same. — Pl. תַּרְדָּא. Gen. R. s. 67; Yalk. ib. 115. — [Erub. 53^b (in enigmatic speech) שׁוֹר בְּמַשְׁפֵּט = תַּרְדָּא = תַּרְדָּא.]

תַּרְדָּא II m. (תַּרְדָּא, cmp. תַּרְדָּא) confused, senseless person, fool, madman. Zeb. 25^b (Ms. M. תַּרְדָּא); Yalk. Lev. 541. B. Mets. 20^b (Ms. M. תַּרְדָּא; Ms. F. תַּרְדָּא). Ker. 18^b (Ar. תַּרְדָּא). B. Kam. 105^b תַּרְדָּא Ms. M. (ed. תַּרְדָּא; Ms. H. תַּרְדָּא, marginal correct. תַּרְדָּא; Ms. R. תַּרְדָּא; v. Rabb. D. S. a. l. note; Ar. תַּרְדָּא). — [Ar. תַּרְדָּא, תַּרְדָּא, fr. תַּרְדָּא, one that lets his spittle run over his beard, madman. — Sachs Beitr. I, p. 107, referring to preced. w., silly person, cmp. Lat. bliteus.]

תַּרְדָּה pr. n. m. (v. preced.) T'radah, name of a Persian king (nickname of Ahasuerus?). Esth. R. to I, 3, v. תַּרְדָּה.

תַּרְדֵּן pr. n. m. T'radyon. Ab. Zar. 18^a בֵּן תַּרְדֵּן (חֲנִינְיָה חֲנִינְיָה); a. fr.

תַּרְדֵּמָה f. (b. h.; תַּרְדֵּמָה) torpor, trance. Pirké d'R. El. ch. XXVIII שְׁנַת תַּרְדֵּמָה שְׁנַת תַּרְדֵּמָה Gen. R. s. 17, a. e. תַּרְדֵּמָה the torpor of sleep; תַּרְדֵּמָה the trance of prophecy; תַּרְדֵּמָה מְרִמְיָה, v. מְרִמְיָה. Ib. שְׁנַת תַּרְדֵּמָה the torpor of madness. — Pl. תַּרְדֵּמָה. Ib. שְׁנַת תַּרְדֵּמָה there are three kinds of torpor.

תַּרְדֵּת, v. תַּרְדֵּת.

תַּרְדֵּת Ar., v. תַּרְדֵּת.

תַּרְדֵּת m. (prob. apocope of תַּרְדֵּת, cmp. תַּרְדֵּת) a variety of cabbage. Kil. I, 3 תַּרְדֵּת (Ms. M. תַּרְדֵּת, Ar. תַּרְדֵּת) cabbage and תַּרְדֵּת are not heterogeneous; expl. Y. ib. 27^a קִיָּין קִיָּין small (or young) cabbage.

תַּרְדֵּת m. = h. תַּרְדֵּת. — Pl. תַּרְדֵּת. Targ. Y. Lev. XXIII, 40 (ed. Vien. תַּרְדֵּת).

תַּרְדֵּת, v. תַּרְדֵּת.

תַּרְדֵּת m. (תַּרְדֵּת = תַּרְדֵּת spoon (pointed on top and curved at the end; v. Sm. Ant. s. v. Cochlear). Naz. VII, 2 (49^b) מִלֵּא תַּרְדֵּת (Y. ed. תַּרְדֵּת, corr. acc.) a tarvad-full of dust (v. תַּרְדֵּת); Tosef. Ohol. II, 3; Y. Naz. VII, 56^b bot. Kel. XVII, 12 תַּרְדֵּת תַּרְדֵּת the large spoon of the physicians (two handfuls). Ib. XXX, 2 ... תַּרְדֵּת a tarvad which is put on the table is subject to uncleanness, if it has a receptacle ever so small; a. fr. — Pl. תַּרְדֵּת. Yad. IV, 6 תַּרְדֵּת וְאִמּוֹ ... עֲצָמוֹת אֲבִירֵי וְאִמּוֹ in proportion to the esteem in which things are to be held, is their uncleanness; (human bones are declared unclean, whereas the bones of beasts are clean) in order that a man may not make spoons out of the bones of his father or mother.

תַּרְדֵּת m. f. 1) = תַּרְדֵּת, q. v. — 2) (cmp. תַּרְדֵּת a. denominatives, a. תַּרְדֵּת straight-lined, abrupt. — Pl. תַּרְדֵּת לא היו ה' אלא מוקפות) Midd. II, 5 תַּרְדֵּת (Var., a. ed. תַּרְדֵּת) the steps to the Temple were not straight-lined but rounded off (semicircular). Mekh. B'shall. s. 1 תַּרְדֵּת (the cavernous rocks, תַּרְדֵּת) did not form straight vertical walls, but were rounded (convex). Y. Succ. I, 52^a top; Y. Sabb. I, 2^d תַּרְדֵּת during the time that they were handing the boards (of the Tabernacle) from wagon to wagon, the wagons were straight-walled (not arch-covered, v. תַּרְדֵּת). — [Bekh. 44^a תַּרְדֵּת round, Rashi, v. תַּרְדֵּת, a. תַּרְדֵּת.]

תַּרְדֵּת, v. תַּרְדֵּת.

תַּרְדֵּת, v. תַּרְדֵּת.

תַּרְדֵּת f. (b. h.; תַּרְדֵּת) 1) removal. Yoma 22^a, a. fr. תַּרְדֵּת the removal of the ashes from the altar (v. Lev. VI, 3). — 2) [lifting,] heave-offering, dedicated object; contribution for the sanctuary; sacred treasure. Shek. III, 2; IV, 1 תַּרְדֵּת תַּרְדֵּת, v. תַּרְדֵּת. Ib. תַּרְדֵּת what did they do with the treasure (of the half-Shekel contributions)? Y. ib. I, 45^d bot. תַּרְדֵּת ... תַּרְדֵּת three kinds of contributions are spoken of in this section (Ex. XXV, 2 sq.): the contribution for the sockets (ib. XXXVIII, 26 sq.), the contribution of the head-tax (ib. XXX, 12 sq.), and the free-will contributions for the Tabernacle; a. fr. — Esp. T'rumah, the priest's share of the crop, of dough &c. Ter. I, 1 תַּרְדֵּת what they set aside for the priest's gift is not legal Trumah. Ib. 3 תַּרְדֵּת what he set aside is Trumah. Ib. IV, 3 תַּרְדֵּת עֵין יֶפֶת וְכִי the proportion of the priest's gift is, in case of liberality, one-fortieth &c. Ib. 5 תַּרְדֵּת אֶחָד מֵעֶשְׂרֵי חֵן one-tenth, which is as much as the gift of tithes; תַּרְדֵּת מֵעֶשְׂרֵי חֵן if he took out more than that, let him make it a contribution of tithes (for another pile). Ib. VII, 5 תַּרְדֵּת וְכִי ... שְׁנֵי שְׁנֵי תַּרְדֵּת, one containing Trumah, and the other secular fruit (תַּרְדֵּת); a. v. fr. — Pl. תַּרְדֵּת. Y. Shek. l. c. Taan. 7^b

הַתְּרִיסוֹת, תְּרִיסָה f. pl. (preced.; cmp. אָרַעַל a. נָעַל) *the net-work of the strappings of sandals* (v. Sm. Ant., Engl. ed.³, s. v. Solea). Sabb. 60^b (of nails for ornament) שְׁחִים וְאֶחָד בְּהִרְסוֹתָיו ... two on each side, and one in the strappings. Yeb. 102^b שִׁיעָר וְהִרְסוֹתָיו שֶׁל שִׁיעָר if the sandal is of leather, and its strappings of hair. Y. ib. XII, 12^d top יֵהָךְ שִׁיעָרוֹ תְּרִיסוֹתָיו שֶׁל עֵץ this means, that its strappings are of the vegetable kingdom, v. רַבָּנָה I. Tosef. Sabb. XII (XIII), 14; Y. ib. VI, 8^a; a.e.—Bab. ib. 112^b סָבֵל אַרְבַּע תְּרִיסוֹתָיו ... ואֶרְבַּע תְּרִיסוֹתָיו a sandal which has four loops, and four strapping arrangements.

תריסר, v. תרי III.

תריצה m. (תריצ) *breach*. Y. Kidd. I, end, 61^d; Y. Peah I, 16^b bot. וחרצני ח' v. חרצני ח' I ch.; Y. Shebu. II, end, 33^c תריצה; Yalk. Prov. 935 תריצה Gen. R. s. 100, v. תריצה.

תריץ, v. תריץ.

תריצא m. (תריץ) *straight, upright*. Targ. Job I, 1. Ib. XXIII, 7; a. fr.—[Targ. Ps. XLV, 7 מלכות תריצא Ms. a kingdom of *righteousness*.]—Pl. תריצין, תריצא. Targ. Ex. XXIII, 8. Targ. Ps. CVII, 43. Targ. Prov. II, 21; a. fr.—Hull. 8^b תריצי כי when the pieces of meat lie straight (as they should).—Fem. תריצא, תריצא. Targ. Ps. XLV, 7 חוטא a straight staff (h. text מישר חוטא, v. supra). Targ. Prov. XII, 15. Targ. Ps. XXXVII, 37 אורחא 'ה (תריצותא. ed. Lag. הריצתא, without תריצא; ed. Wil. תריצא); a. e.—Pl. תריצין, תריצא. Ib. LXXV, 3 (h. text מישרין). Targ. Prov. II, 13; a. fr.

תריצאית (preced.) (adv.) *straightly, in straightness*. Targ. Prov. XXIII, 31. Ib. XV, 21 תריצאית.

תריצות, v. preced.

תריצותא f. (preced.) *straightness, uprightness*. Targ. I Kings III, 6. Targ. Ps. XVII, 2. Ib. XXXVII, 37 ed. Wil. Ib. XXVI, 12 Ms. (ed. תריצא; ed. Wil. תריצא); a. fr.

תריצתא f. same. Targ. Ps. XLIV, 19 תריצתא constr. (Ms. תריצתא). Ib. XXXVII, 37 ed. Lag. (v. תריצין); a. e.

תריקא, v. תריקא.

תריקתא, v. תריקתא.

תרן (cmp. תריץ) to run about, be excited.

Pa. תריץ 1) to drive out, divorce, banish. Targ. O. Gen. III, 24 (ed. Vien. תריץ; Y. תריץ). Targ. Y. ib. 23. Targ. O. Ex. XI, 1; a. fr.—Part. pass. תריץ, תריץ; f. תריצא, תריצא; pl. תריצין, תריצין. Targ. O. Lev. XXI, 14, a. e., v. תריצא. Targ. I Kings I, 21 (h. text חטאים); a. e.—Gen. R. s. 10 ותריציה ... אחא a Roman came and drove him away. Gitt. 65^b תריצתא (Hebr. form) if a husband says to witnesses, send her off (using the verb תריץ for גרש); Y. ib. VI, 48^a bot. (not תריציה); a. e.—2) to ban, imprecate trouble on, curse. Targ. O. Num. XXIII, 7, sq. (h. text זכס).

Ithpa. תריץ, **Ithpe.** תריץ 1) to be driven away, banished. Targ. Ex. XII, 39. Targ. Lam. I, 1. Targ. Y. Lev. XXII, 13, v. תריצא; a. e.—2) to be cursed. Targ. Is. LXV, 20.

תריצתא f. (תריץ II) *sinking, fall, ruin*. Targ. Prov. XXVI, 28 ed. (Var. טריצתא, q. v.; h. text מרחא).

תריסר m. (תריסר) = טריסר (v. טריסר), *dresser, bracket, counter*. Y. Sabb. I, 2^d top שריא עומד וכו' a *tarkos* (in front of a building) that stands in the public road ... which is used to hand things from within to the street,

and from the street to within.—[Ib. III, end, 6^c bot.; Tanh. T'rumah, ed. Bub. 8, v. תריסר.]—Tosef. ib. XIV (XV), 2 תריסרין, תריסרין. Kel. XXIV, 5 טריסר, v. טריסר. —Pl. תריסרין, תריסרין. Kel. XXIV, 5 תריסרין של ספרין וכו' Ar. (ed. תריסרין; Maim. Hilkhoth Kelim XXVII, 5 (תריסר) there are three kinds of dressers (with regard to levitical cleanness): that of the barber shop, . . ., that at which people eat (v. Sm. Ant.³ Engl. ed. s. v. Abacus) . . ., and that on which olives are spread; [Maim.: a sort of *leather chest*].

תריסר, v. תריסר.

תרם (denom. of תרימה) to lift, 1) to remove (ashes), clear the altar (Lev. VI, 3). Yoma II, 1 מי בראשונה כל מי הוהם ... תרימה formerly whosoever wanted to remove the ashes from the altar, could do it. Ib. 2 החקיני וכו' it was arranged that they should clean the altar only by lot. Y. ib. 39^b bot. 'זר שח' if an outsider removed the ashes. Tam. I, 2; 4; a. e.—2) to separate the priestly gift, to make T'rumah. Ter. I, 1 תרימה לא תרימה חמשא לא תרימה five persons should not make T'rumah, and if they did &c., v. תרימה. Ib. תרימה את שאניו שלו he that separates T'rumah from what does not belong to him. Ib. אין תרימין זיהים על השמן וכו' if a gentile makes T'rumah of what belongs to an Israelite. Ib. 4 אין תרימין זיהים על השמן וכו' you cannot consecrate olives as T'rumah for oil, or grapes for wine. Ib. 5 אין תרימין מן חלקט וכו' you are not bound to give the priestly share out of the gleanings &c.; a. fr.

תרם ch. same. Y. Ter. IV, 42^d bot. תרים חרד וכו' if he was used to give as T'rumah one-fiftieth &c.; תרים חרד וכו' when he gives one-fortieth, he deprives himself of six quarters (of a Kab); a. e.

Pa. תרים same, to lift, remove.—Part. pass. תרים. Esth. R. to III, 6 רישין תרים חרד וכו' (Hebr. form) thy head shall be lifted (removed) in place of their heads.

תרמודי, v. תרמודי.

תרמוסר, v. תרמוסר.

תרמיל m. (leather) bag. Sabb. 31^a ... גר the mean proselyte who came with nothing but his staff and travelling bag (I being without merit or ancestry). Y. Shebu. VIII, 38^c bot. ותרמילו עליו as soon as he puts his staff and his bag on that animal, he becomes responsible; Tosef. B. Mets. VIII, 17. Sifra Metsora, Zab., Par. 1, ch. II תרימיל חמשה קבים a *turmel* is a bag of five Kabs capacity; Kel. XX, 1. Ib. XIX, 8 תרימיל חמשה קבים a bag the inside pocket of which has become defective. Tosef. Bets. III, 17 תרימילי בורמילי ולא תרימילי neither dare the shepherd go out with his bag (on the Holy Day); a. fr.—Transf. seed-bag, pod. Tosef. Shebi. II, 6 תרימילי על מה נחלקו על חרד they differ concerning the laws of the Sabbatical year as applicable to plants in the stage of formation of pods, v. תרימיל. —Pl. תרימילין. Kel. XXIV, 11 תרימילין שלש חרד וכו' there are three kinds of bags (with regard to levitical cleanness): those having the standard capacity (five Kabs, v. supra).

תַּרְמִילָא תַּרְמִילָא ch. same. Targ. Ruth II, 18. Targ. I Sam. XVII, 40.

תַּרְמִיל (denom. of תַּרְמִיל) to form pods. Shebi. II, 8 when they have begun to form pods before New Year; Y. ib. 34^a תַּרְמִילָא expl. עֲבָרִין קִנְקוּלִין v. תַּרְמִילָא ch.

תַּרְמִיל v. תַּרְמִיל.

תַּרְמִילָא תַּרְמִילָא, v. תַּרְמִילָא.

תַּרְמִילָא v. תַּרְמִילָא.

תַּרְמִילָא m. תַּרְמִילָא with anorganic כ, as תַּרְמִילָא v. תַּרְמִילָא; v. Targ. Prov. XXX, 31 [spurred,] cock, chicken. R. Hash. 26^a, v. שִׁכְרִי. Yoma 21^a בִּינּוּנִי ת' a normal cock (that crows neither too early nor too late). Snh. 98^b, v. צִנְפָּה. Ib. 63^b, v. תַּרְמִילָא. Tanh. Emor 2; Yalk. Sam. 139 אין ת' שִׁכְרָא is there no cock here to crow (announcing the morning)? B. Mets. 86^b מוֹבָחָר שְׂבִיעוּפּוֹת ת' (some ed. תַּרְמִילָא the choice of fowls is the chicken. Bekh. 8^a (of the hen); a. fr.—Pl. תַּרְמִילָא, תַּרְמִילָא. B. Mets. l. c. Tanh. l. c. B. Kam. VII, 7 וְכ' אין מְגַדְלִין ת' no chickens were raised in Jerusalem. Taan. 25^a. Y. Ber. III, 6^d תֹּפֶת אֲדוּמִים (ת') red cocks. Ab. Zar. I, 5 מוֹחֵר לָבֵן בֵּין דָּחַ ת' you may sell him (the gentile) a white cock along with other cocks (although he may use the white cock for idolatrous purposes). Yeb. 84^a בֵּית בּוֹקִיא כֹּחַ שֶׁל כֹּחַ like the cocks of B. B. (that tolerate no intruder); a. fr.—[Y. Dem. II, 22^d תֹּפֶת תַּרְמִילָא, v. תַּרְמִילָא II.]—Fem. תַּרְמִילָא hen. Snh. 63^b (ref. to תַּרְמִילָא כֹּחַ, II Kings XVII, 30) מַאי נִיהוּ ת' what is this (deity)? A hen. Tosef. Makhsh. II, 15. Sabb. 67^b, v. תַּרְמִילָא; Tosef. ib. VI (VII), 5; a. fr.

תַּרְמִילָא I ch. same. Targ. Ps. L, 11, v. תַּרְמִילָא; a. fr.—Sabb. 78^a בֵּרָא ת' Ms. M. (ed. Targ. Y. Deut. II, 8 (h. text גִּבֹּר, Is. XXII, 17) תַּרְמִילָא, v. תַּרְמִילָא I ch. Lev. R. s. 5 (ref. to גִּבֹּר, Is. XXII, 17) תַּרְמִילָא like the cock that moves about from place to place; Yalk. Is. 290. Yoma 20^b (expl. קִרְיָא ת' the cock has crowed; Y. Succ. V, end, 55^c תַּרְמִילָא; Y. Shek. V, 48^d bot.; a. fr.—Fem. תַּרְמִילָא on account of a cock and a hen Tur Malka was destroyed. Lev. R. s. 25, v. תַּרְמִילָא; Yalk. ib. 615. Ib. תַּרְמִילָא as long as her chicks are small, the hen calls them together &c. Midr. Till. to Ps. XLV בֵּרָא ת' the hen of the prairie; a. fr.

תַּרְמִילָא II pr. n. pl. Tarn'gola (Watchtower); 1) תַּרְמִילָא ch. Fort Tarn'gola. Targ. Y. Deut. II, 8 (h. text גִּבֹּר, Is. XXII, 17) T. near Caesarea (Philippi). Targ. Y. I Num. XXXIV, 15 תַּרְמִילָא. Targ. Y. I ib. 8.—Tosef. Shebi. IV, 10 תַּרְמִילָא עֵלְאָה דְּעֵלְאָה מִן קִסְרִין (Var. עֵלְאָה ת' Upper T. above (near) Caesarea; Y. ib. VI, 36^c תַּרְמִילָא עֵלְאָה קִסְרִי Sifré Deut. 51 תַּרְמִילָא עֵלְאָה קִסְרִי; Yalk. ib. 874 דְּקִשְׁרִי... תַּרְמִילָא (corr. acc.).—Y. Dem. II, 22^d תֹּפֶת (h. form) תַּרְמִילָא (not קִסְרִין).—V. Hildesh. Beitr., p. 42 sq.

תַּרְמִילָא תַּרְמִילָא, תַּרְמִילָא, v. תַּרְמִילָא, preced. wds.

תַּרְמִילָא v. תַּרְמִילָא.

תַּרְמִילָא (denom. of תַּרְמִילָא), Hif. תַּרְמִילָא 1) to shield, protect. Y. Sabb. V, 7^b bot. (expl. לְבֹבִין כְּנָגֵר וְהוּא מְתַרְמִילָא כְּנָגֵר one places a hide from the tannery against its heart, and this protects it against attacks of wild beasts.—2) to resist, fight, wrestle in debate. Yeb. 121^b שׂוֹחֵ עִם שְׁמִינִים וְכ' (ed. שׂוֹחֵרִים, corr. acc.) who debated with eighty-five elders; Y. ib. XVI, 15^d שׂוֹחֵרִים כְּנָגֵר וְכ' who debated with R. H.

תַּרְמִילָא ch., Af. תַּרְמִילָא, Pa. תַּרְמִילָא same, 1) to shield. Targ. Job XLI, 7 מְתַרְמִילָא Var. ed. Lag. (ed. תַּרְמִילָא noun).—2) to fight, challenge, oppose. Y. Ab. Zar. II, 41^b תֹּפֶת רִחוּתָא ... but R. H. opposed him improperly; Y. Dem. III, 23^c bot. מְתַרְמִילָא לְקַבֵּל (corr. acc.). Y. Gitt. III, 44^d וְכ' לְקִישׁ מְתַרְמִילָא לְקַבֵּל וְכ' not that R. L. opposed R. J. because they differed in theory, but &c. Tam. 32^a מִה דִּין אֶתְרִיסָתָא לְקַבֵּל (Rashi אֶתְרִיסָתָא Ithpe.) why, now, did you oppose me?—3) to put on armor. Y. Kidd. III, 63^d מִתְרַם כְּלוּ וְכ' and R. H. put his armor on against (took up a debate with) &c.

תַּרְמִילָא same, to oppose. B. Bath. 111^a הֲשֵׁחָא אִתְרִיסָתָא (הֲשֵׁחָא כִּי Ms. M. (ed. הֲשֵׁחָא כִּי) now if R. H. were dead, you might have opposed me (by referring to his authority).

תַּרְמִילָא v. sub תַּרְמִילָא.

תַּרְע (denom. of תַּרְעָא), Hif. תַּרְעָא to sound alarm, esp. to blow the Shofar at public services (at fast and prayer meetings &c.). Y. Taan. II, 65^b תֹּפֶת שָׁאִין כָּל שָׁנָה שָׁאִין at the beginning of the year, they will sound it at the end, v. רִיעַ I. Taan. III, 1 שְׁמִירָא if people neglect to blow the Shofar at the beginning of the year, they will sound it at the end, v. רִיעַ I. Taan. III, 1 שְׁמִירָא when plants change (degenerate), we blow (call prayer meetings) for them at once (without waiting for the first rain). Ib. 3 תַּרְעָא וְתַרְעָא that town must fast and blow the Shofar (at prayer meeting), and all those around must fast, but not hold prayer meetings; must hold prayer meetings, but not fast. Ib. 7 תַּרְעָא בשָׁבָה on the following occasions the alarm is sounded on the Sabbath: when a city is surrounded by gentiles, or threatened with a flood, &c., v. תַּרְעָא; a. fr.

תַּרְע I (Tafel of תַּרְעָא) to break, shatter, make a breach (corresp. to h. פָּרַץ, a. פָּרַץ). Targ. Jud. VI, 30. Ib. VIII, 9. Targ. II Sam. VI, 8; a. fr.—Part. pass. תַּרְעָא; f. תַּרְעָא broken into, open. Targ. Prov. XXV, 28.—Y. Peah I, 16^b bot.; Y. Shebu II, end, 33^c, a. e. וְתַרְעָא וְכ' I ch.

תַּרְע same. Targ. O. Gen. XLIX, 45 ed. Berl. (ed. Vien. Pe.). Targ. O. Lev. XIV, 45 ed. Berl. (ed. Vien. Pe.). Targ. Ps. II, 9 תַּרְעָא Ms. (ed. Pe.); a. fr.

תַּרְע Ithpe. תַּרְעָא, תַּרְעָא, Ithpe. תַּרְעָא to be broken, shattered, be broken into. Targ. Prov. XXIX, 18 (h. text יִפְרַע). Targ. Jer. XXXIX, 2. Targ. Jud. VI, 28; a. fr.; v. תַּרְעָא.

תַּרְעָא II, תַּרְעָא, c. (preced.) 1) [opening.]

door, gate (corresp. to h. פֶּתַח, a. שַׁעַר). Targ. Ex. XXXII, 27. Targ. Deut. XXII, 21; a. fr.—Lev. R. s. 5⁸ פֶּתַח אִם she finds the door open; תַּרְעִיחָא if she finds it shut. Num. R. s. 9¹³, v. אֶסֶר; a. fr.—[Yalk. Mic. 551, v. תַּרְעִיחָא].—*Pl.* תַּרְעִיחָא, תַּרְעִיחָא, תַּרְעִיחָא. Targ. Y. Deut. III, 5. Targ. Is. XXVI, 2. Targ. Prov. XXXI, 31; a. fr.—Y. Shek. V, end, 49^b וְכִי R. A. was building those gates of the Great College; a. fr.—2) = h. *market, market price*. B. Bath. 90^b, v. תַּרְעָא. B. Mets. 74^b בְּחַד when prices remain unchanged; a. e.—*Pl.* as ab. Ib. בְּחַד when there are two prices (prices have changed); a. e.

תַּרְעָא m. (preced.) 1) *gate-keeper, guard*.—תַּרְעָא. Targ. I Chr. IX, 18; a. e.—2) *locksmith*.—*Pl.* as ab. Targ. II Kings XXIV, 16 (not תַּרְעָא; h. text מִסְכָּר); Targ. Jer. XXIV, 1 (not תַּרְעָא).

תַּרְעָא, תַּרְעָא, v. תַּרְעִיחָא.

תַּרְעוּמָא f. (רָעַם) *murmur, complaint, quarrel*. B. Mets. VI, 1 אֵלָּא ... אֵלָּא they have nothing but a complaint (no legal claim) against each other. Ib. 76^a מָה עֲבִידוּרָא וְכִי מָה הָאֵלָּא לִיבָא לִיבָא לִיבָא he may say to him, dost thou not believe in (Prov. III, 27), 'withhold not a benefit &c.'? Y. ib. V, 10^b אֵלָּא ... אֵלָּא if an agent leaves his neighbor's money unemployed, the latter has no legal claim; ib. IX, beg. 12^a, opp. הָאֵלָּא לִיבָא. Sabb. 56^b לֹא אֵלָּא I have no quarrel with thee, but only with him &c.; Yalk. Sam. 151. Treat. Der. Er. Zuffa ch. IX, beg. וְכִי הָאֵלָּא לִיבָא לִיבָא לִיבָא the heretics (who declared nothing to be essential in the Law but the Ten Commandments); a. fr.—*Pl.* תַּרְעוּמָא. Tosef. Sot. VI, 1 וְכִי הָאֵלָּא לִיבָא לִיבָא לִיבָא and all the other murmurings (against God) mentioned in that section (Job XXVII).

תַּרְעִיחָא m. (תַּרְעִי) 1) *one that makes a breach*. Gen. R. s. 69 (play on יָמָא וְכִי, Gen. XXVIII, 14) אֵלָּא הָאֵלָּא thou art he that will break through the sea (thy children will pass through the Red Sea); Yalk. Mic. 551 תַּרְעָא (corr. acc.).

תַּרְעִיחָא, v. תַּרְעִיחָא.

תַּרְעִיחָא f. (רָעִי II) *plan, cunning, ambition* (in a good and an evil sense). Targ. Prov. XXVII, 9 (h. text נִצָּח). Ib. I, 4 (h. text מִנְחָה). Ib. XXXI, 16. Ib. XXIV, 9; a. fr.

תַּרְעִיחָא I f. (b. h.; v. רָעִי) *reeling, staggering*. Esth. R. to I, 14 (play on שָׁחַר ib., v. שָׁחַר) ... כּוֹס שֶׁל חַיִּיב I will make them drink the cup of staggering. Gen. R. s. 16 ... כּוֹס תַּרְעִיחָא עָתִיד in the future the Lord will make the nations (that oppress Israel) drink the cup of

staggering out of the place whence judgment goes forth (Eden).

תַּרְעִיחָא II pr. n. pl. *Tar'elah*. Y. Shebi. IX, 38^d bot. 'Succoth (Josh. XIII, 27) is now called Tar'elah (v. Hildesh. Beitr., p. 48).

תַּרְעִיחָא (v. Hithpa., and תַּרְעוּמָא) *to make discontented, rebellious*. Pesik. R. s. 43, end (ref. to תַּרְעוּמָא, I Sam. I, 6) אֵלָּא וְכִי מִתַּרְעִיחָא אֵלָּא לִיבָא לִיבָא לִיבָא attempt to make her rebellious against me, v. רָעַם.

תַּרְעִיחָא, תַּרְעִיחָא, v. תַּרְעִיחָא.

תַּרְעִיחָא, תַּרְעִיחָא, תַּרְעִיחָא f. (תַּרְעִי) 1) *breach*. Targ. II Sam. VI, 8. Targ. I Kings XI, 27 (ed. Wil. 'תַּרְעִי); a. fr.—Y. M. Kat. III, 83^c top וְכִי הָאֵלָּא לִיבָא לִיבָא לִיבָא, v. יָסוּג I ch.; Gen. R. s. 100 וְכִי הָאֵלָּא לִיבָא לִיבָא לִיבָא, v. פֶּסַח; a. e.—*Pl.* תַּרְעִיחָא, תַּרְעִיחָא, תַּרְעִיחָא. Targ. Ez. XIII, 5 (ed. Wil. תַּרְעִיחָא, corr. acc.).—2) *gate*. Y. Snh. VI, 23^c הָאֵלָּא לִיבָא לִיבָא לִיבָא the gate (door) of Gehenna; (Y. Hag. II, 77^d bot. וְכִי הָאֵלָּא לִיבָא לִיבָא לִיבָא a hinge of the gate of Gehenna).

תַּרְעִיחָא (Taf. of רָעַם), Hif. הִתַּרְעִיחָא 1) *to make soft*. Tosef. Shebi. I, 8 מִפְּנֵי שְׂמֵחַרְרִיפָא ... לֹא יִקְנָה ed. Zuck. (oth. ed. שְׂמֵחַרְרִיפָא) (in the Sabbatical year) one must not smear resin over a root (of a bulbous plant), because it makes it softer (advances its ripening).—2) *to rot, decay; to become weak*. B. Bath. 19^b בְּשִׂחְרִיפָא when the dates are rotten. Y. B. Kam. V, end, 5^a מִשְׁחַרְרִיפָא אֵלָּא לִיבָא לִיבָא לִיבָא when the animals grew sick from the air in the pit (v. תַּרְעִיחָא).

תַּרְעִיחָא ch. same, *to be soft, dissolved, digested*. Y. Shek. VI, 50^a bot.; Cant. R. to IV, 12, v. תַּרְעִיחָא.

*Af. אֶתְרִיחָא *to use foul language, blaspheme*. Targ. Ps. XLIV, 7 Levita (ed. מגדל).

תַּרְעִיחָא, Pirké d'R. El. ch. LI, end, v. תַּרְעִיחָא.

תַּרְעִיחָא f. (תַּרְעִי) [*foulness, obscenity, debauchery*] at idolatrous festivals. Ab. Zar. II, 3 אֵלָּא אֵלָּא לִיבָא לִיבָא לִיבָא you must not deal with those who journey to idolatrous festivals (Dionysia), but you may deal with those who are coming home; Tosef. ib. I, 15; Y. ib. II, 41^b [read:] אֵלָּא תַּרְעִיחָא some read *tarpuh*, and others read *tarbuth*; he that reads *tarpuh* refers to *t'rafim* (obscenities, v. הִתַּרְעִיחָא) &c., v. הִתַּרְעִיחָא. Tosef. l. c. 16 ... עִם שִׂירָא בְּחַד (our w. omitted in ed. Zuck.) a man (Jew) must not go with a party on an idolatrous pilgrimage. Bab. ib. 32^b וְכִי הָאֵלָּא לִיבָא לִיבָא לִיבָא if a gentile is going to an idolatrous festival, you must not deal with him, because he goes to offer his devotion to idolatry, but on his way back you may deal with him &c.; יִשְׂרָאֵל if a Jew is going to an idolatrous festival, you may deal with him on his way to it, for he may reconsider and not go &c.; a. e.

תַּרְעִיחָא, v. תַּרְעִיחָא.

חֲשֹׁבֶה, חֲשֹׁבֶה, חֲשֹׁבֶה, v. sub חֲשֹׁבֶה.

תְּשֻׁבָּה, v. תָּשׁוּב.

תְּשֻׁבָּה pr. n. pl. *T'shub*, native place of Elijah the Tishbite. Targ. I Kings XVII, 1; II Kings I, 8 ed. Lag. (oth. ed. תּוֹשֵׁב; a. fr.

תְּשֻׁבָּה f. (b. h.; תָּשׁוּב) 1) *return to God, repentance*.

Ab. IV, 11, v. תָּרַם. Pes. 54^a חַרְדָּה ה' יוֹכ' seven things were created before the world was made, they are: the Law, repentance &c. Ib. 119^a (ref. to Ez. I, 8) כְּדִי לִקְבֹּל בְּעֲלֵי ה' ... כְּדִי לִקְבֹּל בְּעֲלֵי ה' that is the hand of the Lord which is spread under the wings of the Hayoth (v. תְּהִיָּה I) to receive the repentant sinners. Ber. 34^b מְקוֹם ה' שֶׁבְּעָלֵי ה' עוֹמְדִין וְכ' where the repentant sinners stand, the perfectly righteous are not permitted to stand, for it is said (Is. LVII, 19) &c. Yeb. 21^a (in Chald. dict.) הֵנִי אֵלֶּי אֵשֶׁר בָּרַח אֵשֶׁר בָּרַח these sins (of incest) may be remedied by repentance, but those (of giving false measures) cannot be remedied by repentance (because you can make no restoration). Pesik. R. s. 28 (ref. to Ps. CXXXVII, 2) וְכ' בָּא וּרְאֵה עֲפָרָה ... לְה' וְכ' come and see (the power of the love of) the dust of the land of Israel for repentance: as long as they were in the land of Israel, Jeremiah said to them, do penance, &c.; a. fr.—2) *reply, answer*. Sabb. 88^b ה' הַחֲזִיר לָהֶן תִּתֵּן תְּשֻׁבָּהָם give them an answer (refute their argument). Pes. 94^a וְכ' ה' הַחֲזִיר לָהֶן תִּתֵּן תְּשֻׁבָּהָם what was the reply the divine voice gave to that wicked man (Nebuchadnezzar), when he said (Is. XIV, 13), I will rise &c. ?; Hag. 13^a. Snh. 91^a ה' הַחֲזִיר לָהֶן תִּתֵּן תְּשֻׁבָּהָם make your argument against him; they could find nothing to reply. Ib. 105^a, v. תְּשֻׁבָּה. Ab. Zar. 44^b גְּנוּבָה ה' גְּנוּבָה, v. תְּשֻׁבָּה. a. fr.—*Pl.* תְּשֻׁבָּה. Yoma 12^b וְכ' בְּרַבֵּר חֲדָא ה' בְּרַבֵּר חֲדָא there are two arguments against it, first that &c.; Keth. 87^b; a. fr.—Gen. R. s. 20 ה' בַּעַל, v. בָּעַל.

תְּשֻׁבָּה, תְּשֻׁבָּה f. (תָּשׁוּב) 1) *bed, couch, mattress, carpet*. Targ. Prov. XXII, 27. — *Pl.* תְּשֻׁבָּה. Ib. XXXI, 22 (h. text מְרִבִּים). Ib. VII, 16.—2) *bed, bottom*. Targ. Ez. XLIII, 13; 14; 17 (h. text חִדִּים).

תְּשֻׁבָּה f. (b. h.; תָּשׁוּב) *trust, loan*. Sifra Vayikra, Hob., Par. 9, ch. XV; Shebu. IV, 5 ה' פְּקוּדֵן וְה' חֲבֹלָה a charge or a loan. B. Mets. 48^a, a. e. ... כְּגוֹן שִׁחָר לִי ה' by תְּשֻׁבָּהָּ yad we mean a loan for which the debtor has designated a certain object in his possession as security. Ib. (ref. to Lev. V, 24) לְרִבּוּת ה' יֵרֵךְ לְהִשְׁבּוֹן this includes the תְּשֻׁבָּהָּ yad as amenable to the law of restoration (v. תְּשֻׁבָּה); a. e.

תְּשֻׁבָּה, v. תָּשׁוּב.

תְּשֻׁבָּה f. (b. h.; תָּשׁוּב) *help, salvation*. Ex. R. s. 18, end וְכ' בְּיוֹם שֶׁשְׁחִירָא לִכְמֵהּ ה' on the anniversary of the day on which I wrought salvation for you (on the fourteenth of Nisan), and in that very night. Ib. s. 19, end וְכ' ה' וְכ' and he saved them; a. e.

תְּשֻׁבָּה f. (b. h.; תָּשׁוּב) *desire*. Gen. R. s. 20 אֵין תְּשֻׁבָּהָּ ה' ה' ה' ה' the wife's longing is for her hus-

band (Gen. III, 16) ה' ה' ה' ה' the tempter longs for Cain and the like of him (ib. IV, 7); וְכ' ה' ה' ה' the rains long for the earth (Ps. LXV, 10); וְכ' ה' ה' ה' and the Lord longs for Israel (Cant. VII, 11). Ib. ה' ה' ה' return to thy desire; ה' ה' ה' return to the desire for thy husband; a. e.—*Pl.* תְּשֻׁבָּה. Ib. ה' ה' ה' there are four desires (four Biblical passages containing the word *t'shubkah* or its root); Yalk. ib. 32.

תְּשֻׁבָּה f. (b. h.; תָּשׁוּב, v. תְּשֻׁבָּה I) *traveller's gift to the host, present*. Yalk. Cant. 988 (ref. to תְּשֻׁבָּה, Cant. IV, 8) ה' ה' ה' the nations will bring Israel as the travellers' gift (alluding to Is. LXVI, 20; emp. Cant. R. to l. c.). Midr. Till. to Ps. LXXXVII (ref. to תְּשֻׁבָּה, Cant. l. c.) דְּבַר נָקִיָּא דְּרִיזֵין ה' דְּבַר נָקִיָּא why is a gift called *t'shubrah*? Because man looks at it and says, how beautiful! (ed. Bub. וְכ' ה' וְכ' ה' by ref. to Job VII, 8); Yalk. ib. 888 (not תְּשֻׁבָּה).

תְּשֻׁבָּה, v. תָּשׁוּב.

תְּשֻׁבָּה f. (תָּשׁוּב) *weakness, feebleness*. Targ. Lam. I, 6 ה' תְּשֻׁבָּה (ed. Vien. תְּשֻׁבָּה).

תְּשֻׁבָּה f. (תָּשׁוּב II, v. Ned. III, 8 quot. s. v. תְּשֻׁבָּה I) 1) *early manhood, youth*. Ab. III, 2 וְכ' ה' v. נִזְהָר II; Y. Taan. II, 65^b bot. (corr. acc.). Lam. R. to I, 2 ה' ה' she had a grown up son, and he died; ib. II, 11.—2) (sub. מִיָּתָה) *death at manhood, premature death*. Ib. ה' ה' tears over the loss of a grown up child. Treat. Der. Er. Zutta ch. IX ה' ה' in order that thou mayest be saved from the angel of premature death.—[3] *search for young men, conscription*. Tanna d'Elijahu ch. I.]

תְּשֻׁבָּה f. (תָּשׁוּב = תָּשׁוּב) = תְּשֻׁבָּה. Targ. Job XXX, 22 Ms. (ed. Lag. תְּשֻׁבָּה; ed. Wil. תְּשֻׁבָּה; h. text תְּשֻׁבָּה, K'ri תְּשֻׁבָּה).

תְּשֻׁבָּה, v. תָּשׁוּב.

תְּשֻׁבָּה, v. תְּשֻׁבָּה.

תְּשֻׁבָּה, v. תָּשׁוּב.

תְּשֻׁבָּה, תְּשֻׁבָּה f. (תָּשׁוּב) *ninth*. Targ. Num. VII, 60. Targ. II Kings XVII, 6. Ib. XXV, 1; a. fr.

תְּשֻׁבָּה m., **תְּשֻׁבָּה** f. (b. h.; תָּשׁוּב) same. Yoma 81^b ה' ה' ה' whoever eats and drinks on the ninth (of Tishri, being cheerful in his faith in God's forgiveness) is considered as if he fasted on the ninth and the tenth. Bekh. IX, 8 קָרָא לְה' עֲשִׂירִי if (in counting the sheep for tithes) he called the ninth the tenth; a. fr.

תְּשֻׁבָּה, v. תְּשֻׁבָּה.

תְּשֻׁבָּה, v. תְּשֻׁבָּה.

Taan. IV, 5 'ר'... nine days in the year were designated for the offering of wood (for the Temple) by priests and the people. Ib. 6 באב on the ninth of Ab; a. v. fr.—*תשעה* *nineteen*.—*Pl.* *תשעה* *ninety*. Ab. V, 21, v. שנה I. Gen. R. s. 47 שנה 'ר' at the age of ninety years. Lev. R. s. 16 'ר' *ninety-nine* people die of ... against one of &c.; a. fr.

תשע f., *תשעה* m. ch. same. Targ. Gen. V, 5. Targ. Num. I, 23. Targ. II Kings XXV, 3; a. fr.—Ber. 29^a 'ר' those nine benedictions in the New Year's prayer; a. fr.—*תשע* *nineteen*. Targ. Gen. XI, 25 (Y. ed. Vien. *תשע*, corr. acc.). Targ. Josh. XIX, 38; a. e.—Ber. I. c. introduced, nineteen they did not; a. e.—*תשע* *the nineteenth*. Targ. I Chr. XXIV, 16.

תשע, v. preced., a. תשע.

תשקופים, v. תשקופים.

תשרי (v. Schr. KAT², p. 380) *Tishri*, the seventh month of the Jewish calendar, containing thirty days, varying between the fifth of September and the third of November. R. Hash. I, 1 באחד בר' *the first of Tishri* is the era for years, for Sabbatical years, for jubilees &c. Ib. 10^b בר' *the world was created in Tishri*; Gen. R. s. 22; a. fr.

תש (privative of *יש*; cmp. *תשיש*) *to be weak, slender*, old. Ber. 32^a כחו נקבה *now the nations will say, his (God's) power has grown weak as that of a woman*. Pes. 62^b 'ר' כחו *from the day that the Book of Genealogy was suppressed, the strength of the wise has failed, and the light of their eyes has grown dim*. Esth. R. to I, 1 ורש *v. רשח*. Men. 29^b; a. fr.—Part. pass. *תש*; *pl.* *תשים*. Midr. Till. to Ps. XVIII, 17 מה *what did the feeble (old) among them (that crossed the Red Sea) do?*; Yalk. Sam. 161 'ר' *the feeble and the lame*. Cant. R. to V, 16 (ref. to Ps. XXIX, 4) לר' *(not) קול ה' בכו לבחורים* 'the voice of the Lord with strength'—for the youths; 'the voice of the Lord with majesty'—for the feeble; (Num. R. s. 10¹ *לְתַשִּׁים*); a. e.

Hif. *תשיש* or *תשיש* *to weaken*. Snh. 26^b (play on *תשיש*, Is. XXVIII, 29) שְׁתַּשִּׁיחַ כְּחוֹ *why is the law called tushiyah? Because the study of it weakens the strength of man* (v. *תשיש*). Gitt. 70^a שלשה דברים *three things weaken man's strength*; a. e.

תש ch. same. Targ. Y. Num. XIV, 9 תש.

Ithpe. *תשיש*, *תשיש* *to grow feeble, be sick*. Targ. Y. Deut. IX, 28.—Pesik. B'shall., p. 93^b 'א ... 'ר

R. El. ... was falling away, and his (emaciated) arm was uncovered &c.; Koh. R. to XI, 2; a. e.—Cant. R. to II, 16 ארשש ed. Wil., v. תשש.

Polet *to weaken*. Targ. Ps. CXVIII, 10, sq. ארשש *Regia* (ed. Lag. ארשש; ed. Wil. ארשש Af.).

תת, v. תת.

תת (= *תחת*) below. Lam. R. to I, 1 רבתי *go and count them (the joists) from the upper side (of the room) down (to the other end), and from there up, until &c.* B. Bath. 45^a, v. ילי; a. e.—[Sabb. 102^b, v. next w.]

תת m. (preced.) *lower, nethermost*. Pes. 76^a, v. ילי I. Hull. 112^a, v. ילי. Sabb. 102^b Ms. M. (ed. תת), v. ילי; a. e.—*Pl.* *תת*. Targ. Y. Gen. VI, 16. Targ. II Chr. VI, 18; a. e.—B. Mets. 108^a, v. ילי. Pes. 8^a; a. fr.—*Fem.* *תת*; *pl.* *תת*. Ib. ^b 'ר' *to exclude the nethermost casks of the lower rows*. M. (ed. תת) to exclude the nethermost casks of the lower rows.

תת = *תת*. Pes. 74^b בר' *with the throat downward*. Hull. 8^b bot. *קרמא מפסיק מר' there is the membrane separating (the fat) from (the meat) below*. Snh. 39^a מבלק *from the middle of thy body downward*, v. ארשש; a. fr.

תת, Y. Ab. Zar. II, 41^d bot. ארר *read: ארשש; תת*.

תת f. = h. *תשובה*, 1) *reply, refutation*. Y. Hall. III, 59^b bot. 'ר' על *(not) ליה דר' ועירה* what R. Z. said is no argument bearing on what R. Bun asked.—*Pl.* *תת*. Y. Peah IV, 18^b top *התשובה* (prob. to be read: *תת*, v. *תת*—2) *return to God, repentance*. Targ. Ps. XC, 2. Targ. II Chr. XXXIII, 13; a. fr.—Lev. R. s. 35, v. *תת* I; ib. s. 13; Yalk. Is. 256; a. e.

תת, Pa. *תת* (denom. of *תת*) *to lower, go down*. Zeb. 54^b ביה קליל *let us go down a little with it (build it a little lower; Yalk. Deut. 910 פורחא ליה; Yalk. Josh. 24 קליל ביה פורחא)*.

Ithpa. *תת* *to be lowered, placed under*. Men. 99^a מידלי ליה *it was lifted over and let down (and placed) a little lower than they (the other tables)*. Pes. 8^a דמיחתי (not *דמיחתי*) when the bed stands on low legs, opp. *דמידליא*, v. דלי.

תת, v. תת.

תת, Gen. R. s. 29 Ar. (ed. אינתיחא), a corrupt., prob. to be read: *תת*, v. *תת* (and correct art. אינתיחא).

תת, Lev. R. s. 9, read: ארשש, v. ילי II.

Addenda et Corrigenda.

(Articles marked * are additional).

אַבְדִּיָּן, add Erub. 19^a.
אַבְהֵנוֹס, for Y. Kil. III, read Y. Kil. VIII.
אַבּוּב, for Men. X, 4, read Men. 66^b.
אַבּוּס, after their stables., add Num. R. s. 21¹⁶; Lev. R. s. 27⁶; Tanh. Emor 10 animals reared in thy stables.
אַבְטִיגָא, for Sifré Deut. 80, read Sifré Deut. 81.
אַבִּיב, add—[Men. 66^b של קליות א', read: אַבּוּב.]
אַבִּיר, after noblest sons., add 2) (in an evil sense) *stubborn*. Ber. 17^b, v. מחסִיגָא.
אַבֵּל, add B. Mets. 47^b בא' קאי, v. רָבֵר.
אַבֵּל I, add Pes. 53^a Ms. M. (ed. אוכל, Rashi Var. אבל).
אַבֵּל II, for Y. Ber., read Y. Ber.
אַבֵּל, for M. Kat. 7^b, read M. Kat. 17^b;—after Rejoicings, add M. Kat. 24^a.
***אַבְמִסִּיר**, Y. Meg. III, 74^a bot., read: אַבְמִסִּס.
אַבֵּן, for Sabb. 66^a, read Sabb. 66^b.
אַבֵּן, add—3) *testicles*. Mekh. B'shall. s. 5.
אַבְסִקְנִטָה, for Y. Ber. IV, read Y. Ber. IX.
***אַבְרָהָם** (b. h.) pr. n. m. *Abraham*, the patriarch; mostly אַבְרִי (abbrev. א"א) our father A. Ber. 13^a לא' אברהם he that speaks of Abraham as Abram transgresses a law (Gen. XVII, 5). Yoma 28^b וְכ' אברהם's afternoon prayer began at the time &c. Keth. 2^a, a. e. מִרְיָה by the Lord of Abraham! Gen. R. s. 39; a. v. fr.
***אַבְרָם** (b. h.) pr. n. m. *Abram*, 1) = Abraham. Ber. 13^a וְכ' אברהם וְכ' א' הוא אברהם

Abram is the same as Abraham; at first he was the father of Aram, and afterwards the father of the whole world. Ib. א' הקורא לאברהם א'—2) A. an Amora. Gitt. 50^a הוֹיָאָה א' הוֹיָאָה.
אַבְרָנִי, after Esth. R. to III, 6 עוף, add; Matt. K. to Esth. I, 4 קברן.
אַבְשׁוּנָא, for Ps. 39^b, read Pes. 39^b.
***אַנָּה** = אָנָּה. Tosef. Kil. I, 12.
אַנָּב, before Snh. 101^b, insert Targ. Job XXX, 18; a. e.—
אַנְבִּין, for קסריי, read קיסריי.
אַנְבִּיה, add—2) the use of the verb הָבִיר. Y. Snh. III, 21^c bot.
אַנְבִּיָּא, for hogeg ibid. Ps., read hogeg Ps.
אַנְבִּיָּטוּס, for read . . . אַנְבִּיָּטוּס; אַנְבִּיָּטוּס, read prob. to be read אַנְבִּיָּטוּס; cmp. Lev. R. s. 1⁸.
***אַנְבִּיָּה II** f. אַנְבִּי I; cmp. נִיף. *Nif.*) drop; [b. h. אַנְבִּי a small coin]. Midr. Till. to Ps. LXXV, 9 (ref. to וַיִּגֵּר, ib.) מִה שֶׁחֵתֵּר כִּמְיֵן א' אֶחָד הִיָּהּ וְכ' (ed. Bub. אַנְבִּי) what thou hast drunk (of the cup of misery) was merely like one drop, but now &c.; Yalk. ib. 813 כְּמִי אַנְבִּי אֶחָד.
אַנְבִּיר, after myrrh fit for storage, add; Yalk. ib. 149 מִרְיָ אַנְבִּיר (corr. acc.). Tosef. Dem. IV, 23, v. קִסְרִין.
אַנְבִּי for wife's brother or kindred, read: wife's sister's husband.
אַנְבִּי, add Omp. עֹנֵל.
אַנְבִּיָּא, for Kadesh, read Kedesh.
***אַנְבִּיָּא** drop, v. אַנְבִּיָּה II.
אַנְבִּיָּה, for שְׁחֵתֵּר, read שְׁחֵתֵּר.
אַנְבִּיָּה, for a wife's disobedience, read a wife's or a husband's rebellion.

אַנְבִּיָּא, for אַנְבִּיָּא, read אַנְבִּיָּא.
אַנְבִּיָּא add Yalk. Sam. 124 צִלְמָא הַיּוֹדִים (?).
אַנְבִּיָּא, after אַנְבִּי, add; Pa. אַנְבִּי;—for אַנְבִּיָּא אַנְבִּיָּא, read אַנְבִּיָּא אַנְבִּיָּא.
אַנְבִּיָּא, for store, read stove.
אַנְבִּיָּא, for [earth], read 1) earth, ground. Gen. R. s. 36. Ber. 36^a, a. fr. 'אנְבִּיָּא (abbrev. א"א) בורא פרי הא'—2)
***אַנְבִּיָּא** f. אַנְבִּי (אָדוּם) red color. Num. R. s. 2⁷ שְׁאִין אַנְבִּיָּא עֹדָה (ed. Wil. אַרְמִיָּא, corr. acc.) whose red color is not deep.
אַנְבִּיָּא, for Kil. VII, read Kil. VIII.
אַנְבִּיָּא, add ; v., however, אַנְבִּיָּא.
***אַנְבִּיָּא**, Targ. Ruth IV, 4, read: אַנְבִּיָּא, v. אַנְבִּיָּא.
אַנְבִּיָּא, for Y. Ber. I, read Y. Ber. II.
אַנְבִּיָּא, add—Pl. אַנְבִּיָּא. Num. R. s. 2¹⁶.
אַנְבִּיָּא, for Tosef., read Tosaf.
אַנְבִּיָּא, for Yalk. Ps. 624, read Yalk. Ps. 623.
אַנְבִּיָּא, add Tosef. Ukts. I, 5 (ed. Zuck. עֹבֶשֶׁן, corr. acc.).
***אַנְבִּיָּא** m. (v. אַנְבִּיָּא) cup. Targ. Y. Gen. XLIV, 2; a. e.
***אַנְבִּיָּא** m. = h. אַנְבִּי rim (by which to handle a basket &c.).—Pl. אַנְבִּיָּא. B. Mets. 25^a, v. אַנְבִּיָּא.
***אַנְבִּיָּא**, v. אַנְבִּיָּא.
אַנְבִּיָּא, add—2) confession. Targ. Josh. VII, 19 ed. Lag. (oth. ed. אַנְבִּיָּא).
אַנְבִּיָּא II, for אַנְבִּיָּא (דוּעַ, v. אַנְבִּיָּא), read אַנְבִּיָּא (דוּעַ, v. אַנְבִּיָּא).
אַנְבִּיָּא, add Y. Sabb. III, 10^c top, v. אַנְבִּיָּא.

*אֲזַנְיָם, Sifrē Deut. 22, read: אֲזַנְיָם.
אֲזַנְיָן, after גִּיּוֹתֵינִי, insert; ed.
Lag. אֲזַנְיָא, corr. acc.

אֲזַנְיָא II, add Y. Sot. III, beg.
21^b, v. בְּרַבְרָא.—[Sifrē Deut. 321
מֵאֲזַנְיָא, v. גִּיּוֹ.]

אֲזַנְיָא, add Men. 39^a שֵׁשׁ אֲזַנְיָא וְכ' the six interspaces between the seven heavens.

אֲזַנְיָא, add 4) a moment of rest.
Koh. R. to III, 9, v. קָלִיל I.

אֲזַנְיָא, add Sifrē Deut. 22 אֲזַנְיָם (not
אֲזַנְיָא); Yalk. ib. 805 אֲזַנְיָן.

אֲזַנְיָא, before—Pl. insert Snh. 17^b
אֲזַנְיָא a physician and a surgeon
(blood-letter).

אֲזַנְיָא, add [Pesik. R. s. 33, read:
אֲזַנְיָא.]

*אֲזַנְיָא f. (b. h.; אֲזַנְיָא) trainer,
educator. Pesik. R. s. 33, v. בְּרַבְרָא.

*אֲזַנְיָא, Arakh. 32^a, read: אֲזַנְיָא.

*אֲזַנְיָא, read: אֲזַנְיָא, v. אֲזַנְיָא I.

אֲזַנְיָא, read אֲזַנְיָא;—after
flax., insert Sifra Thazr., Neg., Par. 5,
ch. XIII.

אֲזַנְיָא, add Lam. R. to IV, 18 עֹר' (corr. acc.).

*אֲזַנְיָא, Arakh. 32^a, sq. read אֲזַנְיָא.

אֲזַנְיָא, before—Pl., insert Erub. 18^b
against his will. Y. Ber. III, 6^a top,
a. e. אֲזַנְיָא מִשְׁתַּחֲוֶה אוֹסֵס (death in
the family) befell him.

*אֲזַנְיָא, v. אֲזַנְיָא.

*אֲזַנְיָא, Tosef. Kel. B. Mets. VII, 9,
read: אֲזַנְיָא.

אֲזַנְיָא, before—Pl., add Midr. Till. to
Ps. VI, beg. כֹּא' according to
method and law.

אֲזַנְיָא, before—Pl., add Y. Shebi.
IX, 39^a top אֲזַנְיָא הֵן this storehouse.

*אֲזַנְיָא, Tanh. ed. Bub. Mikḡets 9,
read: אֲזַנְיָא.

*אֲזַנְיָא, v. אֲזַנְיָא.

אֲזַנְיָא I, Nif., add Yoma VIII, 6 עד
עֵינָיו until his eyes are enlighten-
ed (his eye-sight is restored); a. e.—
Hif. add Midr. Till. to Ps. XXX, end
מֵאֲזַנְיָא (not מֵאֲזַנְיָא) he
illuminates their errors for them (causes
them to recognize their errors). Tosef.

Taan. I, 6 עד הארז שבמזרח ed. Zuck.
(read as Var. המזרח המזרח).

אֲזַנְיָא I, for prop. light, flame; esp.,
read: light, flame. Ab. II, 10 warm
thyself כְּגַד אֲזַנְיָא at the fire of the
wise; a. e.—Esp.

אֲזַנְיָא, for Mas אֲזַנְיָא, read
Mus. אֲזַנְיָא; for Sabbath year, read
Sabbatical year.

*אֲזַנְיָא path, v. אֲזַנְיָא.

אֲזַנְיָא, before—[אֲזַנְיָא] guest,
insert B. Bath. 9^b אֲזַנְיָא דִּימִיָּה, v.
שִׁנְיָא.

אֲזַנְיָא, add—Cmp. אֲזַנְיָא in Lübker
Reallex., p. 1251^b.

אֲזַנְיָא II, for He is the ensign among,
read He is recognized by.

אֲזַנְיָא, add—Pl. אֲזַנְיָא, Y. Ber.
VII, beg. 11^a.

*אֲזַנְיָא, אֲזַנְיָא. Shebu. 43^a.

*אֲזַנְיָא III f. (b. h.) kindling wood,
pile.—Pl. אֲזַנְיָא. Midr. Till. to Ps. LIII
'אֲזַנְיָא and made themselves to
be fuel (for Gehenna).

אֲזַנְיָא after Targ. Josh. VI, 1; a. e.,
add—Ab. Zar. 47^a וְכ' דִּימִיָּה the gate is
locked before it (no conception pos-
sible).

אֲזַנְיָא, for Hull. 75^a, read Hull.
57^a top;—add Arakh. III, 1, sq. א' שְׂדֵה
inherited land, opp. מִקְנֵה.—Tosef. Hull.
VIII, 18, v. אֲזַנְיָא.

*אֲזַנְיָא = אֲזַנְיָא. Targ. Job XVIII, 20
Ms.—Ab. Zar. 47^a; a. e.

*אֲזַנְיָא f. (אֲזַנְיָא) taking hold, capture.
Hull. IX, 3 כְּדִי א' no more of the skin
than is required for taking hold (in
order to flay it); Tosef. ib. VIII, 18 אֲזַנְיָא.
B. Mets. 91^a מֵאֲזַנְיָא הַכֶּסֶּס וְכ' insertion
is meant, and *ahizah* is used
as a euphemism. Sabb. 125^a; 126^b
א' handle; a. e.—אֲזַנְיָא עֵינָיו optical
delusion (v. אֲזַנְיָא). Y. Snh. VII, end, 25^d,
opp. מֵשֶׁשׁ. Hull. 56^b sq. קִמִּיהָ אֲזַנְיָא
(not בִּאֲזַנְיָא) he cut his throat in
his (the father's) presence by an optical
deception.

אֲזַנְיָא, add—2) inferior. Mekh.
Yithro, Bahod., s. 6 שְׁתֵּם אֲזַנְיָא לִמִּי
for they (the gods) are
the inferiors of one who is himself an
inferior as regards conduct; and who

is that inferior in conduct? He that
makes them his gods.

אֲזַנְיָא, add—2) alternative, chance.
Sifra M'tsor'a, Neg., Par. 2, ch. II לִיָּתֵן
א' to offer an alternative for the
cutting of the hair, so that if he has
not cut his hair on the seventh day &c.

אֲזַנְיָא, add B. Bath. 14^b דִּימִיָּה לִיה' it (the
Book of Ruth, beginning with evil) has
a happy ending. Y. Ber. IV, 7^d bot.; a. e.

*אֲזַנְיָא, read: אֲזַנְיָא, v. אֲזַנְיָא.

*אֲזַנְיָא II m. (v. אֲזַנְיָא III; cmp. אֲזַנְיָא)
trade, market. Pes. 113^a מֵא' ... קַבָּא
rather have a Kab from the ground,
than a Kor from trade; (comment.:
rather ... home, than ... from the
market abroad).

אֲזַנְיָא, add Tosef. Ab. Zar. I, 1 אֲזַנְיָא
stationary festivals.

*אֲזַנְיָא f. (b. h.) *ayyah*, name of an
unclean bird. Hull. 63^b דִּימִיָּה אֲזַנְיָא
ayyah is the same as *dayyah*.

אֲזַנְיָא, for אֲזַנְיָא, read אֲזַנְיָא;
cmp. אֲזַנְיָא—add Y. Erub. III, 20^d top
אֲזַנְיָא (corr. acc.) what are these?

אֲזַנְיָא, for (ἐρίνεον, ἐρίνουσ,
neut.) woolen, read (ἀέρινον) sky-blue.

אֲזַנְיָא, before Pl., insert Snh. 26^b
אֲזַנְיָא a field-laborer of &c.—

אֲזַנְיָא, before—2), insert Midr. Till.
to Ps. XLII; a. e.

*אֲזַנְיָא, v. אֲזַנְיָא.

אֲזַנְיָא, for insert מֵא' read read:
אֲזַנְיָא.

אֲזַנְיָא, Tosef. Kel. B. Mets. I, 9,
read: אֲזַנְיָא.

*אֲזַנְיָא f. pl. (v. אֲזַנְיָא; cmp. אֲזַנְיָא)
well-tied bunches. Tosef. Makhsh. III, 8.

*אֲזַנְיָא, v. אֲזַנְיָא.

*אֲזַנְיָא, v. אֲזַנְיָא.

אֲזַנְיָא, for μέλαινα, read μελανή.

אֲזַנְיָא, for עדקין א', read עדקין א'.

I, for III, 12, read III, 19.

אֲזַנְיָא, v. אֲזַנְיָא.

אֲזַנְיָא, for a corruption to ח'
עֲנִיָּה. read v. עֲנִיָּה.

אֲזַנְיָא, dele V. אֲזַנְיָא.

*אֲזַנְיָא, read: אֲזַנְיָא, v. אֲזַנְיָא I.

אספדינא, for Gitt. 69^a, read Gitt. 69^b

I, after Ms. O. 'אברי ב', add;

בָּכַר, *Pi.*, add 5) to do for the first time, invent. Midr. Sam. ch. XVIII (ref. to **בָּכַר מִיָּה**, Job XVIII, 13) **ב' לוֹ מִיָּה** he invented a bitter death for him; Pesik. R. s. 12 **הִבְכִּיר** (*Hif.*);—under *Hif.*, add—2) to cut early, to destroy. B. Kam. 58^b, v. **סָכַר**.—3) to invent, v. supra.

* **בִּנְיָמִין** (b. h.) pr. n. m. *Benjamin*,
1) son of Jacob. Sabb. 55^b. Ex. R. s. 1;
a. fr.—2) name of a Tannai. Nidd. 21^b;
a. e.—Ber. 5^b, sq. Abba B.—3) name of
several Amoraim, *a*) B. of Ginzak. Y.
Ber. II, 5^b top, v. **בִּנְיָמִין**—*b*) B. bar
Giddal. Y. Maasr. I, 49^a bot.; a. e.—*c*) B.
bar Japhet. Y. Ber. VI, 10^a. Gen. R.
s. 43; a. e.—*d*) B. bar Levi. Y. Peah I,
beg. 15^a. Ex. R. s. 8; a. e.—*e*) B. bar
‘Ashtor. Y. Bicc. I, 64^a top.—*f*) B. the
physician. Snh. 99^b; and others.—4) B.

the shepherd. Ber. 40^b.—V. מְנִימִין.
מְנִימִין.

*בְּנִיתָא hair, v. בִּינִיתָא.

בסגור, after של עריבא, insert (ed. Bub. סיגור).

בְּסִילִיּוֹס, add Tanh. ed. Bub., Vaëra 7 בסילואוס; Yalk. Ex. 180 בשילואוש (corr. acc.).

בְּסִימָא, for אית כרנבי ב', read אית כרנבי מרירן ב'—for sin begets sin, read evil begets evil.

בְּסִין, insert Y. Maas. Sh. IV, 55^e top.

*בְּעִבּוֹת f. pl. (emp. בּוּעֵא) abscesses. Tosef. Makhsh. III, 13.

*בְּעֵר (b. h.) behind, after. Midr. Till. to Ps. XII וְיִבְעֵר וְיִבְעֵר he inquired after him (to know) where he was; a. e.

בְּעֵט, add Gen. R. s. 80 בְּעֵטָא, v. גִּבְשָׁא.

*בְּעִי, v. בְּעֵא.

בְּעִיר I, add [Pesik. R. s. 6, end בזירור, v. בְּעִיר.]

בְּעִירָה, add בֵּית חַב' wine-press. Y. Macco. II, 31^d; (Tosef. ib. III (II), 9 יצירה ed. Zuck., Var. יצירה).

בְּקִלָּא, for קִלָּן, read קִלָּן.

בְּקִעָתָא, for פְּקִיעָתָא, read פְּקִיעָתָא.

*בְּקֵק (b. h.) to be empty. Num. R. s. 8⁹ כַּנְפֵּן בּוֹקֵק like a bare vine.

בְּקָא, before—Pl., insert B. Kam. 24^b; a. e.

בְּרָא, בְּרָא, before—4), insert Gitt. 69^b צִימְרָא בְּרָא, v. צִימְרָא.

בְּרָא IV, add Gen. R. s. 82, v. שָׂרָב.

בְּרָאָה, for Gen. XIII, 25, read Gen. XVIII, 25.

*בְּרִדְנִין, v. בְּרִדְנִין.

בְּרוֹקָא III, add—2) a jewel, v. בְּרוֹקָא.

בְּרוֹחָא, before Y. B. Kam., insert Targ. Y. Gen. XV, 9;—add—Pl. בְּרוֹחָא, בְּרוֹחָא. Targ. Y. Num. VII, 17; a. fr.

בְּרִי I, בְּרִי Hif., add 3) to make strong. Ber. 40^a, a. e. כְּבִירִין, v. פְּרִי.

בְּרִיָּה, before—Pl., insert B. Bath. I, 5; a. e.

*בְּרִיחָא, Y. Erub. II, 19^a, read: בְּרִיחָא rotten.

*בְּרִלָא, B. Kam. 113^b, v. בּוֹלְקָא.

*בְּרִם II f. (v. preced.) piece, portion. Targ. I Chr. V, 2 מְלִכּוּתָא ב' a portion of the dominion.

*בְּרִיּוֹת, Midr. Till. to Ps. XLVIII, end, read: בְּרִיּוֹת.

בְּרִסִּים, add Tosef. Kel. B. Bath. V, 11. Tosef. Neg. V, 14.

בְּרִק I, for מְנוּחָא, read מְנוּחָא.

בְּרִקִּים, add Sabb. 59^a; a. e.

*בְּשִׁילִיאוּשׁ, v. בְּסִילִיּוֹס.

בְּשֵׁשׁ, for טָפֶל, read טָפֶל.

*בְּתֵר, Pi. בְּתֵר (b. h.) to cut. Pirké d'R. El. ch. XXVIII.

בְּתֵר, for piece, decree, allotment, read 1) piece. Pirké d'R. El. ch. XXVIII.—2) decree, allotment.

בְּתָא, for Job XXIII, 29, read Job XXII, 29.

בְּתָא, before—Pl., insert Tosef. Ter. VII, 14; Y. ib. VIII, 46^a top (not גְּבוּרִי);—for מִשְׁק, read מִשְׁק.

בְּתָבָא, for v. next w., read v. גְּתָבָא.

*גְּתָבָא, v. גְּתָבָא.

*גְּתָבָא, v. גְּתָבָא.

גְּתָבָא I, after XVI, 16, add Ib. X, 20; a. fr.

גְּתָבִין II, add Bekh. 44^a (expl. שְׁכֵנָא); Tosef. ib. V, 3 (expl. שְׁכֵנִיָּה).

גְּבֵל Kal, add—2) (b. h.) to set a landmark (גְּבֵיל). Sabb. 85^a.

*גְּבֵלָתָא f. (b. h. גְּבֵל; גְּבֵל) rounded, twisted cord. Cant. R. to IV, 4, v. שְׂרָשְׁרָתָא.

גֵּר II, for Ex. XVI, 7, read Ex. XVI, 31.

גֵּרָא, after עֵרְסָא דְּגֵ, insert (lectus genialis).

גֵּרָתִי II, add—2) steep or abrupt embankments, precipitous rocks. Mekh. B'shall., s. 1, opp. מְשׁוּפָּעוֹת.

גֵּרָהָא, for Num. XVIII, 11, read Num. XVIII, 8.

גֵּרִי, for Y. ib. I, 19^a, read Y. Snh. I, 19^a;—for Deut. XV, 21, read Deut. XIV, 21.

גֵּרִל II, add Keth. 103^b מְגִלָּנָא (B. Mets. 85^b מְגִלָּנָא, v. נִשְׁפָּא).

גֵּרִר, add Sifra M'tsor'a, Neg., Par. 3, ch. III גֵּרִר הַמִּצְעִי anti-helix, v. גֵּרִרָא.

גֵּרָה, גֵּרָה, for Ps. XXII, 7, read Ps. XXII, 10.

גֵּרָבָתָא, for I Kings XIV, 25, read II Kings XIV, 25.

*גֵּרָבָה, v. גֵּרָב ch.

*גֵּרָבִי, v. גֵּרָבִי. —[Y. Ter. VIII, 46^a top, v. גֵּרָב.]

גֵּרָה I, add Hull. 60^a אֲגִיָּא דְּרִבְיָתָא אֲגִיָּא on the bank of the R'bitha.

גֵּרָהָא, add Yalk. Lev. 587 חֲמֻגְבִּיָּה לְגִוּרָגִרִין.

גֵּרָל, add—3) age of majority. Keth. II, 10, v. קִישָׁן.

*גֵּרָלָא = גֵּרָלָא. Gitt. 69^b, v. צִימְרָא.

גֵּרָלָא, add [Y. Peah I, 16^a bot., v. גֵּרָלָא.]

גֵּרָלָה, add Tosef. Kel. B. Mets. II, 11 גֵּרָלָה הַמְּנוּיָה the storekeeper's bowl (stationary tank.)

*גֵּרָלָתִי m. Goth.—Pl. מְנוּחָתִי. Yalk. Ps. 702, v. עֲנִיָּוִים.

גֵּרָה I, before Nidd. 6^b, insert Ab. Zar. V, 3 וְיִגְבּוּ, v. גִּבְשָׁא;—under Hif., add Sot. 42^b מְגִיָּפִין shut their cuirasses, v. הַמִּגְפָּה.

גִּוְפָנָא, v. גִּוְפָנָא.

*גִּוְרָגִרִין, v. גִּוְרָגִרִין.

גִּוְרִי I, Pi. add [Yalk. Lev. 471 מְגִירִי, read: מְגִירִי, v. גִּירִי.]

גִּוְרִין, for II Kings I. c., read I Kings I. c.

*גִּוְרִיקָא, v. גִּוְרִיקָא II.

גִּוְשָׁקָא, after bran-bread, insert; Syr. כּוּשְׁכָא, P. Sm. 1844.

גִּזָּא, after B. Kam. 118^b, add Sabb. 48^a, a. fr. גִּיָּא צִמְרָא, v. גִּיָּא. Hull. 136^b גִּיָּא, v. רִאשִׁיתָא.

גִּזָּא, add—Pl. בְּרִיָּה, Midr. Till. to Ps. LXXXVIII, 45 נִרְגָּזִין (נִרְגָּזִין); Yalk. ib. 820 בֵּר וְנִין (corr. acc.).

גִּזְרָתָא, pl. גִּזְרָתָא, cancel from inhabitants to גִּזְרָתָא, and substitute (גִּזְרָתָא) woodcutters.

גִּזָּא, for Cant. V, 11, read Cant. VI, 11;—before Part. pass., insert Hull. XI, 2 גִּזָּא, v. רִחַל II.

גִּזָּר, for scull, read skull.

גִּזְרָה, after Ohol. VIII, 2 Mish.,

insert (ed. Dehr. Var. **תְּחַמְצוּ**, in Maim. Arab. comment. **תְּחַמְצוּ**).

תְּחַמְצוּ, for **תְּחַמְצוּ** m., read **תְּחַמְצוּ**.

תְּחַמְצוּ, add B. Bath. 8^b **תְּחַמְצוּ** and the mode of its collection and that of its distribution.

***תְּחַמְצוּ** II *junction*, v. **תְּחַמְצוּ**.

***תְּחַמְצוּ** III *bank, shore*, v. **תְּחַמְצוּ** I.

***תְּחַמְצוּ** m. (**תְּחַמְצוּ**) *belching*. Ber. 24^b top Ms. M. (ed. **תְּחַמְצוּ**).

תְּחַמְצוּ, after Targ. O. Ex. XV, 1 ed. Berl., add Targ. Job VIII, 12 **תְּחַמְצוּ** ed. Wil., v. **תְּחַמְצוּ**.

***תְּחַמְצוּ** pr. n. pl. (Zeugma) *Gizma*. Kidd. 71^b, sq. **תְּחַמְצוּ** the ford of G.

תְּחַמְצוּ I, add Part. **תְּחַמְצוּ**; pl. **תְּחַמְצוּ**. Midr. Till. to Ps. CXLIX.

תְּחַמְצוּ, add Pesik. R. s. 36 **תְּחַמְצוּ** with gladness of my soul.

***תְּחַמְצוּ**, Ex. R. s. 31, v. **תְּחַמְצוּ**.

תְּחַמְצוּ III, for he threw chaff and, read we threw chaff, and.

***תְּחַמְצוּ**, **תְּחַמְצוּ**, v. **תְּחַמְצוּ**.

***תְּחַמְצוּ**, **תְּחַמְצוּ**.

תְּחַמְצוּ, add Y. Peah I, 16^a bot. **תְּחַמְצוּ** (read **תְּחַמְצוּ**).

תְּחַמְצוּ, add 5) to *trifle with*. Y. Naz. V, 54^a, v. **תְּחַמְצוּ**.

תְּחַמְצוּ, for **תְּחַמְצוּ**, read **תְּחַמְצוּ**.

תְּחַמְצוּ, before [Ex. R., add Treat. S'mah. ch. VIII **תְּחַמְצוּ** and olives ripe enough to be eatable.

תְּחַמְצוּ, add Targ. Ez. I, 22 *crystal*.

***תְּחַמְצוּ** = **תְּחַמְצוּ**. Targ. Cant. VI, 5.

תְּחַמְצוּ perfect, v. **תְּחַמְצוּ**.

***תְּחַמְצוּ**, **תְּחַמְצוּ**, perfect.—Pl. **תְּחַמְצוּ**. Ber. 61^b **תְּחַמְצוּ**, v. **תְּחַמְצוּ**.

***תְּחַמְצוּ** f. (**תְּחַמְצוּ**) *finishing*, end. Ab. d'R. N. ch. XXVII **תְּחַמְצוּ** a work which you cannot expect to finish (Var. ed. Schechter **תְּחַמְצוּ**).

תְּחַמְצוּ Kal, for v. next w., read v. infra.

תְּחַמְצוּ, after, v. **תְּחַמְצוּ** II, insert; Koh. R. to IV, 6 **תְּחַמְצוּ**.

תְּחַמְצוּ, add Midr. Sam. ch. I **תְּחַמְצוּ** (fr. **תְּחַמְצוּ**).

תְּחַמְצוּ I, for Ms. read Ar.

***תְּחַמְצוּ**, **תְּחַמְצוּ**, v. **תְּחַמְצוּ**.

***תְּחַמְצוּ**, v. **תְּחַמְצוּ**.

***תְּחַמְצוּ**, Koh. R. to IV, 6, read: **תְּחַמְצוּ**, v. **תְּחַמְצוּ**.

תְּחַמְצוּ, add Hif. **תְּחַמְצוּ** 1) to find shelter. Y. Pes. VII, 35^b **תְּחַמְצוּ** find shelter beneath them. Ib. **תְּחַמְצוּ** where to find shelter.—2) to protect, v. **תְּחַמְצוּ**.

תְּחַמְצוּ, add V. **תְּחַמְצוּ**.

***תְּחַמְצוּ**, v. **תְּחַמְצוּ**.

תְּחַמְצוּ, for h. text **תְּחַמְצוּ**, read h. text **תְּחַמְצוּ**, comp. **תְּחַמְצוּ**.

***תְּחַמְצוּ** (b. h.) to shout, rebuke. Tanh. Ki. Thissa 19; a. e.

***תְּחַמְצוּ** f. (b. h.; **תְּחַמְצוּ**) rebuke. Tosef. Hag. II, 12 (Var. **תְּחַמְצוּ**, v. **תְּחַמְצוּ**).

תְּחַמְצוּ I for ropes (or baskets), read rope (or basket).

תְּחַמְצוּ, add Num. R. s. 12; Cant. R. to III, 10, a. e.; v. **תְּחַמְצוּ**.

תְּחַמְצוּ I, after; a. e., add—Y. B. Bath. VII, end, 15^c, a. e., v. **תְּחַמְצוּ**.

תְּחַמְצוּ, after stir up, insert Targ. Ps. CXL, 3 (h. text **תְּחַמְצוּ**).

תְּחַמְצוּ Tosef. Sabb. VI (VII), 1, v. **תְּחַמְצוּ**.

תְּחַמְצוּ, v. **תְּחַמְצוּ**. Pesik. R. s. 10.

***תְּחַמְצוּ** II (b. h. ?) = **תְּחַמְצוּ** II, to acquire knowledge, to commit to memory. Midr. Till. to Ps. CXIX, 20.

תְּחַמְצוּ, add Tosef. Makhsh. III, 13; Bekh. 10^b.

***תְּחַמְצוּ** m. (**תְּחַמְצוּ**) a vessel for the collection of refuse. Ber. 25^b, a. e., v. **תְּחַמְצוּ** II.

תְּחַמְצוּ II, before—[2, add Zeb. 11^b **תְּחַמְצוּ**, v. **תְּחַמְצוּ**].

תְּחַמְצוּ I, add Erub. 53^b (in Chald. dict.) **תְּחַמְצוּ**, v. **תְּחַמְצוּ** I.

תְּחַמְצוּ II, add Pl. **תְּחַמְצוּ**. Midr. Till. to Ps. LXXXVIII, 45; Yalk. ib. 820.

***תְּחַמְצוּ**, Deut. R. s. 5¹⁴, read: **תְּחַמְצוּ**.

***תְּחַמְצוּ**, v. **תְּחַמְצוּ**.

***תְּחַמְצוּ**, Targ. Job XXXVI, 28 (ed. Wil. **תְּחַמְצוּ**, read: **תְּחַמְצוּ**, v. **תְּחַמְצוּ**).

תְּחַמְצוּ, v. **תְּחַמְצוּ**.

תְּחַמְצוּ, for B. Bath. 108^a, read B. Bath. 18^a;—after (ed. **תְּחַמְצוּ**), add; ib. 25^b **תְּחַמְצוּ** (or **תְּחַמְצוּ**, pl. of **תְּחַמְצוּ**).

תְּחַמְצוּ, read **תְּחַמְצוּ**.

תְּחַמְצוּ, add 4) **תְּחַמְצוּ** two words running into each other, e. g. **תְּחַמְצוּ**. Ber. 15^a.

תְּחַמְצוּ Hithpa, add 2) to conduct one's self. Koh. R. to III, 18, v. **תְּחַמְצוּ**.

תְּחַמְצוּ, add **תְּחַמְצוּ** by their (the scholars') words, (= **תְּחַמְצוּ**, v. **תְּחַמְצוּ**) rabbinical enactment. Keth. 73^b. Y. Orl. I, 60^d top, opp. **תְּחַמְצוּ**; a. fr.

***תְּחַמְצוּ**, pl. of **תְּחַמְצוּ**.

תְּחַמְצוּ, add Sot. 48^b **תְּחַמְצוּ**.

***תְּחַמְצוּ** pr. n. pl. *Dabbattarta* (prob. to be read **תְּחַמְצוּ**, v. Neub. Géogr., p. 265). O. Orl. I, 60^d top.

***תְּחַמְצוּ** (דוב) *she-bear*. Gen. R. s. 86, v. **תְּחַמְצוּ**.

תְּחַמְצוּ, before Keth. 28^b, insert Tanh. K'dosh. 8 **תְּחַמְצוּ** and they made him a frightening example (defaced him); comp. **תְּחַמְצוּ**.

***תְּחַמְצוּ** m. (b. h.) *pot, boiler*. Num. R. s. 10²¹ **תְּחַמְצוּ** threw the hair under the boiler; a. e.—Trnsf. *cup-shaped knob of a stick*. Tosef. Kel. B. Mets. IV, 4; comp. **תְּחַמְצוּ**.—Pl. **תְּחַמְצוּ**. Ib. [R. S. to Kel. XIV, 2 reads **תְּחַמְצוּ**].

***תְּחַמְצוּ** m. pl. (b. h.) *mandrakes*. Gen. R. s. 72; Cant. R. to VII, 14.

תְּחַמְצוּ, add Sifré Num. 85 (expl. כמדידים או עצמם Num. XI, 1) **תְּחַמְצוּ** as if bemoaning themselves (considering themselves as mourners); Yalk. ib. 732.

***תְּחַמְצוּ** m. (b. h.; **תְּחַמְצוּ**) *grief, affliction*. Midr. Till. to Ps. XLI.

***תְּחַמְצוּ** m. (b. h.; **תְּחַמְצוּ**) *afflicted, very sick*. Midr. Till. to Ps. XLI.

תְּחַמְצוּ, read B. Bath. 90^b and they named the measure introduced by Papa **תְּחַמְצוּ** quot. Tosaf. to Yeb. 79^a (ed. **תְּחַמְצוּ**; Ms. M. **תְּחַמְצוּ**; Ms. H. **תְּחַמְצוּ**) Papa's keg.

***תְּחַמְצוּ**, v. **תְּחַמְצוּ**.

תְּחַמְצוּ, after **תְּחַמְצוּ** (corr. acc.), insert; v., however, **תְּחַמְצוּ**.

תְּחַמְצוּ, add 2) *close-fitting lid*. Sifré Num. 126; Yalk. ib. 762, v. **תְּחַמְצוּ**.

הַיָּץ II before [B. Bath., add Nidd. 62^a; Sabb. 90^a, v. שְׁלוֹם].

הַיָּר I *Hif.*, for Y. Snh. Tanh., read Y. Snh. X, 28^a משרה; Tanh.

הַיָּר, add *Ithpe.* אֶחָדֵךְ to be inhabitable. B. Bath. 7^a לֹא קָא מְחַדֵּר לִי I cannot live there (v. Rabb. D. S. a. l. note 3).

הַיָּר בְּנֵא, for ed. Vien., read ed. Wil. *דורמנטא, Yalk. Sam. 139, v. מרמיטא.

הַיָּשָׁן, for Jer. XXXI, 39, read Jer. XXXI, 40.

*דחיא, Targ. Y. Lev. XI, 14, read: טרפיהא, v. דְּיִיחָא.

הַיָּחֵק, add 3) force. Sabb. 8^a, a. e. תַּשְׁמִישׁ, v. עַל יְדֵי הַיָּחֵק.

*דיגלחא, v. גְּלַחְתָּא.

הַיָּיִדָּא, cancel [Prob. a corruption to v. next w.], and substitute, v. Pesh. a. l.

הַיָּיִדִּי, after to his grief, add (cacophem. for: to his idolatrous debauchery).

*דימורס, Midr. Till. to Ps. III, v. ריטמורס.

*דימי pr. n. m. (abbrev. of אֶדְמִי) Dimi, name of several Amoraim (v. Jew. Encyclop. s. v. Abdimos). Y. Ned. IX, beg. 41^b.—Erub. 22^a. Yeb. 78^a; 84^b. Arakh. 16^a; a. fr.—Men. 35^a. B. Bath. 22^a; a. others.

*דימשא, v. דְּמִשָּׂא.

*דיסמורס, Midr. Till. to Ps. III, v. ריטמורס.

*דיפודין, v. רִיפּוּדִין.

הַיָּקִיבִינִי, add 2) a member of the senate in Roman colonies and municipalities. Yalk. Deut. 813; Mekh. B'shall., Amalek, s. 2 דיקורין.

הַיָּר I, add Tosef. Maasr. III, 14 (in Hebr. dict.; Var. זור), v. זור II.

הַיָּרָא, add Sabb. 32^a בִּי דְרִי (or דְּרִי) stalls, v. הַיָּרָא II.

*הַיָּפָא m. (b. h.; דָּפָא) crushed, humble. Sot. 5^a (ref. to Is. LVII, 15) אֶחָדֵךְ the humble (shall reside) with me; אֶחָדֵךְ I reside with the humble; a. e.

הַיָּלָג Pi., add 2) to cause to leap down, to degrade. Ex. R. s. 15^a הַיָּלָגִינִי מִדְּלָגִין I will degrade them (the kings), and make them chiefs (*allufim*).

הַיָּלָה, for festive wreath, read festive booth.

הַיָּלִי, after zodiac, insert Pesik. R. s. 20.

הַיָּלִת, before Pl. insert Du. הַיָּלִתִּים. B. Bath. I, 5.

*הַיָּמִימָה f. (רמס) silence, submission. Sifra Sh'mini, Par. 1, ch. I.

הַיָּמִין, דְּמִין, for Ex. XX, 16, read Ex. XX, 17.

הַיָּמֶשֶׁת, for as preced., read as preced., fruits;—add Targ. Deut. XXII, 9.

הַיָּמָר, for corr. acc., read v. רים ch.

הַיָּנָא, add—Pl. דְּנִי. Ber. 5^b; a. e.

*הַיָּסִי, words sub 'הַיָּסִי, v. sub 'הַיָּסִי.

*דסיקרון, Y. Sot. V, 20^b bot., read: דִּסְיִקְרִין.

הַיָּעָה, for Cant. R. to IV, 3, read Cant. R. to IV, 8.

הַיָּדָק II, for Pl. הַיָּדָקִין, read Pl. הַיָּדָקִים, הַיָּדָקִין, הַיָּדָקִין. Y. Pes. IX, 36^d bot.; Tosef. ib. VIII, 11, v. תַּבְּלִיל.

הַיָּדָקִין, add—3) pl. delicacies. Yalk. Cant. 982, v. רִיפּוּדִין.

הַיָּקָא, for to meet a barren cane, read to meet barren trees.

הַיָּרָא, for Targ. Ps. LXXXII, 15, read Targ. Ps. LXXXIII, 15.

הַיָּרְגָא, add Targ. Cant. II, 14 מְרִיגָא (ed. Lag. בְּרִיגָא; h. text מְרִיגָא).

*הַיָּרְגִיתָא f. (דרג) stairs, steep place. Targ. Cant. II, 14 ed. Lag., v. בְּרִיגָא.

הַיָּרְנָא, for Ib. קרש, read Ib. 102^b קרש.

הַיָּרְשָׁא, Nif., add 2) to be inquired of, be sought; to respond. Tanh. Ha'az. 4 'וְכִי at times the Lord can be sought (answers prayer) &c.

הַיָּרְשָׁא, for Ex. XXII, 44, read Ex. XII, 44;—add Num. R. s. 9 ררשה, v. מְרִיגָא.

הַיָּרֵת, after קָהֵן, insert דְּחֹת. Esth. R. to III, 8 קְטֹרֶת, v. קְטֹרֶת. Bets. 25^b (ref. to אשרה, Deut. XXXIII, 2) הַיָּרֵתִים the manners of these (Israelites) are fire (they are of a fiery temperament); if the Law had not been given them &c.

הַיָּבֵל, for 2) to be wanton, to sport, read 2) = חָבֵל, to seize, take by force;—for תַּחְבֵּלֵן מְמוֹנָא, read תַּחְבֵּלֵן;—after תַּחְבֵּלֵן, add; h. text תַּחְבֵּלֵן.

הַיָּבֵלָה, add 2) overlapping. Erub. 44^b, a. e. הַיָּבֵלָה תַּחְמוּרִין, v. תַּחְמוּרִין.

הַיָּבֵרָא, add [Tosef. Yoma I, 9 בהברא (Var. בהברא), read: בהברא].

הַיָּבֵרָא, add [Tosef. Yoma I, 9 בהברא Var., read: בהברא].

הַיָּגִי, for Y. Ber. V, 9, read Y. Ber. V, 9^a.

הַיָּגִינִי, add 2) thought, plan. Gen. R. s. 12; Yalk. Job 914, v. קָמָן.

הַיָּהֵם, add Kidd. 73^b top, v. שֵׁשֶׁת.

הַיָּהֵם, add Y. Succ. III, 53^d top הַיָּהֵם.

הַיָּהֵם Kal, for Gen. XXIV, 25, read Gen. XXIV, 65;—under *Hithpa.*, add Num. R. s. 9ⁱ. Tanh. Hayé 3 נִתְחַבְּרָה; a. e.

הַיָּהֵם, add Tanh. Hayé 3 הַיָּהֵם the dignity of old age; a. e.

הַיָּהֵם, for Hodaah, the first of, read Hodaah, the second of.

הַיָּהֵם I, 3, for Pl. הַיָּהֵם. Ib., read Pl. הַיָּהֵם. Ib. B. Bath. 69^b, v. תַּאֲבָא.

הַיָּהֵם, add Midr. Sam. ch. XIX צֶלֶם הַיָּהֵם (צ' הַיָּהֵם); Yalk. Sam. 124 צֶלֶם הַיָּהֵם the statue of Herod (?); v. אֶדְמִי.

*הַיָּהֵם, v. הַיָּהֵם.

הַיָּהֵם, for חרנוגא, read חרנוגא.

*הַיָּהֵם, v. הַיָּהֵם.

הַיָּהֵם for is remained, read is left over.

הַיָּהֵם, add Gen. R. s. 4 ed. Theodor (play on חמסים, Is. LXIV, 1); Yalk. Is. 368 חמסין (corr. acc.).

הַיָּהֵם 1), after Gitt. 80^a, insert; B. Bath. 172^a (Ms. M. דִּינִי); Yeb. 116^a.

*הַיָּהֵם, Yalk. Ps. 635 ה' תִּרְבֵּה, read הַיָּהֵם or הַיָּהֵם Indian sword; emp. הַיָּהֵם.

הַיָּהֵם, add B. Kam. 79^a בַּחֲרִיפּוֹ and paid with it a debt for goods received on credit.

הַיָּהֵם, add Nidd. 9^b; Y. ib. I, 48^d bot.; 49^b bot. עִירָתֵלִי.

הָפֵר, for Prov. XXIII, 23, read Prov. XXIV, 23.

הָלֵא, add; Y. Snh. I, 18^e bot. דלחן (corr. acc.).

הָלֵי, add Targ. Mal. II, 17 ed. Lag., v. הָלֵי.

הָמֵם I, add Y. M. Kat. II, 81^d top יהמח (not יח), v. סְחִיחָא.

הָמִסִּיר, v. הָמִסִּיר.

הָנִיחָקִי, v. הָנִיחָקִי.

הָסִטָה f. = חִיסָט. Tosef. Zab. IV, 6.

הָסִיק, v. חָסֵק.

הָסִיק, הָסִיק, הָסִיק m. (חָסֵק) heating. Pes. 30^b הָסִיקָן מִבְּעִתִּים their fire-place is inside. Bets. 33^a גְּדוּלָּה for a large fire.

הָסִקָה f. same. Bets. 33^a אֵלֶּא ... לֹא הָסִקָה pieces of wood are intended for firing only (and may not be handled for other purposes on the Holy Day).

הָסִרָה f. (סִיר) removal, taking off. Num. R. s. 11⁷ הָיָא רִשָּׁא אֵלֶּא לִשְׁנָן הָיָא yissa (Num. VI, 26) has the meaning of removal (of the divine anger); a. e. — הָסִרָה, v. חָסֵק.

הָפְכָה, add 3) inversion, transposition. Lam. R. to I, 1 שְׂרָרִי, v. לָמַס.

הָפְכָה, for XXIX, 20, read XXIX, 22.

הָפְלָאָה, under 1), add Tem. 3^b; Macc. 13^b.

הָפְלַג, under 1), add Y. Kil. III, 28^d הָפְלַג הָיָא אִירָכּוֹ הָיָא הָפְלַגִּי its length means the distance of its separation.

הָפְטִיקוּם, v. הָפְטִיקוּם.

הָקְרָלָהּ f. (קָרַל) calling the assembly. Yalk. Num. 725 הָקְרָלָהּ הָעֵדָה calling the congregation (v. הָקְרָלָהּ); ה' הָקְרָלָהּ הָעָם; (Sifr. Num. 74 הָקְרָלָהּ אֵחָ וְכ').

הָקְרָבָה, for Lev. XVII, 1, read Lev. XVI, 1.

הָקְרָרָה, for Sifra, read Sifr. e.

הָרִיבָה m. (b. h.; רָבָה) much, many. Sot. I, 4 הָרִיבָה עֵשָׂה ה' wine may do much (induce sin). Yoma 47^a עָשָׂה כֵּן וְכ' many men did so, but to no avail. Taan. 18^b ה' הָרִיבָה לִי God has many means to kill &c.; a. fr.

הָרָאָה, v. הָרָאָה.

הָרָדִים, v. הָרָדִים, a. אָרָדִי.

הָרָדִים = הָרָדִים. M. Kat. 14^a.

הָרָמָה, for Ar. הרמנה, read Ar. קהרמנה.

הָרַם, add Nif. הָרַם to be demolished, to be frustrated. Snh. 26^b הָרַסוּהוּ, v. מְחַשְׁבָּה. — [Midr. Till. to Ps. XXXIX מְחַשְׁבָּה, v. מְחַשְׁבָּה.]

הָשִׂיחָה, for Mish. ib. II, 8, read Mish. ib. II, 5.

הָשִׁלְמָה, add Yoma 82^a ה' fasting the entire day, v. חִינּוּחָהּ.

הָשִׁמְטָה, add Ab. V, 9 הָשִׁמְטָה הָאָרֶץ; Sabb. 33^a הָשִׁמְטָה שְׂמִיטָה, v. שְׂמִיטָה.

הָחִמְמָה m. (חָמָה, emp. חָמָה) tarrying. Erub. 54^a (fr. Ben Sira?) אֵין הָחִמְמָה לְמוֹת ה' death tarries not.

הָדָא, for Ex. III, 3, read Ex. III, 10.

הָדָר, add [Ruth R. to II, 9 (Par. 5, beg.) וְהָדָר בָּמָה, read: וְהָדָר בָּמָה, v. בָּמָה.]

הָדָר, v. הָדָר.

הָדָר II, under 1, add Ex. R. s. 42⁷ at Sinai הָיוּ שְׁשֹׁנִים וְהָדָרִין וְכ' they (Israel) were lilies and roses, but now &c., v. סְרִיחָה.

הָזָא, add — Pl. הָזָא. Targ. Ps. CIV, 12.

הָזָרָה, before [Rabad to Maim., insert Tanh. ed. Bub., Tol'doth 4 בֹּרַי הָזָרָה thou givest me to eat in a saucer; put the whole pot into my mouth.

הָזָל, v. הָזָל.

הָזָל, זָבַל, זָבַל, ch., v. הָזָל.

הָזָן, Yalk. Ps. 820 ה' בר, read ה' זָן, v. הָזָן.

הָזָרָה, v. הָזָרָה.

הָזָה II, for (or הָזָה) read (or הָזָה). זָן, Pi., for Ex. XXIII, 8, read Ex. XIII, 18.

הָזָל, add Hof. הָזָל to be made to creep. Sifr. Deut. 321 הָזָלִין בְּעָפָר they shall be dragged along in the dust; Yalk. ib. 945 מוֹדִיעִין (corr. acc.).

הָזָה, for הָזָה, read הָזָה; — for thy sneezing, read my sneezing; for thou, read me.

הָזָל m. = h. זָבַל, dung. Targ. II Kings IX, 37 (ed. Wil. זָבַל). Targ. Jer. VIII, 2. Ib. XVI, 4 (ed. Wil. זָבַל). Targ. II Esth. I, 2 זָבַל.

הָזָלָה, for Job XXVIII, 17, read Job XXVIII, 18.

הָזָה, זָפָה, זָפָה, v. זָפָה.

הָזָה II, after זָפָה, insert זָפָה; — add Ab. Zar. 30^a, v. זָפָה II; a. e.

הָזָל, add Y. Kidd. I, 58^d, v. הָזָל; a. e.

הָזָלָה, v. זָלָה.

הָזָן Pi., add 3) to designate, prepare, send in due time. Y. Ber. VIII, 12^b; Gen. R. s. 11; a. fr.

הָזָה, after same, insert Lam. R. introd. (R. Han. 1) זָה (not זָה), v. הָזָה.

הָזָה, I, זָה, before — Pl., insert [Lam. R. introd. (R. Han. 1) זָה, read: זָה; v. הָזָה.]

הָזָרִין m. pl. slender (like a rod, v. זָרִין). Esth. R. to I, 6.

הָזָן, for Dan. II, 5, read Dan. III, 5.

הָזָה, add Nif. הָזָה to be the object of anger, be put under the ban. Ex. R. s. 42³ מֹשֶׁה נִחְרָה מִשָּׁה וְכ' Moses was excommunicated and put under the ban (emp. הָזָה).

הָזָה, after Ex. II, 3, insert — Sabb. 20^b; a. e.

הָזָה f. (b. h.; זָה) pitch. Sabb. II, 1. Y. Ab. Zar. II, 41^b bot. הָזָה הָיָא כְּבִירָה a stone vat which a gentile coated with pitch. Y. ib. II, 41^b bot. הָזָה הָיָא כְּבִירָה when they line them (the vessels); a. fr. — Part. pass. הָזָה; f. הָזָה &c. Koh. R. to VII, 28, v. הָזָה I. Y. Ab. Zar. I. c. הָזָה הָיָא כְּבִירָה when they are not lined; a. e.

הָזָה (denom. of זָה) to pitch, line with pitch. Ab. Zar. V, 11 הָזָה הָיָא כְּבִירָה a stone vat which a gentile coated with pitch. Y. ib. II, 41^b bot. הָזָה הָיָא כְּבִירָה when they line them (the vessels); a. fr. — Part. pass. הָזָה; f. הָזָה &c. Koh. R. to VII, 28, v. הָזָה I. Y. Ab. Zar. I. c. הָזָה הָיָא כְּבִירָה when they are not lined; a. e.

הָזָה ch. same. Y. Ab. Zar. II, 41^c top הָזָה הָיָא כְּבִירָה saw them (gentiles) pitch small bottles. Y. M. Kat. II, 81^b top; a. e.

הָזָה m. (preced.) pitch-maker or pitcher of vessels. — Pl. הָזָה, v. הָזָה. Mikv. IX, 7.

הָזָה, v. זָפָה.

הָזָה, add — 3) thumb, v. זָפָה.

תַּמְיִסִּין, *after using foreign words,*
insert Keth. 17^a;

*חמירתא f. (v. חמיר I) *grave case*. Naz. 20^b, v. קרלתא.

*חננה (b.h.) pr.n.f. *Hannah*, 1) mother of Samuel. Ber. 31^a דני קראי רח those verses concerning Hannah (I Sam. I, 13, sq.). Hag. 6^a, v. מפתקתא. Deut. R. s. 2, beg.; a. fr. — 2) name of a woman. Taan. 23^b, v. רפת.

*חנה, v. חני.

חנייה, for Y. Erub. VI, read Y. Erub. V; — add — Pl. חנייה. Num. R. s. 2¹⁰ תחלה ליד (ed. Wil. sing.) (Judah was) the first when encamping, v. נסע.

*חנילא, pr. n. m. *Hānilay*, an Amora. Gitt. 52^a, sq.; a. fr. — Taan. 6^a Ms. M. (ed. נדילא, v. Rabb. D. S. a. l. note).

חנית, add Y. Sot. VIII, 22^b bot. חניתים, כנגד הכתר, read: חניתים.

חנן, add Pi. חנן to make suppliant, humble. Midr. Till. to Ps. XIV (ref. to Prov. XXVI, 25) אתה מתנן את דברך thou (Esau) directest suppliant words to thy father.

חנן, add *Ithpe*. חנן to pray. Gitt. 68^a sq. ליה נפקא איהנא she came out and begged him (not to touch the wall of her cot).

חנה, before — Pl., add Gen. R. s. 25 חנה חנה Enoch was fickle-minded, at times righteous, at times wicked; Yalk. Chr. 1072.

*חסד I = חסד I.

Ithpa. חסד to ask for kindness. Lev. R. s. 5 למיתסדה ... אילין those Cuthæans know how to beg.

חסילא, add [Targ. Y. I Deut. XXXII, 11 חסילי, ed. Vien., v. חסיל].

חסל, add Part. pass. חסל lean. Yalk. Gen. 82 (Gen. R. s. 48 חסר).

חסל 1), add Lam. R. to I, 2 חסילה final, v. סבב.

חג, after weaving veils, insert; Y. Bets. V, beg. 62^d הפוליסוטה (corr. acc.).

*חפית f. (חפה) cover, palliation (cmp. חפית). Gen. R. s. 71, v. עבדי; Yalk. ib. 126.

*חפיון, Targ. Y. Num. XXVI, 61, read: חפיון, v. חפיון.

חפיתא, after raked fish, insert; Pesik. Ronni, p. 142^a חפיתא (corr. acc.).

*חפצחא, Pesik. Ronni, p. 142^a, read: חפצחא.

חצב, Nif., after must be chiselled, add Ex. R. s. 15²², v. מנצב; a. e.

חצת, add Pi. חצת to cut, carve. Gen. R. s. 94 (play on רחצאל, Gen. XLVI, 24) שחצו אלהות וכו' they carved gods with their own hand.

חצת, add Pa. חצת to act irreverently. Koh. R. to X, 2 מנצת, v. שמאל ch.

חקללא, add Bets. 32^a צעי וד צעי, v. אצעי. חר, חר, for pl. חרין, read pl. חרין, חרין.

חריבה, add; Sifra B'har Par. I, ch. I בחרב; Yalk. Lev. 658 בחרב.

*חרולין m. = h. חרול. — Pl. חרולין. Targ. Hos. IX, 6 חרולין (corr. acc.; h. text חרול).

*חרונית, v. אירונית.

חרור, dele Tosef. ib. B. Mets. III, 13; — add — 2) the pointed part of the baker's shovel, poker. 'Tosef. ib. B. Mets. III, 7.

*חררית, v. חררית.

*חרים, v. חרם.

*חריס, Tosef. Kil. IV, 8 ed. Zuck., v. חריס I.

חרק, Kal, add Erub. 54^a; Ab. Zar. 19^a, v. ציד.

חרם, Hif., add 3) to lay a net. Midr. Sam. ch. XXIV חרמם הרמם how many nets thou hast laid!

חרם, before — 2), insert — Pl. חרמים. Midr. Sam. ch. XXIV; a. e.

*חרנית, v. אירונית.

חרס I, add Tanh. Sh'lah 6 של חרס soil of a clayish nature; Num. R. s. 16¹² (Matt. K. חרסה, prob. to be read: חרסית).

חרץ, after a) grooved, insert, v. חרוץ; — dele c) flat-nosed, v. חרוץ.

חשב, add Tosef. Ab. Zar. I, 2; Y. ib. I, 39^d במקום שהוא ... לא ישאל you should not go to salute him (the Roman) at the place where he holds councils, and if you meet him on the way &c.

*חשובא m. = חשויא. — Pl. חשובי. Ab. Zar. 10^a, sq.

חשמונאי, add Yalk. Gen. 161 חשמונאים.

חשק, add, Part. Pu. חשושק; f. חשושק lovely. Ab. Zar. 24^b, a. e., v. רקם I.

טבחא, after Pl., insert טבחין; — add Lam. R. to I, 7 טבחוי, v. טבחא I; a. e.

*טבחיה f. (b. h.; טבח) slaughter. Esth. R. to III, 1, v. פטם.

*טבריים, Yalk. Ps. 702 לט, read: טבריים, v. טבריים.

טנוס, for Yalk. Esth. 104^b, read Yalk. Esth. 1046.

טנוסא, add Gen. R. s. 70, v. פסיוני ch. טנוסא, v. טנוסא.

טוח under Hif., after his roof, add Tanh. P'kudé 11 מים מכל מקום חשירו פניהם מכל מקום וכו' they besmeared their faces (with perspiration, trying) from all sides, but could not put it up.

*טומאות, Y. Sot. VIII, 22^b bot. some ed., read: טומאות.

*טופח m. = h. טפח. Targ. Y. II Ex. XXV, 25, v. פושקא.

טוש I ch., after (ed. חשוטין, dele corr. acc. or חשוטין, v. חשוטין).

טטרנן, add — [Tosef. Zab. IV, 1 טטרנן; R. S. to Zab. III, 3 טטרנן, v. טטרנן].

*טטרקין f. (= טטרקין, v. טרק) rock-ing board. Tosef. Zab. IV, 1 (ed. Zuck. טטרנן; R. S. to Zab. III, 3 טטרנן; v. Zab. III, 1 (ישבו על חסר וכו').

*טיברין m. = טיברין. Midr. Till. to Ps. LXXV, v. חרירי.

טיבן, for Lev. VI, 14; 21, read Lev. VI, 14.

טינא, for thorns to thorns, read refuse to refuse.

*טיפסים, Tosef. Snh. V, 2, read: פספסים.

טל, טלא, add Y. Sabb. VI, beg. 7^d טליתא דמרגליה pearl drops (beads).

טלא, dele — V. טלית.

*טלי, v. טלי.

טלופחא, for ערשח, read ערשח.

טלטול, for B. LV, read Ps. LV.

טבע, before — 3), insert Y. R. Hash. II, end, 58^b כד יטבע וכו' when the sun sets ... for the fourteenth time (in the month of Nisan).

סג, for Y. Kel., read Y. Kil.
טסקא, after a *taska* full of &c., insert; Yalk. Esth. 1059 טיט.

טעוה, before—2), add Midr. Till. to Ps. XXX, end טעוהיחם ed. Bub. (not טעוה, oth. ed. מעוהוהיחן, corr. acc.), v. אור I (in Addenda).

***טפוטא**, read: טפוטא.

טפ, **טפא** III, add Pa. טפ to add to, enlarge. B. Bath. 93^b לטפוי, v. טפא.

טפא, after v. next w., add a. טפא.

טפיטא, before—Pl., insert; Pesik. Ul'ah, p. 182^b טפיטא. Tanh. ed. Bub., Emor 26, note 188 טפיטא, v. טפיטא.

טפלה, after to be eaten with it, insert Tosef. Sot. IV, 3; a. e.

טפס, for *Hithpa.* הטפס, read Pi. טפס;—for טפ, read טפ.

***טראפליס**, Tosef. Erub. IX (VI), 25 ed. Zuck., v. טראפליס.

***טרווא**, v. טרווא II.

טרומיטא, add Tosef. Ukts. II, 15 טרומיטא (corr. acc.).

טרוות 1) add Num. R. s. 9²⁴ אין טרוות he (God) has no trouble about us, except for those two drops of rain.

***טרוח** m. (טרוח) *troublesome*.—Pl. טרוחין. Ex. R. s. 7; Sifré Num. 91; a. e.

***טרוינא** = טרוינא. Yalk. Ez. 346 ט. ארוינא.

***טרוידה** f. (טרוידה) *exile*. Midr. Till. to Ps. III, ed. Bub. לט. שאלא דנני... that he did not condemn me to death, but only to exile.

טרוין, for Gen. XXXIV, 19, read Gen. XXXIII, 19.

***טרוינא** m., corruption of טרוינא. Targ. II Esth. I, 2 (3); 10.

טרומוסא, for *τοληφια*, read *τοληφια*.

***טרומיסה**, Tosef. Ukts. II, 15, v. טרומיסה.

טרוק, after ליעור בן יעקב, insert; Y. Orl. I, 61^a, a gloss transferred from Y. Shebi. I. c.

טרוש for the last two lines, read [Y. B. Bath. IV, 14^c bot. המוקצין, read: קצת, v. דווישין.]

טבל, before when two scrolls, insert (read: טבל);—for he carries one

away and brings, read thou must carry one away and bring.

טבל, for Y. ib. V, 5^c, read Y. ib. II, 5^c top.

***טבלא** (b. h.), Pi. טבלא to fly. Midr. Till. to Ps. XVIII, 11 וטבלא ed. Bub. (oth. ed. מדרה) and he flew upon the wings of the Cherubim.

טבלל, for Ex. XIX, 14, read Ex. XIX, 13.

טבללן, for Bar Nafha, read Bar Nappaha.

טבלל, before Part. pass., insert Midr. Till. to Ps. XVIII, 7 וטבללן צרותיהן speak of Israel's troubles in the singular number, and lessen them.

***טבלל** m. (יבם) *levirate marriage*. Yeb. I, 1. Ib. 39^b; Bekh. I, 7 וטבלל מצות י' קדומה וטבלל has the precedence to *hálitsah*; a. fr.—Pl. טבלל, ריבויין, ריבויין *the status and the duties of the levirate marriage*. Keth. 82^a עדיין ריבויין the original condition of the *gibbum* still exists concerning her (as long as he has not consummated the marriage); Yeb. 39^a ריבויין ריבויין the status originating from the first husband &c.; a. e.

***טבלל**, v. sub ירד.

טבלל 1) add Yoma 80^a רינו של י' the court of Jabez; a. e.

טבלל, add *Nif.* נזער to be summoned to a meeting (v. נזער). Tosef. Pes. X, 12 וטבלל וטבלל Var. (ed. Zuck. וטבלל) and they were called (for prayers), and went to the schoolhouse.

טבלל, add *Ithpa.* אטויר, אטויר to be made permanent, settled. Targ. Prov. X, 30, v. טבלל.

טבלל, add B. Bath. 53^a נתן צור וד' if he placed a pebble in the fence and produced some effect by it (stopping water off &c.), or took away a pebble and produced some effect, this is taking possession.

טבלל, before Yalk. Is., insert Pesik. Ronni, p. 143^a;

***טבלל**, v. טבלל.

טבלל, add—(3) (v. טבלל) *press* for grapes or olives. Tosef. Macc. III (II), 9 (ed. Zuck. טבלל; Y. ib. II, 31^d בה טבלל).
טבלל, add; Y. Yoma IV, 41^d top אש טבלל בנפירה fire igniting sulphur.

טבלל, before Hof., insert Hof. הוקיר to burn up. Gen. R. s. 48 (ref. to Is. XXXIII, 14) וד' מוקירים וטבלל if permission were given them, they would burn up the whole world over its inhabitants in one moment.

טבלל, Af., add [Targ. Lev. I, 16 טבלל, v. רמוקירין.]

טבלל, add *Hithpa.* הטיב to press heavily. Num. R. s. 4¹⁴ וטבללן על הלחם in order that they (the staves) should not press on the bread.

טבלל, add Koh. R. to X, 19, v. טבלל.

טבלל, for Sirach X, 26, read Sirach VII, 10.

טבלל (b. h.) pr. n. pl. Jericho. Ned. 56^b. Yoma 39^b; a. fr.—V. טבלל.

***טבלל** (ישר; ישרון) *Jeshurun*, poetic name of Israel. Y. Ber. IV, 8^a וטבלל ולזרע י' וירושא וטבלל J. thou gavest an inheritance. Sifré Deut. 355 (ref. to Deut. XXXIII, 26) וטבלל ישראל אימר אין כאל... אל י' Israel said, none is like God, and the spirit of holiness said, the God of Jeshurun; a. e.

טבלל, for Num. XIII, 17, read Num. XIII, 16;—add Yoma 70^a שצריכין לטבלל that need to be helped; Sot. 41^a לטבלל.

טבלל II, before Sabb. 19^a, insert Targ. Y. Ex. XXII, 16 לטבלל (ed. Vien. לטבלל).

***טבלל** f. (בבד) *honorable, stately*.—Pl. טבלל. Num. R. s. 4²⁰ על טבלל on stately couches.

טבלל I, add—(2) *surely*. Y. Nidd. II, 50^b top וטבלל מראי כ' to be sure, these are its colors.

טבלל under Pi., for Prov. XXVIII, 26, read Prov. XXVII, 26.

***טבלל** = כדור like him, like it. B. Bath. 110^b כ' מן כ' who like him, i. e. who if not he? Kidd. 48^a כ' למאן כ' where with else? Sabb. 4^a כ' למאן החירו Ms. M. (ed. למאן החירו, v. Rabb. D. S. a. l. note) to whom else should they permit it? Taan. 7^a, a. e. (in Mss., v. Rabb. D. S. a. l. note 8).

טבלל, for נוף I, read נוף II.

טבלל, for his bag, read his pitcher;—

before—Pl., insert [Snh. 103^a; B. Mets. 84^b, v. קולחא.]

*כולייר, כוליים, כוליאיר, v. פוקליאס.

*פולחא, for (Ar. כוח), read (Ar. קוח).

פוח, פוח, add—2) name of a lizard. Hull. IX, 2.

פוחלי, for Ex. XXVIII, 13, read Ex. XXVIII, 18.

*פול, v. פול.

*פילבית, add—[Ab. Zar. II, 6 (35^b) to be deleted, v. Rabb. D. S. a. l. note 5.]

*סימוניא, v. סימוניא.

*פיסנין, add Y. Pes. X, 37^b bot. צוצל, v. פסניס.

*פיעור, add Esth. R. introd. כ' ורע יש, it is a disgrace and an evil for the slave when he has to go back to his former master.

*פיה, before Tanh. B'shall., insert Tosef. Dem. I, 11 (ב'פה (Var. ב'פה) fruit for sale in the archway of &c.

*כית', Y. Sot. VIII, 22^b bot. כנגד (Var. ח'יתים) read: ח'יתים.

*פלח, for B. Bath. II, 11, read B. Bath. II, 1.

*פלחמא, for פלחי, 'פ, read Pl. פלחי, פלחין, פלחי.

*פמלנית, v. פמלנית.

*פנע (b. h.) to press, oppress.

*Hif. ה'כניע. Y. Ber. II, 4^d bot. ה'כניע קמינו, v. קמ. thou dost humble our adversaries. Ib. 5^a top ה'כניע זדים the additional (twelfth) section of the Prayer of Benedictions which closes with 'who humblest the wicked', v. י; a. e.

*Nif. ה'כניע. Ib. ה'כניע ה'כניע the wicked shall be humbled; a. e.

*פסחא, add Lev. R. s. 16, v. צ'חא I; Y. Snh. X, 28^c bot. כסחח (corr. acc.).

*פסיפאס, v. פסיפאס.

*פסיתא, add—[Y. Snh. X, 29^c bot. כסחח, v. צ'חא I.]

*פסניס, for פסנין, read פסנין.

*פסס, add Nif. פסס to be chewed. Tosef. Uks. I, 2.

*פפוסאי, v. פפוסאי.

*פפוחא c. (פפח) tied. Koh. R. to IV, 6, v. צ'פח—Pl. פפוחין, v. פפח.

*פפח, after v. הר'גש, insert, Y. Ned. VII, end, 40^c ניקפת (corr. acc.).

*פפס, add Tosef. Erub. IX (VI), 16 ed. Zuck.; ib. 15 (not 'כפח'); ib. X (VII), 10 כפסין.—[Midd. III, 4 בכפס בשל ברזל, v. פח.]

*פפן II, for lying, read dying.

*פפנאי m. pl. (v. פפנית) a dish of early date-berries. Esth. R. to I, 4, v. פפניס.

*פפסיס, v. פפסיס (in Addenda).

*פפסח, read: פפסח.

*פפסח, Tosef. Erub. IX (VI), 15, a. e., v. פפסיס (in Addenda).

*פפחא I, add—2) plough. B. Bath. 36^b, v. פפחא.

*פפחא, for Dan. III, 22, read Dan. III, 21.

*פפחא, after פפחא, add Midr. אין האזנים... פפחא the ears on high are hollowed out to hear my prayer (by ref. to Ps. XL, 7).

*פפחא, add—Trnsf. frail, rotten. Y. Erub. II, 19^a בריחא (corr. acc.), v. פפחא.

*פפחית, add; Sifra M'tsor'a, Zab., Par. I, ch. II; Yalk. Lev. 567 בריחית.

*פפח, add Midd. III, 4.

*פפסח, v. פפסח.

*פפח I, add Men. 10^b ה'פפח let it be declared fit.

*פפח m. (פפח), pl. פפחים vindicating witnesses. Keth. 46^a פפחי בחולים witnesses testifying to virginity.

*פפחא, add Y. Meg. I, 71^c top דירה (כ'; Y. Yeb. XIII, end, 14^a; Y. Ter. VIII, 46^b top בריחא (corr. acc.); v. Revue des Etudes Juives XXXIX, 306.

*פפחא, for widowhood, read jointure in case of widowhood or divorce.

*פפח II Pi., for פפח finished, read פפח a) cleansed, washed (wool). Bekh. IV, 7, a. e.; v. צ'חא—b) finished—; under Hithpa. 1), add Midr. Till. to Ps. OXIX,

81 חרי כבר נחלבנו וכו' (not נחלבנו) we have been cleansed, we have been tried (ref. to Dan. XI, 35).

*לגטון, for Gen. XXIV, 6, read Gen. XXV, 6.

*לוקטמין, v. לוקטמין.

*לחא, v. לחא.

*ליגטון, v. ליגטון.

*לימודת f. (v. לימוד) accustomed. Y. Hall. II, end, 58^d.

*ליחא, for Ps. XC, 1, read Ps. XCI, 1.

*לשישית, for drying, read dyeing.

*לתן, Y. Snh. I, 18^c bot. ה'הוא מן ה'הוא, read: ה'הוא.

*מאסח m. (b. h.; אסח) rear-guard. Cant. R. to IV, 4, v. תאס.

*מגורח I, for שלמים, read מים.

*מגניה f. (מגנ) steeping. Y. Maas. Sh. II, 53^c top מ' ביניהן as they differ as to the manner of steeping.

*מבל, before—Pl., add Shebu. 43^b; B. Mets. 82^a, v. קמא.

*מדיע II m. (ירע) place of study (cmp. Koh. X, 20).—Pl. מדיעין. Targ. Ps. LXVIII, 13 מדיעיהן their studying rooms.

*מדיע ch. Af. 1), add Lev. R. s. 28 קרל, v. א'מדיע.

*מוסיאיות, v. ב'י מ'.

*מוצה, Kel. IX, 8 Ar., v. מ'צה.

*מוריקא m. (v. מוריקא) saffron planter.—Pl. מוריקא. Ab. Zar. 22^a (Ms. M. מוריקא, corr. acc.).

*מוריקא, before Targ. Y. Ex., insert Targ. Y. Deut. XXI, 8 (ed. Vien. מוריקא).

*מזג Pi., for Cant. VII, 4, read Cant. VII, 3.

*מחא, add Nithpa. מחא to be diluted, dissolved. Tosef. Makhsh. III, 13 שנתמחו (ed. Zuck. שנתמחו, oth. ed. שנתמחו, corr. acc., or שנתמחו, or שנתמחו).

*מחיה, add—2) wiping out, deletion. Num. R. s. 9⁴⁹ מ'חיה the washing off of the writing.

*מחמורות, v. מחמורות.

*מחה, Tosef. Makhsh. III, 13 ed. Zuck., read: שנמחרו, v. מָחָה (in Addenda).

מָחָה, add—Pl. מַחְוֹה. Cant. R. to III, 7 (play on מחו and מְחֹרֵי his tribes and clans).

מָחִי, for חתאה, read חתאה.

מָחִימָה, after רגל ב', insert (not ממחמח).

מָחִימָה, before m.ch., insert, מִימָחָה;—add, 3) narration. Gitt. 42^b; B. Bath. 48^a רב' it is merely a report (of somebody's opinion, not meant as the citation of an authority), and R. ... does not adopt it.

מִימָחָה 1), after v. preced., add B. Kam. 81^a, v. יִמָּחֵר II.

*מִימָחָה f. pl. (מָחָה) burns, scabs. Ruth R. to I, 19 (not מְחֹרֵה); Yalk. ib. 601 מְחֹרֵה.

*מְחֹרֵה, v. מְחֹרֵה.

מְחֹרֵה, for Gen. XLIX, 6, read Gen. XLIX, 5.

מְחֹרֵה, for הִלָּקְשִׁי, read הִלָּקְשִׁי.

מָחִי, for Sabb. 103^a, read Sabb. 103^b.

*מִימָחָה, v. מִימָחָה II.

*מִימָחָה, Targ. Y. II Deut. I, 1, read: מְחֹרֵה.

*מְחֹרֵה, v. מְחֹרֵה.

*מִימָחָה f. pl. (מָחָה) the gifts of manna. Targ. Y. II Deut. I, 1 (ed. Vien. מְחֹרֵה, corr. acc.).

מְחֹרֵה, for מחנה, read מחנה;—add Gen. R. s. 13, v. שָׁח II.

מְחֹרֵה, add Targ. Ez. XX, 37 (h. text מְחֹרֵה).

מְחֹרֵה II, for Koh. XII, 10, read Koh. XII, 11.

*מְחֹרֵה m. (b. h.; מְחֹרֵה) support.—Pl. מְחֹרֵה. Sifra B'huck., Par. 2, ch. VI להם מְחֹרֵה; Yalk. Lev. 675 מְחֹרֵה, v. מְחֹרֵה.

מְחֹרֵה, before—B. Bath., insert Kidd. 71^b, v. מְחֹרֵה (in Addenda); a. e.

*מְחֹרֵה, hostages, v. עָרַב I.

מְחֹרֵה, add Y. Sabb. VII, 10^c top מְחֹרֵה, v. שָׁח III.

מְחֹרֵה II, for Koh. VII, 16, read Koh. VII, 17.

*מְחֹרֵה, v. מְחֹרֵה.

*מְחֹרֵה, Yalk. Lev. 547, read: מְחֹרֵה.

*מְחֹרֵה, Targ. Prov. II, 12 ed. Wil., v. מְחֹרֵה.

*מְחֹרֵה f. (b. h.; מְחֹרֵה) purchase. Arakh. III, 2 מְחֹרֵה שְׂדֵה acquired land, opp. מְחֹרֵה; a. e.

מְחֹרֵה II, for impissation, read impissation.

מְחֹרֵה, add—3) young animals. Bekh. VI, 11 כל מ' העגלים כן so are all young calves.

*מְחֹרֵה, v. מְחֹרֵה I.

מְחֹרֵה, add—3) venom. Targ. Y. I Deut. XXXII, 33.

מְחֹרֵה, delete the entire article, and substitute

מְחֹרֵה f. (רמץ = רמץ; v. רמץ a. רמץ) [=b. h. מְחֹרֵה II Sam. I, 9,] *cramp, catalepsy*. Gen. R. s. 17; s. 44; Yalk. ib. 23 מְחֹרֵה; Midr. Haggadol, ed. Schechter, to Gen. II, 21 מְחֹרֵה; Yalk. Sam. 139 מְחֹרֵה (corr. acc.).

*מְחֹרֵה, v. מְחֹרֵה.

מְחֹרֵה Pi., add Sifre Num. 11 a. e. מְחֹרֵה, v. מְחֹרֵה II.

*מְחֹרֵה f. (מְחֹרֵה) venom. Targ. O. Deut. XXXII, 33.

*מְחֹרֵה, v. מְחֹרֵה.

*מְחֹרֵה, v. מְחֹרֵה.

מְחֹרֵה, add—2) (v. מְחֹרֵה) use, service. Uktsin I, 5 מְחֹרֵה one likes them for their usefulness; Hull. 119^a, sq. Ms. M. a. Rashi (ed. במשמיען), expl. במשמיען.

*מְחֹרֵה, v. מְחֹרֵה.

מְחֹרֵה, add—3) sound, form of expression. Sot. 16^b מְחֹרֵה 'וכ' in speaking of it the text changes the expression (עַר in place of עַר, Num. XIX, 17) to make you draw an analogy therefrom &c. Yoma 80^a שְׂשִׁינָה (v. Rabb. D.S. a. l. note 5) in speaking of which (the eatables) the text changes the expression (using עַר in place of אֶשֶׁר לא עַר, Lev. XXIII, 29).

מְחֹרֵה, for Pa. (מְחֹרֵה Pa.), read (מְחֹרֵה Pi.); after Sabb. XX, 1, insert 'וכ' חולין את המ' וכו'.

מְחֹרֵה, for G. ed. Dien., read O. ed. Vien.

מְחֹרֵה Nif., add—[Tosef. Makhsh. III, 13 שנמחרו; ed. Zuck. שנמחרו, read: שנמחרו, or שנמחרו, v. מָחָה (in Addenda)].

*מְחֹרֵה, v. מְחֹרֵה.

מְחֹרֵה, מְחֹרֵה, read מְחֹרֵה for מְחֹרֵה.

מְחֹרֵה, add Keth. 112^a מְחֹרֵה; Yalk. Ps. 855, מְחֹרֵה, v. מְחֹרֵה.

מְחֹרֵה Pa., add—3) to blab. Men. 63^a מְחֹרֵה, v. מְחֹרֵה II.

מְחֹרֵה, add—Pl. מְחֹרֵה. B. Kam. 24^a, a. e., v. מְחֹרֵה.

מְחֹרֵה, add Hof. מְחֹרֵה same. Macc. 11^b שְׂשִׁינָה ... מְחֹרֵה (Tosaf. מְחֹרֵה) who brought it about that Reuben was excommunicated?; Yalk. Gen. 149.

מְחֹרֵה, for Ps. LV, 9, read Ps. LV, 8.

מְחֹרֵה, for II Kings XVIII, 12, read II Kings XVIII, 11.

מְחֹרֵה I, for he pursues (is eager for), read we pursue (are eager for).

*מְחֹרֵה, v. מְחֹרֵה.

*מְחֹרֵה pr. n. m. (Νιφάτης) Nifathas, a proselyte. Yeb. 98^a.

מְחֹרֵה, for nikkadim, read nikkadim.

*מְחֹרֵה, v. מְחֹרֵה.

מְחֹרֵה, for Ex. XX, 28, read Ex. XX, 20.

*מְחֹרֵה m. (b. h.?) rye or oats. Y. Hall. I, 57^b top, v. מְחֹרֵה.

*מְחֹרֵה pr. n. f. N'fathah. Gitt. 63^b, v. מְחֹרֵה.

מְחֹרֵה, before Gitt. 69^a, insert Snh. 42^a מְחֹרֵה (Tosaf. Bekh. 44^a מְחֹרֵה) round like a sieve.

מְחֹרֵה, for ib. 11, read ib. 12.

*מְחֹרֵה pr. n. pl. N'itsibin, Nisibis, in the north-east end of Mesopotamia, seat of R. Judah ben B'thera. Targ.

Y. Gen. X, 10 (h. text אכר). Targ. Ez. XXVII, 23 (h. text כנה). Gen. R. s. 37 (expl. אכר, Gen. I. c.).—Snh. 32^b. Pes. 3^b. Tosef. Yeb. XII, 11; Yeb. 102^a. Y. Sabb. I, 3^d.

נָקֵד I, for Gen. XVI, 6, read Gen. XVI, 5.

נָקֵד I, for Koh. V, 17, read Koh. IV, 17.

נָקֵד Af., for Y. B. Bath. IV, read Y. B. Bath. VI.

נָשָׂא Hif., for Ps. IXXV, 5, read Ps. XXIV, 5;—add 6) to cause to bear. Keth. 72^a מְשִׁיבָהּ, v. מְשִׁיבָהּ.

נָשָׂא Ithpe., add 2) to be forgotten. B. Bath. 16^a, v. רָחֲמֵינָהּ.

נָשִׂיאוֹת, for Num. IV, 1, read Num. IV, 2.

נָתַר Af. add Y. Ab. Zar. II, 41^d bot. אתר, אתר תוחיה (not תוחיה, אֶתְרָהּ) it dropped it.

נָבִיטִין, for Ex. XIII, 8, read Ex. XIII, 18.

נָבִיטִין, v. נָבִיטִין II.

נָבִיטִין f. (b. h. נָבִיטִין) buckler. Num. R. s. 12³ (ref. to Ps. XCI, 4) כל מי ... הוא לי צנה וס' של אמת whoever comes to take shelter under the wings of God, to him he is a shield and buckler of truth.

נָבִיטִין, v. נָבִיטִין, סְנוּדִיקוֹס, סְנוּדִיקוֹס.

נָבִיטִין, after to travel as a merchant, add Tanh. Naso, ed. Bub. 27; Yalk. Ps. 842 (play on סְנוּדִיקוֹס, Ps. XCI, 4) חוֹסֵה, v. יָצָה I; Tanh. Naso 23 (corr. acc.); Num. R. s. 12³; a. e.

נָבִיטִין, add B. Mets. 84^a, v. סִינְקִי.

נָבִיטִין, Y. Ter. III, 42^b וְכִי הָכֵר וְכִי [R. El. Wil. emends נִשְׂרָה].

נָבִיטִין, for Deut. XXV, 3, read Deut. XXV, 2.

נָבִיטִין, B. Mets. 84^a, v. סִינְקִי.

נָבִיטִין, v. סִינְקִי.

נָבִיטִין, v. סִינְקִי.

נָבִיטִין, for Ber. 4^a, read Ber. 34^a.

נָבִיטִין II, add Nif. נָבִיטִין same. B. Kam. VIII, 1 וְנִשְׂרָהּ if the wound was healed, and broke open again; a. e.

נָבִיטִין, add Pu. נָבִיטִין, only with צוּרָה, to be disfigured, decay. Pes. VII, 9; ib. 73^b, a. e. נָבִיטִין; Tosef. ib. VI, 6 (ed. Zuck. נָבִיטִין, corr. acc.; Var. נָבִיטִין; Tosef. Zeb. VII, 6; VIII, 15 נָבִיטִין, נָבִיטִין).

נָבִיטִין Pa., after.—3) insert: to cause to transgress, force to sin. Snh. 74^b (4.—קָשַׁל, v. לְעִבְרִי מִלְחָה וְכִי).

נָבִיטִין I, v. עֲדָה.

נָבִיטִין II (b. h.) pr. n. f. Adah, one of the two wives of Lamech. Gen. R. s. 23, v. יָצָה I.

נָבִיטִין, v. עֲדָה I.

נָבִיטִין, for Is. LIX, 5, read Is. LIX, 15.

נָבִיטִין, for Lev. IX, 10, read Lev. XIX, 10.

נָבִיטִין I, for Tosef. Ber. I, 3, read Tosef. Ber. I, 1.

נָבִיטִין I, for I Chr. XXII, 13, read I Chr. XXII, 14.

נָבִיטִין, Tosef. Maasr. III, 14 עֲדָה, read: עֲדָה, v. רָבָא.

נָבִיטִין, v. נָבִיטִין.

נָבִיטִין, for Gen. II, 20, read Gen. II, 18.

נָבִיטִין Hithpa., for I Chr. II, 24; 26, read I Chr. II, 9; 26.

נָבִיטִין, for Num. XII, 14, read Num. XXXI, 2.

נָבִיטִין m. (b. h.) foal, young full-grown ass. B. Bath. 78^b, v. סִינְקִי.

נָבִיטִין II, before—Pl., insert Sabb. VI, 1 של זהב ע' a golden head-dress with the picture of Jerusalem on it, v. וְנָבִיטִין.

נָבִיטִין m. pl. (b. h.; v. יָצָה II) youth. Ned. 41^a וְנָבִיטִין לִימֵי הָיוּתוֹ he (who recovers from a disease) returns to the days of his youth (his sins being forgiven).

נָבִיטִין I, for Ex. II, 15, read Ex. III, 15.

נָבִיטִין, for Lev. IV, 9, read Lev. III, 9.

נָבִיטִין, for play on עֲקָרָה, read play on עֲקָרָה.

נָבִיטִין, for פְּרִי־סִקִּים, v. פְּרִי־סִקִּין, read v. פְּרִי־סִקִּין.

נָבִיטִין, for Ex. XII, 43, read Ex. XII, 48.

נָבִיטִין, after to frighten, add also to feel the strength of, fear.

נָבִיטִין, for I Chr. XXII, 13, read I Chr. XXII, 14.

נָבִיטִין, after Yalk. Kings 172, add; Y. Kidd. I, 61^a בוריי (corr. acc.).

נָבִיטִין, v. פְּרִי־סִקִּין.

נָבִיטִין Hithpa., for thinking what the distinction will be which the king is to confer upon me, read thinking, what will be the distinction which the king is to confer upon me?—for thinking what the judgment will be &c., read thinking, what will be the judgment &c.?

נָבִיטִין, v. פְּרִי־סִקִּין.

נָבִיטִין, for Ps. XVIII, 22, read Ps. CXVIII, 22.

נָבִיטִין, add—[Yalk. Is. 372 כמו פְּרִי־סִקִּין, read פְּרִי־סִקִּין, v. אֶסְקִיפְסִינָהּ].

נָבִיטִין, v. פְּרִי־סִקִּין.

נָבִיטִין, v. פְּרִי־סִקִּין.

נָבִיטִין, for Jer. XXXI, 19, read Jer. XXXI, 20.

נָבִיטִין f. (פְּנִיָה) turn.—Pl. פְּנִיּוֹת. Yalk. Lev. 446, v. פְּנִיָה. Pesik. R. s. 33 פְּנִיּוֹת שָׁל הַפ' towards which all turns are made; v. פְּנִיָה.

נָבִיטִין II, for Ps. LXIV, 31, read Ps. LXVIII, 31.

נָבִיטִין, add Targ. Y. Num. XXV, 1 פְּרִי־סִקִּין (not פְּרִי־סִקִּין).

נָבִיטִין, Nif., add—2) to be made to separate, be interposed. Ber. 32^b וְנָבִיטִין an iron wall was interposed between Israel and &c.;—Hithpa., add—3) to be decided. Pesik. R. s. 40 וְנָבִיטִין your judgment will be decided on the Day of Atonement.

נָבִיטִין m. (b. h.; פְּעֵס) bell—Pl. פְּעֵסִים. Yalk. Deut. 829.

נָבִיטִין, for Gen. XXIV, 12, read Gen. XXXIV, 12.

נָבִיטִין m., pl. פְּרָגִין, פְּרָגִין (v. פְּרָג) poppy (v. Löw Pfl., p. 103). Shebi. II, 7; Hall. I, 4; Mekh. Bo, s. 8 (not פְּרָגִין); Sifré Num. 146 (not פְּרָגִין).

נָבִיטִין, v. פְּרָגִין.

פחה, *Pi.*, for Gen. R. s. 76, read Yalk. Gen. 76.

פחתייהון, Targ. Y. Num. XXV, 1 ed. Vien., read: פסיקתיהון.

צביון, add—[Midr. Till. to Ps. LIII ב.צביון, ed. Bub. בצביון, read: בצביון.]

***צדני**, Yalk. Gen. 110, v. שדני.

צדק, *Pi.* 1, for Job XXVI, 3, read Job XXXVI, 3;—before Num. R. s. 2, insert Sifra K'dosh., Par. 3, ch. VIII (ref. to Deut. l. c.) צדק את המשקלות וכו' give liberal weights, liberal ephahs &c.;—under *Hif.*, for Ps. XVI, 15, read Ps. XVII, 15.

צורה, for Dan. VIII, 16, read Dan. VIII, 15.

צלמנא, add Tanh. R'eh 16; a. e.

צמת, *Pi.*, add Yalk. Cant. 988 וכו' כשאדם מצומרים לפניו when you are summoned before God, and you form bands (of followers).—3) to smash, annihilate. Ib. לצמתה והקב"ה לצומרהו. שבה who came to crush thee, and the Lord (came) to crush him.

קבר, for Treat. S'mal., read Treat. S'mah.

קום *Pi.* 2) for Gen. XV, 14, read Gen. XV, 13.

קיומא, for I Sam. XXV, 61, read I Sam. XXV, 6.

קירי II, add Y. Ber. II, 5^b bot. לקיריו on account of his (nocturnal) accident, v. קרי.

קירם, for I Chr. XII, 23, read I Chr. XII, 33.

קצר *Ithpa.*, add 2) to be sick. B. Mets. 87^a אִתְּקַצְרִי Ms. F., v. תפח II.

קרה II, add—*Pl.* (masc.) קרהי Taan. 3^b שמשא רביני ק' the sun that is seen through bald (cloudless) spots in the sky.

***קרבטלין**, v. קרבטלין.

***קרבטלין**, v. קרבטלין.

קאה, for Ex. XXIV, 15, read Ex. XXIV, 5.

רנז, for Lev. XXVIII, 65, read Deut. XXVIII, 65.

רהן, add *Hof.* הרהן to be pledged. Eduy. VIII, 2 הרהנה וכו' a girl that was pledged (with a gentile) in Ashkelon; Keth. 26^b.

רום *Hof.*, for Num. IV, 20, read Num. XV, 20;—add *Nif.* רוים=*Hof.* Ter. V, 2 תרום וכו' (Y. ed. תרום) let it be separated and then burned.

רזיא, for Job I. c., read Job XXXVII, 6.

רס, *Pe.*, add Targ. Job XXXVI, 28 דאסי (ed. Wil. דאסי), read: דאסי (h. text ירעפו).

רעם *Hithpa.* 1, add Kidd. 80^b מה רעם על מדוחיו why should one rebel against his measures (fate)?; a. e.

***רצוצא**, v. רצוצא.

רמק, *Nif.*, for מהאימות, ib., read מהאימות, ib. 2.

שאור, for Ex. XXI, 15, read Ex. XII, 15.

שבח *Pi.*, for Num. R. s. 16³, read Num. R. s. 16¹³.

שוע *Pi.*, for Gen. XXX, 6, read Gen. XXXII, 26.

***שיחורי**, *v.* בירחא.

שחר II, for II Chr. I, 24, read I Chr. II, 24.

ששח, for Gen. XXI, 25, read Gen. XXV, 21.

***שיחורי**, *v.* בירחא.

שיקין, Targ. Y. Num. XXXV, 11 בש', read: בשוקין.

שכב, for Deut. VI, 9, read Deut. VI, 7.

שכר *Pi.*, add Sifra Sh'mini, Par. 1 כל השכרים all intoxicating drinks.

של, for II Sam. VII, 7, read II Sam. VI, 7.

של, add—[In some Mss. של is written as prefix.]

שלם, add—*Hithpa.* השלם to be finished, consumed. Midr. Till. to Ps. XXXVII וכו' השמן משלם ed. Bub. (oth.

ed. שלם) when the oil is consumed, the lamp goes out.

שלם, add—2) ended, consumed. Midr. Till. to Ps. XXXVII (ed. Bub. משלם).

***שלמוני** pr. n. m. *Shalmoni*. Gen. R. s. 68.

שמע II, for Num. XVI, 37, read Num. XV, 37.

***שנן** II, *Pi.* שנן (contr. of שנתן, apocop. of שנינענע, v. ננע) to shake, swing the myrtle branch before the bridal procession. Ab. d'R. N. ch. IV they (the scholars at study) should rise and swing and clap for the bride (Var. וישמחו ויהיה בידן כרי צורכן ואחו (הרסה) ויהיה בידן כרי צורכן ואחו it happened with R. J. b. I. that he sat teaching his disciples, when a bride passed, and there was not a sufficient escort with them, and he took up a myrtle branch and swung it, until the bride was past; Midr. Haggadol, ed. Schechter, to Gen. II, 22 ואחו בידו שריט של הדס והיה משענן בו וכו'.

שנן, for (Shaf. of עני ... 4255) to sing, read (v. שנן) to shake.

***שענן** (transpos. of שנתן, apocop. of שנינענע, v. ננע) to shake, swing. Midr. Haggadol, ed. Schechter, to Gen. II, 22 וכו' שנן II.

תבע *Nif.*, add—2) to be claimed, collected. Sabb. 148^b ליתבע לא cannot be collected by legal process.

***תדורא**, B. Kam. 105^b, v. תדורא II.

תועלת, for Is. XIV, read Hos. XIV.

תופת, add—*Lam.* R. to I, 9 מקום שמה ... there was a place below Jerusalem named Tofeth (b. h. תופת).

תוקף, for Ex. XIV, 25, read Ex. XIV, 27.

תרום, for Gen. I, 8, read Gen. I, 5.

***תיניוחא**, Y. Ber. I, 2^c, read: תנין.

תירוש, for Deut. XIV, 22, read Deut. XIV, 23.

תקד, for Ps. XXIX, read Prov. XXIX.

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 33 1090a, 1115a, 1117a,
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 31 9 60a
 32 1 205a
 33 1 137a
 6 162b, 1338b
 7 . 113b, 559b, 848a
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 34 5 1459a

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34 6 516b(2)
 7 1461b
 11 1183a
 15 279b
 17 474a
 35 3 676a(2), 1489a, 1490a
 36 12 1564a
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 38 2 1368a
 40 1 867b
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 47 2 1292a, 1381a
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 48 12 404a
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 49 6 929a
 8 962b
 14 1061a, 1572a(2), ib.b
 18 639b
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 50 5 1125a
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 51 12 881b
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 23 703b, 738a, 1179b
 52 2 921a
 10 510b
 54 10 740b
 11 967b, 1121b
 12 315a
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 55 3 1394a
 7 703b
 10 182a
 13 198a, 921a, 1476a
 57 13 633b
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57 16 1064a, 1406b, 1578b
 17 1650a
 19 48b, 249b, 688b,
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 58 1 447b
 5 12b
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 10 1485b
 11 150a, 387b, 412b,
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 12 1238a
 13 366a, 492b, 1054a,
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 59 13 366b
 15 1045b, 1046a, 1585a
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 60 13 56b
 19 1095b
 61 1 1251b
 8 1344b
 62 8 1687b
 63 1 457b, 928b
 1sq. 1104a
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 64 3 1045a
 5 1419b
 65 8 128a
 22 957b, 1623b
 66 3 1029a
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1 3 247b
 11 696a, 1621a
 2 3 1117b
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 13 376b, 1485a
 24 1213a
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 31 354b, 724a
 3 19 1258a(3), 1371b,
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 4 7 710a
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 5 23 1021b
 6 29 864b
 7 16 1133a
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 8 5 928a
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 9 7 493b, 1546b
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 11 1242b
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 20 1051b
 25 1119b
 10 11 63a, 597b
 11 16 477b, 1488a
 13 16 875b
 17 201b, 812b
 23 914a, 1497b
 15 1 109b
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 16 5 840b
 17 11 279b, 378b

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17	13	520a, 829b
18	23	676b
19	2	882a
20	9	688b
	17	369a
22	24	944a, 945a(2)
	26	592a, 767b
23	6	1263b
	7	1074b
	13	1686b
	19	273a
	29	907b, 1145b
	31	887b
25	26	131b
	30	884a
27	18	1133a
28	1	308a
29	2	592a
	22	1373a
30	23	273a, 956b
31	18	1180a
19(20)		1611b
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	40	291a
32	11	1432b
	18	593b
	44	1432b
36	5	1102b
	22	39a(2)
	23	1193b
	27	221a
37	21	1354b
38	13	1081b
39	3	513a
41		1310a
44	20	910a
46	15	971b
	18	671b
	19	139a
	20	729a, 1278b, 1425a
48	11	289b
	30	1066a
	37	271b
49	7	1025a
	10	812b, 1381a
51	27	548b
	39	273a
	59	798b
52	16	466a

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1		844a(2)
	5	528b
	7	1401b
	8	1703a
	10	664b
	14	154a, 396a, 504b
	15	31b
	26	1271b
	27	162b, 511b
3	6	48b
	13	941b
4	12	1040b
5	7	1382a
	11	850b
6	6	129a
7	11	1675b
8	3	1096a
	5	160b(2)
	14	169b
	16	345b, 1235a, 1552b

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8	17	240b
9	4	460b, 1500b, 1663b
	6	1319b
10	2	1089a
	7	1248b
12	3	1554a
	17	1222b
13	4	1296b
	9	779b, 961b
	10	455a
16	3	784b, 1066a
	7	1046a
	10	104b, 1148a, 1636a
	11	1045a
	22	1643b
	25	1167a, 1201b
	61	662b
17	5	1298a
20	6	1258a
	33	1503a
21	26	184a, 421b, 1651b
	27	534a, 611b, 643a, 669b, 1017a
	31	1460a
	32	1262a
22	11	394b
	18	975a
	24	1675b
23	14	497b
	21	673a
	42	294a, 1324a
	43	172b
	47	666b
	48	582b
24	6	493a, 768a, 1377a, 1385a
	10	847b
	17	965b, 1131b, 1266b
25	7	137a
26	2	498a, 785b
	20	1258b
27	4	703b
	5sq.	1658a
	11	703b
	17	801b
	19	38a
30	5	616a
	24	1538a
31	3	1377a
	8	77b
	9	256a
	15	1085b
32	24	461a
33	21	1593a
	24	38b
	31	74b
34	19	846a
	31	1417b
36	4	971a
	25	944a
	26	180a, 198b
37		454a
	6	623b
	11	855b
	12	1253b
38sq.		726b
39	4	1156a
	9	37a, 1219b
	11	488a
	15	1275b, 1277b
40	17	1495a
41	22	661b
	26	789b, 1046b

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43	2	1574a
	17	459b
44	18	388b, 1636a
	20	699b
45	9	243a
	15	946a
46	18	29a
	22	1353a
47	2	1174b
	3	1423b
	5	792b, 1531a, 1558b
	12	714a, 1138a, 1649b, 1697a, 1701a
48	19	1462a

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1	3	255a, 276b, 277a
2	7	1540b
	8	1570b
	11	1666b
	13	322a
	23sq.	1092a
3	5	1151a
4	4	534b, 1061a
	11	1553b
	12	727b, 1396b
5	6	472b, 473a
6	8	1104a
7	11	1252b
	13	1136b
8	14	345b
10	5	607a
11	4	63a
12	2	1487a
	8	1623b
	12	243b
13	1	129a, 1478b
	14	72a
14	1	1240b
	2	1691a
	3	1655a
	7	1474a

Joel

1	11	69a
	17	272a
2	13	1310a
	20	1297b
3	5	1631a
4	3	281a
	18	901a, 1560a

Amos

1	11	896b
2	6	1005a
3	8	119a
	11	69b
4	7	769b, 1648b
	12	621b, 1139b
	13	977b, 1278b, 1559a
5	4	1086b
	19	941b
25		1310a
6	1	951a
	2	481a, 1184a, 1601a
	4	1024b, 1025a, 1358a
	5	869b, 870b, 1224a
	6	411b, 1177b
7	834a, 840b, 969a, 1024b	

Amos

7	7	29a, 85b
8	3	345b, 1512b
	4	129b, 1508b
	5	1350a
	9	560a, 569a
9	9	881a
	11	907a

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1	6	181a, 184b
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1	3	1272a
	6	1313b, 1660a
	13	749a
2	4	824a
3	8	1558a
4	2	99b

Micah

1	14	1563a
2	9	1093b
	10	846a
	13	192a
3	3	1509a
	12	1330b
4	13	426b
5	6	1509b
6	2	365a
7	3	1037b, 1586a
	4	145a, 426a(2), 427a(2), 602a, 988b
	5	1006b
	8	1155b
	18	1038b, 1039a, 1339b, 1533b, 1561b

Nahum

1	2	901b
2	6	1135b
3	8	1446b

Habakkuk

2	3	461b
	5	884b
	11	1454b
	16	1323a
	19	1695b
3	2	1368b, 1456a
	6	946a
	8	967a
	17	629a

Zephaniah

1	12	493a(2)
2	1	1370b, 1429b, 1433a
	3	620a
	4	1365b
	5	674a
	14	950a, 1488a
3	1	748b
	5	1200b
	7	369b
	18	1295a

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2	19	227b
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Zechariah

1	7	1310a
	8	1029b
	17	704a
2	12	648b
	17	921b
3	2	261b
	3	1265a
	8	867a
4	2	216b
	3	852a
	10	1350b
	12	1293b
	14	588a
6	12	1287b
7	14	1010b
8	4	1330b
	8	1138a
	19	1267b
9	7	248b, 1426a
	8	155a
10	1	443b
	11	1300a
11	7	920b
12	1	1270b, 1305a
	11	1695b
13	6	1214a
	8	1588b
	9	1298a
14	1	357b
	6	1295a
	8	632b
	10	591a
	20	826a, 1284a
	21	1647a

Malachi

1	10	32b
	11	1352b
2	5	897b
	12	1057a
	13	1554a
	17	563a
3	5	1623a
	6	1605a
	8	1311a
	10	172b
	12	491a
	16	295a, 518a, 1272b
	19	569a
	20	593a
	21	178a
	23	68b

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1	755b, 1243b
1	111a, 701a, 716b(2), 1392a, 1660a
2	1418a
3	1638b
5	956b
2	755b, 1001a, 1243b
6	1637b
11	238a, ib.b, 1486a
12	189a
3	1001a
1	1362b
3	1256a
4	368a
8	1627b
4	1
1	907b, 928b
3	1477b, 1497b

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4	5	656b, 1447b
5	1	894a, 895a
	4	958a
	5	272a, 727a
	11	1021b
8	3	1051b
9		755b
	1	1084b
	18	1501b
	20	1061b
	21	749a
10		755a
	5	1151a
	11	1204a
	14	1461a
11	1	877b
	2	605a, 861b
	3	764b, 859b
	5	571a
	6	1140b
12	4	674b
	6	1524a
	7	1008a, 1255b
	8	686b
	9	401b, 671a, 1460b
15		1086b
	5	768b
16	7	612a
	8sq.	1532b
	11	1163b, 1654b
17	1	1475a
	13	105b, 666a
	14	464b(2), 465a, 1051b
	15	1263a, 1366b(2)
18	2	1467a
	5	1189a
	7	164b
	12	351b, 510b
	13	527a(2), 923a
	16	1145b
	20	1150a
	26	1677a
	31	1303b, 1304a, 1677a
40		413a
19		1360b
	5	1556a
	8-10	1201b
	9	189a, 1360b
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	13	1521a
20	3	977a
21	3	126a, 1641b
	9	825a
22	8	888b, 1157b
	10	215b
	15	1538a
	16	129b, 376a
	21	639a
23	2	326b
24		1391a
	5	938a
25	1	938b
	6	613a
	8sq.	1493a
26	2	916b
	6	1469a
27	14	1356a
29		37b, 342a, 1598a
	2	499a
	4	1705a
	11	1049a
30		1135b
31	18	507a

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31	19	980a, 1130a, 1229a
	20	1297b
32	1	204b, 938b
	6	778b(2)
	9	173b
33	1	884a
	2	870a
	18	1513a
34	9	543a
	13	1245b
35	15	1285a
	16	692b
36	7	913b, 1028b, 1068b, 1115a, 1438a
	8	1403a
37	4	1054a
	7	456a
	20	593a, 1156a
	25	1061a, ib.b
	29	1575a
39	3	521a
	12	809b
40	2	1356a(2)
	3	372b
	5	1439a, 1446b
	10	1185a
41	2	100b, 398b, 990b
	4	1010a
42		755b
	5	11a, 314a, 430a, 990a
	8	1291b, 1452a
43		755b
44	24	1057b
45	3	586b
	8	1263a
	9	137b
	10	1522a
	12	586a
	13	467b
	17	1214b
46	1	1084b
47	4	295a
	5	693b
	9	751b
48	3	358b, 889a(2), 905b, 906a
	14	433b
	15	132b, 413b, 1083b
49	2	464b
	4	331a
	12	1418a
50	2	644a, 1574b
	5	378b
	6	1681a
	10	143a
	23	601b, 1535a, ib.b, 1650b
51	8	766b
	16	1336a
52	7	1635a
54	2	389a, 395b
55	8	879b
	16	315b
	23	565b
56	1	780b
	9	884a
57	9	1057b, 1058a
58	2	71a, 736a
	4	415b
	9	127a, 632b, 1657b
59	12	536a
60	1	782a
	5	1684b

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60	6	914b, 916b, 1344b
	8	990a
	9	1292b
	10	919b, 969a, 986b
	11	185a
61	6	859b
	8	599a(2), 1126a
62	3	859b
	10	329a
63	2	646a
	12	94a
65	2	998b
	5	1410b, 1419b
	8	1525a
	10	1126b, 1540b(2), 1703b
	11	210b, 379a
66	3	796b
	5sq.	1191a
	15	759b
68	5	1379b, 1612a
	6	1461a
	7	169b, 172a, 315b, 637a, 1568a
	9	1489a
	11	1024b
	13	280b, 786a
	14	797b, 1620b
	15	1285a(2)
	17	208a, 1493a
	18	280a, 1604b
	19	648b, 719a
	26	1068b
	27	1322b
	28	1449b
	31	451b, 1191a, 1328b, 1389a, 1419b
	36	593b, 1319b, 1332b
69	14	1128a
	32	833b
	34	968a
71	18	1556b
72	3	939a
	10	128b
	16	716a(2)
	17	580b
73	3	466b, 1112a, 1563a
	4	1054b
	7	991a
	27	406b, 1469a(2)
74	12	1202b
	13	1171a
	20	28a
75	4	726a
	5	71a, 373b, 466b, 1112a, 1251a
	7	1461b
	8	1460a, 1552b, 1617b
76	9	593a
77	5	1596b
	7	797a, 874b(2), 1248a, 1517a, ib.b
	8	1493b
	9	106a
	16	534b
78	7	549a, 654b
	19	949a
	27	1509a
	36	1202b, 1523a
	43	1501a
	45	369a, 1191a
	47	482b, 484a
	48	1502a

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78	63	346a
79	1	1362b
	2	870b
	7	884a
80	3	372b
	9	918a, 1112b
	14	440b, 559a
81		1568b
	4	427a, 652b, 653a (2), ib.b, 1619b
	5	754a
	7	949b
	10	411a, 791a
	11	1305b
82	3	1263b
83	14	238a
84	4	1387b
	6	1514a
	11	985a
	12	1698b
85	4	1040a
87	2	1277b
	4	1453b
88	6	493a
89	16	1252b
	24	683b
	38	789b, 1134b
	52	1104b
90	3	306b
	5	413b
	6	152b
	9	843b
	10	205a, 281b
91	1	669b (2), 708b
	1-9	1135b, 1281b
	2	1396a
	3	337b, 1150b
	4	1290b
	5	1524b
	6	1346a
	7	876b
	8	1578b
	10	1135b
	15	1642a
92		755b
	8	1145a
	9	1462b
	13	986a, 1679a
	14	1638b (2)
	16	1380b
93	1	1049a
	2	1324a
	3	285b, 306b (2), 307b
	4	18a
94	4	79a
	12	565b
95	6	195b
	11	1407a
98	8	490a
99	3	602a
	4	1060a
	6	1623a
100	1	1650b
102	1	719b, 1064a
	8	139a
	9	1083a
	18	1122b
103	7	1060a
	20	1689a
104		755b
	1	691b
	2	632a
	3	1479a

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104	5	1222a
	11	1518a
	18	584b
	23	1145a
	24	29a
	26	697a, 787b
	35	447a
106	2	792b
	16	1390b
	20	1625b
	23	369b
	26	939b
	28	1054b
	29	1238a
	30	1182a
107	23-28	982a
	30	757b
108	10	1078a
	12	185a
109		755b
110	3	335a, 1467b
111	8	1001a
	10	964b, 1124b
113	7	1505b
114		353b
115	5-7	1194a
116	1	1662a
	4	774a
	6	581a, 1253a
	16	745a
118	1	1094a
	22	1165a
	27	53b, 119a
119		1678a
	20	271a
	61	1048b
	69	548a
	96	986a
	126	225b, 1128b
	147	941b
120-134		817a
120	3	910b
121	1	812b
122	6	1588a
124	1	948a
125	3	357b, 904b
126	6	1051a
130	1	204b
	4	593b
131	2	581b
132	18	1279b
135	7	644a, 1095b
136	4	1174b
	13	1174b
	24sq.	1174b
	25	1174b
137	2	1703a
	7	967b, 1121b, 1135b, 1174b, 1188b, 1203a, 1397b
139	5	39b
	6	1181b
	11	1538b
	15	1497a
	16	222a
	20	580a
	24	1101a
140	2	472b
	6	823b
	8	941b, 942a
	9	403b (2), 636a
142	8	644a
144	4	330a

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144	14	950b (2), 1238a
145		1649a
	9	1490b
148-150		405b
148	8	1010b
149	6	1138a
150	1	1314a
	6	940a, 1474a

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1-9		855b
1	6	790b
	9	436a, 698a, 744b, 1096b
	14	633b
	20	23a
2	1	1297b
	3	74a
	7	1297b
	11	394a, ib.b
3	2	1604b
	6	1243b
	9	339b, 484a
	11	1340a
	12	582b, 606a
	15	482b, 1532a
	16	580b
	26	653b, 1167b
	32	961b
	34	1688a
	35	1329a, 1373a
4	2	717b
	8	995b
	12	1293b
	25	601b
5	6	536a, 1514a
	10	1101a, ib.b
	18	832b
6	1	396b, 1111a
	3	1191a, 1453b
	5	591b
	6	108qb, 1102b
	21	120a
	26	1257a
7	4	738b
	7	1253a
	9	941b
	10	1530b, 1546b
	11	145a, 542b, 543a, 1523b
	18	449a
8	11	492b, 1532a
	12	1115b, 1120a
	14	1659a
	17	1684b
	21	598b
	22-29	1315b
	26	1644a
	30	1136b, 1176b, 1292b, 1446b
	31	1644a, ib.b
9	16	1252b
10-24		855b
10	2	1264a
	7	1262a, 1496a
	8	688b
	19	1084a
11	4	1264a
	17	1509a
	18	1202a
	22	711b
	26	1307a, 1517b

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11	27	735b
12	4	1064b
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